

The Pentecostal Pulpit



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THE PENTECOSTAL PULPIT

*A Series of Select Sermons on Various Topics, by
Preachers of The Holiness Movement*



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INTRODUCTION.

This is an age of effective sermons. God is giving great messages to His consecrated servants, and by these He means to revolutionize society and hasten the day when His Son shall be crowned King of kings and Lord of lords.

We have thought to call upon a number of successful soul winners, men who have been greatly used of God, to furnish us, to be grouped in a book, some messages which God has greatly blessed in their ministry. We have requested that these sermons be prepared with much deliberation and prayer. With the result of this call we are delighted. We are furnishing the reading world a production, in this book, that will add to the attractiveness of any library, and bless any soul that seriously peruses its pages.

The Pentecostal Pub. Co.

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THE PENTECOSTAL PULPIT.

SERMON I.

WRESTLING JACOB;

OR,

THE ROUTE TO THE BLESSING.

BY JOHN PAUL.

TEXT: "*I will not let thee go, except thou bless me.*" Gen. 32:26.

In the face of this text, we discern a principle that must characterize the prayer of every successful seeker for the blessing of God, whatever that blessing may be. The principle I refer to is resolution. If we seek God in an unconcerned manner, as though it made but little difference whether we get His blessing or not, we are sure to miss the blessing. If the blessing we seek is pardon or purity—essentials in the qualification of the soul to stand before the judgment seat of Christ—it is perfectly consistent for us to feel that we cannot get along another day without it; it is proper for us to fall

into a state of scriptural recklessness and cry out, as did Jacob, substantially, I must have the blessing or die! The man who approaches the place of prayer affirming that he will never leave that sacred altar until he gets this blessing, that he will eat and drink no more until his heart receives the divine seal, is quite sure to get the blessing.

We will first glance at the historic background of this text. Jacob was the twin brother of Esau. They had been born and reared in Southern Palestine. When their father, Isaac, was old and his eyes were dim, thinking that the day of his death was near at hand, he sent Esau, as you remember, to kill and prepare venison and spread before him a palatable meal, with the understanding that he would take that occasion to pronounce the patriarchal blessing which would put the son in line with the Messiah and give him a title to the beautiful land of Canaan. Jacob and his mother, feeling that it was the divine plan that Jacob, who had some years before purchased the birthright, should have the blessing, contrived and executed a plan to supplant Esau. Now, Esau was a rugged character, and when he discovered that his brother had stepped in before him, he swore vengeance against Jacob, declaring that he would kill him as soon as his father was dead and the days of mourning were over. When the mother heard this, she conferred with Isaac, and having additional reasons, they sent their son Jacob away to the distant land of Mesopotamia. With budget in hand, this celebrated character started on his distant pilgrimage. When Jacob came to a point a few miles north of Jerusalem, in

the evening, he lay down to sleep, pillowing his head upon a stone. While he slept he saw a vision; a ladder reaching from the earth to the skies, upon which the angels of God were ascending and descending, while the Lord stood above it proclaiming His great name and setting seal to the blessing which Isaac had bestowed. When Jacob awoke from his sleep he felt an awful sense of the divine presence, and cried out, "Surely the Lord is in this place and I knew it not. How dreadful is this place! This is none other but the house of God, and this is the gate to heaven." His frame shook with holy fear as he arose at the dawning of the morning and took the stone that he put for his pillow, erecting it for an altar and a monument to celebrate that sacred hour in which he heard the voice of Jehovah, and entered into a covenant with his father's God. From that day forward Jacob was a man of God. Of course, as we read the sketch of his biography which lies between Bethel and Peniel, in the light of this glorious age, we see many faults in his deportment; but the severity of our judgment will be modified when we remember that he was living in an age, not only when they were without the gospel, but when they had no written law. Jacob proceeded on his journey till he reached the home of Laban, a wealthy kinsman in Northern Mesopotamia.

After spending upward of twenty years in this region, having become the head of a considerable family and the possessor of a goodly estate, he is now on his return to the land of his father, supposing that the anger of his brother Esau has cooled. As he journeys he sends a company of his men-servants to the land of

Edom, hoping to form a treaty of peace with Esau. But the men made a speedy return and brought the sensational news that Esau seemed to be on the war path, and was coming to meet them with four hundred men. Then Jacob was greatly afraid and fell into a condition of deep distress; but just at this juncture some voice of which we have no account bade him to call upon God, giving himself to prayer. This was an ordeal that had much to do with Jacob's personal experience. It seems that in this hour of distress he got a glimpse of himself and his own needs as he never had before. Step by step the God of his fathers, who had drawn the architecture of his future estate, had lead him to what we in this age call his Gethsemane—an ordeal which intervenes between each heart and the blessing of full salvation.

Jacob made his way to a place of prayer and began to pour out his soul before God. He spent a night which no human tongue could describe—the agony, the solemnity, the glory of that awful night! We have no record of the extended and varying speech, mingled with heart-rending cries and groans that came from Jacob's lips that night; no doubt they would make a large book, were it not impossible for written words to express them. At any rate, the key-note of his appeal was, "Bless me." He does not name the blessing he wants, but no doubt there was a sufficient understanding between God and himself. The Scriptures disclose to us the blessing that he received. It was an experience that changed his character; that work of grace which casts out fear; that blessing which endues with "power from on high." It was not common for men of God in that day to be sanc-

tified wholly, perfected in love, and endued with power from on high; this is a New Testament attainment; but some of the patriarchs, by means of a deep self-abasement, an importunate prayer and a mountain-top faith, went beyond their day and partook of the experience that was thousands of years ahead of the times in which they lived.

Like most everybody else, Jacob had inherited some unfortunate traits of character. It may be that his parents were sometimes discouraged with him, and his neighbors prophesied that no good thing would ever come of him; but God knew Jacob, and saw that beneath the rubbish of his moral character there were noble qualities which, if unalloyed and brought to the front, would bless the world. This observation will afford hope for many a character that is beset by hopeless tempers, ungodly ambitions, and many other unhappy traits. The church may never be able to improve such a character, the colleges may dismiss him as a hopeless case, and he may spend his life unknown and underestimated, whereas if God could have had His way with that same individual, He would have brought out the beauty of his character and given him a name which would have been as ointment poured forth.

God followed Jacob. How interesting it is to see how the hand of God was with him and upon him from time to time. His case may not have seemed promising; it may be that it was a task to deal with him; but Jacob had fiber in his moral nature, and God pulled him through.

No doubt there are young people who have latent

in their characters the qualities of noblemen, and who go through the world unnoticed and unknown, with an influence and power easily bounded by the limits of one county, and even within a much smaller territory, who, if their carnal traits were nailed to the cross by the sanctifying Spirit, and the excellencies of their souls were brought out by the touch of the Master Workman who framed the worlds, the county could not hold them, perhaps the state could not hold them, and as is true in many instances, even where the hero has but an ordinary talent, the nation and even the world itself would fail to contain the power and glory of their influence and labors. No doubt if Jacob had not had his Peniel, we would have known but little of him; he would not have been called a prince of God, and the spiritual Church of all the ages would not have been named for him as it is. The secret of his great promotion and the honor which God bestowed upon him, which is greater than the highest honors that men can bestow, and more to be appreciated than the chair of the president or the throne of an earthly king, is explained in the fact that he succeeded in letting God have His way with him.

Every human soul inherits the carnal mind, or what is called original sin. Its prominent development in Jacob was dishonesty, or a species of covetousness. This is indicated by his name, which means supplanter. Men were frequently named by inspiration according to character in those days. If you will study your own experience and the experiences of others, you will notice that in every heart the carnal mind heads up in one or two forms of besetting sin. With some, it is covetousness;

with some it is pride; with others an evil temper, and with others something else. The qualities may be latent in the character of a Christian, so that his nearest friends may not be able to discover the unhappy tendencies of his heart; but the individual knows; if he is a conscientious Christian, he sees himself from day to day in the mirror of God's truth, and groans inwardly because of his nonconformity to the "good and acceptable and perfect will of God." Jacob did not have the means of illumination that we have; he had no transparent mirror in which to examine himself from day to day, as we do; it took an ordeal to reveal to him the depravity of his soul, but the ordeal has come, and with it a revelation of the possibilities of faith; and Jacob, with a holy desperation, has hurled himself upon Jehovah's altar and cried, "I will not let thee go, except thou bless me!" We notice that notwithstanding the unfavorable surroundings and gloomy prospects, Jacob wastes no time praying over surroundings and prospects, but prays for himself. There comes a time when it is modest to pray for yourself. There comes a time when it is not consistent to pray for any but yourself. The difficulty with many of us is lack of definiteness. We pray all over land and sea in such a general way, until no definite results can be hoped for. Jacob seems to have received a revelation of the fact that when a man gets right in his heart, it improves his surroundings. There is a new brightness to the sun, there is a new music in the singing of the birds, and a new glory in all the handywork of God. If your heart conforms to the heart of Christ and your footsteps pattern after Him, it

will occur to you that the home folks are more agreeable, and the domestics more amiable. A new beauty and delight will come into your life which it will be hard for earth's turmoil to disturb. There seems to have been a definite understanding between God and Jacob as to what he was pleading for, when he said "Bless me." We know that he had no reference to the ordinary things, which we call blessings, such as sunshine and showers and happy sensations; he had come for a work to be done in his heart, and while the language of his lips may seem to us indefinite, the cry of his heart was perfectly definite.

We may wonder why it is that Jacob prayed all night. Are we to offer long prayers in order to persuade God? No, God is always disposed to give whatever is in accordance with His will, if faith appropriates the gift. We tarry long in prayer in order that we may get on believing ground. The wrestling is not that we may subdue God, but that God may subdue us. The human heart is capable of having many desires at one time. These may be of various magnitudes. The desire for the thing for which we are praying must outshine all the other desires before we can get the blessing. The secret of prevailing prayer is to cherish and give vent to a certain desire in the heart until, by exercise and nourishment, this desire becomes stalwart and self-asserting, so that it can hurl all of our minor desires into the background of our natures, put its foot upon the neck of its greatest rival and create a violent agitation throughout the soul and body of the man. There are many ways to explain the profit of long, secret prayers;

we have only referred to them in their relation to prevailing prayer; but the long, secret prayer is profitable in the sense that we wait upon God, keep company with Him in a peculiar way, and thus gather strength and virtue from Him that otherwise we could not have.

Jacob could not get his blessing as long as he had other desires equally as great as the desire for the blessing, even though the other desires were legitimate. When you are seeking forgiveness of sin, or the sanctification of your soul, you must come to that extreme point where you would rather have the work of grace than anything else under heaven. If a million dollars would suit you better than the forgiveness of your sins, you could not be forgiven. If the presidency of the United States would suit you as well as the inheritance of sanctification, you are not a qualified candidate for holiness. The poet had the scriptural idea when he said,

“ ‘Tis worse than death my Lord to love,
And not my Lord alone.”

We see from this sentiment, and also from the sentiment that was evidently in the heart of Jacob that night, that the desire for God's blessing must be stronger than death before we reach the climax of prevailing prayer. Physical comfort must be no consideration. We must be willing to resort to any inconvenience and suffer any degree of humiliation in order to get the blessing. The blessing is yours when the conditions are met, and you come to where you cannot do without it any longer. If there lurks in your heart an idea that you could manage to content yourself without the blessing, you cannot

have the blessing. In their approach towards the blessing of full salvation, many seekers reach a juncture where they are perplexed; they become a puzzle to themselves; conditions are met so far as they know, and they wonder why it is that they have not the blessing. Well, there is always a reason. If there were no reasons, they could have the blessing now. Of course, there is something in the way, and if the seeker will make a guess, the chances are he will locate the trouble at the first guess; but if he fails, and will hold on to God with the tenacity that is revealed in this text, the Lord will put His finger on the trouble in due time.

The steps that Jacob made in order to reach the fullness of the blessing of Christ, are typical of the steps that we must make today, when we seek our Pentecost. The Scriptures indicate to us the relation that Jacob's possessions held in his mind. He sent his flocks and herds and men-servants across the brook; then he sent the maid-servants with their children; after this, he separated himself from Leah, and her children, sending them across; this left him alone with Rachel and her babe, the dearest treasures of his heart; but he separated himself from them, and went alone to the place of prayer. You see it is natural for us to give up our inferior things first, consecrating our possessions according to their value until we come to some cherished ambition, valued position, or precious treasure which we idolize above all things else. Many seekers stop here, and while they may fancy that their consecration is complete according to the will of God, it is only to the limit of their own wills. Such people are a long ways

from the fulness of the blessing. The separation of Jacob from his possessions and loved ones, and the lonely night of prayer represent to our minds the fact that we must take the lone way with Jesus. The Scriptural way is a narrow way. Two cannot walk side by side in the path of consecration. Your friends must go in ahead of you, or behind you, if examples must play a part, so the thing for you to do is to enter in today. After Jacob has taken the initial steps and dealt with the problems around the edge of the subject, he arrives at himself. One whole night has to be spent on Jacob. People may think that their companions, their neighbors, or their peculiar circumstances in life are the greatest barriers between them and holiness, but this is usually untrue; as a rule every man is his own worst enemy. Others may stand in our light, but we are more apt to stand in our own light.

After Jacob had passed through the season of prayer which we have already described, having to an extent prevailed with God, he arrived at the last condition. Jehovah said unto him, "What is thy name?" This was not a random question. The design of it was to bring a final confession from the very depths of Jacob's soul. It seems that to acknowledge the doctrine of inherited depravity, and confess the Bible teaching of sin in believers, is a hard thing for some great men to do. You see it was about the last thing that Jacob arrived at; but he made this acknowledgment and confession all in one, when with bleeding heart and anxious mind, he said, "My name is Jacob." Conditions were then met. The opportunity of God had come; the man had reached his

extremity; a pause of eloquent silence occurred, an exhausted and self surrendered conqueror stood with bated breath, while an almighty Savior gave His heart the touch that told throughout the balance of Jacob's lifetime—the memory of which he celebrates to-day among the redeemed on high. It seems to me that there is an eloquence and a beauty clustered around this little phrase of scripture that we seldom meet with any where else: "And he blessed him there."

God changed the patriarch's name to Israel, which means a prince, giving as his reason, that Jacob had prevailed with God and with man, and was endued with power. Jacob had gained a victory by way of the throne. When he reached this mountain-top of faith and got this blessing at Peniel, he conquered all the foes for the balance of his life. Disappointment, pain and death were beneath his feet. Once for all he had the victory, a lasting victory. No man has the victory as he ought to have it until he gets it in his soul. Disappointments will depress us, trials will irritate us, the death of loved ones will over-shadow us with an undissolving cloud, and the ghost of misfortune will haunt us, no matter how strong we may be in mind or body, nor how rich we may be in purse, unless we have the complete victory in our souls.

When Jacob met Esau, the sturdy red man broke down and wept. The battle had already been fought, and the victory won. How could Esau smite the Lord's anointed? How could he strike a man who, though physically wasted, was filled with the beauty of holiness and covered with the mantle of God?

Jacob descended from that place of prayer, not only

a mightier man, but a man with a transparent character; his life told for God after that. You may discover irregularities and sins in his life up till that day, but after that he took sides with God, not only against his enemies, but against his friends; not only against his friends, but against his loved ones, and, if necessary, against himself. This fully represents to us the attitude of a man who is sanctified in Jesus Christ. Jacob had some family trouble after that, but while his own children did wrong, and showed the depravity of their natures, Jacob took sides with God in the matter.

Israel was held in high esteem by Jehovah. The last we hear of this honored patriarch, when he is ripe with age, and his hairs are bleached into a crown of glory, he is leaning upon his staff on the verge of his grave, pronouncing a blessing upon his posterity. God pulled back the curtain which veils the great future, and Jacob gazed down through the vista of ages, and saw the battles and triumphs of Zion, and said in prophetic strains; "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." God honored him with a vision of the glories of the New Testament Church, and cheered his heart with the hope of a redeemed humanity through the Lion of the tribe of Judah, and he passed to his reward.

SERMON II.

A CHRISTIAN HOME—WHAT IS INVOLVED IN IT.

BY REV. CLEMENT C. CARY, NORTH GEORGIA CONFERENCE.

“But as for me and my house, we will serve the Lord.—Joshua 24:15.

A Christian home shall be our theme. Such an one substantially we have here in the case of Joshua, who spoke for himself and his household, publicly deciding what sort of home his should be. Here is a father standing in his place at the head of the family where God has placed him, who bravely assumes the responsibility of his position, decides openly the moral character of his home, and impliedly pledges himself to see that it shall be a God-fearing home, so far as he has control of the same.

Just what Joshua did, every other father has the same right to do. Yea, it is his bounden duty to decide the character of his home.

I. The home implies :

1. Much more than a mere habitation, a dwelling place, a domicil, though this is necessarily part and parcel of a home. The Indians have tepees or tents, but have nothing like a home. The gypsies live, and eat and sleep in some locality, but know nothing whatever of the meaning of home. Nor does a house in itself mean

home, for it is much more than a place to sleep and get our meals. Boarders have this much, but it is far from being home to them. Many fathers and sons have places where they eat and sleep, which should be home to them, but it is not home in the full sense of the word.

In heathen lands, we are told, that which is sadly lacking is our idea of home. The home life is not found there. Home implies a thousand times more than can be put into words. It involves sweet influences, pleasant companionships, happy surroundings, and many other things go to make it up.

Nor does even the family relation in itself make home, though this is necessary to the home, for the home was established in Eden when God united Adam and Eve as man and wife. It often occurs there is the marriage relation when there is little of the home idea in it.

Home is where father and mother are found, where children are born and reared, a community of persons, whose every interest is in common, a kingdom within itself—not a republic—an organization formed originally by God.

2. *Not all homes are Christian homes*, even though they be in Christian lands, for the nation does not determine what the home is, but rather that which is found in the home determines its character. Some homes are *un-Christian*, some are *anti-Christian*, some are *nominal-ly Christian*, while a very few are *Christian homes*, in deed and truth.

II. Three things should be noted:

1. *The character of the home largely determines the character and destiny of those who grow up in it.* This

is not an absolute rule, but is general. In the nature of the case, this must be so, since environments in childhood and teaching in early life, have much to do with making or marring us. Home is the moulding place, where character is formed, where habits are established, where mind is trained. Early influences have no little to do with shaping the notions of children, and making impressions for good or evil which will be lasting. When you look at men, you will see they are largely what their homes were.

2. *The character of the home affects those outside the home.* It touches the life of the community. Every home has its own influence, for good or bad, and that influence cannot possibly be confined to the precincts of the home. It breaks out and reaches those on the outside. To question this is to doubt our own eyes. It is as light or darkness in a neighborhood. It is either salt or it is lacking in saltiness.

Who has not seen the influence of a home on the outside world for good or bad? A good home is a blessing to any community, seen and felt by others, while a wicked home does not confine its evil work and bad influence to itself. How often have boys on the outside been evil or good affected by the home of another! How frequently is it the case the good work of a Christian home has been nullified by the evil effects of an un-Christian home! So that we owe it to others, as well as our own household, to have Christian homes.

3. *The character of the home advertises those who are at its head.* So it was with the homes of Abraham and Joshua. It is the tell-tale of him who rules or fails

to rule his household. As is the home, so is the man who runs the home, for it is his standing advertisement of what he is. A worldly home indicates a worldly minded head. A Christian home is a sign that he who governs the home is a Christian.

III. *How may a Christian home be known?* What are its distinctive marks?

We answer, it is remarkable for two things: First, in what is found therein, or in the presence of those things which go to make up such a home, and mark its character; and secondly, in the entire absence of certain things from the home.

Let us see some of the more important things which are found in the Christian home:

1. *The fear of God* is there. God is acknowledged, Jesus Christ is recognized, and the laws of God are respected. If our Lord should enter such a home, he would not be an unwelcome guest, but would be at home, for all in the home would be found in sympathy with Him, and in accord with His laws. Judge you whether or not your Lord would be at home in your home, and if at all times, He would be a welcome guest.

Of course, it is not meant that every inmate of the home is an open professor of religion, but there is at least among those not professors an outward show of respect for religion, while open wickedness is unknown therein. The father and mother at least are God-fearing people.

2. *God's Word is found there.* The Bible has a prominent place in every Christian home, for the very spirit of the Bible permeates and influences those in the

home. God's Word is respected, looked upon as a Divine revelation, and is read by parents, while the children are not unfamiliar with its teachings.

But it is not merely the presence of the Bible in a home which makes it Christian. The mere fact of a Bible being there does not affect the home any more than any other book. A Bible no more makes a home religious than a horse-shoe over the door makes it lucky. Many homes of sinners have Bibles in them, but this does not make them Christian in character. *An open Bible*, read, studied, pondered, is found in the home we are considering.

Alas! How many homes are there which are lacking at this important point? The Bible is there, but it is a closed book, shut up, a silent witness against the inmates of the place, as it lies upon the table or is stored away on some shelf.

Hear an exhortation, brother, just here. Make the Word of God prominent in your home? Give the children a copy. Teach your children to read it. Let it be hid in their memories to bless them in after days.

3. *Parental authority and obedience to parents exist in the Christian home.*

It is a home of law and order, well regulated by those who are responsible for its government. Wise restraints are there. It is not a place of anarchy, of license, of lawlessness. Home is a government, and this supposes a law giver, a ruler, in the person of a parent, and subjects of that government in the persons of children, whose first lesson learned is that of implicit obedience to parental authority.

God's strong testimony to Abraham, as a father, was on this wise: "For I know him, that he will command his children and his household after him." Here is the voice of authority, which gives tone and character to the home, sadly lacking, however, in a multitude of latter day homes.

While on the other hand, hear the sad but true statement of another home. It is the Divine testimony against Eli: "His sons made themselves vile, and he restrained them not."

What Paul says of a bishop is equally true of every parent, who has Christian home: "A Bishop is one that ruleth well his own house, having his children in subjection with all gravity."

How many homes come short at this point? Bishop Pierce once visited a prominent politician, who was a Methodist, and who was at that time, debating the question of running for Governor. The daughter of this gentleman had been attending dances, seemingly contrary to her father's wishes, but who did not forbid her so doing. To the good bishop he deplored the fact, when the bishop said substantially to him, calling him familiarly by his name: "You are thinking about being Governor of this great State, and yet you cannot govern your daughter, a girl, in your home?" And how true was it! But no less true than many others who fail to rule well their own house, but undertake to govern others outside.

In a well regulated Christian home, children know their place, and that place is one of respectful submission to lawful authority. In such home, no little four year old chap rules the household, neither any eight

year old daughter. No child sits upon the throne, commanding obedience to his every childish whim. The will of the child is not the law of the home, but the will of the parents.

I was once in such a home, where the children, immediately after supper, were sent into an adjoining room, away from the company, and they went without a whimper, and were quiet in the meanwhile, and remained till called in to family prayer. They had learned two lessons which are not often taught and learned in these modern times—first, implicit, unquestioned obedience, and secondly, that wise lesson which was taught me well early in life, viz., “Children should be seen—not heard.” No child in a well regulated religious home monopolizes the conversation, or breaks in upon a conversation when the older ones are talking. He learns silence when adults are speaking.

Parents complain they cannot control their children! What an admission to make! Yet these very same fathers can get control of their hunting dogs, and make their horses obey them. The idea of a girl in short dresses assuming authority, and taking the reins of family government in hand! Is it any wonder she should be self-willed, and that this should make the home anything else than peaceful and orderly?

A peddler once stopped at a house, and asked the lady if he could see the “boss” of the house. The lady replied, “I am very sorry, sir, but he is asleep in the cradle.” Yes, and that is not the only house at which the “boss” of the home sleeps in the cradle. I have been in a few of them myself.

Several years ago, a tender father fearing an earthquake, sent his two boys to a friend in the country. After a few days, he received a letter reading about on this wise:

“Dear John: Please take your boys home, and send me the earthquake.”

Has the reader never been in a home where a small sized earthquake would have been preferable to some of the children in the home? What a commentary upon family government!

Said a lady to a mother one day, “I don’t take any stock in these faith cures by the laying on of hands.”

The mother promptly replied, “Well, I do; for I cured my little boy of smoking cigarettes that way.”

Yes, and that is not the only boy who has been cured of bad habits by the laying on of hands. The truth is, this is one of the scriptural ways of governing children. “Foolishness is bound in the heart of a child, but the rod and reproof drive it far from him.”

Of course, this does not accord with the new methods of modern times, where the rod has been driven from the school room, and when parents are talking of the utter folly of ruling by moral suasion and not by the fear of the rod. Enough to know this is the divinely appointed way. “He that spareth the rod hateth his son, but whoso loveth him chasteneth him betimes.” Solomon had more sense in an hour about the rearing of children than many of this day have in a year.

In any properly regulated Christian home, the rod as the symbol of authority and as the penalty for transgression, has a very important place. And he who would

remove it from the home, either is not a real friend to the home, or else he entirely misunderstands what rightfully belongs there.

Said a lady caller to a little boy in a certain home, "Johnny, your grandpa must be a very old man, isn't he?" The little fellow replied very candidly, "I should say he is, mam. Why, he remembers when parents used to take their little boys out in the woodshed and lick them."

How true to life! And what a commentary upon these latter days, when school teachers and parents have become wiser than the Scriptures, and are seeking to do away with corporeal punishment! But it does not take a very aged man to remember the days when boys were thrashed at home and at school—days, by the way, which were not failures in making men of stamina, good citizens, respectful of authority.

Accompanying this, is to be found *religious teaching and training*. Go study the meaning of that one word, "training," as it applies to the home, and then ponder teaching as an art in the family. We talk much about the Sunday-school, and make much of the day school, and certainly they are not to be despised. But here is a divinely established school, the family, where the teachers receive their appointment as parents from heaven: "And these things I command thee this day shall be in thy heart, and thou *shalt teach them* diligently to thy children." Here is the Divine commission under which all fathers and mothers work.

Home is the place where children are to receive their first lessons, and where the school does not close till the

children are beyond the reach of the home. And so home is the place for children—not the streets, while at the same time, home is the place to fortify the young against the perils outside the home. O, the perils of the street and the dangers that are in the way of the young after nightfall! O, the evil and danger of a street education! O, ye parents, guard your little ones against these perils, and, by making your home what it should be, fortify your children against the evils of the streets! You may save them from many dangers of after life, and may also save yourself from many a heartache when they have broken loose from your apron strings or got from under your thumb!

4. A Christian home is *a house of prayer*. It is as true of the home as it is of the sanctuary: "My house shall be called the house of prayer." For the Christian home is only a Church in miniature, where the priest at the head of the family offers daily the morning and evening sacrifice. A Christian home cannot be divorced from prayer. God is there acknowledged, feared and called upon.

First, the *parents are praying people*. They are noted for their praying habits, for prayer is no strange exercise to them.

Secondly, *the family altar* has an important place in it. Of course it has, for to think of a Christian home without family prayer would be as foolish as to think of a house without a roof. Here is the public sign that God is recognized in the home, while, by this distinctive mark, it is distinguished from the ungodly, prayerless home of the carnally minded and the sinner.

Is there any need to argue this question? Does it not commend itself to our better judgment? In a Christian home, would we be surprised to see a family altar? Is not that exactly what we expect to find there?

A good brother, in the habit of praying in his home, one night entertained a stranger, and yielded to the temptation and failed to have prayer. His conscience troubled him about the neglect, and he wondered what the traveler thought of his home. So he resolved never to be caught again by the devil's trap. Sometime afterward, another traveler stopped, and when bedtime came, he asked the stranger if he would not pray with his family, when he readily assented. The brother laid down that night with a good conscience, for he had advertised to the traveller his was a Christian home.

It is an alarming state of affairs in the nation that there has been such a decline in family prayer. But thank God, a few homes still exist where the fires burn daily upon the family altar. And sometimes these are found among those who hold office.

A few years ago, when Hon. W. J. Northern was Governor of Georgia, one morning early, a visitor called at the Executive Mansion, on Peachtree Street, Atlanta, and knocking at the door, asked the servant if he could see the Governor. The servant lifted his hand as if to command silence, and said, "The Governor is now holding family prayer."

It is said that when Senator A. H. Colquitt was about to leave for Washington, a few friends called on him the night before to spend a few moments socially with him. Time came for them to go home, when he called

for the Bible, and after reading a portion of it, he kneeled down and prayed as he had done aforetime.

I like that way of doing things. It has the right ring about it, and gives out a good sound.

O, my brother! Hear me as I plead for your home. Make it, I beseech you, a house of prayer. You will never regret it, whereas, if you fail at this point, you may have cause in after years to shed bitter tears.

Said a workman to his pastor one day, "Do you remember, my brother, that little girl of mine? Well, sir, she is dead, and has gone to heaven. O, sir, and she can tell the Lord that which nearly breaks my heart—that she never heard her father pray in the family." Said he, with a heart breaking with a sorrow which found no relief, "Would that I had her back just for one day!" But, alas! the dear child could not even for so short a time come back for him to remedy his mistake. Yet how many dear parents are committing the same folly!

"Methinks I hear some children say,
I never heard my father pray."

Thirdly, in a Christian home, *the children are taught to pray*, and this teaching begins as soon as they can lisp the name of Jesus. Prayerless children do not belong in a Christian home. They are entirely out of place. And this praying habit follows them all through life. It is said that Bishop J. C. Keener, now over eighty years of age, still prays the Lord's prayer, having begun to pray it when a child.

Rev. John B. McFerrin, one of the best and strongest men in the M. E. church, South, said that when he

laid down to sleep at night, he would pray the child prayer, learned at his mother's knee, "Now I lay me down to sleep."

Where were these things learned? In a Christian home.

A few years ago a young lady school teacher was stopping at the house of a leading church official, a deacon in his church, sadly lacking in all the essentials of a Christian home. The young woman was a professed Christian, accustomed to pray. And so at bedtime, as was her custom, she kneeled in prayer. A daughter of this man, a little girl, watched the young lady as she kneeled with her eyes closed, and wondering what it meant, asked, "What you doing down there?" Actually the child did not know what it was to kneel in prayer in the home, for she had never been taught to pray, nor had she ever seen any one before upon his or her knees in her father's house. Call that a Christian home? By what right has it to be called such? unless perchance you can say a prayerless home, where God is never called upon, is a Christian home, which would be simply ridiculous.

In the same connection with prayer, let it not be forgotten, that in every Christian home, God is recognized at the meals, for no eating is done till a blessing is asked upon the food. I am careful to name this, for two reasons: First, it is a distinct mark of a Christian family; and secondly, deplorable as is the statement, there are some homes in which the parents are church members, where grace is never said at the table.

And without enlarging upon the point, let it be noted

there is in this sort of home love for the house of God, while the Sabbath is conscientiously observed. There is no open Sabbath breaking therein, nor do the inmates of this home neglect the sanctuary. They are a church going, Sabbath loving, God-fearing people.

A Christian home *is known by the entire absence from it of some things*, which are as conspicuous for their absence from the home as other things are for their presence. Nor do the rulers of this home suffer the world to set the standard by which it is to be governed.

Many years ago, the wife of a certain Governor of Georgia, broke over fashion's rule, and dressed her children according to her own notions of propriety. Some one rather expostulated with her, telling her that her children were not dressed in the fashion, to whom she kindly but very promptly replied, "I did not come here to follow the fashion, but to set the fashion."

And so the Christian home sets the fashion rather than follows it in worldly customs. Of course, much depends upon the wife and mother, and there must be perfect agreement between father and mother, since division here is hurtful and fatal.

1. *Open sin* has no room in a Christian home, for the Ten Commandments are the laws thereof. Everything, therefore, which smacks of profanity, Sabbath breaking, whiskey drinking and such like things are not allowed. A Christian home is a commandment keeping home.

2. The forms of worldliness now so common,

are excluded from such a home, for above all things, this is an unworldly home, not conformed to worldly customs, nor giving place to worldly pleasures.

Cards and the card table are significantly absent. There may be in it many kinds of cards, such as visiting cards, advertising cards, picture cards, but *none of that peculiar sort* which belongs to the gambler's implements, to play with which is to take first lessons in gambling. There are many sorts of tables in this home, of various patterns and sizes, according to taste, but *no card table* has any place therein, no, not for an hour. This is one piece of furniture for which a Christian home has no room whatever.

This being true, such a thing as a *modern card party* is never given in the privacy of this sacred place. Jesus Christ is Lord of this home, and He and the card party have no affinity for each other.

I thank God for an old fashioned mother, not one of the modern, society-loving, card-playing, theatre-going kind, who never under any circumstances permitted a card to enter the humble home of which she was the mistress. If any of her children ever handled cards, it was not under her roof. Thank God I never learned how to play cards in our humble home. And I have no more sense than to believe that is the right way to do in the home. These playing cards are the utensils of the sport, and with these little pieces of paste board the first lessons in gambling are learned.

When I was pastor in Forsyth, Ga., a good wo-

man, the mother of two bright boys, who is now in heaven, gave an incident in her life, which was very striking and interesting. She had allowed cards to be played in the home, often playing herself. One night a game was being played with a visiting young lady. Bedtime for the children came, and her two little boys, as was their custom, drew near to their mother, and knelt down beside her to say their nightly prayers, right beside the cards she held in her hand. The thing struck her as being so out of place—her two little boys beside her while she was holding cards in her hands,—that she was almost startled, and immediately laying down the cards, resolved not only never to play cards any more, but that no cards should ever again come into her house. And who shall say she was not right?

A young man, who afterward became a minister, went to a northern city to engage in business, and chanced to secure board in a Presbyterian family, presumably religious people. He expected to be met with the Bible and prayer, but instead, the young ladies drew out cards, and taught him his first lesson in playing them. Here he got a taste for gaming, turned out to be a gambler, and almost touched the very bottom of the pit of sin. Had it not been for an evangelist who came his way, under whose ministry he was saved, he might have gone down to eternal ruin.

A gambler once asked two young men to play euchre to see who would pay for theatre tickets. One of them replied he was a Christian, and did not know how to play. The other young man said

he learned to play cards at home, and he took in the game. Before he got through with it, he not only had become a gambler, but it cost him \$475. It was simply the difference between one boy who became familiar with cards in the home, and another who knew nothing about them.

A converted gambler spoke in a preachers meeting in 1892, and said that card playing in the home was a gambling kindergarten, which is all too true, though parents are strangely blind to the fact. A minister present got up and replied, "That is the truth. I am now paying an embezzling debt of which my son was guilty, because of gambling. I am paying the debt in installments to keep him out of the penitentiary, and it keeps me struggling to do it."

The same minister added further: "One of my brother ministers, who is preaching the same Gospel that I am, taught my boy to play cards in his own home, believing that social card playing was not harmful."

How are gamblers made? One way is to have cards in your home. Here is the caution: Have no cards in thy house. Who will heed that caution?

Likewise, the dance and the punch bowl have no place in this home. The very idea of a Christian home being the dwelling place of the dance, or harboring the punch bowl, is so supremely ridiculous, that it is not worth while to argue the question. And yet, be it said to our shame, not a few professedly Christian homes give place to both these worldly and hurtful agencies, which are es-

entially of and belong to the world. There is a record of one home in the old time, having in it a dancing young woman, and the sad sequel shows that it led to the same young woman dancing unbecomingly before a crowd of half drunken men, which was the occasion of that great and good man, John Baptist, being murdered by Herod.

A dancing disciple of a crucified Redeemer! Let angels blush and mourn, and let men weep and turn away their faces! Dancing in a Christian home! Never. For the moment the dance enters, Christianity departs therefrom, and the outward sign that it is Christian is taken down, and another is erected in its place, reading thus: "This is a worldly home."

So, also, out from this home do not go theatre goers, for the whole trend of the home, in spirit, teaching and example, is against the theatre as a thing which is attended, ruled and run by worldly people.

IV. In conclusion, let it be noted, this is the pattern of a Christian home. Is it an extreme view? No one with an open Bible before him, and with anything like a fair idea of scriptural religion, can say it is.

Two pointed questions arise:

First, as the head of a family, the divinely appointed ruler of the same, let us ask—Is your home patterned after this fashion? Are the essential things hereinbefore mentioned, which are necessary to make up a Christian home, found in yours? And are the things which have no place in a Christian home, excluded from the household

over which you preside? If so, then we rejoice with you, and bid you God-speed in the good work in which you are engaged. You are building for the future, and though your work may not be appreciated, nor the good results seen in this life, yet "your labor is not in vain in the Lord." Take courage, hold fast, and stand firm.

Secondly, if your home is not after this type, will you not from this good hour make it what it ought to be? Why not begin this very day? For the good of those growing up in that humble home, for the good of yourself, and for the glory of God, set out at once to building your home after a fashion which will tell for good in all the days to come. No matter what other homes in your community may be, I pray you, O ye fathers and mothers, for the sake of your little ones, who are now about your knees, but who will soon go out from your home, make that home in every essential particular, a Christian Home.

Custom now orders that others build monuments to commemorate departed friends. But he who maintains a Christian home, erects and leaves behind his own monument, more enduring than stone, of greater worth than marble, and more lasting than time. Let this, my brother and sister, be the monument you build in this world. Angels will look on in wonder and God will approve, while in the eternal world you will then see how well you wrought when on earth.

SERMON III.

RESISTING THE HOLY GHOST.

BY A. M. HILLS, PRESIDENT OF TEXAS HOLINESS
UNIVERSITY, GREENVILLE, TEXAS.

Acts 7:51. "Ye stiff-necked and uncircumcised in heart and ears. Ye do always resist the Holy Ghost; As your fathers did, so do ye."

This text is the beginning of the climax of a sermon which earned for the preacher a martyr's crown. We do well to take in the scene. Deacon Stephen was the preacher. The High Priest and the Sanhedrin and their companions, the rulers of the synagogues, all officials and leaders in the ancient church of God, composed the audience. These masters in Israel were they who stoned the preacher to death for his fidelity to truth and God! The sermon was extempore, and simple in its construction. It was purely historical; a brief resume of facts in National history. He cited the jealousy of the patriarchs toward their brother Joseph, which led them to sell him into Egypt. They knew better; it was a deliberate sin against God who taught brotherly love to the hearts of men. He reminded them of Moses, "who received living oracles" from God; "to whom the fathers would not be obedient, but thrust him away from them, and turned back in their hearts unto Egypt." That was that Moses through whom God wrought such miracles as divine credentials; from whose face shone such divine glory that man could not look upon it unless he was veiled. They knew better. They had abundance of reason to believe that he was God's man.

He reminded them that their fathers rejected God who had opened the sea before their advancing feet and spake audibly to them from the summit of Sinai, and made them a golden calf to worship. It was senseless idolatry, without excuse, a wanton sin against a holy God.

The preacher probably told them much more that is not recorded; how Samuel was rejected, and Solomon backslid and built a heathen temple for his godless wives; how the nation went into idolatry and persecuted the warning prophets; how Isaiah was sawn asunder, and Jeremiah was thrown into the dungeon, and Zacharias was slain, and those were killed "who showed before the coming of the Righteous One." It was all causeless, needless, excuseless sin against light and knowledge and God.

Then, with a face shining like an angel, the preacher exclaimed, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; As your fathers did, so do ye."

In considering this text notice.

I. The Holy Spirit comes to enlighten people and teach them the truth. In Jesus' conversation in the upper chamber, he several times calls the Holy Spirit, "The Spirit of Truth." It is because truth is the instrumentality which the Spirit uses to move and sway the hearts of men. He moves us by moral influences and persuasions and not by force. He convicts the sinner's heart of sin and its consequences, and holds up the atoning Savior as the remedy. He "takes the things of Christ

and shows them to the Christian,"—his Lordship, his mediatorship, his high-priesthood, his baptizing with the Holy Spirit for cleansing and empowering, thus becoming an "Uttermost" Savior. The Spirit's work is to bring new light on duty, pushing moral reforms, and keeping the Church in the path of Christian progress and healthy growth in the graces of the Spirit. The Holy Spirit is now the executive of the God-head. This is his administration. Whatever divine assistance we get to help us out of sin and home to God and heaven comes through the Holy Spirit. How we treat the Spirit, therefore, becomes supremely important.

II. Consider what is meant by being uncircumcised in ears and heart. To a Jew to be uncircumcised was an awful thing. It struck terror to the soul, like the announcement of excommunication, and the anathema of the pope 'during the dark middle ages.' It meant to be expatriated from the nation and cut off from the covenant mercies of God. So this adjective "uncircumcised" had tremendous significance to the Jew.

To be uncircumcised in *ears* evidently meant a heathenish unwillingness to hear the saving truth of God. Moses met uncircumcised ears when people stood ready to stone him at Kadesh Barnea. Jeremiah was to meet them when God said to him: "To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak * * * And they shall fight against thee." They cut his roll in two with a pen-knife and cast it into the fire, and threw him into the dungeon. They would not hear his message from God.

Ezekiel had to face just such uncircumcised ears when God said to him: "Son of man go, get thee unto the house of Israel and speak with my words unto them * * * Surely if I had sent thee unto a people of a strange speech, they would listen unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel are of an hard forehead and of a stiff heart."

Jesus met the same unwillingness to hear the truth, when he delivered his gracious message at Nazareth. "And they were all filled with wrath in the Synagogue; and they rose up and cast him forth out of the city, and led him to the brow of the hill that they might throw him down headlong."

Paul talked to uncircumcised ears when he spoke to his countrymen on the stairway of the castle, and told them what Jesus had said to him in a trance: at the word "Gentiles" they broke out in a frenzy of rage and would have killed him, but for the protection of Rome. Faithful preachers of all ages have learned by sad experience what it means to speak their divine message to unwilling ears. Deacon Stephen, the martyr had no uncommon experience.

And what is an uncircumcised heart? It is doubtless a heart that has heard truth which it is unwilling to put in practice. In Scripture language the heart is the *will*, the real self, that chooses or rejects God.

Chorazin and Bethsaida, where Jesus had lived and taught and worked his mightiest miracles,

were uncircumcised in heart, when Jesus was obliged to say to them. "Woe unto thee, Chora-zin! and woe unto thee, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago in sack cloth and ashes. It shall be more tolerable for Tyre and Sidon in the day of judgment than for you."

The people of Jerusalem had an uncircumcised heart when Jesus was forced to exclaim with a breaking heart, "O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings and ye would not!" It was uncircumcised hearts and ears that kindled the Smithfield fires, and burned John Huss, and Jerome of Prague, and fired the faggots about Savonarola, and gnashed upon Luther, and stoned John Wesley, and persecuted Finney. Those who stoned Stephen were no exception in human history. There is a world of uncircumcised religiosity filling the chief seats in our synagogues today.

III. Consider how people resist the Holy Ghost.

1. People do it when they refuse to turn from sin and accept Christ as Savior and Lord. Jesus said the Spirit when he is come will convince the world of sin because they believe not on him. This is the great work of the Spirit on unrenewed hearts. He does not create new powers or faculties; but he convicts of sin, and arouses guilty souls to use the powers they already possess to flee from the wrath to come.

When Saul beheld the shining face of Deacon Stephen, and heard his sermon and his dying prayer for his enemies, he no doubt gnashed upon him with his teeth like the rest. Nevertheless, he got an arrow of conviction shot through his heart by the Holy Spirit, from which he never recovered till he fell from his horse at Jesus' feet on the way to Damascus. It was then or never with his soul.

Felix received just such an arrow of conviction from the bow of the Almighty which made him reel and tremble; but his uncircumcised heart resisted it, and God left him forever.

Ten years ago this coming autumn I was holding a revival meeting in Mansfield, Ohio. One night, after service, Thomas Taylor told me this incident. "I was in Camp Dennison, near Cincinnati, in 1864, in the army. One Friday in the meeting in a chapel a comrade by the name of Charles Apstin, of Connecticut, who had a praying mother, was deeply convicted, and his whole frame trembled as the Spirit strove with him. I said to him, 'Charlie, come to Christ now, you have this deep conviction. It is God's call; now surrender to Jesus.' He thought he would; but all at once he said, 'No. I will not come to Christ now for I have a ticket in my pocket for a masquerade ball next Tuesday night in the city, and I am determined to go, and then I will come to Christ.'

" 'Oh, don't put it off,' said I; 'come to Christ now.' But he refused and said, 'No. Tuesday night. I shall be in the royal banquet.'

Soon we arose and left the chapel. As we

passed through the door, it came to with a sharp report. He was startled, and turned pale and said, 'What was that?' I replied, 'It was the chapel door.' That night he did not sleep. The next day he was in a fever. I asked him again to come to Christ. He said to me solemnly, Tommy, did you hear that strange report as the chapel door shut last night? That was the knell of my soul. 'O, don't say so Charlie! That cannot be.' 'Yes, it was,' said he. 'I rejected Christ deliberately for that masquerade ball, and that instant God left me, and it was settled for eternity, and now hell yawns for me. Promise me you will write to my mother and tell her. O, I have swam through mother's tears and prayers and Satan has me at last.'

I prayed for him to no purpose. The next day, Sunday, the chaplain talked to him but in vain. Monday his fever had increased and he was a raving maniac. Tuesday night, at midnight, the night of the ball his soul went into the presence of his God." Thus his uncircumcised heart resisted the Holy Ghost.

2. People also resist the Spirit when they refuse to give up an evil habit or course of action, or false opinions after light has come. President Mahan tells us that when the great revivals were sweeping over this country between 1825 and 1840 they were almost entirely led by the "New School" theologians who had given up the stern and awful doctrines of Calvinism. I conclude that God was weary of preachers who limited his saving grace to the few unconditionally elect-

ed, and represented the loving Heavenly Father as creating all the rest of mankind on purpose to consign them to an eternal damnation. Such doctrines were too atrocious and blasphemous for God to honor and the Holy Spirit to endorse. It was the "New School" preachers, and the early Methodists who were preaching a full and free salvation that God made flaming evangels and prodigies of Holy Ghost power.

Again, I read in President Finney's autobiography of the great revival of 1857 and 58. He writes: "It prevailed throughout all the Northern States. It swept over the land with such power that for a time it was estimated that not less than fifty thousand conversions occurred in a single week. Daily prayer meetings were established throughout the length and breadth of the Northern States * * * It became almost universal throughout the North, and it was estimated that not less than five hundred thousand souls were converted in this country. A divine influence seemed to pervade the land. Slavery seemed to shut it out from the South. The people were in such a state of irritation, of vexation and of committal to their peculiar institutionfi which had come to be assailed on every side, that the Spirit of God seemed to be grieved away from them. There seemed to be no place found for him in the hearts of the Southern people at that time."

This striking historic fact teaches men of all countries and all times that in their political actions they may have an unChristlike spirit, and may take sides against God to such a degree that

it amounts to nothing less than a resistance of the Holy Ghost which will prove the eternal ruin of multitudes of souls. Questions of moral reform often come up in politics, and it is stupendously important to find God's side of the issue. Loyalty to one's political party instead of loyalty to right and God may bring Spiritual death. A man's soul ought always to be as clear as a plate glass window through which the light of God's truth on any subject can ever shine.

We see on every side professors of religion and even preachers ignoring and often actually opposing the temperance reform. They are always wanting in the pinch and crisis of affairs. They are conspicuous by their absence from every moral battlefield where the progress of Christianity is at stake. Somehow, by some kind of subtle affinity for worldliness, they always turn up on the wrong side, keeping company with saloon keepers and distillers in all public action, and doing just what the devil would have them do. Finney observed of such preachers: "There was a time when God winked at the ignorance of such preachers and used them to win souls; but there is too much light on the temperance question now, and the Spirit of God greatly uses them no more." The reason is, they are resisting the Holy Ghost.

This is rapidly becoming true also of the tobacco question. Tobacco is fast becoming the greatest curse of the race. Scientific men in great numbers are now telling us that it is *the scourge* of the race. Its ravages are greater and more widely spread than those of alcoholic intemperance. One

educator of national fame says, "The fight against it is a fight for civilization." And yet in the face of these facts which can be picked up everywhere, it is said that ninety per cent of the preachers of some denominations use tobacco. Of course their lips are closed against the evil, their conscience is drugged, and their judgment is bribed to render a false verdict. They are not in the fight for a clean church and for Christian civilization.

Such conduct God might have winked at fifty years ago, but not now. Such ministers are being cursed with barrenness. God does not, and will not greatly use them, because they are resisting the Holy Ghost.

The same may be said about some of the fashionable amusements. Chief among these are dancing, cards and theatres. Many popular preachers, pastors of rich, fashionable, worldly churches are clamoring to have the denominational bans against these evils removed. They smile upon these amusements and do not rebuke them. Indeed they and their members indulge in them. But from time immemorial these things have been found to be hostile to piety. All unchristian people know right well that indulgence in these amusements is utterly out of harmony with a profession of piety. They have little or no respect for professors of religion who do it, and never ask dancing, card-playing, theatre-going Christians to lead them to Jesus, or to pray with them when dying. They sneer at the religion of such church members as cant and hypocrisy. The preachers and professors who indulge in such pleasures

are left to spiritual barrenness and desolation, because they are resisting the Holy Ghost.

3. When people refuse to give up evil associates at the call of God, they resist the Spirit. God called Abram to leave his heathen kindred, and he obeyed. All ought to do so. The divine voice to Christians is unmistakable: "Come out from among them and be ye separate," and "Be not unequally yoked together with unbelievers."

I know a girl that came to the altar and was converted. She immediately burst forth in a strain of eloquence, and the evangelist said, "God has another preacher." She afterward got sanctified, and under the influence of the Spirit preached with unction and power. But she opened correspondence with her old godless companions and lost her blessing. Again she was convicted and rolled in agony at the altar for an hour until God came in mercy a second time. She immediately sprang to her feet and warned her companions against unchristian associations. Strange to say, she again went back, married one of her godless acquaintances, and she is now a Christless backslider.

I was told of a girl who went to the altar and got sanctified. She then rose up with a shining face, went out into the audience under the power of the Spirit, and led her uncle to the altar and led him to God. The meeting closed, and she foolishly accepted the company of a godless young man home. On the way he said to her, "You made a pretty gump of yourself, didn't you, going to that altar to get sanctified!" And she wilted under it, and backslid in an hour and a half after receiving the

wondrous blessing. Now what right had that young woman, freshly anointed to be the bride of Christ, to go out in the darkness and give her arm to that sneering wretch? It was a grievous sin against the Holy Ghost, and she paid the penalty.

The famous Hoosier Evangelist told last summer of two girls. One sought sanctification for six days at his altar and groaned and cried to God for hours at a time, and got nowhere. She finally told Brother Hatfield that she was engaged to marry an unchristian young man whom she loved as she loved her life, and she could not give him up. He said to her, "You must, or he will ruin you and you will lose your soul." She finally said, "I will give him up." Immediately the baptism with the Holy Ghost came upon her, and she became a successful evangelist and has led multitudes to Jesus. The other girl, an excellent singer and exhorter and promising young preacher, told Brother H. that she thought of marrying an unchristian young man. He said, "Anna, don't you do it. You will backslide and it may cause you to lose your soul." She said, "I think I can win him." She took the risk and married him. He is today a drunken leper. She is broken in health, living in poverty and disgrace in a domestic hell, without hope and without God. With the light she had on her duty, it was nothing short of a resistance of the Holy Ghost.

I presume I have heard fifty ministers, first and last, confess that they had to abandon Masonry either to get or to keep sanctification or a high state of grace. I conclude from such testimonies, that there are secret soci-

eties whose oaths are so unchristian, and whose associations to whom they are bound in undue familiarity are so vile that they who love Jesus can not remain in them without grieving the Spirit. This fact, no doubt, accounts for the barrenness of thousands of ministers, and explains why multitudes do not obtain the baptism with the Spirit unto sanctification. To keep up some of their lodge relations they resist the Holy Ghost.

4. When people refuse to follow the calling which God has marked out for them they resist the calling Spirit of God. There is some special place for each one, to which God calls him and for which he is best fitted. There is a mission for each to fill and work for each to perform which no other can do as well. The blessed Spirit makes known the wish of God to the heart of man. Then comes one of the three decisive hours of destiny.

God called Paul to be His missionary to the Gentiles. That was the place in all the world to give him the widest usefulness and enduring glory. Had he refused then his whole life would have ended in failure.

I well remember, when I stood face to face with this question of destiny. The gleam of money seemed almost as bright as the smile of my Father's face. The applause of man contended with the approval of God for the first place in my soul. The divine voice said, "Preach my Gospel." Ambition said, "Law and money and power." "Woe is me if I preach not the gospel" rang in my soul, and for me it was *preaching or perdition*.

Some years ago I was laboring in a revival in Ober-

lin, Ohio. One morning, after I had preached the night before on "Grieving the Holy Spirit," the venerable missionary, "Father Wright," came to my study and related this:

"More than sixty years ago there lived in Medina, Ohio, a Christian young man of remarkable natural abilities, equal in intellectual gifts to almost any of the great men in the early days of Oberlin. He was highly esteemed by all who knew him. He was always ready to take a part in the Sabbath-school, and was regarded by the church as giving promise of rare Christian usefulness. When past twenty years old he was urged by the pastor and Christian friends to go to Oberlin and study for the ministry.

"He admitted that the question was always before him, and that his conscience always said, 'Be a minister and preach the gospel.' When asked, Why not commit yourself to the work of preparation at once, he replied, 'O, I want to be a lawyer; I am sure I can be useful in that profession, and I can be a distinguished man. On the other hand, if I enter the ministry, I will never be anybody but Rev. Samuel McClure.'

"He taught school and studied law by turns for some time, his conscience continually upbraiding him for refusing to preach. At length he resolved to settle the question once for all. He piled his law-books on the table before him, resolving to end the conflict before he slept by a decision never to be revoked. He sat with his head resting on his hands, as he afterward related to the church, until the clock struck the midnight hour. Then rising from his chair, he took his law books and

brought them down on the table with a slam, and exclaimed, 'I will have the law, come heaven or hell!'

"He instantly felt the cold chills run over him from head to foot, and then and there the last religious emotion left his soul. He asked to be dismissed from the church, saying, "My heart is utterly hardened. If I should see as many sinners as could kneel between Medina and Cleveland (forty miles) beseeching me to pray for them, it would not awaken in me the slightest desire to pray.' He became a lawyer and a judge and amassed \$200,000, but was utterly godless, a drinking man and a blasphemer. He was sitting one day on his sofa after dinner, when the arrow of death hit him and he died in an instant, evidently a lost man! Thus do thousands of God's brightest children perish by resisting the Holy Ghost and choosing the baubles of earth rather than the will of God."

5. Christians commit this sin when called to sanctification, and they refuse to walk in the light. This is the greatest work of the Holy Spirit in the soul. Jesus baptizes with the Holy Ghost for heart-cleansing and greater power in service. He is weary of impotent churches and a languishing cause. The perpetual babyhood of His children is a grief to His heart. He is looking for the strength and fruitfulness of Christian maturity, and with longings that cannot be uttered, is calling His blood-bought ones to "the fulness of the blessing of the Gospel of Christ." Fortunate are they who distinctly hear this call; thrice blessed are they who respond to it.

I was laboring in a tent meeting in a town in the

South. God was making mighty displays of His power. People were literally knocked down by the overwhelming power of the Holy Ghost, and more than a hundred were saved or gloriously sanctified. The tent was pitched on the public green about fifteen rods from a church. Its pastor only hung around the outskirts of the meeting, opposing it and trying to keep his members from getting sanctified. His own brother attended the services and said, "No man living can look on this scene and not feel that God is here." But that minister would not see, and would not believe, and hardened his heart against the truth. A few months later he died raving and cursing God. It is safer to fight with chain-lightning than to fight sanctification, and so resist the Holy Ghost!

After a severe battle in our war between the States, a soldier had his limb amputated near the body. The veins had been taken up, and he seemed to be doing well; but on one occasion, as the nurse was dressing the wounds, the blood began to flow freely. The nurse held the vein with his thumb and sent for the surgeon, who examined him and said, "It is well, my brave fellow, that it is not the large artery close by, for I can take this up." A while afterward it bled again more profusely than before, and the nurse pressed his thumb over the artery and sent for the surgeon. He examined it carefully and decided that it could not be taken up, for if the thumb of the nurse were removed he would bleed to death immediately. It only remained for the brave soldier to make arrangements for death. About three hours were employed in sending messages to loved

ones, and in arranging his effects to leave the world. When this was done, the brave soldier said, "Now, kind nurse, take your thumb off, for I must go." But how the nurse hesitated to do it; the brave soldier would be gone in three minutes. But of course he must. Reluctantly turning his head away, he lifted his thumb, and the soldier stepped out into eternity.

I feel somewhat the reluctance of that nurse. I fear with many in this audience this is the hour of decision, the line "that marks the destiny of men to glory or despair." I have been pleading for your souls. How can I end this entreaty that you will listen to the voice of God in your inmost soul and not resist the Holy Ghost?

O! recording angel, stay thy hand till these people decide whether they will cherish the influence of the Holy Spirit in their hearts and obey the call of God, heard now in their souls, or will now resist the Holy Ghost and grieve him away, perhaps forever.

Who will choose the saving work of Christ and the sanctifying Holy Spirit?

SERMON IV.

“I HAVE PLAYED THE FOOL.”

REV. J. L. MORRILL.

I. Sam. 26:21.

The text is the language of King Saul. It is a significant fact that the Bible has more to say about the conversion of Saul of the Old Testament than any other person in the Bible. Even more than that of Saul of Tarsus, whose name was changed to Paul. Should anyone doubt that he was thoroughly converted, just let them turn to 1st. Samuel 10th chapter, and read the full account of his conversion. It is what some would term a “clear cut, sky blue” conversion, certainly the kind where they “get it all at once.” His is a first class case of “Zinzendorffianism”—“the devil’s big gun” theory that John Wesley spoke of. The doctrine that is today doing so much to retard the progress of “scriptural holiness” over the land, for which God raised up the Methodist Church, and as Dr. Pierce of sainted memory said, “Just so far as the Methodist Church has left off preaching this peculiar doctrine just so far has she failed to carry out God’s purpose with her.”

The children of Israel wanted to be like “other people.” They were tired of being ruled by the Lord in His own way, but wanted to be governed like other peo-

ple, therefore they said, "Give us a king." Read the 8th chapter of 1st. Samuel. God help us when we reject the Lord and want to be ruled by man. The result will always be the same to us, simply ruin. Samuel did all in his power to prevent the awful ruin that followed their choice, faithfully warning them as God had told him to do, but in spite of all that God could say to them through His faithful servant they said, "Give us a king." Man has the privilege of choosing "his king." In order that they might have no cause to blame either God or Samuel, God did His best to choose a king for them, according to the 2nd verse of the 10th chapter, 1st. Samuel. God did His best to give them a king that was the equal of other kings. God always does His best for us in spite of our rejection of His plan. In the 10th chapter we find the graphic description of how Samuel met Saul, anointed him, and told him that God had chosen him as king of Israel. He told him to go until he met a company of prophets, and when he should meet them the spirit of the Lord would come upon him and he would prophesy (preach) and should be turned into another man. I. Samuel 6th verse, 10th chapter. If this is not genuine conversion what is it? It would be accepted by any church today as a genuine conversion or regeneration, but let us read further, "And it was so that when he had turned to go from Samuel, God gave him another heart." 10th chapter 9th verse 1st. Samuel. Can anyone deny that he was gloriously converted? Surely any church would accept such an experience as genuine regeneration. Now when Samuel calls the people together and points out Saul as their king, the

one whom God himself has chosen, they look upon Saul and shout, "God save the king," showing their approval of the man whom God had chosen to rule over them. Saul did well and Israel prospered as long as Saul obeyed God, but not being sanctified he was "prone to wander," or to "lean to his own understanding," which is natural as long as the carnal mind remains. In the 15th chapter, 1st. Samuel, Samuel tells Saul to take his army and "smite Amalek and his people, the Amalekites" and to utterly destroy all that they have and spare them not, but slay both man and woman, babe and suckling, ox and sheep, camel and ass," 15th chapter 3rd verse 1st. Samuel. Saul takes his army and marches out to do as told, they fall upon the Amalekites and kill them all save the king, "Agag." They kill all the sheep and cattle, that is, all the poor ones, but the fat sheep and cattle they save. How natural this is to the carnal mind "which is not subject to the law of God," but will follow the "way that seemeth right unto a man." Agag the king is captured, made a prisoner, but not killed. Here we have a type of the old Adam, the first king of the world, who is made prisoner in conversion, but not destroyed. It was an easy matter to kill the poor cattle and sheep, easy to give up some things that we don't care anything for, but the "right eye, right hand, right foot" sins are the ones. We spare Agag's fat cattle and fat sheep, and we spare them because old Agag is alive. God says Agag must die. Now Saul returns with his army, victory written upon the proud banner of Israel. They are met with glad shouts of welcome by the women and children, somehow Saul does not

care to meet Samuel, nor does he care to meet him today. Somehow, when a man is not right, he does not care to meet the true prophet of the Lord, and they will shun him if they can. How often they will run from a "Spirit-filled" or a "holiness preacher"! How often I have seen them run! What is the matter with them? The trouble is, Agag is still alive; the "old man" is not dead. Saul knew he had not done as God said do and he was afraid to meet Samuel therefore he shuns him as long as possible. At last Samuel meets him and now Saul puts on a bold front, and cries out to Samuel, "Blessed be thou of the Lord, I have performed the commandment of the Lord." 15th chap., 15th verse, 1st. Samuel. How old carnality will put on a bold front when he is cornered, no chance to escape. Saul knew he was not telling the truth, and so did Samuel. So Samuel said, "What meaneth then this bleating of the sheep in my ears and the lowing of the oxen which I hear?" 1st Samuel, 15th chapter 14th verse. So we might ask today, "What means the bleating of the sheep" all over the land? why is it they are not satisfied? why is it they are hungry? why is it that no other doctrine but the old Wesleyan doctrine of full and free salvation, which fills us and sets us free will or does stop the bleating of the sheep, or the lowing of the oxen? Why is it that the old camp meetings have lost their power and are being given up, while the holiness camps are increasing and running in a blaze of glory? Why is it that our church papers are deploring the lack of spiritual power in the church? Why are they writing so much about "how to have a revival?" while the men who are preaching the old Wes-

leyan doctrine of full salvation are having glorious revivals. Hallelujah! The way is clear. Kill "Agag" and all his sheep and oxen and then the church will be a power for saving souls. Now Saul pleads extenuating circumstances, tries to deceive Samuel by saying that they had spared the sheep and oxen to sacrifice unto the Lord. We may try as we will to make excuses, but God does not accept them. When Samuel tells Saul what the Lord has said, then Saul tries to shirk the responsibility by putting the blame on the people. How often this is done yet. Saul tries to defend himself but God accepts none of his excuses, nor does He accept any of ours. We must obey the Lord in spite of men or devils, God wants perfect obedience and unless we obey him implicitly we will find trouble. Samuel says to Saul, "Thou hast rejected the Lord and He has rejected thee." And just so true as we reject full salvation when we hear it preached, and have the opportunity of obtaining the same, just so sure does God reject us either as a church or as individuals. Samuel turns away from Saul and Saul cries out to him to come back, and in his his desperation catches at his mantel, but the mantel is rent. We may become desperate and catch at all sorts of "mantels" or theories, but they will be rent. Samuel said, "This is the sign that your kingdom is rent." Poor Saul, forsaken of God and prophet. How many we find in his sad condition today clutching at every kind of vague theory. None of them able to agree, only rending the kingdom they should be building up. Now Samuel calls for Agag the captive king. They have been taking good care of him, they always do take good care of old Agag,

the old self, the old man, the old carnal mind. When we are converted the carnal mind is brought into captivity but not destroyed. Here we have a type of "the old man," "the carnal mind," in Agag the king. He may be a captive, and he may be bound but he is alive, and always seeking his liberty. You can frequently feel him in up-risings in the heart such as anger, malice, hatred and many other things of the same kind. You know you have been regenerated, you know you are trying to serve him, but at the same time you are conscious of the fact that there is something in your heart that you would like to get rid of. There is but one way to get rid of him, and that is to kill him, as Samuel teaches us by his dealing with Agag, when they lead Agag out, verse 32. "Agag came unto him delicately, and said, Surely, the bitterness of death is past." What a delicate old fellow he is! How he does hate to die! When you hear some holiness preacher say, "The carnal mind must be destroyed," he will whisper, "Why, surely you got it all when you were converted, or surely you don't have to consecrate all, or surely you don't have to die to this beautiful world and its harmless and its innocent pleasures?" How delicate he is; how easy it is to hurt his feelings. You often hear people say they are sensitive. How it scares him to talk about death, that is, the death of the carnal mind, how he does despise that word sanctification simply because he knows sanctification means to kill Agag. How terrible this word is to him, and when you show him the sword, the word of God which is the sword of the Spirit, he trembles. He is willing to be a captive, just so you don't kill him. He is

willing for you to outgrow him, or to outwork him, or to wait till you die, in fact any way but God's way which means death to Agag. He is perfectly willing for you to accept and believe any theory you please just so long as you do not believe the theory of death to Agag. I can see Agag as they brought him out to face Samuel how he did tremble. He was afraid of the sword of Samuel's hand. So today the carnal mind, or Agag, is afraid of the "sword of the Spirit," the word of God, in the hands of a true servant of God. How they will reject a man who preaches sanctification by faith or the destruction of the carnal mind. He did not fear the sword as long as it was in the hands of Saul. You can see the difference today. The carnal mind, "old Agag," is not afraid of "the sword" in the hands of the man who does not believe in sanctification by the "death" of the "old man." He has no fear as long as they preach that he was killed or "destroyed at conversion," or that you must outgrow him or you cannot get rid of him until the death hour or in the "article and hour of death."

All orthodox churches are a unit as to the fact that the carnal mind remains after conversion, and they all admit that it must be destroyed before we can enter Heaven. They only differ as to when and how we get rid of the carnal mind. The Catholics say we must die and go to purgatory where the purgatorial fire will destroy the carnal mind, and thereby purify us so we can enter heaven. The Calvinist say there is no such place as purgatory but that in the article and hour of death the carnal mind will be destroyed, but they all agree that without holiness we shall not see God, Hebrews 12th

chapter, 14th verse. That is, we must be sanctified before we enter the kingdom of Heaven. Now what has the Methodist Church always taught on this line? how do we differ from other churches? John Wesley and the early Methodists, according to Clark, Watson and others, taught that the carnal mind is destroyed in sanctification by faith at any time we will consecrate all and believe that the "Altar sanctifies the gift." Jesus is the altar, we are the gift. This theory is in keeping with the whole Bible and with the experience of thousands and thousands who have put it to the test. I might quote many passages of Scripture in proof of this. Hebrews 13th chapter, 12th verse, "Wherefore Jesus" (not death, nor purgatory, but Jesus) "also that he might sanctify the people with his own blood, suffered without the gate." In John 17:17 Jesus says, "Sanctify them through thy truth: thy word is truth." Jesus is the Word, therefore He is our Sanctifier, John 17th chapter 19th verse; And for their sakes I sanctify myself that they also might be sanctified through the truth. Jesus is the truth, so we see Jesus is the author and finisher of our faith, Heb. 12th chapter, 2nd verse.

Samuel's answer to Agag, 1st Samuel 15th chapter 33rd verse, shows us how to get rid of the carnal mind Agag the old man: "And Samuel hewed Agag to pieces before the Lord." This is God's way of getting rid of Agag the carnal mind. The sword is a type of the "sword of the Spirit"—the word. Jesus is the word, the sword, so Jesus is our Sanctifier. "For this purpose was the Son of God manifested that he might destroy the works of the devil," 1st John 3rd chapter, 8th verse.

“The works of the devil” is the carnal mind. **This** work was done in the garden of Eden when Adam gave the mind of God for the mind of the devil. It is not subject to the law of God neither indeed can be, Rom. 8th chapter 7th verse. It must be destroyed, and Jesus will destroy it if we will only let Him do so. “In the twinkling of an eye Jesus’ blood can sanctify.” Samuel 16th chapter, 14th verse, tells of Saul’s condition. “But the spirit of the Lord departed from Saul and an evil spirit from the Lord troubled him.” They always find trouble when they reject the “word of the Lord.”

Now comes David the shepherd boy upon whom God puts His Spirit, giving him victory over the enemies of Israel. He soon wins the love and admiration of the people, so much so that the women shout “Saul hath slain his thousands and David his ten thousands.” This was too much for Saul. He was jealous of David. He could not bear to hear the people sing the praises of David, giving David more glory than himself. How natural this was. We can look around us today and see the same thing. How some of the dear brethren will smart and writhe when the people sing the praise of some brother who is more successful as a soul winner than they are. “Saul was very wroth” have we not seen the same thing? Have not some of the successful men in the holiness movement been made to feel the displeasure of the “Powers that be?”

“Saul eyed David from that day forward,” 1st Samuel 18th chapter, 9th verse. How they eyed Martin Luther when God raised him up to bring back the doctrine of “Justification by faith.” How a lot of ease loving, wine

drinking, fox hunting, of "Sauls" eyed John Wesley and his colaborers when God raised them up to preach full salvation. Now Saul decides to get rid of David at any cost. They tried the same thing on Luther and Wesley. Saul thinks it will never do to let David have more power and influence with the people than he has, so with jealousy in his heart it is an easy matter to decide upon the death of David. How "old self" the carnal mind will go to any length and resort to any means, to carry out its own way and to put an end to anybody or anything that seems to have more power or influence than ME (old self). "And Saul cast the javelin, for he said that I will smite David even to the wall," I. Samuel 18:11. How true it is that some of us have had the "javelin" hurled at us. In fact have they not hurled the "javelin" at the whole Holiness movement? But David was in God's hands and therefore the javelin missed its mark, so just as long as we are in God's hands we need not fear all the javelins that can or may be hurled at us. Let us just do as David did, keep sweet, keep on "playing the harp." Let God manage us and we will come out as kings. Hallelujah! Thank God they are not throwing so many "javelins" 'now, once in a while one is thrown, but it "misses its mark" while the one at whom it is thrown "presses on to the mark of the high calling" slaying the philistines as he goes. Poor Saul, God has left him, the prophet has left him, no God or prophet to go to, so he goes to the old witch, 1st Samuel, 28th chapter, 7-12 verses. "God would not answer neither by dreams, nor by Urim, nor by prophet." What a dilemma, what an aw-

ful predicament he is in! Call as he may God does not answer. Do we not see the same state of affairs to-day? What is the trouble? The answer is the "spirit of the Lord hath left them" simply because they have rejected the word of the Lord as Saul did, and now they turn to the witches. We must have a better educated ministry, they say. We all believe in education but education will not solve the problem. We must have finer houses of worship with stained glass windows, carpeted floors, cushioned pews, pipe organ, paid choir, all of which are right in a way, but it does not solve the problem nor bring the power. We must have more money and in order to get more money we must resort to ice-cream festivals, oyster suppers, donkey parties and other things, all of which God rejects. The prayer meeting loses its charm for the brother, but the Lodge holds him. No money for the church, but money for the lodge. No money to subscribe for his church paper, but money for secular and lodge paper. Too warm and too worn out to attend Sunday morning services, but ready for the Sunday excursion. Can not hear a sermon over thirty minutes, but can remain at the opera, circus or theater 'till 12 o'clock. No taste for reading the Bible, but morbid appetite for the latest novel. No time or desire for prayer meeting, but both for card party, flinch club, gossip, in fact any of the witches can attract and hold them and cause them, as Saul did to swear to them.

We hear the question asked today, "How shall we reach the masses?" and we hear many answers, but they seem to be answers of the "witch." If the church and preacher will first reach God the problem of reaching the

masses will be solved. God must first reach the church before He can or will reach the masses. We hear the question, "how can we draw the people?" Jesus has answered this question Himself, "And I if I be lifted up will draw all men unto me." When we preach sanctification we lift Jesus up as a full and a complete Savior. When the church lives sanctification, He our Sanctifier will draw the people. God knows the enemy is pressing us sore in this day and time.

Saul goes to battle but God is not with him. The battle is pitched. Saul's army wavers, then falls back, then it flies before the enemy completely routed sorely defeated. The field is strewn with the dead. The proud banner of Israel that has had victory written in letters of gold upon it now trails in the dust, with defeat written in letters of blood and dust. What a sight; But there is Saul? See him standing on the hill of Gilboa, wounded and bleeding! Where are his boys? See them lying at his feet dead! Now Saul calls upon his armor bearer to kill him, put an end to his miserable life. A life that might have been one of glorious victory but he "obeyed not the Lord" and "destroyed not Agag" did not get sanctification, so there he stands a failure as a man, as a prophet, as a soldier, as a father, a king. Godforsaken, manforsaken, army routed, sons dead, wounded and bleeding. Truly, truly he could say, "I have played the fool." He calls upon his armor bearer to kill him, but his armor bearer refuses to do so, then in his despair and desperation he runs upon his own sword, and puts an end to himself, committing suicide, thereby forever shutting himself out of heaven. He refused or failed

to use the sword to destroy "Agag," but now he uses the sword to destroy himself. God help us preachers if we fail or refuse to use the "sword of the Spirit" on Agag; if we do I fear our end will be like unto Saul's. His gospel, or word, or sword is the "savor of life unto life, or the savor of death unto death." God forbid that any of our preachers or people should go down as did Saul, may none of them "play the fool," but like Saul of Tarsus, or Paul, may we all "fight the good fight."

Let us not be discouraged, let us close up in solid phalanx, put on the "whole armor of God," take "the sword of the Spirit" use it on "Agag" and his people. Hold up the blood-stained banner of "King Emmanuel" with "Holiness unto the Lord" written thereon, shouting down all the walls of oppositon. Let us beware of "wild-fire," "fanaticism," let us fight nothing but sin. Some-things have hurt us, and brought reproach upon the cause. Some have become "wise above what is written." Let us be teachable. I am sorry for any man who knows so much that no one can teach him. Let us be faithful and true, but at the same time conservative, this we can do without any compromise whatever. Some have gone wild on "Divine healing" and have made "ship-wreck" of the "faith." We could point to some sad example, but we forbear. The devil will hold us back as long as he can but when he sees he can hold us back no longer he will shove us as far the other way as he can, and if we allow him to do so we will become "extremist." Divine healing is a blessed truth but because a brother does not practice it or preach it all the time is no evidence that he is not sanctified. It is one of the sweet privileges of

“God’s own,” but is not essential to our salvation. Let us lose no time over these things among ourselves. Press the battle, press the battle against sin. Saul lost a good deal of time and energy fighting against David, but David lost no time fighting against Saul. I fear we have lost a good deal of time fighting on the same line. Let us do the same as David. Some have taken part of the “seventh day Advent” doctrine, have gone back to the old Mosaic dispensation. God help us to “walk in the light as he is in the light.” Let us live in the glorious light and liberty of the gospel of Jesus Christ. “Ye shall know the truth and the truth shall make you free,” and if the Son of God makes you free you shall be free indeed. Let us keep clear of all sidetracks and hobbies, for there is awful danger on this line. I knew a preacher once who like Saul “played the fool,” he refused to let Agag be destroyed, rejected the doctrine of sanctification. He turned to the witch (politics) became a politician and wound up by shooting three men, killing two of them. “Played the fool.” I know another one who turned to the “witches” lost his power, his children all wrecks spiritually. I might mention many of them but forbear. While holding a meeting once my host was not a converted man, but his wife was a sweet Christian woman living up to her “justification.” He was gloriously converted, went to praying in public, put up the family altar, in fact began the life of a converted man, in earnest. He said to his wife one day, “Well wife I have caught up with you now, go ahead and get sanctification and I will follow.” His wife did so and was gloriously sanctified, but the meeting closed before Bro. R— got sanctified. In

a short while afterwards we began a camp meeting near their home. They attended but somehow Bro. R— did not seem very anxious to follow his sweet wife, into the experience. On Sunday morning I preached on Saul, and Agag, after services I went down to the spring. Bro. R— was at the spring, and I said to him, "How do you feel?" He said, "I feel bad," his looks showed that he did feel bad. I said "what is the matter?" "I'm sick" he said "my head and feet hurt me." I replied, "Poor fellow I know you are sick you look like it." I was glad to see he was sick. I knew the trouble; "Agag" was bothering him. He said, "I am going home." I said, "Well go home if you want to, you are so sick your head hurts you, and I expect your heart hurts you too." He looked at me and said, "Yes my heart hurts me worse than anything else." I replied "Old Agag hates to die, and would like to run you off home, and make you play the fool." I left him. That night while I was preaching the Spirit was present in power. Before I could give the invitation to the altar many came prostrating themselves crying to God for mercy. Brother R— was sitting a good way back in the congregation. He got up with an awful look of conviction on his face, and came forward with both hands up and crying, "I am coming, I am coming, I want old Agag killed." He fell at the altar and he was not there long before Agag was "destroyed." What a happy man? How he did praise the Lord. God has seen fit since then to take his sweet wife on to heaven, but as he followed her on into the glorious blessing of sanctification so is he following her on to glory in the world above. May the God of all grace help him to be

faithful even unto the end. How I would like to see them meet up there, Hallelujah! What a meeting that will be. One moment with God, one glimpse of Jesus, one glimpse of the blood washed throng will fully repay us for all the heartaches, all the sorrow, all the trials, all the toils and all of everything that we have to contend with on this mundane sphere. Glory to God in the highest, my soul mounts on eagle wings while I think of it. On, "on" ye embattled host to the victory and never give the battle over till every foe is vanquished and we camp with Him forever more. Let us look forward, not behind, let us keep our eyes on Him not on the difficulties around us.

Praying God to let the mantle of "Elijah fall on the Elishas" of the church, while the Elijahs go up in chariots of fire, let the young Elasha's go on performing "just as many more" miracles as Elijah did. Glory to God we will, we must conquer. "God is with us who can be against us?" Let us keep off all side-tracks, but keep on the main-line of "Holiness unto the Lord" until at last we shall sweep home to God and the blood washed throng where we all have loved ones waiting to greet us, there where we shall be joined in holy, happy triumph with Jesus, who loved the church and gave himself for the church that he might sanctify it and present it to himself a glorious church without spot or wrinkle. Let us give our lives, our all to the church and labor with love in our heart 'till God shall say, "come home." Hallelujah! the bells of Heaven are ringing in my soul now, as I contemplate the final victory of the church of our Lord and Saviour Jesus Christ.

SERMON V.

SOUL REST.

WILL H. HUFF.

TEXT: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. 4:1.

This epistle, from which my text is taken, is one of the fertile fields of New Testament truth. It is rich in Old Testament illustration and application, showing the author to be perfectly familiar with that which was written aforetime. The whole letter exalts Christ and shows him to be greater than all who have gone before, making the truth therein "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works."

The theme of this text to which I call your attention, is, "His rest." Surely, this subject is one of great interest to devout souls and is worthy of earnest, prayerful consideration. There is much of unrest and dissatisfaction all around us; surely God has provided a remedy; He does not mock us, but promises that His people shall be "abundantly satisfied."

The Scriptures speak of three rests. "Come unto me all ye that labor and are heavy laden, and I will

give you rest." Here is a rest offered to the penitent sinner. "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find 'rest' unto your souls." Here is a soul rest offered to His disciples. Jesus said after this second rest was found, His yoke was easy and His burden light. "Blessed are the dead who die in the Lord, for yea henceforth saith the Spirit, they shall *rest* from their labors and their works do follow them." Here is a rest to the glorified saint from his labors. Two of these rests are received in this world by faith, the third rest is received in the world to which we are going.

It was not my purpose in this sermon to give attention to the "rest" received at pardon, nor to the rest in glory; but to the rest God has provided for the struggling believer.

In the experience of every justified person there is a further need of cleansing from that troublesome something which remains. Carnality is a turbulent element. So long as it continues within, there never can be an abiding rest in that heart. We may have seasons of refreshing and blessing and be genuinely happy, and yet not go a day until we find the same old unrest in the heart. We may have good clothes; we may have a good position; we may have a good home; we may have a good standing in society, and yet have unrest within. We may belong to the church, be on the official board, give of our means to support the gospel, be faithful in attending divine worship, have a love for God and true interest in the church, and yet have an unsatisfied heart. We may teach in the Sunday-school, take part in the

league, belong to the missionary society, pray in prayer-meeting, and still have that within which causes us trouble. We may even preach the gospel and preach it with power, have a real interest in the unsaved, lead sinners to the altar, help pray them through, and still be un-sanctified. No human enthusiasm, no creaturely activity, no intellectual attainments, will satisfy our poor, hungry hearts. God must "turn his hand upon us and purely purge away our tin." The cold and indifferent, who are lovers of pleasure more than lovers of God, who have a form of godliness but deny the power thereof, may have no longing for this deeper experience, but they who are loving Christ and keeping His commandments will have a heart-cry for this inward rest. This rest is promised only to those who have a knowledge of sins forgiven, and who are now the sons of God.

We will now give attention to these people to whom my text is addressed.

I. They were true Christians.

We know they were Christians, because the language used in addressing them could only be used in addressing those who have a knowledge of salvation.

(a) They were called brethren. This is a term that is very common in all the epistles, but is used only in speaking to Christian people. The New Testament writers did not talk to sinners about the Fatherhood of God and brotherhood of man, for they knew to have God as their Father men must be born again; to be brethren in Christ they must have His Spirit.

(b) They were said to be "partakers of the heavenly calling." The first birth gives us physical life.

The second birth gives spiritual life. These people had spiritual life.

(c) They were said to have made a profession, and that Jesus Christ was the Apostle and High Priest of the same. Now, Christ is not the High Priest of a false profession, therefore, their profession sprang from a genuine experience.

(d) Then, again, it would seem that the outward lives of these people were abreast with the religious profession they had made, for it is said in writing to them that God was not unrighteous to forget their work and labor of love which they had shown towards His name. They had been working and laboring for God, had been administering to the saints who were in need, and this activity sprang from true love to Him. It is plain they were Christians; they were not back-slidden, but had an experience that made them ensamples to all that believed.

II. The apostle was solicitous for them. "Let us therefore fear." He was afraid they would come short of this second rest.

If we look into the Epistles we will find there strong exhortations to the people of God to seek and obtain a deeper and fuller experience. Paul, writing to the Romans, said, "I long to see you that I may impart unto you some spiritual gift to the end that ye may be established." To the Corinthians he said, "Yet show I unto you a more excellent way." To the Galatians he said, "My little children of whom I travail in birth again until Christ be formed in you." Writing to the Ephesians, he told them that Christ loved the Church

and gave Himself for it, that He might sanctify it. He exhorted the Philippians to have the mind that was in Christ. To the Colossians he said, "Christ in you the hope of glory, whom we preach, warning every man and teaching every man in all wisdom that he might present every man perfect in Christ. Peter said to the strangers scattered abroad, as obedient children, they were to seek an experience that would make them holy in all manner of conversation. James exhorted the double-minded to get a pure heart. John, in his letter, exhorts to perfect love which casteth out fear. The New Testament writers encouraged all saints to believe and expect an uttermost salvation.

Why was the writer of this epistle so solicitous for these people who already had an experience in the things of God? What was there in them or about them that made him fearful? I believe if we will look deeper into this letter we will find the cause of his fear.

(a) These people had something left in them that would cause their hearts to spring a leak. For did he not say, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip"? (Margin reading, "As a leaking vessel.") Remaining carnality makes the heart as a leaking vessel, so that in spite of your strong resolutions your joy and peace will leak out.

What man or woman is there who has lived in the experience of justification any length of time who has not suffered a leakage?

(b) Then he said these people had something left in them of unbelief and lo! he said it was in their heart.

“Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God.” In great revivals, where multitudes are converted and fail to go on and get sanctified, it is not long until an evil heart of unbelief will manifest itself, and as a result many of the converts depart from the living God.

(c) He said they were poor hearers, “Of whom we have many things to say and hard to be uttered, seeing ye are dull of hearing.” Carnality makes people unappreciative of spiritual things. Every preacher of full salvation will remember the vacant stare, the disinterested look, the clouded face of many in the congregation to whom he was bringing a full gospel. Last Sunday morning we heard a man preach on being “saved to the uttermost.” We enjoyed it and said, “Amen.” A lady in the congregation heard the same message, and said, “That kind of preaching makes me tired.” She was “dull of hearing.”

(d) He said they were babes when they ought to be men, “For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk and not of strong meat.” Men and women who have been in the church long enough to be stalwarts in the things of God and be mighty in prayer and faith, still have to have some one come and help them in first principles; get them warmed up for a revival. This is because they have not learned the more excellent way.

(e) He said they were unskilful in using the Word. “For every one that useth milk is unskilful in the word

of righteousness, for he is a babe." Good timber for class leaders, Sunday-school teachers is scarce because men and women do not understand the word of truth.

(f) He said they did not have good spiritual discernment. "But strong meat belongeth to them that are full of age, those who by reason of use have their senses exercised to discern both good and evil." The people who have full salvation never run around and ask the pastor, "Is it wrong to go there?" "Is it wrong to do this or that?" They have keen spiritual senses and discern between good and evil.

(g) He said there was a root of bitterness remaining in them. "Lest any root of bitterness springing up trouble you and thereby many be defiled." We notice it was a root; it sprang up; it was bitter; it caused trouble, and it was defiling. Beloved, I was troubled on that line after I was converted, were you?

(h) He said they had sin in them. "Wherefore, seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." We see here sin was their trouble; it was a besetting sin; it hindered them in their race; it caused them impatience; he exhorted them to lay it aside. All Christians are saved from a wilful transgression, but only they who are sanctified are saved from this easily besetting sin.

I think these Scriptures will suffice to show us the cause of the author's fear.

III. This rest to which these people were exhorted was not heaven.

Hymns have been written and sung, that put this rest in the City of God. Sermons have been delivered with great earnestness and human eloquence, telling us that we must wait till we "shuffle off this mortal coil" and pass through the gates into "that City" before we could have full deliverance from sin. Multitudes have believed this, and tell us that we must go on struggling with our "sinful body," and in our poor, weak way, hold out till death comes to relieve us. But God's Word declares that we can have this rest while our feet are touching the black soil of this planet. We know this rest is not heaven.

(a) Because the man who wrote this epistle said he was now enjoying this experience. "We which have believed do enter into rest." Surely, he was not in heaven while writing this letter, and yet he had this rest. He said he got it by faith, "We which have believed," and after all, the only people who get anything from God are they who believe. As long as we sit back and say, "We don't see into it," "We don't believe there is such a thing," "Show me one who has it"—I say, as long as we are in that condition we will never get anything from God. No one ever gets shouting happy telling what he doesn't believe, but when we throw away our doubts, go to the mourner's bench, confess our need, trust the blood, then we do enter into rest.

(b) Again, we know this rest is not heaven, because he exhorted the people to enter in to-day. "Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts." It is plain that this rest

is not heaven, or how could he have exhorted them to enter in to-day?

(c) Then we know this rest is not heaven, because we, with multitudes of others who, through consecration and faith, obtained this glorious rest, are not in heaven yet. Some are toiling on the farm, some in the marts of business, some hidden away in home life, while others are out preaching the Word—but all testify of a like grace.

IV. This is a *promised* rest. “Lest a promise being left us.” “Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

God has not only promised this blessing, but He has put Himself on oath. “For when God made promise to Abraham because he could swear by no greater, he swear by himself.” “The oath which he sware to our father Abraham that he would grant unto us that we being delivered out of the hand of our enemies might serve him without fear in holiness and righteousness before him all the days of our life.” “And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye are endued with power from on high.” “And being assembled together with them, commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which, saith he, ye have heard of me.”

This experience is not only promised, and God has not only put himself on oath that we might have it, but we are commanded to tarry until we obtain. We are

commanded not to depart, but to wait—not simply to learn a doctrine or theory, but tarry till the work is wrought within us. .

The disciples obtained this promise and were qualified for service and sacrifice. Philip's converts, under the ministry of Peter and John, laid hold of this promise and received a power that made Simon, the sorcerer, wonder. Cornelius and his household, under the preaching of Peter, grasped this promise, and while Peter spake, the "Holy Ghost fell on all which heard the Word," and the circumcised Jews which came up with Peter to the little meeting were astonished at what they saw. The eloquent Apollos, fresh from the schools of Alexandria, through the humble ministry of a layman and his wife, heard of this promise, was quick to believe and was immediately brought into the more perfect way, and from that time on "he mightily convinced the Jews." Paul made mention of this great promise to the twelve disciples at Ephesus. They said that up to that time they had not heard of it. He then gave them a short Scripture exegesis concerning this promise; they then came forward for prayers; the Holy Ghost came upon them, and they spake with tongues and prophesied. "This promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call."

V. The awful result of refusing to enter into this rest.

God gives us light to walk in, truth to believe,

and the Holy Ghost to obey. But if we refuse to walk in the light, or believe the truth, or obey the Spirit, there is no place for us to go, save back into darkness. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea and were all baptized unto Moses in the cloud, and in the sea, and did all eat the same spiritual meat and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." This is the description of God's chosen people whom He had delivered from Egyptian bondage; He had brought them through the Red Sea; He had drowned their enemies; He had fed them with manna; He had brought them to Kadesh-Barnea, and desired to take them over into the land that flowed with milk and honey, but they refused, and we all know the awful result.

(a) They began to lust after evil things. When a soul turns back from the border land of Canaan, then evil tendencies break out and the soul is soon engulfed in sin again.

(1) They wanted entertainments. "The people sat down to eat and drink and rose up to play." They got up one of these special occasions while Moses was in the mount in prayer. They were evidently having a hilarious time, for as he drew near he said, "It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome, but the noise of them

that sing do I hear." It was evident they were having a little private ball, for as Moses drew near, the Bible says he saw the *dancing*.

(2) A gross sin soon broke out among them, and there fell in one day three and twenty thousand.

(3) They tempted Christ and were destroyed of serpents.

(4) They murmured against God and Moses and were destroyed of the Destroyer.

(5) They all turned against the faithful Caleb and Joshua, and the whole congregation said, "Stone them with stones." The people wept that night.

These are some of the things that happened among God's chosen Israel when they refused to enter in.

(b) "With many of them God was not well pleased." (1) "For they were overthrown in the wilderness." It would surely be an awful thing to these people to be overthrown after they had seen and known the love of God in sending them Moses as a deliverer, after they had seen His miraculous power at the Red Sea, after they had had that great all-day praise service and sang "The horse and the rider hath he thrown into the sea," after they had followed the cloud and pillar of fire, after they had received the commandments of God from Mount Sinai; after all these things, beloved, they were overthrown in the wilderness.

(2) "I will therefore put you in remembrance,

though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not." Here it is said these people had been saved; they had been saved out of the land of Egypt; they were saved by the Lord, and yet "afterward they were destroyed."

(3) "But with whom was he grieved forty years? Was it not with them who had sinned, whose carcasses fell in the wilderness?" Here it is said they grieved God; they grieved Him by sin; their sin was unbelief; as a result, their carcasses fell in the wilderness. "So we see they could not enter in because of unbelief."

(4) "Now all these things happened unto them for ensamples and they are written for our admonition upon whom the ends of the world have come." Beloved, let us believe and obey and enter into this rest.

VI. The glorious invitation to enter into this rest now. "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

(a) "Let us therefore *come*." The Lord said unto Noah, "Come thou and all thy house." Isaiah said, "Ho, every one that thirsteth, *come*." Jesus said, "*Come* for all things are now ready. The Spirit and the bride say *come*, and let him that heareth say *come*, and let him that is athirst come, and whosoever will let him take of the water of life freely."

(b) "Let us come boldly." Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he has consecrated for us through the veil, (that is to say, his flesh). Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with a pure water. Let us hold fast the profession of faith without wavering, for he is faithful that promised.

(c) We are to come to the throne of grace. The throne is always accessible, and grace is abundant. "For God is able to make all grace abound toward you that ye always having all sufficiency may abound unto every good work."

(d) It is obtainable. "That we may obtain." Thousands have obtained this glorious rest and are now glorifying God in a life of peace and victory. Millions in the more excellent glory are vieing with each other in praises to God for this unspeakable gift. "After this I beheld and lo! a great multitude which no man could number, of all nations and kindreds and people and tongues, stood before the throne and before the Lamb clothed with white robes and with palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they? And I said unto him, Sir, thou knowest; and he

said unto me, These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb.”

Let us join in with this blood-washed throng and say, “Glory be to God the Father; glory be to God the Son; glory be to God the Holy Ghost, for this second benefit, this second rest, this full salvation, which makes us more than conquerors, helps in every time of need, and brings us in touch with that crowd who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens”—of whom this world was not worthy.

And now, hungry, struggling heart, lift up your head, your redemption draweth nigh. “For ye are not come unto the mount that might be touched and that burned with fire nor unto blackness and darkness and tempest, but ye are come unto Mount Zion and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels to the general assembly and Church of the First Born which are written in heaven, and to God the Judge of all and to the spirits of just men made perfect and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh.” Hallelujah! Amen.

SERMON VI.

GOD'S TEMPLE CLEANSED AND FILLED.

A SERMON BY EVANGELIST E. A. FERGERSON.

Text: "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works."—Titus 2:14.

There can be no greater gift than to give one's self. Donations of lands, moneys, property, and riches of earth may be great: but the donor stands out above them all to the truly thankful heart; and could never be enjoyed with the same degree of appreciation were it not for the thought of love and sacrifice that prompted the giver.

So, salvation, with all its multiplied blessings in this life and the one which is to come, may be great; but without the presence and person of Jesus would never satisfy. Heaven would not be heaven were no Jesus there.. He gave *Himself* for us, "that He might redeem us from all iniquity." The Greek verb here, "*lutrosis*," which means deliverance (Westcott & Hort), is in the first aorist tense, and would read, "That He might *deliver* us from *all iniquity*. The same word deliver is found in Luke 1:68, "For he hath visited his people, and hath redeemed (delivered) them."

Now, He gave himself for us for the express

purpose of delivering us from all iniquity, and *purifying* us.

Now, that the Bible doctrine is heart holiness and purity, none can deny. At this point is where many fall down. There are schools of prophets and teachers many over the land that preach and teach a popular holiness that deals only with the positive side, and many of their preferred terms are such as "filling of the Spirit," "anointing for service," "higher life," "life more abundant," "baptism with the Holy Ghost," etc., etc. Now if the Bible be true, and words mean anything at all, it is certainly clear to the honest heart inquiring for truth, that the grand old Book teaches purity of heart, cleansing from *all sin*, absolute *deliverance* from *all iniquity*. Being thus delivered from *all sin*, we are pure and clean. And this state of being pure and clean is the purpose for which He gave himself. The verb "*katharisa*" (might purify) is also in the first aorist tense, and denotes a finished, completed act. And, thank God, He not only gave himself to finish and complete this act, but He literally does it in every heart the moment they are willing. In First John, first chapter and seventh verse, we find this same truth taught, "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ *cleanseth* us from *all sin*." Some people, to evade this truth right here in this verse, take a dodge and say that the word *cleanseth* is in the present tense, and it means to keep

cleansing. But here we have the same verb that we have in the text. The verb here "katharidzo" (to cleanse, to purify), is in the same tense, first aorist, and denotes a completed act. The idea conveyed is not that we are to keep going through the exercise daily of putting ourselves under the blood and constantly repeating the act; but it means that we go under the blood once and for all, and the blood cleanses us from *all* sin and we are kept in that state, under the blood continually. Just as the stone is cast into the brook and lies under the water, so we constantly have the blood applied. We are cleansed as we go in, and are kept cleansed as we stay in. Hallelujah!

Now, I have just one question to ask the man or woman that doesn't believe this truth, and that is. If the blood of Jesus Christ can not cleanse us from *all* sin, then how much sin can it cleanse us from? The order of heaven is always, first *pure*, then *peaceable*. Jas. 3:17. "*Pure* religion and *undefiled* before God and the Father is this * * * to keep himself unspotted from the world." Jas. 1:27. "Blessed are the pure in heart." Matt. 5:8. "*Purifying* their hearts by faith." Acts 15:9.

That God wants us pure in this world is evident from the reading of the text. A peculiar people. In the Revised Version this reads: "A people for his own possession." A better reading would be, "for his own habitation, or his own indwelling." Now this is the gospel in a kernel, God in us. Immanuel, God with us. God tabernacling in the flesh.

We are His temple, His house. The first temple that was ever built for God, Jacob built just outside of the gates of Luz. It was made of stone, and God blessed Jacob there. Then the next one was the tabernacle in the wilderness, and the next was Solomon's temple. These all served their purposes with Jehovah, and were no less than a sort of kindergarten or schooling, to lead the people, step by step, until they could come face to face with the greatest truth of earth or heaven, and that was God himself would live in us and walk in us and write His laws in our hearts; and that He should be our God, and we should be His people.

God will not dwell with sin. Brother, if He dwells in you, it will be after He has cleansed the temple. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is *holy*, which temple ye are." 1 Cor. 3:16, 17. We know that it is in *this life* He is to cleanse us from all iniquity, make us holy, and walk and live in us. Then it is in this life that we are to be full of good works. The text says, zealous of good works. That word zealous has steam in it. *Zeo means to be hot, to boil*. God wants us fervent in good works. I think that must be the reason for them naming Simon *Zelotes* (Luke 6:15);—he was *hot*. Brother, I want to say that if you have the Lord dwelling in you, you will be full of good works. Our faith is made perfect by our works, as Abraham's was.

Faith that does not work by love is presumption. Let every man prove his faith by his works. We read in Luke 1:74, 75, that we are to serve Him in holiness and righteousness all the days of our life. In this life is where He wants us to serve Him. In this life is where He wants us delivered from all iniquity. In this life is where He wants us to be pure. What the blood of Jesus cannot do for us in this life, it cannot do in the one which is to come. To say that the blood cannot cleanse from all sin in this life, while we are on probation, is to say that the devil is greater than God. It is to question God's veracity; it is to say that the tragedy on Calvary is a farce. If our gospel can flourish only where there is no devil and no sin, where everything is favorable to it, and it is a sort of hot-house plant that cannot stand the wind and storms of this world; and if it has good wing action and can soar high when it comes to lofty ideals, and cannot walk when it lights, then it is worse than folly to build churches and keep them up, and print Bibles and send out missionaries. But I want to say to you, that this gospel is all that the Bible claims for it, and more. Hallelujah! Yes, He gave himself for us, and He does DELIVER, PURIFY and POSSESS His people! Hallelujah!

SERMON VII.

SAMSON.

EVANGELIST H. W. BROMLEY.

Text: Judges 16:20.

“And he wist not that the Lord was departed from him.”

Samson's triumphant success lay in the fact that God was with him. He possessed no powers that were not common to other men except as divinely imparted. It was the gift of heaven that made him a conqueror. In fact, it was the Omnipotent One Himself. And his defeats always came in the absence of Jehovah.

The Bible teaches this to be true with every child of God. The power to get saved and to keep saved and triumph in Christian service lies in the Arm that rules the Universe. Apart from God, the soul is a failure. “Without me ye can do nothing.” Yet, “I can do all things through Christ which strengtheneth me.” The Scriptural promise is the sending of a Comforter to abide forever, one who through fully saved men would bring conviction to the world, besides making them “more than conquerors through Christ.”

This man's greatest feats were accomplished when the Spirit was mightily upon him. You never heard of Samson's doing any remarkable thing only when filled with and moved by the Holy Ghost. Nor is there any exception to the rule. The formula generally runs something like this:

A Human Soul, Filled with the Holy Ghost,
Mightily Used.

A Paul, a Barnabas, and a Peter; a Wesley, a Whitefield, and a Knox; an Edwards, a Finney, and a Moody, are illustrations of its correctness.

Success in the spiritual life is heavenly insured if the soul obey the injunction, "Be filled with the Spirit." It is a privilege, a duty, and a necessity. God saves the soul for service, and service for God reaches its highest delight and effectiveness only when the heart is "filled with the Holy Ghost." And then it is surprising with what ease the soul can labor, and what almost inconceivable things can through its instrumentality be brought to pass. Such a soul, like Samson, will need no Krag-Jorgensen rifle with which to combat the world and fight the battles of the Lord. There are forces and instrumentalities lying in and all about him, and as the emergency arrives, he lays heavy hand on the ammunition best suited for the occasion. The man of the text only needed a pair of hands, a few foxes, and a jaw-bone, and down went the enemy and the enemy's field and gates, while no lion dared to cross his path.

The Spirit-filled child of God also learns to use what seems to others strange and extraordinary weapons. He moves in a sphere out of the common run of events. His is a life hid away with Jesus. His arms of warfare are not carnal but spiritual. The Joshua with an act of faith holds the world still for hours, while an Archimides is discussing the need of a point in space.

The fully saved man's marvelous strength and victory becomes a mystery to his enemies and to his friends as well. He is an enigma to all except

the initiated. They cannot understand the constancy of his triumphs and the sweetness of his soul in all the conflicts through which he is called to pass.

The patience exercised in dealing with his enemies is a surprise to the world. He becomes Scriptural in his movements, and because of this, the world is tempted to accuse him of cowardice. He blesses them that curse him, he does good to them that despitefully use him, he prays for them that persecute him, he heaps coals of fire by kindness on the heads of them that hate him. The world is accustomed to an eye for an eye, a tooth for a tooth, a curse for a curse, and a blow for a blow, and cannot see how a man with any backbone at all can endure the things that such a man undergoes. As for faith, to them it is a very shadowy article. To the sanctified soul it becomes one of the most solid of substances. It is the instrument with which the victory is won. In fact, it is so certain of the results of the conflict that the Bible says, "Faith *is* the victory."

This man of unshorn locks was a being who had extraordinary relations with heaven. And yet with all these victories, there came a time when the conquering power was lost. Such a loss is almost beyond natural conception. We all can see how a person can lose health, money, friends, and home, but how a man can become so careless as to let the greatest of all gifts slip from his grasp is almost a mystery to the thinking mind. Yet this very thing is happening constantly.

There is no sadder sight than to see a soul that once enjoyed a high degree of spiritual life now shipwrecked in faith. There is something pathetic about an old wrecked ship upon the beach. In her time she has been one of great power and usefulness. But one day an awful hurricane ripped her sails, tore her masts to pieces, wrenched off the rudder, turned her upside down, sent her crew to the bottom of the deep, and finally washed her ashore; and there she lies high and dry, her owners turning her over to the elements forever. But that is not as pitiful as an individual, once prominently spiritual, but now a backslider from God. Who of us but know men who years ago were mightily used, but whose guns are now silent, whose flags have been lowered, and who now wear the uniform of full salvation no more? And yet there are numbers whose banners are still hanging in the breezes, and whose epaulets sparkle in the sunshine, but their shooting-irons are as quiet as the grave. The great victories once had are not duplicated again. The papers reporting their triumphs in the past have little, if anything, to say concerning them now.

One of the most astonishing facts is that it was an unconscious loss! The power had quietly folded its tent and stolen away while the attention was centered in another direction. Many can date the exact moment when the Spirit withdrew. They can tell you that with a certain disobedience, sin was invited in, and He who will not keep such company departed! And lo!

what a departure it is! Loneliness springs into the heart while something like the weeping willow looms in view. Oh, the depths of agony! There are eyes reading these lines that will never forget those moments. How true they felt these words to be,

“’Tis Paradise when Thou art here ;
If Thou depart, ’tis hell.”

The multitude of those who lose him, however, do it gradually. He is loath to leave a heart which He has conquered, and will stay as long as He is without a rival. As the Bridegroom of the soul, He must have the supreme attention. The adoration must be constant, and the smallest requests must be honored, if He is expected to abide. He does not always leave at the first simple neglect or failure. How compassionate! He often seems to overlook the blunder! But the second time he starts for the door. The third act may seem as harmless as the others, but if the individual would take time to examine the heart, the Christ would be found to be on the outside! The religious duties may go on, the outward life may look the same, but from that soul has gone the Light of the world! Gone! and the soul does not seem to know it!

When a student in college, we remember, in studying Zoology, we came to the discussion of the finny tribe, and the crawfish in particular. The professor was a very practical man in his application of principles, and he took the class to the creek on a hunting tour for spec-

imens. While wandering along the edge of the stream, we saw in the shallow part of the water a large, fine-looking edition of the article we were searching for. Stepping carefully among the rocks, we secured a position immediately over the unsuspecting crawfish, and began congratulating ourselves over having one of the largest and best examples in the class. Down went the hand rapidly into the water, and the coveted prize was seized. But we instantly remarked how light it felt! We raised the hand, turned over our captive, when to our surprise, we discovered that it was not a crawfish at all—it was nothing but a shell! The real fish had molted and left nothing but an empty hull. It looked like one, but it was only where it had been.

So with a multitude of souls today. They look religious, their acts seem in harmony with a spiritual life, and their whole outward appearance seems to indicate Christian character, but an inward examination would reveal the awful fact that the Dove of Peace had left its nest!

The only outward sign is the evident loss of power. The exterior life goes on, but Something exceedingly vital has been left behind. They may attend religious services, have family prayer in the home, testify in the meeting, and pray when called upon, and even preach the gospel from the pulpit, but the Lord is departed! And they wist not that He is gone! It is an awful thought that a soul will go on in the profession of salvation when God knows that he is a backslider, and the Spirit, who once dwelt in him as an abiding guest,

stands off and contemplates the empty heart which He has been forced to leave.

Another thing to note in Samson's experience is that it took a certain test to bring the fact to light. When in one of the most trying circumstances of his life he fully expected the help of the Spirit, he looked up, and with amazement, discovered His absence! How true is this in the lives of thousands today! Perhaps many do not find it out till the gloom of death settles with encircling folds around their lightless and deceived spirit. And then what a horror of darkness must chill their blighted hopes and blasted anticipations. Blessed is the man that discovereth his deception this side of the grave.

We will not soon forget the cries of a woman to God one day at the altar. We remember the expression to this hour. She said, "O, Lord! I am like Samson before his enemies; I am shorn of my strength. I am up against Ai, but, Lord, the walls won't fall!"

Oh, the souls that have in great exigencies made the discovery that God was gone! They came to a corner of the road where they needed direction, when to their consternation they found that their Guide was no longer in view. They reached for power, but it was not in its usual place. The hand was put on the throttle, but the engine failed to move.

Another startling fact is that it was not simply a loss of power, *but it was a departure of God*. It is not only a ceasing of the current, but the dynamo is removed. The thought of the former is awakening, but to contemplate the other is simply fearful! He who

gave him his victories before will come to his rescue no longer. He has barred out the Spirit as his co-laborer.

There are certain conditions that make possible God's presence, while there are others which virtually tie the hands of the Almighty. No matter how urgent the case, he cannot come to the soul's assistance unless the channels through which he has planned to come are cleared.

The roaring lion is met, and in agony the Spiritless Samson goes down before him. He is dumb and powerless before the gates of Gaza. While in the battle with the Philistines, no Spirit is present to protect the body, keep level the head, or instruct the soul in the use of a jaw-bone.

That explains why some men have surrendered to the opposition. They once obtained the blessing, and were advocates of the doctrine for years. They preached it, they testified to it, they shouted over it, they lived it,—their lives were a general blessing everywhere they went. One day a friend thought that he detected a "let up." A second friend remarked the same thing. Other acquaintances soon followed, while the lack of the old-time power was readily seen by all. The head had been in some Delilah's lap. No longer could he advocate the blessing of sanctification with consistency. The "toning down" followed as a natural result.

And liberty goes as does the power. Freedom in testimony, sermon, or in prayer is no longer felt. For where the Spirit of the Lord is not, there is no liberty. "Duty" usurps the throne of "Privilege," and "arduous" becomes the adjective instead of "easy." The Samson

remarks it himself, but at once charges it to his ill-health. And he is getting older anyway, "and methods change as the years go on, and, perhaps, we don't need to put as much energy and zeal into our work as we formerly did. And besides Dr. Rest Easy said that he had preached for nearly fifty years, and if anybody had ever been converted under his ministry, he doesn't know it; therefore what need is there to take things so seriously?" Thus on it goes.

There is another awful, significant, but generally overlooked fact in Samson's case: His vision was irreparably impaired. His loss of power was a surrender to the enemy. God's departure put him in the camp of the Philistines. When once in their hands, his deepest degradation ensued. His eyesight was destroyed, and he saw not the places to which he was being led. He was soon compelled to pay obedience to his captors, and it is sad in what servile employment he had to engage.

How often has this drama been re-acted on the stage of the religious life! Many of us have beheld the characters and thought how well they acted their parts. The blessing lost, the insight into the Word gone, methods changed, views altered, things gone back to, soul-hunger departed, few, if any, souls saved, while the world looks on in bewilderment. The devil, who can change himself into an angel of light, easily applies a different interpretation to the very Scriptures, which, to the fully saved man, were once luminous with meaning. Other passages are then sought to justify the position taken and the unholy things embraced.

It was not only a loss to the man of the text, but it

seriously affected the kingdom to which he belonged. After God's withdrawal the Philistines doubtless attributed Samson's remarkable victories to human agencies and manipulations. To say the least, they wondered why, if God was with him, as he had been testifying, that that God did not come to his rescue at this, the most critical point in his life. Thus the God, in whom he had been gradually drawing the heathen unconsciously to believe, seemed wonderful no longer. The whole affair had lost its charm to them. The mighty had fallen. Jehovah's name would be exalted no more.

The attracting power on the sinner is gone together with the loss referred to. The light in the soul becomes darkness. The beacon no longer shines. Many a ship will go down on the shoals of transgression without help from the modern Samson.

A few years ago an awful accident happened on the Denver and Rio Grande Railroad. It was during the night. A passenger train was waiting on the main track at a place called English Switch. Another one was due in a few minutes. The flagman was sent back to signal the second train. But at the moment of greatest need the light of his lantern went out! The train was coming in sight. Despair seized the brakeman's heart. Nothing could now be done. The engineer of the doomed train was unconscious of the danger around the curve. A moment or two later the collision occurred. And amid flying glass, splintered wood, and twisted steel, there arose the cries and groans of the wounded and dying.

Oh, the lights that have gone out in the Christian

world! The dreadful gloom which has settled down where once the joys of heaven reigned! Darkness now envelopes the heart and life. The experience which formerly furnishd rays for the weary and struggling feet of hundreds who came within the circle of their influence is no longer the power it was.

The confidence of the outside world is slowly but surely shaken in its general conception of salvation. Their ideal is gradually being lowered as to what is to be realized in religion. Just think of being guilty of mini-fying God's wonderful redemption!

The weaker Christian is also unconsciously but none the less certainly affected by the fallen soul. That about him that gave support to the weak is removed, and the "feeble knees and the hands that hang down" almost give up in discouragement.

A third result is seen in the multitude who is being drawn by the influence of grace in the heart, though they are hardly conscious of its peculiar power. But now the current has ceased, and the magnet has lost its attracting element, and God's hold through that instrumentality is completely broken.

Thus, one backsliding for only a short duration may mean the irretrievable loss of a thousand souls! Had the Nazarite stood firm, among the crowd saved by the life might have been a number of soul-winning preachers, through whose lives the tide of influence would move on to all eternity.

That brings us to the thought that something is lost that can never be regained! Try as we may, with all the Herculean efforts possible, there is something gone

that will never come back again. Contemplate it! ye who are careless in your spiritual life. "Take heed lest ye fall."

On the eternity side of the curtain it will be felt and deplored, but it will be too late to rectify. While it may be possible that "he can soar as high again," or even higher, in this world, he can never reach the point in life, and the realm in influence and usefulness, that he could have done by continuing steadfast in his relations with God.

The final and awakening thought is that the loss was discovered too late to prevent disastrous results. His promising career wound up in ruin. And his was an inglorious death. How unlike the final scene in the life of a Paul, a Wesley, a Keen, or a Moody! If saved, it was as if by fire.

If the soul is without salvation, the revelation were better in life than beyond the grave, and now rather than in later years. May God show us to ourselves!

SERMON VIII.

CHRISTIAN PERFECTION.

BY REV. C. W. WINCHESTER, D. D.

“Not as though I had already attained, either were already perfect. Let us therefore, as many as be perfect, be thus minded.” Phil. 3:12 and 15.

In these two verses we seem to hear Paul contradicting Paul. In the first sentence he says: “Not as though I were already perfect.” In the second sentence he says: “Let us, as many as be perfect, be thus minded.” In his first utterance he disclaims perfection for himself. In the second he claims membership among them who are perfect. He does the same as to say, almost in the same breath, “I am not perfect; I am perfect.” How shall we make Paul agree with Paul? Surely there can be no real contradiction between two statements of the same apostle, speaking under the influence of the Holy Ghost. It is not difficult to harmonize these seemingly discordant sentences. Each is the truth in part. Together they are the whole truth on a most important theme. Paul was both imperfect and perfect. In one sense of the word he had perfection already; in another sense, he neither had it then, nor expected ever to have it in this life.

Like Paul’s experience, essentially, ought to be the experience of every disciple of Jesus Christ. There is a sense in which no Christian can be perfect. There is another sense in which every Christian may and ought to be perfect. The chief aim of this discourse will be

to show what Scriptural perfection is not, and what it is. But let us first be sure that there is such a thing as perfection for mortals here in the flesh.

To inform ourselves on this point, we will not go to the creeds, or the councils, or the theologians, but to the Word of God. Opening the Book, we read: "Noah was a just man and perfect in his generations, and Noah walked with God." "There was a man in the land of Uz, whose name was Job; that man was perfect and upright, one that feared God, and eschewed evil." "Mark the perfect man and behold the upright: for the end of that man is peace." The author of the Epistle to the Hebrews thus exhorts those to whom the Divine Spirit moved him to write "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." St. James says: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." To the Corinthians, Paul writes: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." To the Colossians he declares: "We preach Christ, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." To his spiritual son Timothy he states the great end of Divine Revelation in these words "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." And the Great preacher closes one of the heads of his sublime "Sermon on the Mount" with these words: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

These are but a few of a multitude of similar passages, scattered through the Book of God. By them we are informed that there have been perfect men; we are urged to seek perfection for ourselves; we are told that the Holy Scriptures have been given to make us perfect; we are taught that the gospel ministry was established that every Christian might become perfect; and we are all commanded, by the great Head of the Church to be perfect. Let no man say there is no such thing as perfection. On that point there can be no question. We can, and must, be perfect. The only question is, *What is the nature of the perfection to which we can attain?* Manifestly it is not absolute perfection. Such perfection belongs to God alone. No man, no angel, ever had, or ever will have, absolute perfection. God is the only being in the universe who is absolutely perfect. In his character resides every possible excellence, in an infinite degree. He is so perfect that no one of his attributes can ever be increased. On the other hand, no human spirit in the heavenly state will ever be so perfect but that it will look forward to an unlimited growth in knowledge, holiness, and power. While God's holiness remains stationary, it will be eternally approached, but never equaled, by the perfection of the saints.

Our perfection is not angelic perfection. Angels

never were men. Men will never be angels. However it may be in the world to come, in this life we shall never equal those spotless and refulgent beings who stand before the throne of God, or fly forth at his command to minister unto those who shall be heirs of salvation. While we would not exchange places with the angels, for they know nothing of the joys of redemption, yet we must confess ourselves their inferiors in the kind and degree of perfection to which we can attain in this lower world.

Our perfection is not Adamic perfection. Adam in Eden had never sinned; his moral powers had not been weakened by vicious indulgences and depraved habits; his spiritual vision had not been clouded by the vapors which rise from corrupted affections; there were no scars of old transgressions on his conscience, no memories of former iniquities on his mind; he did not live among wicked men, or in a sin-cursed world. Therefore he stood on a peak of perfection to which we can not climb till mortality is swallowed up of life. It is evident that we, living in a world of sin, with bodies disfigured by disease, and minds deranged by centuries of ancestral ignorance, superstition, and vice, can not equal the perfection of that being whom God had just created in his own image and likeness.

Instead of being absolute, angelic, or Adamic, our perfection must be finite, human, and Christian. It is finite—the perfection of creatures infinitely less than the Creator, made to grow through time and eternity. It is human—the perfection of immortal beings living in mortal bodies, subject to all the limitations and re-

strictions of this earthly probation. It is Christian—the perfection of sinful beings redeemed and saved by the blood of the Incarnate God.

In talking about perfection, it will be well for us to understand what the word itself means. It has no reference to size, quantity, rank, or value, but only to completeness. If I tell you that a thing is perfect, I do not necessarily say anything about its size, whether it is large or small; about its rank, whether it is high or low; about its value, whether it is precious or worthless. A thing is perfect which lacks nothing belonging to its nature or kind. A drop of dew, hanging on the point of a leaf in the forest, is as perfect as the ocean. It is not so large. You can not sail ships on it; you cannot catch whales in it. But it is just as perfect as the mighty Pacific. A pebble may be as perfect as a diamond—not so beautiful, not so precious; and yet just as perfect. An infant, a few hours old, is as perfect a specimen of humanity as a full-grown man. He is not so large; he is not so strong; he can not think so great thoughts or perform so great deeds; he is not worth so much to society, or to God; but the babe is just as perfect as the man. Unfallen Adam was as perfect in his sphere as the angels in theirs, or God in his. He was not a perfect God or a perfect angel, but a perfect man. In this life we shall never be as perfect as Adam; but we can all be Christians, and, by the grace of God, we can be perfect Christians. It is Christian perfection about which we speak.

But let us come a little nearer the subject, and ask:

What is Christian Perfection? What is it not? It is not perfection of knowledge. Neither in this life nor in the life to come shall we know all things. God alone is perfect in knowledge. All created intelligences will always have something to learn. Earth is a preparatory school; heaven will be a university in which the redeemed will pursue an endless course of study under the tuition of the angels and of God. There are ten thousand things which the most perfect Christian does not know, which God is teaching him as fast as his feeble mind can grasp and retain. This is the way in which the perfect Christian grows.

Christian perfection is not perfection of judgment. Perhaps angels and glorified human spirits have perfect judgments; certainly no mortal man can have. The perfect Christian may have a most imperfect judgment, and may make a hundred blunders and do a hundred unwise thing in a single day. Soundness of judgment comes from experience and native mental force, not from a pious heart. Christian perfection is not perfection of reason, memory, or taste. A perfect Christian may have feeble reasoning powers, a weak memory, and the poorest taste. As a consequence many of his opinions may be unsound; he may sometimes fail to meet all his engagements; and his dress and manners may not charm and attract. God may write him a perfect Christian, nevertheless.

Christian perfection does not mean exemption from temptation. The holiest souls are tempted to sin. Our blessed Redeemer, who was absolutely sinless and spotlessly holy, was subjected to the most prolonged and terrific assaults of Satan and his confederate fiends. One

of His battles with the powers of hell, the battle of the wilderness, lasted forty days. The devil did not desist from tempting the eternal Son of God till He had expired upon the cross.

Jesus was "tempted in all points like as we are, yet without sin." The more like Jesus we become, the more the Prince of Darkness will try to harass and destroy. If he lets any mortal alone, it is the iron-bound slave of sin or the Church member who is content with the form of godliness without its power.

Christian perfection is not impeccability. The perfect Christian is not the man who cannot sin. No man on this side the grave will ever reach a point in holiness so high that he can not fall. The holiest soul will plunge into sin in a second if his faith lets go its grip on Christ. Adam and Eve, before the fall, had a degree and kind of perfection which will never be ours on this side of the flood; yet they yielded to temptation, and sunk into sin and shame in a single hour. From the highest peak of the snow-clad mountains of holiness to the bottom of the black valley of condemnation and guilt is but a single step. To the perfect Christian the Divine warning comes: "Let him that thinketh he standeth, take heed lest he fall."

Christian perfection is not perfection of temperament. By temperament we mean "the peculiar physical and mental character of an individual, arising from the relations and proportions between the constituent parts of the body." We recognize four pure temperaments—the sanguine, bilious, nervous, and lymphatic, and any number of mixtures of these. Which pure temperament,

or what mixture of temperaments, the ideal man would have depends entirely upon what our ideal is. But of this we are sure, no possible measure of Divine grace in the heart will ever change a man's temperament. Though it will modify, restrain, improve, and stimulate, religion will leave every individual's temperament essentially the same as at the beginning. The sinner of a sanguine temperament will become the most hopeful and enthusiastic, but not the most steadfast, of the saints. The sinner of a bilious temperament will become the most vigorous and determined, but not the most hopeful. The sinner whose temperament is nervous, when converted and advanced to the higher walks of religious experience, will surpass his brethren in the calmness of his faith and the sweetness of his temper, but not in boldness and decision. The lymphatic sinner, when transformed into a saint, will excel in coolness and patience, but not in energy and enthusiasm. It would be folly to suppose that any degree of religious uplifting would make the lymphatic man sanguine; or the bilious, nervous. When John gets the blessing of Christian perfection, he will be John still; Peter will be Peter; Thomas will be Thomas. But John will be more courageous; Peter will be more steadfast; Thomas will be more hopeful. Yet if John and Peter and Thomas and the others slide back into sin, all their old defects and deficiencies will reappear in their original sharpness and ugliness, because Divine grace never has changed, and never will change, a man's temperament.

What, then, is Christian perfection? It is perfect purity and sincerity of intention. This is one of John

Wesley's definitions. He says: "In one view, **Christian** perfection is purity of intention dedicating all the life to God." The perfect Christian is one whose heart has been so thoroughly transformed by the power of the Holy Ghost that it is his most earnest desire and his sincerest intention to do and be exactly right in everything and at every time. However much he may fall below the standard of absolute legal perfection, his intention is to come short in nothing. He would rather die than commit the smallest sin.

Christian perfection is the complete subjection of the human will to the will of God. The natural man is a rebel against Heaven, because he will be. His rebellion is in his will. He will not do the will of God. The perfect Christian is the same man after his will has made an absolute and unconditional surrender to God, and God has accepted the surrender. The perfect Christian has no will but to do the will of God. "Thy will, O God, be done," is the constant language of his heart. He has sunk down into the will of God, and found it inexpressibly sweet. There he lies as contented and restful and careless as a weary laborer on a bed of down, or a little babe on its mother's bosom. God can give him no command, however painful to the flesh, but his whole soul joyfully exclaims, "I delight to do thy will, O my God." He is willing that God should do anything with him, for he has the blissful assurance that he can do nothing that will not be perfectly wise and good. The old theologians used to say that a man was not fit to go to heaven till he was willing, for God's glory, to go to hell. We do not accept that. But the perfect **Christi-**

tian would not object to going to hell, if that were God's will; for it could not be otherwise than that God would go with him, and his smiles of love would make the lowest hell like the highest heaven. Inasmuch as to be a sinner is to have the will opposed to God, to be a perfect Christian is to have the will in perfect subjection to the will of heaven. John Fletcher says: "Christian perfection extends chiefly to the will which is the capital moral power of the soul, leaving the understanding ignorant of ten thousand things, and the body dead because of sin."

Christian perfection means perfect salvation from sin. Our blessed Redeemer was named Jesus before His birth, because he was coming "to save his people from their sins." He did not shed his blood merely to save us from the hell into which sin would have plunged us, or from the guilt and power of sin, but from sin itself. Salvation from hell would be a great salvation. Salvation from the guilt of sin would be greater. Salvation from the power of sin would be greater still. Salvation from sin is the greatest of all. It is perfect salvation. It is Christian perfection. It is what the Bible holds out to every soul, and commands every one to seek.

How strangely men have erred at this very point! One expects to be saved from hell while covered all over with the guilt of sin. Another, who is the slave of sin, and sins every day, expects to get to heaven by having his sins forgiven from time to time. A third, who has experienced pardon for the past, and in whom the power of sin has been broken, but who does every day what he **knows** to be wrong, calls that salvation, and dreams of

heaven. That is not the salvation of the gospel. Gospel salvation is salvation from sin. Gospel perfection is salvation from all sin.

Salvation from sin includes two particulars. One is salvation from the commission of outward acts of sin; the other is salvation from sinful tempers and tendencies—from inbred sin. Some tell us that such a salvation is impossible. They would have us believe that the highest state of grace attainable in this life is that in which the Christian wages a perpetual warfare with a host of rampant lusts in his own heart, and is beaten and dragged into sinful acts and words every day. They think they see the great masterpiece of Christ's saving power in the 7th chapter of Romans, painted in words like these: "I am carnal, sold under sin. For that which I do, I allow not: for what I would, that I do not; but what I hate, that I do. O wretched man that I am, who shall deliver me from the body of this death?" They would have the child of God forever sitting on the stool of repentance, beating his breast, and moaning out the publican's prayer, "God be merciful to me a sinner." When they bear witness to the power of our glorious gospel, in the congregation of the Lord, they use such words as these: "I am a poor sinner. If God should treat me as I deserve, he would hurl me into hell this minute. Not a day passes over my head but I break his holy commandments, and sin against him in thought, word, and deed. But I hope to preserve in this way and get to heaven at last."

Is this that glorious salvation which was heralded by a long line of holy prophets, which was introduced by

the music of angel choirs, which required the stupendous miracle of the incarnation, and which cost the unspeakable agonies of Gethsemane and Calvary? Is this all God can do for a ransomed soul, through the blood of his Son, and the power of his Omnipotent Spirit? Did the dying Christ cry; "It is finished," that the sinner might get no farther than to cry, "O wretched man that I am"?

Away with such a thought. The Bible, from Genesis to Revelation, is against such degraded views of the power of the Gospel. To his ancient Church, God said: "Be ye holy: for I the Lord your God am holy." Through one of his prophets he made this promise to all his people: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Zacharias, the father of John the Baptist, at the naming of his son, being filled with the Holy Ghost, uttered these words: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, . . . to remember the oath which he sware unto our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies (that means our spiritual enemies) might serve him without fear, in holiness and righteousness before him, all the days of our life." Saint John says: "Ye know that he (Christ) was manifested

to take away our sins. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil. For this purpose was the Son of God manifested, that he might destroy the works of the devil." Again he says: "He that hath this hope in him (that is, the hope of heavenly glory) purifieth himself even as he (God) is pure." Once more he says: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To the Thessalonians, Paul writes: "This is the will of God, even your sanctification." In the same letter he utters this wonderful prayer: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Then he adds, "Faithful he is that calleth you, who also will do it."

If we hold that it is impossible for any man to live without committing sin, we must accept two other conclusions: first, God is an infinite tyrant; for he commands us, on pain of eternal death, to do what he knows we can not do; and, second, the devil is more than a match for Christ, for the former will not permit the latter wholly to save his people from all their sins, although he came to earth and gave up his life for that very purpose. We can not accept either of these absurd

conclusions. We believe that God is able and willing to give us so much of the power of his Spirit that we can live all our days without coming under the condemnation of sin. No Christian ever was in the seventh chapter of Romans. That is the foul prison-house of condemned and guilty rebels; not the mansion of the sons of God. Every Christian is invited to make the eighth chapter his permanent home, and, standing under its great central dome, in the full light of the Sun of righteousness, ever more exclaim: "There is now no condemnation to me who am in Christ Jesus, who walk not after the flesh, but after the Spirit."

All the texts which we have been quoting, and scores of others like them, promise more than salvation from the commission of actual, outward sin; they promise a deliverance from that which sinful words and acts have their birth, inbred sin. Let me repeat two passages: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness", and "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." When the child of God has been cleansed from all unrighteousness, and wholly sanctified throughout spirit, soul, and body, it is manifest that there can be no remains of pride, or anger, or selfishness, or covetousness, or unbelief, or any other evil passion or desire in the heart. Christian perfection therefore means the utter extermination of all these roots of bitterness, so that the sanctified soul feels no more uprising of sin, but only good desires and holy longings had heavenward aspirations. Having no desire or inclination to sin, his

life is free from both inward and outward sin, being "kept by the power of God through faith unto salvation."

"But," says one objector, "does the perfect Christian never do or say anything which God can not approve, and which is not absolutely good and right?" That we have not asserted. The perfect Christian has many infirmities of body and mind, and makes many mistakes through the imperfection of his knowledge and the weakness of his judgment and memory. But infirmities and mistakes are not sins. The failure to recognize the distinction between infirmities and sins is the cause of much of the perplexity which exists in the minds of many good people in regard to the doctrine of Christian perfection. Some make no distinction, except in degree, between falling asleep in church and forging a note; both are sins, according to their definition. Paul knew the difference. He says, "I glory in mine infirmities." Did he glory in his sins? "The Spirit also helpeth our infirmities." Does the Holy Spirit help our sins?

A sin is a voluntary transgression of a known law. An infirmity is an involuntary deviation from a perfect standard imperfectly understood. Sins always spring from a bad heart. Infirmities have their ground in a disordered physical and intellectual nature. Sins always produce guilt and condemnation. Infirmities, when discovered, cause humiliation and regret. Sin is perfectly curable in this life. Infirmities must be endured till "mortality is swallowed up of life."

This was the opinion of John Wesley. He says: "Not only sin properly so called—that is, a voluntary

transgression of a know law—but sin improperly so called—that is, an involuntary transgression of a divine law, known or unknown—needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorances and mistakes inseparable from mortality. Therefore, sinless perfection is a phrase I never use, lest I should seem to contradict myself.” Because this is true, it is right and proper that the holiest souls should daily pray, “Forgive us our debts, as we forgive our debtors.”

There is a form of speech used by St. Paul which proclaims the Christian’s privilege in the most unmistakable terms. It is, “Dead to sin.” In the sixth chapter of Romans he says: “Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? For he that is dead is freed from sin. . . . Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” To “reckon” is a mathematical operation. This is the most blessed branch of mathematical science that man ever studied. “Reckon yourselves to be dead unto sin.” That is “pure mathematics.”

I think you all have some understanding of what it would be to be dead to sin. Take the expression, “Dead to music.” Here is a young lady who has given many years to the study and practice of music. She has graduated from the best musical conservatory in the world. She is a skillful performer upon the piano and many other instruments. She sings with a highly cul-

tivated voice. She reads all the leading musical journals. Calling at her home you ask her to favor you with a piece of music on the piano. She solemnly looks into your face, and answers, "I am dead to music now." You would understand those words to mean that she has nothing to do with the study of music; she does not play, she does not sing, she does not read upon the subject; she has nothing more to do with music in any way. "Dead to music." You know what that means.

God says "Dead to sin." To be dead to sins is to have nothing more to do with sin than the inhabitants of yonder cemetery have to do with the life that rushes along the street past the graveyard gate. If sin be regarded as an act, to be dead to sins is not to do that act. If sin be regarded as a state of the heart, out of which sinful acts proceed, to be dead to sin is not to be in that state. "The old man is crucified with Christ; that the body of sin might be destroyed."

If I hold a stone above the earth, and then let it go, it falls to the ground, drawn down by the unresisted power of gravitation. That represents the unregenerate sinner; all his tendencies are downward to sin and hell. If I give the stone an upward impulsion, it flies away from the earth up toward the sun. Yet the earth pulls hard upon it, and the force which would draw it down is almost as strong as that which urges it along its upward course. It goes up indeed; but against a mighty downward attraction which the globe exerts upon its every atom. That represents the imperfect Christian—the soul which has been regenerated but not entirely sanctified. If now I could impart sufficient momentum

to the stone to carry it beyond a certain point, the earth would lose all its power to attract, and, gravitation having turned the other way, it would fly on toward the sun with ever increasing speed and power. That would represent the perfect Christian. He has reached a point where gravitation turns the other way. Sin being cast out of his heart, the world has no power to attract. All his tendencies are toward God and heaven, and loftier heights of purity and power. He tabernacles for a time in a gross and mortal body, and is beset by manifold temptations and infirmities; but his soul is so completely delivered from the love of sin, and from its power and inward presence, that if he should be instantly translated into a world of perfect light and knowledge, he would appear before God "without spot or wrinkle or anything," able to render a more perfect service than Adam in Eden.

Lastly—only to be named for lack of time—Christian perfection is perfect love. Love is the fulfillment of the law. Love is the bond of perfectness. To love God with all the heart is all that he can require; and nothing else can be accepted. Wesley says: "Scripture perfection is pure love, filling the heart and governing all the words and actions." If yonder wall of this place of worship were a blackboard, and with a crayon I should write upon it words telling all the duties you owe to yourself, to your fellows, and to God, coverings all the board but a narrow band at the right, I might make a brace and the sign of equality, and write after it the little word "Love," and that one word would mean as much as I had written. Nay, were the canopy of heaven

a blackboard, and had I an archangel's pinions and a pen dipped in living light, I could cover it with words telling what you ought to do to please God and keep His law, and then the little word "Love" would equal all I had written. If any man says that Christian perfection is anything more, or anything less, than perfect love, he errs.

Christian perfection is the gift of God, promised to all who hunger and thirst after righteousness. It is to be had now by all regenerated persons, in a moment of time, by simple faith.

Some one objects: "If I am made perfect, how can I grow; and I am commanded to grow in grace?" You certainly mistake the meaning of the words. Perfection is not the end of growth, but rather its beginning. Does the farmer who has ninety and nine perfect lambs, and one wretched, little, scrawny creature, mourn because the the ninety and nine can not grow and wish that they had been born imperfect like the one? Does the orchardman dote on the imperfect worm-eaten, knotty apples hanging on the trees, and wish all were imperfect that they might grow? No; in grace, as all through nature perfection is the beginning and chief condition of rapid and substantial growth. If you will let God perfect you in love, you will grow in grace the coming quarter, more than you have grown in the years since your conversion.

What you call perfection is maturity. We reach maturity by a gradual growth. We are made perfect in love in a moment, that we may grow up into all the maturity and ripeness of which our nature is capable.

Nothing ever reaches perfection by growth. The im-

perfect must be made perfect, recreated perfect. If you are not a perfect Christian, God must make you perfect. He can and will. What you have to do is to put yourself wholly in his hands. If your watch were deranged and would not keep perfect time, what would you do with it? Would you try to repair it yourself with a hammer, or chisel, or crowbar? No! you would take it to the watch repairer. Then would you hold the watch in your hand while he should fix it? No! you would put it in his hands and leave it there and go away. Thus you must do with your heart, if you would have it made perfect in love so that it will keep time with the heart of God.

Put your heart in God's hands and leave it there, and he will perfect it in love.

SERMON IX.

PERFECT LOVE.

REV. BUD ROBINSON.

The subject of Christian Perfection, or Perfect Love, or the love of God shed abroad in our hearts by the Holy Ghost, I suppose is one of the most interesting subjects that ever falls across the path of life. Without perfect love life is a failure, a drudge, and a burden and heaven is lost forever and if a man fails in this world and then fails to get into heaven there is but one other country that is known to the human family, and that is hell. The reason the rich man lifted up his eyes in hell was because he died without perfect love. Any thinking man knows that this is true and the reason he never asked to be taken out of hell was because he was not prepared for any where else, and if he had been taken to heaven in his present condition heaven would have been as a brimstone hell to him, there in the presence of God and the Holy Angels and the spirits of just men made perfect. Now dear friend, we had better turn to the old Book and see if we can get any light on this great and important subject. We open to I. John and read the 4th chapter and the 17th and 18th verses. "Herein is our love made perfect that we may have boldness in the day of Judgment because as he is so are we in this world. There is no fear in love: but perfect love casteth out

fear; because fear hath torment: he that feareth is not made perfect in love." Life indeed would be very hard without perfect love if there was no judgment day ahead but, my friend, if you were to hear the sound of the trumpet and see the angels wrenching the gates of the cemeteries off their hinges, and see Jesus coming in the clouds of heaven what would you do without a clean heart filled with the perfect love of God. John the beloved tells us in the above quotation of scripture that the great end God had in view when He provided perfect love for us was to give us boldness in the day of Judgment; then He adds, "For as He is, so are we in this world." As who is? Why, Jesus Christ, of course. Now if we are to be like him while we are in this world that proves that we are not to wait until we die to be made like him. How foolish it is to put off the most important object of life till we come to die. Think of a man with his breath in his nose and the Judgment day set, and a never-ending eternity hanging out before him and the awful monster death on his track, putting off till some future time the thing that ought to be attended to at once, and nothing will prepare us to live or die or meet Jesus in the clouds, but perfect love. It gives me great joy and encouragement to know that in all the past ages God has had witnesses to this beautiful life and experience for we read in Gen. 6:9, "These are the generations of Noah. Noah was a just man and perfect in his generation, and Noah walked with God," and we also read in Heb. 11:7, "By faith Noah being warned of God of things not seen as yet moved with fear prepared an ark to the saving of his house, by which he

condemned the world and became heir of the righteousness which is by faith." The reader will notice that in the first text quoted in Gen. 6:9, that Noah walked with God and was perfect and that 2,500 years afterwards St. Paul is still holding him up to the world as a model. My, my! Just think of a man that lived such a life that this world felt his influence after he had been dead 2,500 years. Now, reader, think of the men that fought perfect love in the days of John Wesley about 150 years ago, and the world has forgotten that they ever lived in it and the people don't even remember their names, in fact, they have never been heard of by the world in which they lived and died. Dear reader, just think of God providing something for a fellow that will give him a level head, a big soul, a good heart, a sweet experience, and a lovely disposition, and cause him to succeed in this world and shout in the face of the Devil when the world is on fire. It seems to me like the whole world would come forward for prayer and that we would need a mourner's bench that would reach clear around the world when they hear that such a blessed experience could be obtained right here in this world. Now we notice in Gen. 17:1, "And when Abram was ninety years old and nine the Lord appeared to Abram and said unto him, I am the Almighty God, walk before me and be thou perfect." I believe that Abram did just what God told him to do, for there are more good things said about and connected with the life of Abraham than any man that ever walked this earth. He stood head and shoulders above most of the good men of the earth, saying nothing about common men. Reader just let your mind

run back over the life of Abraham. God said to him, leave home and he conferred not with flesh and blood but you see the old hero on his camel winding his way across the desert hunting for a new country. God said to him offer thy son on an altar for a burnt sacrifice, and yonder he goes to the mountain with wood and fire and a knife in his hand and his dear boy walking by his side. God was going to destroy Sodom and goes to Abraham's tent and eats supper with him and talks to him about his plans, and God looked at him and said, "In thee shall all the nations of the earth be blessed and thy seed shall be as the stars of the sky and as the sand by the sea shore innumerable"; and we read that Abraham staggered not through unbelief, but was strong in faith, giving glory to God, being fully persuaded that what God had promised he was able to perform. We also read that Abraham was the friend of God. It don't say that he was friendly with God but that he was the friend of God. There is a great difference between being friendly with a fellow and being a friend to him. The reader will notice that God said to Abram, "Walk before me and be thou perfect." He never said walk before the world or your kin-folks or even your wife and be perfect but walk before Me and be perfect. It is so much easier to please God than the folks. I am sure that Abraham lived straight before the world, but reader you must remember that the world is crooked and can't see straight, and we read in the Bible that the sinner hath an evil eye and of course God is too good to let a man with an evil eye judge Abraham, because a man with an evil eye cannot see anything good in Abraham or anybody else and I am so

glad that God Himself is to be the Judge. You have noticed, no doubt, that when man gets on the Judgment seat that human hides always go down in the market. A man that used to be my friend and ought to be now, remarked the other day that no man would get to heaven if he did not endorse him,—but every thing I see and hear proves to me that the one thing that is needed worse than everything else is perfect love. We now read in Dut. 18:13, “Thou shalt be perfect with the Lord thy God.” Four hundred years after Abraham went to heaven God is in conversation with Abraham’s grand children and He talks to them just like He did to their old grand father. He says, “Be thou perfect with the Lord thy God.” The one thing that was needful for the Israelites as they were now called was perfect love. They are now on a journey from Egypt to the land of Canaan and it brings them in contact with their enemies every day most, while they were not in Canaan, and the river Jordan was still rolling between them and their coveted land. Yet God demanded as high a standard of them on one side of the River as the other. It is very common now days to hear church members say when they are rebuked for going to balls and theaters and races and card table that we don’t profess holiness. They seem to think because they have never made a profession of holiness that they can live almost any kind of a life and still be on good terms with the Lord. The reader can see at a glance that this is a delusion of the Devil for the things we profess or don’t profess has nothing to do with God’s standard.

He made the standard before we were ever made. **How**

silly it looks in an enlightened man to play fast and loose with sin and go to the Judgment bar of God and expect to be taken into heaven in that condition just because he never made a profession of holiness. If God willed it and Jesus died to accomplish it and the Holy Ghost witnessed to it, on what ground does he neglect it? Is he excusable? Will his excuse hold good at the Judgement? I know people have many reasons for not being made perfect in love and they all seem to have one extra good reason, but now reader do you think that they would be willing to lay down and stretch out on that reason if the world was on fire. Oh! dear reader for the sake of your immortal soul don't you go to the Judgement with a great bundle of excuses. They will be like lead balls about your neck, and will drag you down to darkness and eternal despair if you don't get rid of them. We next notice 1 Kings 15:14, Nevertheless Asa's heart was perfect before the Lord all his days. The word nevertheless may imply that Asa made mistakes. No doubt he did, and he might have been misjudged and misunderstood and good people may have found fault with him, but in spite of it all the Book says, his heart was perfect with the Lord all his days, and if the Reader will lay down prejudices and just give his head one more chance he will see that it is just about as long as Asa stayed in this country. If we had one million of men in these United States that it could be said of them their hearts were perfect with the Lord all their days we would give the devil such a jolt that he would not get over it for a hundred years, and the whiskey and the tobacco devil could be put out of this country and that

would mean salvation for at least a half million people every year. Oh! reader just think of our land if perfect love reigned supreme in every home, from the lowest hovel to the brown stone front, and from the bishop clear down to the janitor, from the city marshal to the president; wouldn't we have a goodly land flowing with milk and honey. If I could just see that, I would say, "Now Lord let thy servant depart in peace since I have seen thy salvation."

We next notice 2 Kings 20:1; the reader will notice the words of Hezekiah. "I beseech thee O, Lord remember now how I have walked before thee in truth and with a perfect heart and have done that which is good in thy sight." Here was one man that had lived so straight that he was not afraid for the Lord to look over his back track and see every step he had taken.

Notice the language of Hezekiah, He says "O! God remember how I have walked before you in truth and with a perfect heart and have done that which is good in thy sight." Hezekiah professed all that the Holiness people professed and he not only professed it in the presence of the people but he looks the Lord in the face and says, Lord! remember. How different Hezekiah to some people I have met. I have heard it said, "If a man professed to be perfect in love he ought to put his hand over his mouth and get his head in the dust for it was almost like blasphemy to witness to such an experience." But while we hear all that about the standard being too high, no sane man can believe for one minute that it is honoring to Jesus Christ for one of his followers to get up before the public and tell others of his ups and

downs, defeats and disappointments. The thing that brings glory to a physician is to cure his patient, and the thing that brings glory to a lawyer is to win his case; well now reader what brings glory to God? I want you to be the judge. Here are two men; one of them lives a pure, clean, holy, life and tells the world that Jesus Christ found him a lost sinner and that he saved him from sins and then sanctified him wholly and that he is kept day by day by the power of God. Now the other man lives in the same community and belongs to the same church, he smokes and chews tobacco, tells jokes and is quite worldly, and says, "He don't believe in holiness." Now reader be honest whether you claim to be sanctified or not, now which one of these men do you think is doing most to glorify God. Let's put our hands on our hearts and raise the other to heaven and then look through an open grave and see the judge on the throne and ask ourselves the question: Am I glorifying God by a holy walk or glorifying the devil by living the up and down life.

Hezekiah said he told the truth, and that he was perfect, and that he was doing the thing that was good, and that God was his witness. The reader will notice that this quotation is from the third verse of the 20th chapter of 2nd Kings, in the 4th and 5th verses, Hezekiah's prayer was heard and the 6th verse God added fifteen years to his life and delivered him and his whole city out of the hands of his enemies and that proves to my mind that he had what he professed. If he didn't have what he professed the Lord knew that he was lying about it, and by adding fifteen years to his life he proved

that he would bless a man for telling a lie instead of the truth and that don't look reasonable to a thinking man. The reason God healed this man and added fifteen years to his life and delivered him and his city out of the hands of his enemies was because he had walked before God in truth and his heart was perfect with the Lord. We next notice in 1st Chron. 28: 9; a prayer offered by King David, for his son Solomon. He says, "And thou Solomon my Son know thou the God of thy Father and serve him with a perfect heart and a willing mind." No doubt King Solomon lived for many years a perfect Christian life, and is clear to all Bible readers that he afterwards fell away, and brought reproach on the cause he represented, but no man can read the prayer of David and fail to see that he believed in what the Holiness people call Christian perfection, and if there were no such thing as perfect love. In the days of King David how came he to pray such a prayer as this one? Who inspired David to ever make such a prayer? He wanted his son who was to be ruler in his stead to serve God with a perfect heart, and a willing mind. Well reader that looks reasonable; how on earth could a Christian father desire anything else of his son? A religious experience below perfect love neither satisfies man nor God. I have the first Christian to meet that was living below perfect love that was satisfied, and if we are not satisfied with such a life how do we expect the Lord to be, but people will say, Oh my! King Solomon back-slid; well that proves that he had something to slide back from. If he had been living like most of the people it would never have been known that he had

backslid. It is a well-known fact that our churches are filled with backsliders, and it is so common no body ever thinks anything about it, but if a holiness man happens to break with the Lord it is talked of all over the United States. What does that prove? Why my friend it proves that the holiness people are about the only people that the world and the church expect anything of and that fact alone ought to cause us to walk with God as we never have before, with our lives hid with Christ in God. No doubt you have noticed the fact that when a holiness preacher backslides it is read in every paper, but it is so common for the other preachers to go down that it hardly makes reading for a cheap daily, the people have gotten so use to it until it creates no excitement.

“We next notice 2nd Chron. 16: 9; “For the eyes of the Lord run to and fro throughout the whole earth to show himself strong in behalf of them whose heart is perfect before Him.” In connection with this text we notice another in Psa. 34; 15; “For the eyes of the Lord are upon the righteous, and his ears are open unto their cry.” This scripture proves to us that God can see and that he can see the whole earth at a glance, and that his eyes are running throughout the earth to show himself strong in behalf of them whose heart is perfect toward him, and from this day on let us lean hard on the everlasting arms, and shout just as loud as we want to, for when God shows himself strong I tell you something happens. You will remember that Jesus says, He cast out devils with one of God’s fingers, and if devils can be cast out with one of God’s fingers, and we know they

can, and our Heavenly Father looks at us and smiles, and tells us he is going to show himself strong, we can rest assured that something will be done that will almost tickle us to death. Hallelujah!

We next notice Job 1 : 1 ; The Lord said ; "There was a man in the land of Uz whose name was Job and that man was perfect and upright and one that feared God and eschewed evil." Now reader there is a man that God said had the blessing. He gives us his name and post-office address. You see, the Lord was perfectly willing for every preacher in the conference to know where Job lived. No doubt the old hero received many long letters filled up with why's and wherefore's and resolves, and "So you claim something the rest of us haven't got? A mighty high profession, too lofty. Why I would not make such claims for the world, nobody ever lived it. When a man makes a high profession he generally lives a low life. If you have it *live* it and *say* nothing about it. Oh! it is contrary to human nature. Why! our Presiding elder says, "It is all bosh." When a man gets perfect you had better look for his wings for they are sprouting. It is gangrene, it is comeoutism, it is church-splitism, we are loyal to the old church, we make no high profession, but we preach as high a standard as any man that walks the earth. Why we are *all* holiness preachers, we got it before we were converted. We were sanctified wholly when we were converted. Why, we grow into it, we get the experience when we die. It is nonsense to talk about Holiness in this world, we get it in the morning of the resurrection. I consecrated when I joined the Conference, and that is all there is to

it. Sanctification means to set apart. The only thing that is in sanctification is to go on and on. St. Paul never did claim it. John Wesley took it all back in his old age and apologized for what he had written. 'None good, no not one.'” The reader will notice that in the first chapter of Job, 7, 8 and 9th verses, the conversation that took place between God and the Devil, and God asked the Devil if he had considered Job and the Devil said, “He had,” that statement of the Devil is not hard to believe, and God told the Devil that Job was perfect, and the Devil didn't believe it and told God to his face that Job was serving him for property, and that if He would destroy what Job had that Job would curse Him to his face, and now God gave the Devil permission to destroy everything that Job had, in order to see who was right, God or the Devil. When everything was destroyed Job bowed and worshipped God, and sinned not, so says the Book. (See verses 21 and 22.) Now the Devil was beat on his first trick, and of course had to have a loop hole to get out. The Lord had caught him in one lie. Now we see the sons of God going up to worship and the devil is in the crowd, and as soon as the Lord saw him he asked him the second time if he had considered his servant Job, and the devil said, “Yes.” Well the Lord said, “He still holds fast his integrity.” Now the devil had to acknowledge Christian Perfection or find a loop hole by way of escape, so he fell back on Job's good health, and said, “Skin for skin, all a man has he will give for his life, if you will put forth your hand and touch his bones, he will curse you to your face.” And the Lord said, “He is in your hands only

spare his life," if you kill him it will not be a fair test, but if you do everything but kill him and then if he backslides you have won the battle, but if he stands true, I have won it, and the devil went out from God and covered Job with sore boils from his head to his heels, and Job sat down on the ash pile and as his boils would break and run he would scrape himself with a piece of broken pot. His wife finally came to him and said, "Do you still retain your integrity?" and he said, "Yes." And she advised him to curse God and die, but he only answered, you speak as a foolish woman, and the Book says, "with all this he sinned not with his lips" and you will remember the apostle James says, "If any man offends not in word the same is a perfect man and able to bridle the whole body." Now the property of Job was gone, and his health was gone, and his friends were gone, and still Job was holding fast his integrity. The word holding fast proves to us that Job had not backslid, and was not going to. I am so glad that he is still holding fast. There is such a difference between holding fast and holding loose, the difference is just this, one holds on and the other turns loose, one goes through and the other goes back, now any fair minded man can see that God gave the devil every advantage, and then defied him. The place of this battle was in the land of Uz and the man's name was Job, so this was not done in a carner." "King Agrippa, believeth thou the Prophets? I know that thou believest." So the devil had nothing else to fall back on and as far as we can find out he stayed away from the next meeting. We next notice a visit from Job's three friends, and when they saw Job they

were greatly distressed at his physical condition and they seemed to think he had been robbing widows and orphans, or such afflictions could not have overtaken him, and Eliphaz made a speech against perfect love, and said the stars, the moon, and the sun were not perfect in God's sight much less a man that is born of a woman, and Job called them miserable comforters, and by the time Job had gotten over the small pox he had planned a holiness campmeeting in a little country town called Uz, and the meeting being well advertised it reached the other end of the Jerusalem conference, and the Lord spoke to Eliphaz and said to him, "My wrath is kindled against thee and against thy two friends for ye have not spoken of me the things that were right as my servant Job has, and now take unto you seven bullocks and seven rams and go to my servant, Job, and he shall pray for you, for him will I accept lest I deal with you after your folly. Now readers if you will look down the road you will see three preachers on the way to a holiness campmeeting and they are taking cattle along to help pay the expenses of the meeting, and not only that, but they are going to go forward for prayer. They just simply had to go for the Lord had told them if they did not go he would deal with them after their folly, and they went, for we read that after Job's prayer for them, his captivity was turned and God gave him double. Now what a blessing to get to pray for a holiness fighter.

We next notice a text in the 24th Psalm. The Psalmist says, "Who shall ascend into the hill of the Lord, and who shall stand in his holy place?" and then he answers by saying, "He that hath clean hands and a pure heart,

who hath not lifted up his soul unto vanity, not sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Now, any man can see that the way into the Hill of the Lord and into the Holy Place is by the way of Perfect Love, for when he asked "Who shall enter into the Holy Place," the answer came back, "He that hath clean hands and a pure heart." We know that a man with a pure heart is a holy man, for the Apostle Paul says, "Without holiness no man shall see the Lord," and Jesus Christ says, "Blessed are the pure in heart for they *shall* see God." So we see that Perfect Love is a standard that God will require at our hands at the Judgement day, and that is in perfect harmony with St. John for he says, "Herein is our Love made perfect that we may have boldness in the day of Judgement."

Now we next notice in Psa. 37: 37; the Psalmist says, "Mark the perfect man and behold the upright, for the end of that man is peace." The reader will remember that when John Fletcher died, John Wesley was sent for to preach his funeral, and John Wesley was acquainted with God, and the Bible and John Fletcher, and knowing Fletcher to be one of the holiest men that ever lived he used this text to preach the funeral sermon from. John Wesley knew the Scriptures and was not at a loss for a suitable text for the occasion. He could have gone to the seventh chapter of Romans and used the text, "O! wretched man that I am who shall deliver me from the body of this death?" but John Wesley knew that Fletcher did not live the "O wretched man" experience. He could have used the text, "None good, **no not**

one," if he could have found it in the Bible. He could have used the text, "He that saith that he liveth and sinneth not is a liar, and the truth is not in him?" if it was in the Book, but knowing Fletcher's life he looked through the Bible and found the text, "Mark the perfect man and behold the upright, for the end of that man is peace," and he said, "I have found Fletcher's headquarters, and he *marked* the perfect man.

We next notice Matt. 5:8-40; Jesus Christ said, "Blessed are the pure in heart for they shall see God," and, "Be ye therefore perfect even as your Father which is in heaven is perfect." Now I grant you that this 48th verse looks like a mighty high standard, but the reader must remember, who's doing the preaching at the time of the rising of the standard, and if you don't love to measure by it you must make a complaint to headquarters, and not blame me for the standard raised by Jesus Christ. O! bless His dear name. He was never guilty of preaching a low standard. I have seen men walk the streets of our cities with a big cud of star navy between their upper and lower jaw, and declare that they didn't allow any man to preach a higher standard than they did. I would just grunt and wish for the camphor bottle.

We next notice Luke 6:40; Jesus said, "The disciple is not above his master, but every one that is perfect shall be as his master." The reader can't help but notice that the man that is to be like his master is a perfect man. Now I don't know in what sense he used the word perfect; I suppose he means as free from sin, and guilt, and condemnation as he is. We may never get to

the place where we may never make some mistakes, but there is a great difference between mistakes and sin. We don't have to sin against God, glory to His holy name, and if we love him as we ought, we will love him too well to violate His holy law, and He said, "Sin is the transgression of the law," and no man is compelled to violate the law of God.

We next notice, Rom. 12 : 1-2, Paul says, "I beseech you therefore, brethren by the mercies of God, that you present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service, and be not conformed to this world but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable, and perfect will of God." This text brings out the idea of a complete consecration in a broader, deeper, fuller, sense than any other text I find in the whole scriptures. There is no mistake but this text holds up an experience to the children of God, far beyond where the most of Christians have ever gone. I have met people who made a consecration once a month, but it was not on the line of Rom. 12 : 1, 2. One consecration according to Rom. 12 : 1, 2, will last a man a life time, and then hold good through all eternity. Why not make *one* that means something and be done with it? No use to go over it once a month, if you make it on the Bible line, the thing is settled for ever.

Now let us notice in conclusion a few proof texts which makes the doctrine and experience of perfect love very clear. In 1st Cor. 2 : 6 ; we read, "How be it we speak wisdom among them that are perfect." Also in 2nd Cor. 13 : 11 ; Paul says, "Finally brethren, farewell,

be perfect, be of good comfort, be of one mind, live in peace, and the God of Love and Peace shall be with you." We next notice in Paul's letter to the Ephesians, 4:11; "And He gave some apostles and some prophets and some evangelists and some pastors, and teachers for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature, of the fullness of Christ, that we henceforth be no more children tossed to and fro, and carried about by every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things which is the head even Christ.

Now notice Phil. 3:15; Paul says, "Let us as many as be perfect be thus minded and if in any thing you be other wise minded, God shall reveal even this unto you." Col. 1:28; Paul says concerning preaching Christ to the Gentile world, "Whom we preach, warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus," and we also read in Col. 4:12; A prayer for the church at Colosse, that every member might, "Stand perfect and complete in all the will of God." We close, with Heb. 13:20; "And now the God of peace that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.

SERMON X.

THE ONE BAPTISM.

REV. ANDREW JOHNSON.

Eph. 4:5.

“One Lord, one faith, one baptism.”

The term “one baptism,” of this passage and the expression baptisms in the epistle to the Hebrews seem to involve a contradiction. But this is not the case, as may be illustrated by the statement of astronomy that each fixed star is a burning sun; yet when the glorious orb of day breaks from the east in dazzling brightness the nightly stars fade from view and it may be consistently said there is one sun. In like manner ritualistic forms and ceremonies are bedimmed in comparison with the divine administrations of the Holy Spirit. We affirm, therefore, that the sanctifying baptism with the Holy Ghost is the one, true, essential baptism which the Bible sustains by

- I. *Emblems.*
- II. *Promises.*
- III. *History.*
- IV. *Implication.*

It is widely taught and generally admitted that unseen realities in the spiritual world are represented by tangible and visible substances in the physical realm. Hence the greatest and most useful elements of nature

are not the means thro' which salvation is imparted but only symbols or shadows, so to speak, of that life that is given by contact with the Living One. As for instance the beautiful water that sparkles in the dew drop, murmurs in the running brook and retouches the drooping flowers into life and loveliness, at best, can only faintly foreshadow the Spirit's cleansing efficacy. (Jno. 7: 38, 39). Another emblem of the heavenly Paraclete is fire, a remarkable consuming energy with reference to material things. Kindled by the tiny spark and fed by combustibles, it soon becomes a roaring conflagration whose vivid flames are all but irresistible. So we read that God appeared to Moses in the burning bush, touched the lips of Isiah with a live coal and fired the sacrifice of Elijah on Mt. Carmel. A third emblem is the wind. The ancients thought it bespoke the power of the *Æolian* sceptre; but, whether it whispers in the vernal breeze laden with flowery fragrance or thunders in the wild blast of the tornado, it tells of the Spirit's power and invisibility. Accordingly Ezekiel prayed, "Come from the four winds O Breath, and breathe upon these slain that they may live," and Jesus said, "The wind bloweth where it listeth and thou heareth the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." (Ezek. 37:9 and Jno. 3:8.)

The Holy Ghost baptism is not only symbolized by these inanimate things of nature, but plainly promised or foretold by intelligent beings, inspired men who spoke the magic words of revelation. Centuries before the Christian era God thro' the mouth of Joel, declared,

“I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy.” (Joel 2:28). Just as the light of the new dispensation began to dawn upon the world, John the trumpet-tongued herald, emerged from the sylvan solitudes of Judea, sounded the clear note of true repentance, and cried to the multitudes, “I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I,—he shall baptize you with the Holy Ghost and with fire.” Jesus confirmed this promise as he lingered on the mount of Olives, just before he broke the invisible chains of earth’s gravity and ascended to heaven. To the surrounding disciples, He uttered these farewell sentences: “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” “John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence.”

The grand event that transpired on the day of Pentecost was the first general fulfillment of this great promise. The waiting believers were of one accord, in one place and there and then received the one baptism. The sound as of rushing wind, lambent flames and gift of tongues were not essential parts of the spiritual baptism; but only outward, temporary and inaugural accompaniments of the same. The work of the Spirit was not suspended at their discontinuance. Just as the moral law, given to Moses, was not revoked as soon as the flash of the angry lightnings disappeared and the echoes of the imperative thunders ceased.

The facts of history subsequent to Pentecost plainly

show that the Spirit's purifying operation was not a mere isolated and solitary act in the divine economy, but the Christian's common heritage that kept pace with the onward march of time. We find that Philip the evangelist preached to the Samaritans. The light broke upon their souls, their deep-seated prejudice vanished and they were joyfully saved. The news of the sweeping revival reached Jerusalem. The Apostles, Peter and John hastened to the new field of conquest. On their arrival they instituted a special prayer meeting for the benefit of the young converts, who immediately received the Holy Ghost as their personal indweller and Comforter. (Acts 8:5-17).

Not only the religious Jews and the superstitious Samaritans were baptized with the Holy Spirit, but the brave soldiers of martial Rome, Cornelius and his friends, who were willing to exchange the standard of the victorious eagle for the snowy banner of holiness. As the preliminary remarks of the Apostle's discourse were being made, the Holy Ghost fell upon all those who heard the word. Then answered Peter, can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?" This particular occurrence forever demolishes, with one fell blow, the unscriptural dogma that the giving or receiving of the Spirit is conditioned upon water baptism—(a beautiful and impressive ordinance which may be legitimately administered before or after the One baptism).

Years after Pentecost, the oratorical Apollos was weighed in the balances and found wanting, because he knew only the baptism of John. Although he could charm the ear with smooth delivery and electrify the soul with thrilling orations, he greatly needed a fire-baptized Aquila to instruct him in the way of the Lord more perfectly that he might have the power as well as the form of godliness. (Acts 18:24, 25).

The history of all the truly baptized of all ages is comprehended in the immortal words of I Cor. 12:13, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free."

The following passages, relative to the theme of baptism, differ from those already given in that the name of the third Person of the Trinity is omitted, yet his work is clearly implied. In case water is meant or mentioned it is only an index pointing to that heavenly washing without which the most imposing ceremonies are vain and meaningless. In the sense of a metonymy the words, chair, pulpit and bench are used for chairman, minister and judge. Apply this principle, then, to Mark 16:16. "He that believeth and is baptized shall be saved." It is certainly fair to ask what part of the compound being man, believes or exercises faith, the physical or spiritual? As it is utterly impossible for the material portion of the human organization to believe, philosophy would answer the ego, or the real internal self. This

position is corroborated by the Scriptures which declare, "With the heart man believeth unto righteousness" and "your heart shall live forever" (Rom. 10:10 and Psa. 22:26). Follow in your imagination a soul that takes its exit from the tenement of clay and soars beyond distant planets and rolling spheres to the beautiful gate of the celestial city, where it is asked the question, "are you baptized?" If it is unable to answer in the affirmative, heaven is forfeited forever, notwithstanding the mortal coil, left upon the shores of time, may have been dipped in some baptismal stream. How different when a soul having been baptized with the Holy Spirit, approaches the city, sweeps thro' the gates and is accorded an abundant entrance into the everlasting kingdom!

This line of thought next falls upon the sixth chapter of Romans where fierce antagonists have met and "wielded with their utmost skill the keenest lance of polemic strife." The logical author of this chapter speaks here of a baptism connected with or in a certain sense including a death, burial and resurrection. The nature of which baptism, not being directly expressed must be inferred from the relation in which it is used, character of the work accomplished by it and its field of operation. If the burial and resurrection, are physical transactions, the preceding crucifixion and death as links in the same chain, must likewise be physical. But to regard Paul and the Roman Christians, at the time of his writing, as being literally

crucified and dead or as having been buried and resurrected would be a fallacy of *reductio ad absurdum*. What is true of the different parts is true of the whole. Hence, it appears that the baptism question, like its constituent elements, is a spiritual affair.

The same conclusion is reached in considering the three-fold result of the baptism,—freedom from sin, translation into Christ, and newness of life. Freedom from sin is of course salvation (Matt. 1:21) which is wrought, not by works of righteousness which we have done, but by the mercy of God in regeneration and the renewing of Holy Ghost abundantly shed forth upon the soul. (Titus 3:5). But the shedding forth of the Spirit was what occurred on the day of Pentecost and was called the baptism with the Holy Ghost (Acts 1:5 and 2:33). The phrase “into Christ” is very significant. After the Samaritans had been baptized and before the Holy Ghost fell upon them, the record says, “Only they were baptized in the name of the Lord Jesus.” The disciples were commanded, in the great commission, to baptize in the name of the Father, and of the Son, and of the Holy Ghost. But the baptism that obtains in the sixth of Romans is not a mere ordinance performed in the name of Christ; but a real translation of the soul into Christ. The “newness of life” stands for a spiritual work. The letter killeth but the Spirit giveth life. So, starting from the known effect, the Scriptures lead, in the

above case, to the Spirit baptism, as naturally as liquids tend to spheres and solids to crystals.

By indicating in the sixth verse, the "field" of baptismal operation, a key of interpretation is furnished for the entire chapter. The Apostle speaks of an outward man, inward man, old man and new man. "Though our outward man perish yet the inward man is renewed day by day." (2 Cor. 4:16). "Put off the old man—and put on the new man." (Eph. 4:22). The outward man is the body subject to dilapidation and decay, yet without sin (1 Cor. 6:18) and under no necessity, therefore, for baptism in order to salvation. The inward man is the soul or immortal spirit, contaminated with sin in its natural and unregenerate state. It can not be touched by or immersed in water, as it is greater than the globe in mental grasp, and can tread, in its imaginative flight, the galleries of skies and the corridors of the universe. The old man is inbred sin or the carnal mind which is not subject to the law of God, neither indeed can be. The new man is that principle of life imparted to the soul by the Holy Spirit of God.

Now, to which one of these "four men" is the attention directed? Which one receives the destructive touch of the great baptism and to which does it give freedom and life more abundantly? The most definite answer comes in "thoughts that breathe and words that burn"—"Knowing this, that our old man is crucified with him, that the

body of sin might be destroyed." The "body of sin" is put off (Col. 2:11, 12) by a circumcision made without hands or a baptism, not thro' human intervention, but the operation of God. This circumcision is of the heart in the spirit (Rom. 2:28). A work, then, that is of the heart, in the Spirit, made without hands, thro' the power of God and called a baptism, can be none other than the purifying baptism, administered by Christ with the Holy Spirit .

We conclude with an exegesis on that oft-repeated passage in the first epistle of St. Peter. "While the ark was a preparing, wherein few, that is, eight souls (lives) were saved by water. The like figure whereunto, *even* baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ (1 Peter 3:20, 21).

Noah and his family were saved *in* the ark *by* water. In what sense were they thus saved? The water was the occasion by which they were transferred from the Ante-diluvian to the postdiluvian world. The ark was the means thro' which the transference was made. All of this was a temporal salvation from physical death. The real salvation from sin was given directly from God which made Noah righteous and perfect long before the ark was constructed or the first drops of the flood descended from the clouds. The water separated Noah from the ungodly by lifting him

upon its proud billows and by sweeping them from the disappearing hill tops and mountains and submerging them into its fearful depths. It was a striking type or beautiful figure of the ocean of eternal love that washed away the sins of the righteous family. There is another figure or emblem. It is called a like figure, since it is one that resembles the symbol of old; for it is not fire, wind or oil, but water. It is also a mark of separation which is intended to distinguish the church from the world. It is like the original figure, in that, it does not really save from sin, but only typifies salvation. Water baptism, therefore, is a mere figure or shadow of the one, true, essential and saving baptism with the Holy Ghost.

On one occasion the Israelites were defeated in battle because they trusted in the material ark of the covenant instead of Jehovah whose presence the ark symbolized. For seven hundred years they worshipped the brazen serpent, which Moses lifted upon the pole in the wilderness, thinking there was some peculiar virtue in it. Despite the intelligence of the present age of the world, some loyal souls throughout christendom look to a charm, a crucifix or beads for spiritual help, while others ignore the only baptism in which there is saving virtue and substitute for it the mere figure or shadow and base their eternal hopes of heaven upon it.

Folly would be imputed to the lower orders of animals for this same kind of procedure in their

sphere. Æsop the Greek writer, tells of a pugnacious representative of the canine tribe, which had found a morsel of meat during his nocturnal prowlings. In crossing a foot-log on his return home, and seeing his shadow reflected upon the waves, he relinquished his hold upon the substance, sprang for its shadow and swam to the "shore," hungry, wet and disappointed.

What tradesman would grasp at the shadow of the gold or silver offered to him? What sculptor would apply his chisel to the shadow of the crude marble and leave the marble itself untouched? What artist would apply his brush to the shadow of the canvas in hope of producing a beautiful painting? What immortal, blood-bought, never-dying soul would rest its eternal all upon the mere shadow of the saving baptism?

"O that in me the sacred fire
Might now begin to glow,
Burn up the dross of base desire
And make the mountains flow.

"O that it now from heaven might fall
And all my sins consume.
Come, Holy Ghost, for thee I call,
Spirit of burning come.

"Refining fire go thro' my heart,
Illuminate my soul,
Scatter thy life thro' every part
And sanctify the whole."

Wilmore, Ky.

SERMON XI.

SIN AND ITS EFFECTS.

REV. L. L. GLADNEY.

Text: "*Choose you this day whom ye will serve.*"—Joshua 24:15.

Compliance with this demand made upon Israel by their Divinely-appointed leader involved consequences of far greater import than they comprehended. This is as true of men today, for this is a demand ever living and ever recurring to each generation of mankind. As we look carefully into the inevitable results of whatever compliance may be made with the demand, we become certain that the mass of mankind fail almost utterly to get any adequate idea of the awfulness of the guilt and the fearfulness of the ruin which a life of sin brings to the spirit of man.

SIN

Is not the little thing we imagine it to be. All of what might be termed collateral evidence afforded by the Bible to enable us to determine the nature both of the guilt and ruin of sin, is such as to assure us that it is superlative and immeasurable. The stupendous scheme of redemption argues the greatness of the ruin from which God would save us. The vehement earnestness with which God has urged us to turn from sin, indicates its dreadfulness. The oft-repeated and solemn threats

which the God of mercy and love pronounces upon the sinner, indicate that a sinful course is horrible and infinitely criminal in His eyes.

OUR TEXT

Is an appeal made to intelligent, responsible beings to make an intelligent, responsible choice of the one whom they will serve. And this choice, when made, not only determines what we will *do*, but more certainly and with far greater meaning, what we will be. Conduct signifies character. And the hell of hell will consist not so much in the fact that I once *did* wrong, nor in that God shows His love for righteousness by punishing me, but in that *I am what I am*—a deformed, blighted, blasted, wrecked, damned spirit. The true measure of the real result of sin will be its final and eternal effect upon man.

That we may be assisted and guided of God in the study of this most important subject,

LET US PRAY :

O, God of light and truth, our Father: Give us today that illumination of mind and that disposition of heart which we need as we enter into the study of the solemn and awful fact of sin. It has wrecked and ruined us. Every faculty of our beings is dwarfed and crippled and perverted by it. In the greatness of Thy love and mercy, Thou hast promised us deliverance from sin, and hast invited us to seek it, assuring us that they that seek shall find. The greatness of our needs, resulting from our ignorance and blindness and sinfulness,

drives us to Thee seeking earnestly Thy grace and favor. Oh, for Jesus' sake, hear our prayers and answer us according to Thy mercy. Deliver us from the blindness and deadness of heart which has come upon us because of sin. Enable us to better to see the truth about sin, and better to know the awfulness and vastness of the ruin of that soul that lives in sin. And may we come to hate and to loathe sin as thou dost hate and loathe it. Then deliver us from it by forgiving our transgression and cleansing us from all unrighteousness through our Lord Jesus Christ. Amen.

And now let us look fairly and deliberately at this black blight in God's universe. We shall notice it in its relationship to man as affecting first his conduct and secondly his character—himself.

Our text does not put before us the mere choice of good or evil, but of a person, a god; the true and living God of righteousness and holiness; or of the devil, the god of this world, the father of lies who is represented in the false gods of the heathen. And this is a fundamental distinction, for I am what I am by virtue of a power and spirit superior to myself. Man as a sinner cannot throw off his sin and maintain himself in righteousness by simply and directly choosing to *do* good. In fact the sinner is not called upon to choose to do good, but to choose a Savior who can first *make* him good in order that he may then *do* good. The sinner who is most awake to the reality and power of sin will ever exclaim in anguish

of heart, "When I would do good evil is present with me, for the good that I would do that do I not, but the evil that I would not, that do I." And as he goes deeper into the mystery of the power of sin and vainly struggles for deliverance, he becomes conscious of his utter helplessness, crying out that "I do what I do, contrary to; or notwithstanding my own present choice and desire. I do what I will not to do. It is no more I that do it but sin that dwelleth in me." There is a depth and power in sin that goes beyond the simple choice of good or evil. This power can only be broken by choosing to yield myself to the control and power of *One greater than I am.*

CONDUCT.

As related to man's conduct, sin is an act, a course of living which is contrary to what ought to be his life and conduct.

Viewed from this standpoint we are woefully ignorant of the deep guilt of the sinner. You have no right to sin. And when you sin you set a ruinous example for your fellow-man. You owe every man a holy example. You owe it by virtue of your relationship to God and man. As a citizen in the government of God, resting under infinite obligations to obedience, you have no right to set an example of disobedience.

1. When you sin you disregard the rights and claims of your own loved ones. If God has blessed you with a family, as the head of that family you owe them a debt as sacred and binding as God can

make it. You owe it to them that both by precept and example you teach them the duty and necessity of godliness. And when you sin you renounce that obligation, and by your actions if not by your words, by the general course of your life if by no specific act, you deny the claims of God upon either you or your family. Your conduct is all the while saying, "It is proper to do as I do. You do not need to acknowledge God and live a life of submission to and of prayerful dependence upon Him."

2. Sin is rebellion against the God of righteousness and heaven. The ruin arising from sin is infinite in its tendency. It not only opposes righteousness but its final aim and tendency is to dethrone the God of righteousness. So that your course of conduct if unchecked would tear God from the eternal throne of right and enthrone the devil instead. Its fury is increased and its true nature is revealed as it goes forward unrestrained. And, but for Divine restraint, it would go forward in its demolition and ruin till the entire universe was a total wreck.

3. Sin is the violation of God's holy law. This law is not a set of arbitrary rules imposed by Him upon man, because He is almighty and has power to enforce whatever He in the caprice of His mind might require. The command to love God with all our heart and our neighbor as ourselves, is not an arbitrary law which might have been otherwise. This law is based on the moral constitution

of man as an individual related to God and as a member of society related to other beings like himself. As long as God is what He is and man is what he is it will be obligatory on him to love God with all his heart and his neighbor as himself. It is as eternal as the nature and relationships of those whom it governs. And wherever there are beings such as man, rational, responsible—because free-agents, this law holds good. Yea, in all worlds where are to be found accountable intelligences this law holds good. As long as such exist it will be proper and necessary that they love the Lord their God with all their heart, soul, mind and strength, and their neighbors as themselves. This law is the expression of the eternal moral fitness of things and cannot be abrogated by any power or being. Being the expression of the normal and necessary relationship between God and all moral agents and between such moral agents and themselves, it lies at the very foundation of universal well-being. This law expresses and represents the combined interests and welfare of God and His creation. To violate that law is to jeopardize those interests and imperil that welfare.

ILLUSTRATION.

Here is a lofty tower hundreds of feet high. Many people visit it for sight-seeing. The top is reached by a large elevator. This elevator is supported by a strong cable composed of ten strands or cords. Your husbands and wives and little

babes and loved ones are going up for a view of the country. Up and up they go. You watch them as they ascend, a happy group, the love of your hearts. As they are lifted hundreds of feet from the earth, suddenly, from a window high above their heads, a man thrusts out his arm, in his hand a great knife. Over the protests, entreaties, cries and prayers of all, he cuts the cable supporting the elevator, and all are dashed to the ground hundreds of feet below and mashed beyond recognition. What would you think of such a deed? The culprit is called to account for his crime, whereupon he wails out his amazement that he should be punished for such a small offense as cutting a rope. "Why," he cries, "What have I done; I only cut a rope, you wouldn't punish a man for that little thing?" Now he begins to stress and plead the apparent insignificance of his deed. It is "a mere trifle." But he is given at once to know that the cutting of the rope was a small thing in itself, but that the cutting of a rope which secured the lives of fifty people was a very different affair. The lives of all in the carriage depend upon that rope and in cutting it he imperils the life of every one on board. He is informed that the cutting of that rope sacrificed the life of all, and of course he is punished without mercy.

Now, this is just the case with the sinner. He has violated that law which lies at the foundation of universal well-being. This great law is the

strong cable that binds the universe to safety. God's creation is upheld by it. When you sin you cut this cable. By your sin you would plunge the whole moral universe into boundless and irremediable ruin. Nothing but the mere physical lives of the persons on that elevator are endangered by cutting that cable, but in breaking God's law you imperil the immortal souls and eternal interests of every man, woman and child on earth, and of every created moral intelligence in the universe. You imperil God's own interests. By your sin you would create a state of moral pandemonium throughout the world. You have cut the cord which binds creation to God and safety, to truth and right. And it is not to your credit that the whole of creation is not wrecked forever. Your sin is calculated, were it allowed to go unopposed and unchecked, to produce universal and eternal ruin to all creation. That it really does not produce such ruin is only because God in His almightiness comes to the rescue and prevents it. You may rest assured that God will punish you for your reckless, daring disregard of the good of His creation. To violate a law representing such tremendous interests, is to call loudly for that retribution which is approved by every sentient intelligence in the universe. Sinner, you will soon see and know that God is not trifling with you over your sins; that He has not gone to the infinite expense of purchasing your redemption from sin by the sacrifice of His only begotten Son that you

should declare it a little thing to sin. It was because it was such an unspeakably awful and grievous thing.

THE EFFECT OF SIN UPON CHARACTER.

We have seen what sin means from the standpoint of conduct, as an *act* of man. We shall now see its effect upon the man himself. Is guilt all that comes upon a man who sins?

Our text calls upon us to choose our Master, to choose whom we will serve. To choose between Christ and the devil. In Christ we have the very highest embodiment of righteousness and purity and goodness in all the universe. In the devil we have the highest embodiment of wickedness and sin in the universe. *And toward the likeness of one or the other of these two great personalities all men are growing.* We are either becoming more and more like the blessed Christ or we are becoming more and more like the devil.

If you choose Christ you will be "changed from glory unto glory as by the Spirit of the Lord." If you adhere to sin and remain in the hands of the devil you will be developed more and more into the image of the sensual and the devilish.

The time will come when those who choose Christ will be like Him, for they "shall see Him as He is." The time will come when those who adhere to the devil will be just like him. You are to become like the master whom you serve. On the one hand the Spirit of Christ will operate in your soul to change you into the image of the heavenly,

the image of Christ. On the other hand the spirit of the devil will operate to develop you into the image of the devil. The spirit of the devil always operates in the soul for the purpose of transforming it into a devil-like soul. The only reason why the devil does not take absolute possession of every sinner and at once make a devil of him, is because of the prevenient grace of God.

The only reason why sinners are tolerable to one another; the only reason why they can live together in the same world or community, or house, is because of the restraining or prevenient grace of God. Were God utterly to abandon the sinner to the Master of his choice there would be no living in the world. Through the grace of God, society has been permeated by the Spirit of righteousness, and this spirit operates to restrain the natural, inevitable tendency of sin and sinners.

But suppose for a moment the withdrawal of this grace. The whole world would, in a short time, be a veritable hell. This reign of the prevenient grace of God accounts for the apparent goodness seen in sinners. But this goodness has not been made theirs by a deliberate choice. It is merely that which has been impinged upon them. What they do of seeming good is either done in the eyes of society or to purchase a hope of heaven, and not done as unto the Lord alone. Put them under other social environments of lower morals, or assure them that there is no danger of hell, or that heaven is assured them apart from righteous-

ness and they will soon take on a type of conduct in keeping with their new surroundings.

This grace of God is given for two purposes. To make sinners tolerable to one another and to win them to a true life in Christ. But the time will come, at death if not before, when, after having refused the last entreaty and offer of the grace of God that shall ever be made to you, you will be abandoned to the master of your evil choice. Then every particle of that prevenient grace which has made you tolerable among men, will be taken from you, and, abandoned to the lusts, and sins, and evil spirits which have all the while dwelt in the depths of your soul, you will be torn and harassed by infernal tempers and base passions, and dreadful demons will hiss and feast and rankle in your bosom. Great God, why should men and women give themselves over to such a fate! Then sinner you will be seen in your own proper character, a blasted spirit, a consort of devils. Bereft of all the good which God attended you with through life you will at once see yourself to be the devil that you are.

Few people are ever either as good or as bad in this life as they might be. But the great point to be considered in the moral placement of men is not whether they are all they ought to be in conduct, but, (if we could know it) by *what spirit are they animated and dominated*. Thus does God judge. Knowing that the Spirit which works in us will finish that good work begun, and so judg-

ing from the standpoint of grace, God says that "as Christ is so are we in this world." He gives us credit, as it were, for the whole when but the seed is there. Few Christians have been all that they ought to be until they come to die, when they made the very consecration to God that they might have made earlier in their Christian life. The real difference between Christians is the difference in their consecration to God. When this has been perfect grace has been full.

Here is a Christian man. He is not, in all things, what we might think he ought to be, but he has the Spirit of Christ and knows God, and it is the purpose and effort of his life to yield himself to God. In all his ways he acknowledges Him. Now when this person comes to die, the powers of evil which opposed and hindered him while living, will all be removed, because he has come to the end of his probationary career beyond which the devil cannot tempt or grieve those who are Christ's, and, washed in the precious blood of the Lamb, he enters into the joys of his Lord.

On the other hand the unregenerated man who has gone through life with worldly acceptableness will come to the hour of death, and then, if not before, the Spirit of God which has worked in him and with him so long, but which he has refused to yield to, will forever leave him, and the spirit of the devil which has always been allowed a place in his heart, and which has been the dominating spirit of his life, will be given full possession of

him. And this, because the Spirit of God does not strive with those souls who have neglected salvation after they have come to and passed the limit of probation.

The good man will go on forever and ever becoming more and more like his Master—Christ. The sinner, forsaken by that God whom he would never acknowledge and love and serve, shall forever and ever become more and more like his master—the devil. Multitudes who, in this life, passed for nice, respectable people; nice, clever young men, and beautiful young women; and older men and women, who with all their social qualities and cleverness, yet did never seek and find that God, whom to know is eternal life, will become so hideous and despicable in soul and character that their dearest earthly friends, both good and evil, would turn from them in astonishment and dismay and horror. This is true because the spirit with which you die will be the spirit which will entirely possess and control you after death.

Occasionally we see marvelous examples of what Sin does for the sinner, and of what Grace does for the Christian. God seems to allow some awful fiend in human form to develop just for the purpose of calling the attention of people to what Sin will do for a soul when it is left, even partially unchecked.

Call to mind some of the almost inhuman wretches who have committed nameless crimes upon the bodies of helpless little children, and

then mangled and tore and murdered them. We may burn such, and hang them and shoot them, but I declare, as I shall answer to God, that these are but manifestations of what unchecked sin will do for any soul. There was a time when such a fiend was an innocent babe upon his mother's breast. In childhood's innocency he played about his mother's knee. But in him as in all other children there was a seed of evil. He grew up, and under environments of proper sort to germinate and develop that seed, he soon rapidly develops into a perfect devil. The very same principle of sin which dwells in every unregenerate heart is all that dwells in the heart of that fiend. The only difference is that in the case of the fiend this principle has developed beyond what is but rarely seen in this life on earth.

As an example of what Grace may do for a soul, take the sainted John Fletcher. So saintly was he that his very opponent was constrained to declare that he seemed to be an angel in human form, so was every breath, either prayer or praise. Few of us, while upon earth, ever reach such heights of grace. Few ever descend, while on earth, to such depths of moral degradation as is seen in the first case. But we are all moving forward to a state of character where neither the one nor the other of these examples will be sufficient to measure our devil-likeness on the one hand or our Christ-likeness on the other. We are moving forward in the moral and spiritual realm

to the likeness of the master whom we serve. The Spirit which constitutes what *we* are to be forever. The spirit of the devil and the power of sin can only be broken by Christ. If you refuse or neglect to yield wholly to Him, that spirit will in time or eternity transform you into a devil.

And now, in conclusion, I beg you, I entreat you, that this very hour you go before God and settle the question of what master, or what god, you are to serve. By what spirit you are to be dominated through time and eternity. Cavil not over the fact that you are not dominated by the spirit of the devil because you are not yet vile and grovelling in your sins. A worldly spirit is of the devil. The spirit of the devil not only comes directly to the heart, but is chiefly manifest through the world and the flesh. In the name of your soul, in the name of the character which you are surely building every day and which you shall bear through all eternity, I entreat you to fly to Christ. He alone can drive out the evil. He alone can bestow the Holy Spirit which will transform you into the image of the Heavenly and Divine.

I know not what choice you may be induced this day to make. You may still sleep on the sleep of death. You may still remain unmoved as do the millions about you. You may be content to defy God and dare the devil to do his worst, while you, giddy and gay, laughing and dancing, follow him to a Christless grave. "But as for me and my house, we will serve the Lord." Amen.

SERMON XII.

THE INCARNATION—SUFFERING AND GLORY OF CHRIST.

REV. H. C. MORRISON.

“He shall see of the travail of his soul, and shall be satisfied.”—Isa. 53:11.

“Great is the mystery of godliness.” King David was an inspired man, and he says, “Such knowledge is too wonderful for me; it is high; I cannot attain unto it.” Angels are doubtless far more intelligent than men, yet the angels cannot fully comprehend the great plans and purposes of the Almighty. In order that men might know the truth, and be prepared for coming events, God sent His Spirit upon holy men, who, looking through the prophetic telescope, beheld the unfolding purpose and plan in the divine mind.

As prophet after prophet gazed down the dim vista of the future, he beheld a coming King. The people listened with wonder and hope, while the rapt seers told in words of burning eloquence of the unparalleled power and glory of the kingdom and reign of their coming Messiah.

“Abraham saw *His* day and was glad.” Moses said, “The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken.” Daniel said, “And in the days of these kings shall the God

of heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, *but* it shall break in pieces and consume all these kingdoms, and it shall stand forever.”

Seven hundred years before the shouts of the annunciation angels startled the shepherds as they watched their flocks on Judean hills, Micah had named the country and pointed out the village where Jesus Christ should be born. “And thou, Bethlehem Ephatha, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel.”

But I have thought Isaiah had a clearer insight into the character and mission of Jesus Christ than any other one of the inspired prophets. Indeed, so clear is his vision, and so minute is his understanding, that he speaks of things that were to occur many centuries in the future, as if they had already come to pass. He speaks of Christ’s humble person, “and when ye shall see him, there is no beauty in him, that ye should desire him.” He tells of His patient sufferings, “He was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so opened he not his mouth.” He mentions the circumstances of his death among thieves and His burial in a rich man’s sepulchre. And then the curtains of the future are lifted, and the prophet’s vision sweeps far beyond Pilate’s judgment hall, the hill of crucifixion, and Joseph’s new tomb, and as he contemplates the final outcome of the sufferings and

death of Christ, he exclaims in ecstasy, "He shall see of the travail of his soul, and shall be satisfied."

The scheme of human redemption is worthy of the infinite mind. There could be no greater thought, in seeking the solution of the sin problem, than the union in one of the *Divine* and the *Human*. The manhood in Christ gave Him the possibility of sympathy with man; the Godhead in Him gave Him the power to save man to the uttermost. God had created man, but He had never been a man. He had seen men suffer, but He had never suffered. He had seen men toil, but He had not blistered His hands with carpenters' tools. He had beheld men in hunger and temptation and tears, but He had never hungered, been tempted, or wept. He had beheld the millions bleed and die, but He had never bled, or died, and in infinite compassion, in order to reach the case, to solve the difficult problem, to demonstrate a love which knows no bounds, to lift man back into a state of moral purity, to take away his guilt, and wash out his bent to sinning, and restore him to his original purity, and to that communion which he had with his Maker before he had listened to the tempter's seductive voice, or sin had stamped its foul insignia upon his pure spirit, God determined to take the weight of human frailty upon himself, and in Christ Jesus to become a man.

The inspired apostle, writing of this amazing grace, says: "But we see Jesus, who was made a

little lower than the angels, for the suffering of death, crowned with glory and honor: that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. * * * For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted. * * * Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Hebrews.)

Holland strikes the keynote of the gospel in one of his poems when he writes:

"Tempted in every point like as ourselves was He,
Yet without sin.

'Twas through temptation thought I,
That the Lord, the mediator,
Between God and man,

Reached down the sympathetic hand of love
To meet the grasp of lost humanity."

"God was manifest in the flesh." Jesus said to Philip, "He that hath seen me, hath seen the Father."

Men always had false notions of God, until they saw and understood Him in the person of His Son. It is difficult for the finite mind to grasp the thought of the infinite, eternal, the omnipresent, omniscient Father. His greatness reaches beyond our mental grasp. But we can listen with shepherds to the shout of the angels in Judean hills, proclaiming, "A Son is born, a child is given."

We can follow the guiding star, with the wise men, and look with joyful reverence upon the babe in the manger of Bethlehem. We can listen with the doctors of the law in the temple of the wisdom of Jesus at twelve years of age.

We can follow Him through His short, eventful earthly life. We see Him as He unstops the ears of the deaf, makes the blind to see, the lame to leap for joy, and the dead to arise and come forth from the grave. We behold His meeting and victory over the devil on the mountain of temptation. We see him walk the waves of the sea of Galilee, and stand in garments whiter than the light on the mount of transfiguration. We listen to His prayer and look upon His agony in the garden of Gethsemane. We follow on to Pilate's judgment hall, and "*behold the man.*" There is false witness

against Him, His shoulders are lacerated with flagellation, there is spittle on His face, a crown of thorns upon His head, and the cross of shame and cruelty upon His tired and exhausted shoulders. We stand with the stricken women and look upon His crucifixion. We hear the deriding and ridicule of the priests, and the mob. We hear the heart-rending cry of "Eli, Eli, lama sabacthani."

This is "*the travail of His soul.*" How beyond our poor comprehension were the depths of His sufferings, the agony of an innocent soul, bearing the sins of the people.

'But none of the ransomed ever knew
How deep were the waters crossed,
How dark was the night
That the Lord passed through,
Ere He found the sheep which was lost."

"He is despised and rejected of men, a man of sorrows and acquainted with grief: and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted.

"But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was

oppressed, and He was afflicted: yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not his mouth." Isa. 53.

It was through the sufferings of Jesus that the race was redeemed. Any scheme of salvation which leaves out the *sufferings of Christ*, is a false scheme.

It was "through the offering of the body of Jesus Christ once for all," that we were to be saved and sanctified from sin, and all of its destructive effects. "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." It is "the blood of Jesus Christ His Son," that "cleanseth us from all sin."

"What shall wash away my sin?
Nothing but the blood of Jesus.
What shall make me whole again?
Nothing but the blood of Jesus.

"Oh, precious is the flow!
That makes me white as snow.
No other fount I know—
Nothing but the blood of Jesus."

Thanks be unto God, the blood of Christ is an all-sufficient atonement, for all *sins* committed, and for all *sin*, inherited. Through His agony and death the former shall be *blotted out*, and the latter shall be *cleansed away*.

Sin brought the separation of man from God. Christ came to destroy that which brought this

separation, in order that there might be restoration. He came to destroy the works of the devil, and to lift man back into a state of purity of heart, harmony, and communion with his Maker. God laid help upon one who was mighty. Down into the depths He went, draining His bitter cup of shame and sorrow to its depths, and,—“He shall see of the travail of His soul, and shall be satisfied.” Reader, Christ can never be satisfied with the travail of His soul for you, while there is any sinning in your practice or sin lurking in your nature or love of sin in your heart or desire or inclination toward sin in your soul. When He looks upon you delivered from all unrighteousness, filled with perfect love, and devoting yourself to His service, then He shall see in you the results of the travail of His soul and shall be satisfied.

Shall He now find satisfaction in us? Shall we now so yield ourselves to Him by consecration and faith that we shall derive the fullest benefit of His sufferings and death? Shall He be satisfied with us?

Christ shall reign until all of His enemies shall become His footstool, until His kingdom shall fill the earth. And then, when as the results of His sufferings and death, “the kingdoms of this world shall become the kingdoms of our Lord,” and, “the earth shall be full of the knowledge of the Lord, as the waters cover the sea,” when the Holy City shall “come down from God out of heaven, prepared as a bride adorned for her husband * * * *

When the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them * * * And God shall wipe away all tears from their eyes, and there shall be no more pain." Then shall our great Redeemer "see of the travail of His soul, and be satisfied." Then shall all nations, and kindreds, and tongues give Him glory and honor forever and ever.

Come, beloved, let us give ourselves afresh, and press forward to that great triumphant day when we shall join with angels, and the redeemed millions and sing,

"Bring forth the royal diadem,
And crown Him Lord of all."

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