HOLINESS TRIUMPHANT
By Martin Wells Knapp

Selected Chapters
Taken From the Book
"Holiness Triumphant; or
Pearls From Patmos"
By M. W. Knapp

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01 -- HOLINESS TRIUMPHANT

John they say and feel: "Unto Him that loveth us, and loosed us from our sins by His blood; and He made us to be kings and priests unto His God and Father; to
Him be the glory and the dominion for ever and ever." True holiness people confess their dependence upon Christ, and are always glad to give glory unto Him. He hath "loosed us from our sins." They confess their lost and ruined state out of Christ, and magnify the love and might of Him who hath rescued them by His own precious blood.

Holiness People are a "Kingdom."--They have heard the glad tidings that "the kingdom of heaven is at hand." They have forsaken their sins, and received a kingdom that can not be moved. They have also welcomed that kingdom into their own souls, and claim the baptism with the Holy Ghost, which expels inbred sin, with its body-guard of carnal tempers, which opposes the reign of Christ within. They are the advance-guards of the coming millennial kingdom, in which they are to reign with Christ when He shall come.

Holiness honors the Blood. -- Its true possessors realize that every gift they have comes through the atonement; that it is through the death of Jesus that they are saved, not by works, nor growth, nor culture, nor purgatory, nor repression, but by faith, through the Blood, that they are "loosed" from their sins, and "made" kings and priests unto God the Father. They are "priests." They proclaim the truth by lips and life, in that they intercede for others, and are ambassadors in Christ's stead to beseech men to be reconciled to God.

Holiness says "Amen!" -- Holiness people respond with a cheerful "Amen" to the whole will of God. They glorify Him for their own salvation, and for what He is, and was, and is to be, and for all the victories that are coming, "world without end." They take no glory to themselves for anything, but give all glory to Christ. Spurious holiness advertises its character by failure at this point. True holiness people recognize the absolute supremacy and dominion of Jesus Christ in their hearts and everywhere. "To Him be the glory and the dominion for ever and ever."
Regeneration puts in their hearts an "Amen" to all of God's will. Entire sanctification, through baptism with the Holy Ghost, eliminates every internal protest to this "Amen," and makes it spontaneous. They say "Amen" to all they know and all they don't know, whatever God's will may be, ages upon ages. Reader, is this our experience?

Holiness anticipates the Return of Jesus and Victory. -- It expects Him to come as the angels that Heaven commissioned to declare His return, immediately after His ascension, said He would. It joyfully shouts, "Behold, He cometh with the clouds!" and declares that His return will be awful to His enemies, causing them to be filled with consternation and dismay. "Every eye shall see Him, and they which pierced Him ; and all the tribes of the earth shall mourn over Him."

Our Alphabet. -- To true believers, Jesus is the only Alphabet. As all words are composed of the letters of the alphabet, so all their plans are made by Him. He is their Alpha and Omega, which is, and which was, and which is to come.
True Holiness spurns Honorary Degrees. -- D. D., LL. D., and similar titles, were not born of God, nor of Holy Ghost revivals, but of the schoolmen and the world. B. B., "Beloved Brethren," is a child of the kingdom. The former fades in an hour; the latter will grow brighter through the ages of eternity. John is Divinely characterized as a "servant," "brother," and "witness."

He who covets the titles of the schoolmen, and shuns those of the Spirit, has no part in the Kingdom.

Holiness is Spiritual Sunshine. -- Jesus appeared unto John with a countenance which was "as the sun shineth in his strength." Holiness puts its possessor in possession of His nature. "As He is, even so are we in this world." A holy experience is a shining experience. It enables its possessor to shine in the midst of a wicked and perverse nation, "like the sun when he goeth forth in his might." It emits light, which not only makes the face glow, but which bids all doubts, fears, and blue forebodings to take wings and fly away. Glory! It is not only a shining experience, but it is a burning experience. It enables people to burn their way through icebergs of formality, to melt the spiritual coldness on every side, and make it so hot for sinners that they are sometimes melted by its fires.

Holiness. -- is Sympathetic. -- A feeling of sympathy pervades all of the members of God's great family. Entire holiness eliminates discordant notes of selfishness and sectarianism, of clamor and strife, and unites and melts into one sea of liquid love. They become, like John, "brothers" and "partakers" with each other in the trials, tribulations, and the triumphs of a holy life.

Holiness does not Exempt from Trial. -- As men try weapons, bridges, and implements before using them, so God must have people that have been tried and proved true, during their probationary testing, before He can trust them over the greater things which await them when they are called to come up higher, and serve Him on the thrones and in the temples of eternity. Blessed are ye when tried if ye endure the trial! Our Divine Exemplar passed through these testing ordeals, and all who would share with Him His glory must first submit to His testings. Holiness helps to hold still in the fire. It gives grace to be true under pressure, and enables its possessor to welcome disagreeable providential testings, knowing that they work out a far more exceeding and eternal weight if glory. Entire holiness is the grace that puts believers where they can stand strains that would break them without it. Satan sometimes succeeds in making people believe that they can not retain this experience because of their circumstances, and because their trials are so great, when the fact is that the stronger the trial the more victory it will bring. It is this that makes more than conquerors, through Christ, over every foe.

Holiness people are a royal people. -- They are the children of the King of kings. They wear royal robes, and are on their way to royal thrones, that will stand after all earthly governments have perished. They have a kingdom that can not be shaken, and though that when the supremacy will be acknowledged, and it will
become universal, and they shall share with their Elder Brother, the Son of God, in the administration of its affairs.

Holyness embraces Perfect Patience. -- Patience is the crowning grace of a Christian life. Many people can endure tribulation, but can not be patient over it. They can "wait" for the Lord, but they can not "wait" for Him. Regeneration imparts patience. Entire sanctification banishes impatience. Patience is a beautiful flower, that flourishes only in the rich soil of perfect love, where the weeds of carnality are removed and showers of blessing daily fall. Patience is the crucial test of the depth of your experience. Only those who are perfected in holiness are able "to walk He who covets the titles of the schoolmen, and shuns those of the Spirit, has no part in the Kingdom.

Holyness saves from Murmuring and Retaliation. -- Though John had been bitterly persecuted, he utters no word of complaint. Like his Master, he was "dumb before his shearers," and was so imbued and enthused with the magnitude of his message that he seemed to have no time nor disposition to retaliate or repine. True holiness always leads its possessors into such an experience. Professed holiness people that are continually complaining and repining about providential afflictions and circumstances are professors only. The complete holiness outfit embraces an oil-can to lubricate, as well as fire and steam to make the engine go.

Holyness embraces Loyalty. -- John was loyal to "the Word of God" and loyal "to the testimony of Jesus." There is much said in these days about loyalty to Churches and to pastors, and boards and committees, and everything but loyalty to Jesus Christ Himself. Loyalty to Him embraces loyalty to all that is in harmony with Him, and disloyalty to all that is not; hence, true holiness people are true to the Word of God, to the testimony of Jesus, and to Churches and pastors that are true to these; but in the very nature of the case, they are, and must be, disloyal to those that are not, or forfeit their heritage. Disloyalty to ministers and Churches that seek to substitute unscriptural interpretations for the plain instructions of the Word of God, is one of the badges of honor which every true holiness person delights to bear.

Holyness does not Exempt from Persecution. -- It did not exempt the prophets, nor Jesus Christ, nor the apostles, and it will not you. If you do not know what it is to be persecuted, you do not know what it is to have the experience of full-fledged New Testament holiness. Opposers of holiness will claim that their opposition is because of fanaticism, or indiscretion, or wild-fire connected with it, or because of the injudicious methods of its advocates, but all of this is a lie as black as the devil that brings it. The real reason is because of the nature of holiness itself, the disharmony of its opposers to it, and the condemnation which loyalty, to it and its testimony of Jesus brings. He who opposes Bible holiness thus unwittingly and unavailingly advertises that there is something in his heart and in his life that is not right. A few months ago a leading officer in a neighbor Church strenuously opposed a holiness evangelist. The other day he was discharged from
his position because of trickery and fraud, which he had been practicing for years, and which was back of his opposition to holiness. Neither purity, gifts, graces, nor Christlikeness on the part of true holiness people can exempt them from the howl of the devil's bloodhounds of persecution. "All who will live godly shall suffer persecution." If any one could have escaped, it certainly would have been the "beloved disciple," who, because of his loyalty to God and His Word, was cruelly banished, to starve to death upon this barren, bone-bleached island of the Mediterranean.

Holiness gives Victory over Persecution. -- Regeneration puts people where they will endure persecution rather than renounce their faith. Entire holiness brings an experience which enables them to rejoice in it and be exceeding glad. While God allows the devil to turn his hounds upon true holiness people, yet they can do nothing but howl, unless He gives them license, and that license He never gives unless it be to bring some great good to them or glory to Himself. In every instance where it is met in the spirit of the Master, He transforms it into victory. He may allow Hamans to build scaffolds heaven-high for the execution of holiness Mordecais; but after they are built, He transforms them into the stepping-stones to the King's palace. Sometimes He allows Satan's minions to fire furnaces with sevenfold heat, and even bind those who are loyal and thrust them in; but it is that tie may reveal the Form of the Fourth, and give them victory over the fire, and over their foes, and honor them with blessings in His kingdom such as they otherwise could not have possessed. In this way He makes the demons of the pit draw His people to heights of victory that they have never hitherto attained. Possessors of the experience of entire holiness may be known by the way they meet persecutions. They do not whine and murmur and talk about the "mysterious dispensation of Divine providence" when persecuted, but rejoice that they are counted worthy to suffer, and know that it is among the "all things that work together for good to them that love the Lord." As God changed a starvation circuit into a vestibule of glory for John, so He always transforms adverse circumstances, the mistakes and misunderstandings of friends, and even the cruelty of foes, into priceless blessings.

Holiness People are "in the Spirit." --The Holy Ghost is the Spirit of holiness. The fruits of holiness are planted by Him in regeneration. The weeds that would hinder their growth are eliminated by Him when the believer receives his personal Pentecost, and all who would maintain the Spirit of holiness must retain the abiding indwelling of the Holy Ghost. Holiness is simply the result of a Spirit-cleansed, Spirit-filled, Spirit-kept, and Spirit-led life. People with the Pentecostal experience live in the Spirit, and knowingly do nothing that He does not commend.

Holiness welcomes Solitude. -- While it rejoices on the busy plains of life, and in holy activities when God so leads, yet it loves to be alone with Jesus when His providence and Spirit lead that way. The secret of spiritual power is in being alone with God. Elijah's victory on Mount Carmel was preceded by his solitude. Jesus Himself must be much alone with the Father that He might speak as never man
spake. If more people had Bunyan's jail-experience, there would be more books like the "Pilgrim's Progress," that would make devils shake and quake and run, and that would lead people into the experience of salvation. It was on lonely Patmos, in the silence that could be felt, that John heard the great Voice, and received the messages which have thrilled God's people in all the ages.

Holiness People magnify the Sabbath. -- It is their rest-day, and type of the deep, sweet Sabbath-rest which holiness has brought to their souls. They are not stickling Pharisees, in servile bondage to Jewish regulations in regard to the Sabbath-day, nor lawless worldlings that trample the sanctity of the Sabbath beneath their feet, but observe it as God designs. As illumination and celestial revealings came to John, as he was "in the Spirit on the Lord's-day," so cloud-bursts of glory flood their souls, as they are in the Spirit, filling their God-given appointments upon the sacred day of rest.

Holiness People are possessed of Keen Discernment. -- The Holy Ghost has taken out all conceit, all egotism, all prejudice and preconceived notions; has deafened them to the sound of this world's music, and tuned their ears to catch the melodies of the skies, and the softest whispers of the Savior's voice, so that they can feel and sing:

"I'm walking close to Jesus' side --
So close that I can hear
'The softest whispers of His voice,
In fellowship so clear."

And whether the sound come to them as "a still small voice" or as a "great voice, as of a trumpet," as with John, they hear it and obey it, and rejoice in so doing.

Holy Evangelism. -- God commands His people to proclaim His gospel. True holiness people cheerfully heed all of His commands. It is their privilege and duty to witness to the full benefits of saving grace. They are to advertise the extent of the cure which the Great Physician has effected for them. They are to do this in every possible way; not only by holy living, and holy preaching, and holy testifying, but they are commanded, as was John, to "write," and send their messages to the Churches. In these days of printing-presses and marvelous facilities for transportation, there are God-given opportunities to spread the truth by the printed page which can not be neglected. Oral and primed evangelism are the two wings on which the gospel in its fullness is flying to "the whole creation." True holiness people, to the extent of their opportunity and ability, utilize both of these agencies. Through personal correspondence, printed testimony, holiness papers, and holiness books and booklets, a holy people press the holy war against the unholy kingdom of darkness. This privilege and duty can not be neglected without loss to the individual and to the kingdom. God commands His people today to write and
send His truth as really as He did John at Patmos. The writing and sending of this and kindred books is in response to such instructions of the King of kings.

Holy Adaptation. -- The gospel of holiness is adapted to all conditions of all Churches in all ages. John was commanded to send his message to the Seven Churches, and though there was a special application of the message to each Church, yet there was the same general message to all, though they were widely different in character. The gospel of Jesus Christ is thus adapted to all conditions. Pigmy preachers talk about "preaching to suit the times." This is nonsense in the sense they mean it. The preaching God commands is that of the gospel, undiluted, unmutilated, unabridged, with hellfire for the sinner and Holy Ghost fire for the believer; heaven for the saved and hell for the damned. This is the Divine order, always and everywhere, and he who would substitute something else for it is in league with hell.

Holiness embraces Flexibility. -- John instantly "turned" in response to the Divine call. The baptism of the Holy Spirit detaches people from everything that keeps them from the whole will of God. It makes them like clay in the hands of the pater. It destroys any resistance to the Divine Molder. Henceforth God guides them "by His eye." His look becomes their law. A motion from Him is equal to a command. They realize the truth which Faber expressed when he wrote:

"Then keep thy conscience sensitive;
No inward token miss;
And go where grace entices thee --
Perfection lies in this."

They become so flexible that they cheerfully fit into any corner that God may indicate. Like Samuel, they instantly respond, "Speak; for Thy servant heareth." Like Isaiah, after he had received the sanctifying touch from the live coal, they gladly say to every Divine call: "Here, Lord, am I; send me, send me." If John had not possessed this spirit of flexibility, and "turned" when God spake, he would have missed the marvelous revelations which were committed to him. Doubtless many of God's children miss manifestations of infinite value because they are not flexible enough to turn when He speaks.

Holiness gives Clear Spiritual Vision. -- Regeneration imparts spiritual sight; but the second work, which comes with the personal Pentecost, gives keener vision. In conversion, we see "men as trees walking;" after entire sanctification, we "see clearly," and see God in a sense never before experienced. People who have been pessimistic, and see nothing but wrong and wreckage on earth and in the Churches, need this Pentecostal illumination; then they soon will see that God still has His seven thousand who have not bowed their knee to Baal. Many people of today would have seen nothing in the seven Churches named in this chapter but "Babylon" and confusion; but John, under the spiritual enlightenment, saw "seven
golden candlesticks; and in the midst of the candlesticks, One like unto a Son of man."

Loyalty to Holiness is Rewarded by Manifestations of Jesus. -- John in his loyalty to holiness had been compelled to disregard the restraints with which a godless political government and dead ecclesiasticism had attempted to impede his God-given work. His loyalty to holiness and the higher power had nerved him to boldly proclaim and preach the gospel in its fullness wherever God commanded. Hence he was persecuted, hence sentenced, hence exiled, and became a member of the illustrious class of people of whom Jesus said, "Whosoever killeth you shall think that he offereth service unto God." God allowed His enemies to have their way, and apparently triumph over His loyal servant; and then, at the very moment when, from a human standpoint, it would seem that hope for deliverance was entirely extinguished, Jesus came, spoke, and revealed Himself in His beauty and His glory, "clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And His head and His hair were white as white wool, white as snow; and His eyes were as a flame of fire; and His feet like unto burnished brass, as if it had been refined in the furnace; and His voice as the voice of many waters. And He had in His right hand seven stars; and out of His mouth proceeded a sharp two-edged sword; and His countenance was as the sun shineth in his strength." "Man's extremity," with true holiness people, is always "God's opportunity." He allows His children sometimes to feel forsaken, perhaps that they may have a keener appreciation of His presence when He appears, with a "voice as the voice of many waters," rebuking every tempest that Satan may send, dividing every Red Sea of human difficulty, putting to flight every unclean and accusing spirit, leveling every defiant wall of seemingly insuperable difficulty, as the Great Captain of our salvation, leading triumphantly against the powers of darkness, and finally commanding the devil and his legions to depart into outer darkness, prepared for them, and welcoming His blood-washed hosts to the house of "many mansions, prepared for them from the foundation of the world." Professed holiness people who have no kindred manifestations of the Savior should know the reason. What are human ostracisms, persecutions, and banishments from official, political, and ecclesiastical circles, compared to the riches of such manifestations of the King of kings? They are chaff, which the wind blows away.

Holiness Churches and People are Honored by the Presence of Jesus. -- John's eyes, Divinely touched, saw the Son of man in the midst of the seven golden candlesticks. Seven is a symbolical number, meaning completion; gold is symbol of pure religion; 'the candlesticks refer to the Churches; hence, John's vision interpreted means that Jesus personally abides in the midst of a Holy Ghost people, and of a pure Church of which He is the Head. There is no Scripture that teaches that He abides with an impure Church, or a Church in which His supreme authority is not recognized and obeyed. Social clubs, aping as Churches, in league with the world, the flesh, and the devil, given up to fairs, frolics, festivals, and fandangos, hobnobbing with Christless fraternities, run by ungodly Official Boards, and manipulated by salary-seeking, place-prefering, truckling ministers, and yet
pretending to be Churches of Christ, have His curse instead of His blessing; but a people who through conversion have come in possession of the gold of His kingdom, and have had the dross eliminated by the baptism with the Holy Ghost and fire, are His "peculiar treasure." To such He says, "Lo, I am with you alway, even unto the end of the world." Such a Church, though poor and uninfluential from the human point of view, is rich in the possession of the Maker of the universe.

Jesus Christ defends His Ministry. -- He had in His right hand seven "stars." The seven stars represent the true gospel ministry. A true ministry is a holiness ministry. Holiness consists in a cheerful loyalty to the whole will of God, and he who preaches less than this is not a true minister of Jesus Christ. All who do this are "star" preachers in a deep, spiritual, Divinely-named sense. Like the stars, they are beautiful, and preach a gospel that commands to worship the Lord in the "beauty of holiness." Like stars, they shine in the black night of sin, and are beacons to sin-wrecked souls steering upon the Rocks of Doom. Jesus holds them all in His right hand. Preacher, resting in the hand of Almighty God, what hast thou to fear? Held securely there, no enemy can harm you. If Moses with a rod could conquer a mighty nation, what may not Omnipotence do with thee? Wherever adverse circumstances may cast thy lot, however desolate and dark thy human appointments may be, thou hast a permanent appointment with Him who created all worlds and who shapes all destinies, and you are not alone; all the "stars" of all the ages are nestling with thee in His Almighty Hand.

The Defense of Holiness People is the Word of God. By it they are Divinely convicted, Divinely converted, Divinely sanctified, and through the baptism of the Holy Ghost and fire, are Divinely illuminated and preserved and led and defended. "Out of His mouth proceeded a sharp two-edged sword." This is the gospel sword that every loyal believer wields; it is the mightiest weapon earth ever knew. Battleships and bombshells, and modern missiles and artillery, are nothing compared to it. It can pierce the thickest armor, stay the mightiest giants, and is destined to sweep on in its conquests until all the enemies of holiness shall perish, earth be redeemed, and Satan and his minions eternally banished. Every true believer is equipped with the sword of the Spirit, which is the Word of God. Sham preachers substitute lectures, essays, human views, topics of the day, and other painted sticks, instead of the sword of the Spirit, with which God will not intrust them, and which they do not know how to handle. In the hands of an unconverted person this sword is as dangerous as a razor in the hands of a crazy man. It is a defense to God's people, and the constitution of their kingdom. It is the "one rule, and the safe rule, both of their faith and practice." All councils, creeds, customs, restrictions, and requirements which are contrary to the Word, they put beneath their feet.

Unbearable Blessings. -- Holiness people sometimes have blessings bigger than they can bear. When Jesus thus manifested Himself to John, "he fell at His feet as one dead." Old-time devotion to God will bring old-time manifestations of Divine power. Multitudes of saints have been so blessed that they have cried, "Stay thy
hand!" Doubtless a revealment of God in His beauty and holiness and celestial glory is more than any human being can bear and live. Such prostrations of human strength through Divine visitation, in these days, are called fanaticism, so low has modern Christianity fallen from the New Testament standard, so carnal are many of those who dare call themselves by the name of Christ. Yet God is able to reveal Himself to man with blessings that are unspeakable and full of glory; and all who will, may live, as a saint testified in a recent camp-meeting, "Way up in the exceedinglies."

Holiness banishes Fear. -- Jesus said, "Fear not." Perfect love casts out all slavish fear -- the fear of man, the fear of public opinion, fear of the world, fear of failure, fear of criticism, fear of persecution, fear of poverty, fear of death, and fear of hell, all fly before its queenly scepter. A loyal Christian has no reason to fear any manifestations of Jesus Christ to himself. Should a vessel break under the pressure of glory, God would give the soul a better one, even a "house not made with hands, eternal in the heavens." Ours is not a dead, but a living Christ. Though He died on Calvary, yet He arose to live evermore, he is not the Lamb that is slain, but the Lamb that was slain. He has demonstrated His Divinity by His resurrection from the grave, and His ascension to heaven. As the Great Head of His Church, the Christ of the holiness people has "all power in heaven and on earth." He lives and reigns, and is leading on His victorious hosts against the powers of darkness, and will soon appear again personally, to receive His own, destroy His enemies, and reign upon the throne of David, as he promised.

Holiness gives its Possessor Victory over the Grave. -- Jesus says, "I have the keys to death and of hades." He is our Elder Brother. We therefore need fear neither death nor hades. Satan is powerless to lock God's children up in these places. As Christ holds the key, not one of His brothers or sisters can die until He permits it. Holiness people, in His name, can visit dens of infamy, preach the gospel in saloons, or, like Bishop Taylor, in the jungles of Africa and India, so long as God leads. Robbers, pestilences, fevers, accidents murderers and demons, have no power to take their lives until God shall give them license to do so. He has the key to death and the unseen world; hence, no power can take His children into their domains until Christ Himself shall unlock the door and give permission, and when He does, then He will go with them, and though they "pass through the valley of the shadow of death, they will fear no evil." Like Paul, with a shout of victory, they can look the grim monster in the face and say, "O death, where is thy sting? O grave, where is thy victory?"

Holiness People are Divinely, Commissioned to Proclaim a Full Salvation. -- John was commanded, "Write, therefore, the things which thou sawest, and the things which are, and the things which shall come to pass hereafter." In a like manner, all who belong to the same loyal, Spirit-filled line can serve the cause of the kingdom by writing the things of God which they see and experience, and magnify the coming of the King, and the things "which shall come to pass." God wants men and women who have tested the verities of salvation, its latitudes and
longitudes, horizontals and perpendiculars, to publish these things, and thus advertise the superhuman power of grace to break the power of the devil, save from sin, and set on fire for the kingdom of heaven. In every letter you write, and note you send, and article you publish, preach salvation. God will give you wisdom if you are writing for Him, and will enable you to do this in such a way as to bring flood to man and glory to Himself.

What possibilities of Divine grace, and of victories over sin, self, circumstances, and Satan are unfolded in this chapter! If so many golden nuggets lie at the surface of the gold-mine of this wonderful book, what treasure may we not expect to find as we deeper delve? May God prepare our hearts for the riches that await!

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02 -- MESSAGES TO THE CHURCHES

God recognizes Churches in their organized capacity. He addresses His message to the angel, or pastor, of the Church in Ephesus. The Word of God clearly teaches that His invisible Church on earth has a visible body. As the human soul finds expression in a human body, so the spiritual Church has an outward organism. Christ Himself is its Head, and in this body He has set pastors, evangelists, teachers, helps, and all members that are needful. Hence, Bible holiness believes in Scriptural organization. Because this has in many instances been abused, captured by the devil and used to accomplish his purposes, is no more argument against the organization of the true Church than the existence of the devil is against angels that have not fallen.

True holiness places its possessors where they claim victory over subserviency to worldly clubs, which profess to be Churches of Christ when they are not, and also over the anarchistical effort of the devil that would keep them from organized union and the benefits which God has placed with it. Loyalty to this principle does not forbid the organization of Churches in places where existing denominations have apostatized.

A Pentecostal Holiness Movement claims Revival Victories under the Most Forbidding Circumstances. -- Ephesus was the proud, fashionable, and seemingly invulnerable metropolis of Asia Minor, yet Paul, after a two years' persistent revival effort, planted there one of the strongest Churches in the bright constellation of early organizations; and though Paul had long since been glorified, yet the Church remained. The writer believes that God would have a Pentecostal holiness-meeting planted in every great center, where Holy Ghost meetings will be held at least twice a day, and whose fires will be always burning, and from which sparks will fly and kindle revival fires in surrounding regions. God wants men and women, possessed of the graces and gifts of the Holy Ghost to do this work; but only, those who are dead to everything but His will are fitted for such a work.
Christ watches His Church with Jealous Care. -- He that holdeth the seven stars in His right hand, He that walketh in the midst of the seven golden candlesticks, has His omniscient eye constantly upon His ministers and Churches. He who sees the sparrow's fall is grieved at the slightest stain upon the robes of any of His people.

Christ Weighs the Works of His People. -- He says, "I know thy works and thy toil." Many of the works of modern Churchanity are dead works. Church activities, such as fairs, festivals, worldly socials, etc., are not born of God, and hence do not have His sanction; hence bring condemnation instead of blessing to those who participate in them. One of the most subtle substitutes for Bible religion is a religion of works. On every hand we find souls who are deceived by Satan into substituting what they have done and what they are trying to do for the blood and the work of Jesus Christ. In eternity they will have to face the appalling fact that, instead of being saved, they have been trying to climb up some other way by the ladder of good works, and are, as Christ declared, thieves and robbers. Good works are the fruit of a holy life; dead works, the outer sign of a sham profession. Works can not be substituted for the perfect love which puts God first.

Zeal for the Truth can not be Substituted for Perfect Love. -- Christ declares of the Church in Ephesus: "I know thy works, and thy toil and patience; and that thou canst not bear evil men; and didst try them which call themselves apostles, and they are not, and didst find them false." They had a zeal that was tireless in its toil, that led to separation from evil men and a hatred of evil works, a strict discipline of false and unruly members and ministers, and yet they were "fallen." Though our righteousness exceed that of the scribes and Pharisees, and though our zeal were to compass the land and sea to make proselytes to our views and creeds and denominations, yet if we have not love that puts God first, we are nothing. Even these very things frequently become an occasion to self-righteousness. This class of people are usually the very last to yield to the heart-claims of Jesus Christ.

Apostasy from Holiness is Destructive to Individuals and Churches. -- Paul planted the Church at Ephesus, and in the great revival in which it was born its members were led into the experiences of full salvation through the incoming and abiding presence of the Holy Ghost, so that the first love of that Church, like the first love of the Methodist Church in its primitive organization, was "perfect love." The charter members of the Church at Ephesus had gone home to heaven rejoicing, and the rising generation had evidently grown lax in discipline and experience, and departed from the piety of their fathers, and were substituting a formal religion for the Pentecostal. God's message to them, and all others who are following in their footsteps, is: "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come to thee, and will remove thy candlestick out of its place, except thou repent." There are many Churches that in their early history were aflame and full of faith and fire, but their candlestick has long since been removed,
and the worldly club has been substituted in their place, because they lapsed and refused to repent and do their first works. In all ages of the Christian Church, where existing organizations have thus refused to do this, God has given their candlesticks to other agencies. Methodism took the place of Episcopalianism in the days of Wesley as a soul-saving agency, and God is using the holiness movement today to do the work neglected by the fallen Churches on every hand. What is true of Churches is also true of individuals. Lapse from perfect love, or refusing to seek it when the light comes, is followed by reliance on works, and zeal for denominationalism, and sticklerism for creeds and forms, which grieve the Holy Spirit, and the candlestick is removed from the heart, and finally apostasy reigns. This is one of the railroads on which Satan is rushing multitudes of souls down to the dungeons of doom.

Orthodoxy can not be Substituted for Holiness. -- The Church or individual may be full of religious works, and as orthodox as an archangel, and yet be in a fallen condition. The Ephesian people "hated the works of the Nicolaitans." This error taught that sin resided in the flesh, and hence that it was impossible for people to keep from sinning while in the body. Its prevalence now shows that Churches on every hand have fallen many degrees below the Church at Ephesus. Ephesus hated the works of those who taught a sinning religion, while ministers on every side, with open Bibles before them, preach the very error that Ephesus hated; viz., that sin is in the flesh, and that we can not keep from committing it. (See our tract on "Sin in the Flesh.") A bishop before a Conference recently declared that he had met a few men who were so "stupid as to witness that they lived without committing sin." There are only two kinds of religion on earth. One is the devil's religion, and the other is the religion of Jesus Christ. An infallible mark by which each may be known, in whatever shape it appears, is this: The religion of Satan is always a sinning religion, a religion that commits sin and licenses it; while the religion of Jesus Christ is a religion that saves from sin. Any profession or religion that pleads for sin, no matter whether paganism, popery, or apostate Protestantism, is the religion of the devil. Jesus Christ came to save His people from their sins, and it is Divinely written that "he that doeth sin is of the devil," and "whosoever is begotten of God doeth no sin." If a Church, full of zeal for good works, and full of hatred for the damning heresy that the religion of Jesus Christ can do no more for its followers than the religion of the devil, -- if that Church has fallen from its first love and must repent or be removed, what of the Churches and people who are sinking in the quicksands of a sinning religion, and yet dare to claim to be followers of Jesus Christ? Yet to all these the Holy Ghost offers hope, and extends promises of victory on the condition of repentance.

Holiness embraces Repentance. -- The keynote of the preaching of true holiness preachers, from John the Baptist, Jesus, and the apostles down to the present day, is, "Repent ye, for the kingdom of heaven is at hand." The message of the Holy Ghost to every Church, and to every person that is fallen in any degree from a former experience, is, "Repent, and do the first works." One of the marks of the spuriousness of much that goes for gospel preaching is, that the doctrine of
repentance from sin is eliminated. Regeneration is the only foundation upon which the temple of holiness can be built. Repentance is one of the chief stones in that foundation. Ministers who neglect to put this stone in the foundation will be responsible when their building crumbles and falls. Without a repentance of all sin and a godly sorrow for it, restitution to the extent of ability, and application of the Blood, there can be no salvation. All who are professing it without this are deceived, and unless awakened by the gospel trumpet here will soon be aroused by the awful blasts of the trump of doom.

Holiness gives "Ears to Hear." -- It confers victory over spiritual deafness. The sinner's ears are closed, and he is deaf to God's voice. Regeneration brings spiritual hearing. Entire sanctification quickens the spiritual ears to the highest receptivity. Happy are the people who have ears to hear! Those who do not have them, advertise the fact when they listen to a true gospel message by hearing that which they love to criticize, or which they can apply to their neighbor, instead of hearing the message which God has for them; while those who have ears to hear, indicate it by their rapt attention to the messages and truths which fit them. Multitudes are as earless to the preaching of spiritual truth as if those organs were utterly cut off.

Holy Ministers are Divine Ministers. -- An Old Testament definition of a holiness preacher is, "Messenger of the Lord of hosts;" A New Testament definition is, "A flame of fire;" and hence, God's idea of a gospel preacher is a flaming messenger with a burning message. He is not commissioned to proclaim his own views, but to herald the instructions which he receives from God. This is beautifully illustrated in this instance. The messages to the seven Churches were sent by Christ Himself, the Holy Ghost imparted them to John, and he, the flaming holiness evangelist, who had received his personal Pentecost in the upper chamber, declared them unto the people. In the preaching of the gospel, God's plan is, Christ issues the message, the Holy Ghost imparts it, a holy ministry declares it, and the holy fire is the message itself. The preaching that is out of this order comes from some other source than the skies, and is the cause of much of the spiritual barrenness which parches the land today. The substitution of lectures, essays, scholarly disquisitions, and treatment of the topics of the day is an insult to the New Testament ministry, to the Holy Ghost, and to Christ Himself. I would as soon be a white-aproned bartender, and pass the bottle which contains the devil's substitute for the wine of the kingdom, as a white-necktied preacher behind the pulpit, who is guilty of the crime here named. Both will have to answer at the judgment. Whose doom will be the greater will then appear.

Holiness means Conquest. -- It gives victory over sins, sin, evil tempers, propensities, circumstances, poverty, death, and the devil. It promotes from the ranks of Satan's victims to that of the invincible victors of Prince Immanuel. It rescues from the chain gangs of sin, and gives a place among those who are "more than conquerors through Him that hath loved them." We are to be either overcome
or overcomers. Without holiness, dismay and defeat awaits; with holiness, victory over every foe.

Holiness confirms Eternal Life. -- Regeneration imparts eternal life; holiness confirms it. Its possessor is given "to eat of the Tree of Life, which is in the Paradise of God." Access to this Tree was forfeited with holiness in Eden. It is restored with holiness in redemption. That Tree is Jesus Christ Himself. Holiness gives access to Him, and participation in the life that flows from Him. All who may be compelled to live on short rations here because of their loyalty to holiness, can rejoice in the knowledge of having endless participation in the Tree of Life beyond. Who would not be willing to live on crumbs here for the sake of such a feast forever? This enables all believers to look death in the face and shout victory. What a change it is from the dark shadows of the tree of death to the participation of the Tree of Life in the Paradise of God here, and there forever in the skies! Sin shut man out of Eden; salvation unlocks the gate and reinstates him. Through disobedience, the Tree of Life was forfeited. Through submission to God and trust in Jesus, it is again restored, so that all who lay the foundation of a holy life through genuine repentance and acceptance of Jesus Christ have access to the Tree of Life, which is in the midst of the Paradise of God. The experience of salvation is, therefore, Paradise restored. All who have it have a garden placed in their hearts which outvies primeval Paradise. Regeneration places the Paradise there, and gives us access to the Tree of Life, which is Christ Himself; and entire sanctification through the baptism of the Holy Ghost expels all the weeds of carnality that hinder the fruits of the Spirit which in that garden grow.

Spiritual Nourishment is provided for Spiritual Life. -- One of the signs of spiritual life is a spiritual appetite. All who are really born of God hunger for spiritual food. This is a natural appetite, and is not created to mock its possessor, but because God has provided spiritual food to satisfy it. Without spiritual food there will be hunger, weakness, starvation, and death; hence, all who are born of God are given free access to eat of all the fruits which grow upon the Tree of Life in the paradisal experience where God's grace has placed them. Spiritual books, tracts, papers, and sermons are meals from this Tree, to which the believer having access may continually help himself. There is no cause for any of the children of God to live at a "poor dying rate," or starve on "crumbs," or stagger with weakness on the verge of spiritual starvation, in the midst of such spiritual provision. If you have no books, nor papers, nor Church, you can climb up in the Tree any time, day or night, and satisfy yourself with food such as angels delight in, "without money and without price."

God reveals Himself to His People according to their Needs. -- To the backslidden Church at Ephesus, he reveals Himself as the Defender and Preserver and Prover of the purity of the Church. To the holiness Church at Smyrna, He reveals Himself as the all-sufficient, resurrected Christ, who sympathizes with her in her afflictions, encourages her in her trials, and promises final reward. To her, He
was the first and the last, her all in all. By His own resurrection He had demonstrated His victory and her victory over sin, death, and the grave.

Jesus takes Note of all the Trials of His People. -- Of them He says, "I know thy tribulation." He that toucheth them toucheth the apple of His eye; inasmuch as any neglect them or persecute them, they neglect and persecute Him. What a comfort to believers who are passing through the furnace of affliction, deprived of sympathy from every human source, to know that the Form of the Fourth is with them; that the sympathizing eyes of their Savior are beaming upon them; that

"Jesus knows all about our struggles;
He will guide till the day is done;
There's not a friend like the lowly Jesus--
No. not one; no, not one!

There's not an hour that He is not near us;
No, not one; no, not one;
No night so dark but His love can cheer us--
No, not one; no, not one!"

The darker the night, the sweeter will be His voice; the deeper the pain, the more comforting the ointment which He pours into the wound, and the sweeter the fragrance that He sheds to comfort and to cheer us. Even in the midst of the flames, rejoicing in the comforts which Christ imparts, the dying martyr can say, "I see the heavens open, and Jesus standing on the right hand of God."

Jesus sympathizes with the Poverty of His People. -- As a class, those who live nearest to Him have the fewest of this world's goods. Charmed by the beams which gleam from the Sun of righteousness, they have turned away from all the flickering lights of this world. To such He says, "I know your poverty." He knows it to sympathize in it, and to help in it, and to transform it into one of the agencies that shall help work out a "far more exceeding and eternal weight of glory." He declares that the poverty of His tried people is but seeming, and that they are really rich. They are rich in the grace that enables them to endure it; rich in the possession of the Pearl of Great Price, for which they have renounced all other things; rich in being co-heirs with Him to all things, visible and invisible; rich in the privileges of communion and fellowship with God Himself, and in the possession of an inheritance eternal in the heavens. Though plainly clad and having nothing now, yet they are kings and princes on their way to thrones and kingdoms, where, with Christ, they shall reign forever.

Jesus sympathizes with His People in the Persecutions they receive from Sham Professors. -- He comforts them amid the "revilings" of those who "say they are Jews, and they are not." God's people have always received their bitterest persecutions from professors of religion. Many who revile them do so in the name of God and religion. It is a comfort to them to know that Jesus notes every frown,
every shaft of ridicule, and every hand that is raised to harm them. He has declared
that it would have been better for such revilers if a "stone be put about their necks
and they cast in the midst of the sea," than that they should thus "offend one of
those who believe on Him."

Jesus declares that Sham Professors belong to the Devil's Church. -- They
are "a synagogue of Satan." One of Satan's most artful schemes of withstanding
the truth and opposing the true people of God is, to mask his opposition as a
Church, and his agents as ministers and members of it. It is here Divinely declared
by Christ Himself that professors of religion who revile the truth, and are destitute
of experimental religion, belong to the Church of the devil instead of the Church of
God. The devil's object is to get his victims into hell, and he cares little how his
diabolical work is done, if it only be accomplished. Whether people are drugged by
poisoned whisky in a licensed saloon or by the wine of worldliness through a
compromising Church, it makes but little difference to him, so that they be
stupified and be impervious to God's efforts to awaken them from the sleep of sin.
The devil's Churches are saloons, brothels, bar-rooms, theaters, circuses, and so-
called Christian Churches that profess to be the Church of Jesus Christ and yet
revile the truth as it is revealed in the Word of God, and witnessed in the
testimonies of His true people.

Holiness welcomes Sorrow. -- Regeneration puts people where they are
resigned to sorrow; holiness, where they will rejoice and be glad in it. It puts people
where they will cease to borrow trouble about the future. To them a Kingly voice
assuringly says, "Fear not the things which thou art about to suffer." Christ may
thus forewarn His people when suffering awaits them. Before entering the dark
tunnels in the mountains the light is always turned on. When this is done we know
that there is a tunnel ahead, and the windows are closed, and preparation is made
for it. So when God's children are about to enter a dark tunnel of affliction, God
gives especial illumination, and prepares them for the same; and if they stick to the
train and trust Him fully, He will bring them out of every tunnel, higher up the
mountain, in a sweeter atmosphere and brighter sunshine, and amid more luscious
spiritual fruits and beautiful spiritual flowers than ever before. Hence, providential
tunnels have no terrors for them. They learn to count it all joy that they are
permitted to suffer for His name, and rejoice in the Divine assurance that if they
suffer with Him, they shall reign with Him. Furniture can never be polished and
made beautiful until it is first sandpapered. The rough sandpaper is essential to the
final finish. If we refuse to submit to the sandpaper of providential affliction and
discipline, we can never have the celestial shine that will make us fit furniture for a
place in the many-mansioned home above. Jesus was made perfect as a Savior
through suffering. If ate would be saviors in our sphere we must not shrink from
following in His steps. He allows the devil to try His people; and although He hides
His own in a "pavilion," and gives them power over all the power of the enemy, and
allows no man to sit on them to hurt them, and declares that every weapon formed
against them shall perish, yet He allows the devil at times to inflict what seems from
a human standpoint to be an injury. "Behold, the devil is about to cast some of you
into prison, that ye may be tried." God will have a tried people. He is preparing them for eternal positions in His celestial government. None but those who pass the rigid examinations of probationary trial can be given these places of honor and of trust. The whole universe of celestial intelligences doubtless have been skeptical in regard to the salvation and restoration of devilized humanity. They must be shown the mighty miracles of saving grace, and convinced of its power to save unto the uttermost. Hence we are "made a spectacle unto the world, and to angels, and to men." Testing circumstances, and demons of darkness, and Satan himself, for these purposes, are doubtless allowed to test the people of God. Job is a marked example of such trial. Satan was given permission to try him to the uttermost. Jesus was thus tempted in the wilderness, and this is a part of the program of our probation. If we avoid the testing now, we will lose the triumph hereafter.

Jesus fixes the Limit of the Trial of His People. -- To the Church at Smyrna it was written, "Ye shall have tribulation ten days." That is, there was a Divinely prescribed limit to it. A believer, sorely tempted, was told by her pastor that she need not fear, the devil was a chained enemy. "That may be," she answered; "but it seems to me that he has a very long chain." Yet his chain is limited. Christ says to him and his agents, "Thus far shalt thou go and no farther." It is a finite limit; his schemes will all fail, and Omnipotence will put him to flight. He "will not suffer you to be tempted above that ye are able; but will, with the temptation, make also the way of escape, that ye may be able to endure it." "Resist the devil, and he will flee from you." He must be resisted in the strength of God and not in your own. He could whip you in a minute; but the Son of God, never. Hence, look him squarely in the face, and say to him, "I turn you over to Jesus Christ; He is my Savior, and you must settle with Him." Hold to this, and he will slink from the field and leave you conqueror.

Faithfulness is certain of its Reward. -- "Be thou faithful unto death, and I will give thee the crown of life." True holiness people will cheerfully meet death. They "die daily," in the sense that they would suffer death rather than compromise their principles. Rewards in the kingdom of heaven are measured, not by gifts, but by faithfulness. The "faithful" steward is welcomed into the joy of the Lord, while the "unfaithful" is cast into outer darkness. All who are faithful are granted the crown of life, honor, infinite riches, royalty, and celestial companionships. Faithfulness for a time in earth's probationary furnaces of affliction and trial insures these infinitely great rewards, access to the Tree of Life, and possession of the crown of life.

Holiness People should be Influenced by these Infinite Considerations. -- Again, Jesus repeats the earnest and solemn admonition, "He that hath an ear to hear, let him hear." Satan would fill our ears so full of the din of our own fancies and imaginations and of the jargon that surrounds us, that we will not hear or heed these messages. If we really hear and believe and receive them, then we have motives to loyalty and trust infinitely greater than Satan and this world can ever bestow. This admonition in this place adds great weight to the following truths:
Salvation provides Perfect Insurance against the Second Death. -- The insurance companies of this world profess to insure against the loss of property and loss of life. Salvation covers all the ground that they do, and goes infinitely beyond. It puts its possessor where he is "immortal till his work on earth is done," guarantees that "no good thing" will God withhold from him, and that God will supply all his needs; and if he seeks first the kingdom of God and His righteousness, "all these things shall be added" unto him, and that whatsoever he doeth shall prosper. It also embraces the future, gives access to the Tree of Life, and places the crown of life upon the heads of all whom it insures. It gives them an insured mansion in heaven, and declares that they shall not be hurt by the second death. That means absolute insurance against eternal fire. Redemption thus insures against the awfulest calamity that threatens human beings. It gives a life-insurance policy that more than counteracts all the ravages that death has made. Physical death is the separation of the soul from the body. The second death is eternal separation of the soul from God, and banishment from His presence and from the glory of His power. Against the first, redemption offers the gift of eternal life. Against the second, a glorious resurrection and a glorified body like that of our Lord when He shall come, and a "house not made with hands, eternal in the heavens." I would rather have this Divine insurance policy than all the insurances against floods and fires and lightning and death that this old world can give. Thus the message of Jesus to the Church in Smyrna shows that Bible holiness makes its possessor victor over trial, over poverty, over persecution, over sorrow, over imprisonment, over tribulation, over the devil, over death, and over hell, and gives a crown of life that fadeth not away.

God is no Respector of Persons. -- He speaks with equal authority to the humble holiness Church at Smyrna and the haughty Church at Pergamos. Pergamos was a city of temples, devoted to sensual worship. It was a "union of a pagan cathedral city and university town, and a royal residence embellished during the succession of years by kings who had a passion for great expenses and ample means for gratifying them." It was the first city in Asia Minor, a proud metropolis of wicked people. The Church at this place had yielded in a measure, and compromised under the seductive influence that had been brought to bear upon it; hence, He who had revealed Himself as the Defender and Comforter of the pure Church at Smyrna, comes to the Church at Pergamos as "He that hath the sharp two-edged sword."

The Gospel is a Balm to One Class of People and a Sword to Another. -- It is food, drink, wine, and light for those who yield to it; but to those who resist it, and to those who compromise, it is a hammer that breaks to pieces, a fire that burns, a sword that cuts, and light that destroys. Hence, the true gospel preacher becomes a comfort to saints, but a soldier with a flaming sword to the enemies of the King.

Compromise brings Condemnation. -- The devil had tried to destroy the Church at Smyrna by open persecution, but failed; but by giving social and ecclesiastical privileges and seductive indulgences, he succeeded in sapping the
life of the Church. Temporal prosperity has proved a greater foe to the Church of Christ than persecution.

Christ credits His People with All their Virtues. -- He commends this Church in her faithfulness, and in holding fast His name and not denying His faith. Gospel teachers should learn a lesson here. Give persons and individuals whom you are called upon to admonish full credit for all the good that there is in them, and never condemn as a reprobate a person or persons or teachers on account of some defect, giving no credit for virtues, as some unwise teachers do. Jesus confirmed the Church in that which was good, revealed her error, and pointed to the remedy. O Thou Master Teacher, how wisely Thou dealest with the souls of men! Grant unto us wisdom from above to follow in Thy steps!

Christ is Omniscient. -- He "knows" the real heart-condition of every person and of every Church. Of fallen Ephesus, of holy Smyrna, and of compromising Pergamos, He could say, "I know." If Satan has substituted brass instead of gold, and profession instead of possession, Jesus knows it. If there is any dross in our souls He discovers it and reveals it to His true children, who welcome the revelation, no matter how humiliating it may be. When we become willing to stand before the Bible looking-glass under the electric-light of the Holy Ghost we shall see ourselves as God sees us. When we are willing to lie still, and let God permit us to look at our own hearts through the microscope of His truth, then shall we see as we are seen; and if unpurified through the baptism with the Holy Spirit, we will abhor ourselves, and cry, "Unclean!"

God wants Witnesses, even in Worldly Churches. -- He commends Antipas for his faithfulness and fidelity to the cross. He did not condemn for not "coming out," as some do today, but eulogized him for being true to his testimony even unto death. The ecclesiasticism, culture, and wickedness of that proud city could not stand the humble holiness testimony of this faithful witness, who sealed his testimony with his blood.

It requires more Grace to Stay and Witness than to Run. -- There are many congregations and places where it requires far more grace to remain and boldly witness to the power of Jesus to save unto the uttermost than to run. You can not well kindle a fire from the outside. God wants Holy Ghost furnaces to melt the ice of formality that would freeze His people to death. If His Spirit and providence put you into such a place, witness there though it takes your head.

Jesus acknowledges the Existence and Kingdom of a Personal Devil -- Satan is the "prince of the power of the air," and his dominion is still on the earth. He hates Holy Ghost preachers, Holy Ghost people, and Holy Ghost testimonies. He mightily moves that Trinity of hell, the world and the flesh and the devil, to cooperate with himself in his fight against the holy fire. God's grace is sufficient, and enables holiness people to stand, like Antipas, firm, and be true unto the end.
Christ holds the Church Responsible for the Purity of its People and its Teachings. -- Now, as then, He has something against any Church which shields any of its members in putting any kind of a stumbling-block before His true children. Ecclesiastical Balaams, who preach for hire and who stir up secular officials of the State and the rabble against holiness people and teachings, must be banished by the Church or ruined by them. Clericals who preach the heresy of the Nicolaitans, that sin resides in the flesh and that salvation does not save from sin, must also be silenced. To all such Churches, Christ commands, "Repent, therefore, or else I will come quickly, and I will make war against them with the sword of My mouth."

Bible Holiness means Separation. -- It has no fellowship with the works of darkness, but rather reproves them. A system of worship which exalts any thing or any one above Jesus Christ is an idolatrous system of worship, whether in paganism or in corrupt Protestantism; and any participation in such worship becomes a stumblingblock to all who would be like Jesus. Yielding to the gross sin of fornication is death to spirituality. Worldliness, of which this sin is a type, is one of the most poisonous vipers that destroys the life of the soul. Holiness can not be gained or retained without a complete separation from everything contrary to the will of God or even questionable.

Access is provided for God's People into the very Holy of Holies. -- "To him that overcometh, to him will I give of the hidden manna; and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." This is the third overcometh. To the first was offered life; to the second, salvation from hell; and this comes and promises the blessing of the baptism with the Holy Ghost, which fully sanctifies the soul. The hidden manna was kept in the Holy of Holies, and no one could eat of it without entering there. It is a type of the experience of entire sanctification, which is received upon entering the veil and receiving the second work. One must pass through the holy place of regeneration and enter into the most holy, where the Divine Shekinah was received, in order to have access to the hidden manna.

Holiness is a Preserving Experience. -- The manna that fell for the children of Israel soon decayed and became loathsome; but this manna, Divinely preserved, is always sweet and always ready for use. So in the justified life, the experience is changing and unsettled; while in the fully sanctified life it is preserved in the Divine Presence.

Holiness is Obtained through the Word. -- The hidden manna was kept in the Ark of the Covenant, and could be obtained from no other place. So the sanctifying baptism with the Holy Ghost is obtained through believing and obeying of the Word of God and trusting the "promise of the Father," which guarantees it to His people.

Full Salvation is to be Obtained by Faith. -- Jesus says, "To him will I give of the hidden manna." It was a gift, to be cheerfully welcomed and thankfully received,
and not to be either earned or purchased. So with the baptism with the Spirit. It is a gift of God, purchased of Jesus, and freely bestowed unto all who will meet its conditions and take it by faith.

Holiness is Whiteness. -- Initial holiness, obtained in regeneration, washes away all actual transgressions, making the life as "white as snow." Entire sanctification, through the purifying fire of the Holy Ghost, purges the inner nature, and makes it "whiter than snow." It clothes its possessor in white raiment, gives him a place in the white-robed company, puts him in possession of the white stone, and makes it possible for him to stand spotless before the Great White Throne.

Holiness is a Priceless Blessing. -- This stone is of infinite value. It cost the suffering of the cross and the death of Jesus. As no one could enter into the holy place except through the blood, so no one can possess a holy experience except through the blood of Jesus. "Wherefore, Jesus also, that He might sanctify the people through His own blood, suffered without the gate." (Heb. 13:12.) All who seek it by works, or through death, or by growth, simply advertise their lack of knowledge of its value, and of the fact that Christ Himself has paid the infinite price. This white stone is a priceless pearl, to gain which people who know its value are willing to sell everything they have. If you esteem anything or any one above the possession of this treasure, you do not appreciate its real value, and Satan will be likely to keep it from you.

Holiness transforms the Nature. -- It bestows a new name. It changes supplanting Jacob to prevailing Israel. It transforms the "Bailee," my master, into "Ishi," my husband. Regeneration imparts a new nature; but the hidden-manna and white-stone experience eliminates everything that is contrary to that nature. It drives out the Ishmael of inbred sin and enthrones Isaac, the promised Son of God, as undisputed Sovereign in the soul. Regeneration brought love to God; but this experience brings the new name of perfect love, love with no alloy.

Holiness is a Secret Experience. -- It has heights and depths, pains and pleasures, songs in the night and communion with the King of kings, and visions of the land that is far off, which no one knows but those in this experience. It has its holy grips and passwords, which admit to all its circles on earth and in heaven. I have been in possession of it for years, and belong to no other secret order, and have no need of any; for it is worth more than them all.

Holiness embraces Deadness. -- It is said that pearls are formed through a peculiar transformation of a living animal, so that the shining pearl is simply the product of the crucifixion of animal life. In a similar way, Bible holiness is a product of the crucifixion of the self-life under the transforming power of the Holy Ghost, which merges it into a life of solidity and of beauty. It is only those who are crucified with Christ, and become dead to sin and self and the world and everything that is contrary to the will of God, that possess the experience of which the white stone is a type. A stone can take abuse and slander without talking back; it never
retaliates. Kick it, pinch it, and stamp upon it, and, like the sheep before its shearer, it is dumb. A stone can be placed anywhere; it is needed and used in any way that will best suit its owner. So this stone of a holy experience places its possessors where they can shine as stars in the celestial kingdom; but, like the stone in David’s sling, without a single protest or question, it may be hurled into the faces of defiant Philistines. On every side we find little stones of holy people that are worth more against the hosts of sin and for the kingdom of heaven than mighty Sauls of ecclesiastical culture, prestige, and honor who are destitute of this white-stone experience.

Divine Revealments. -- Unto the Church in Thyatira, Christ revealed Himself as the very Son of God, with "eyes like a flame of fire," omniscient to know and almighty to consume, and immutable as "burnished brass." He commended this Church, saying, "I know thy works, and thy love and faith and ministry and patience." This picture shows a Church possessed of the graces of the Spirit and the works of the Spirit, and yet against this Church He brings a burning charge. Happy are the Churches and people to whom Christ reveals Himself both to commend and rebuke!

Churches must Test the Divinity of the Claims of their Preacher. -- Christ had something against this Church because it permitted a person who professed to be called of God to teach error in it. In this city, people often come into our meetings and claim to be Divinely inspired and Divinely sent; but when a few Scriptural tests are given, they collapse. There are multitudes of ministers on every hand who profess to be Divinely called and Divinely sent who, by their unholy lives, their unholy spirit, and unholy teachings, demonstrate that they are false instead of true prophets. No Church can harbor such persons and indorse their teachings and be clear. Christ prefers charges against them in every instance, and warns them that judgment will fall upon them except they repent. It is no proof that persons have a Bible experience or are Divinely called and sent because they sometimes preach on holiness or profess it. "By their fruits ye shall know them." Genuine New Testament ministers have a Pentecostal spirit, and bend all their energies to lead people into the Pentecostal life. Works and love and faith and patience can not shield a church that harbors members or ministers who neglect to preach the gospel, or teach that which is contrary to it, from the Master’s rebuke.

The Woman Jezebel. -- Satan’s leader against spirituality at Thyatira was "the woman Jezebel." Woman, devilized, becomes Satan’s most efficient agent. The rottenness of Israel of old owed much to the union of Ahab with Zidonian Jezebel. She substituted the religion of her people for the religion of Jehovah, and persecuted the true ministers of God until an awful famine came as a judgment upon the nation, and Elijah was Divinely raised up to destroy the prophets of Baal, rebuke the king and queen, and restore the true worship of God. Worldly women in many Churches today manipulate the ministry, lead in fairs, festivals, worldly socials, carnivals, and concerts, which are among the greatest enemies to real spirituality; and in many places the Churches are having awful spiritual famines, of
which that of the days of Elijah is a type. When God sends His evangelists, like Elijah, to hold a revival, such Churches are among the first to withstand them; and after the revival is over, like Jezebel, they are among the first to raise their voices against God’s messengers and resume the reign of worldliness.

Holiness embraces Sexual Purity. -- Impurity and the crime of worldliness are sapping the life of multitudes of professed Christians. All Jezebels and Ahab's of professed worldlings in the Church, at the head of committees and societies and Official Boards, who, like Jezebel, profess to represent the true religion, lead multitudes to yield to carnality and to eat things sacrificed to idols. Such idol worship has its counterpart in the carnal feasts and festivals of modern worldly Churches, where people, as of old, sit down to eat and rise up to play. The fornication referred to as existing in the Church of Thyatira is related to that which exists in the Church today. Those who are guilty of it advertise the fact by what John Wesley called "softness and self-indulgence," by the substitution of carnal love for Christian love, "free love" for pure love, by needlessly seeking the society of the opposite sex, and by neglecting to "shun the very appearance of evil," and thus bring reproach upon the cause which they profess to love.

Time to Repent. -- Jesus says that it was given Jezebel of Thyatira to repent. He extends to modern Jezebels a like day of grace, and if they do repent He forgives and restores; if they refuse to do so, then come the lightning-bolts of certain judgments.

The Fruits of Spurious Churches soon Die. -- "I will kill her children with death." The reason of the fruitlessness of many so-called modern revivals is that their converts are bastards. They are born of the Jezebels of backslidden Churches and of the devil. They bring no reformation of life, no change of heart, no experiences of Pentecost, no likeness of Jesus Christ, no rectifying of past wrongs, no abolishments of fairs, festivals, and carnal fandangos, and, in the nature of the case, they soon subside. Of all such movements, Christ says, "I will kill her people with death."

God's Judgments advertise His Omnipotence. -- He declared that His judgments upon Jezebel would so reveal His power that the Churches would know "that I am He which searcheth the reins and hearts." The desert condition of backslidden Churches demonstrates to all eyes that God is not in them and will not co-operate with them, and that they have brought these appalling judgments upon themselves because of their infidelity.

Hold Fast. -- God commends those in Thyatira who were loyal to Him and who had not been contaminated by the false teaching and example of Jezebel to "hold fast" in spite of surrounding circumstances. So people who have the experience of holiness should progress in its purity and its power and its aggressiveness all the more because of combined apostasy and false teachings. Unless they hold fast,
Satan will rob them of the hidden manna and of the white stone, and they will be swept away.

Jesus is Coming. -- He commanded them to "hold fast till I come." Thus He magnified His final appearing in His gospel ministry. The preaching of His return is still a part of the gospel message. He preached its imminency; and all who fully follow Him will do likewise. He preached it as an incentive to steadfastness in holiness. Blessed are they who follow His example!

Steadfastness Rewarded. -- He extends great promises to those who overcome and keep His words "unto the end." Holiness is the blessing which brings perseverance.

Holiness guarantees an Office in the Kingdom. -- "To him will I give authority over the nations." Jesus here declares that when He comes this authority will be given to those who have overcome. It is them of whom Daniel wrote, "The government shall be given unto saints of the Most High." As Jesus taught in the Parable of the Stewards, those who have been "faithful over few things shall be made rulers over many." All people who are thus from the heart steadfastly loyal to Jesus and holiness, are guaranteed a place of authority with Him during His millennial reign on earth when He shall come.

Opposition Shivered. -- "He shall rule them with a rod of iron, as the vessels of the potter are broken to shivers." All godless nations, with their godless rulers and ecclesiasticism, shall then be dashed to pieces, and the prophecy in the Second Psalm will be fulfilled: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Saints of God be patient. The triumph of the wicked is short, and if faithful unto the end, you shall reign with Christ forever. All opposition to Jesus Christ and His holy people shall be shattered, and you shall be given power over them that can not be broken, even as Jesus Himself has "received of the Father."

The Morning Star. -- All who thus persevere to the end are promised, not only these places of power, but to them is granted the revealing of Jesus Christ as a Morning Star. As after the dark, long night the morning star, in its beauty and brightness, appears a little while before the rising of the sun, heralding the dawn and the day, so after the long, dark, six-thousand-years' night of sin, Jesus will appear unto His chosen people. While carnal Christians and the wicked world are still sleeping, Jesus Christ will appear as the bright Morning Star to those who are expecting Him, and with them will shine during the thousand years of glorious millennial twilight, heralding the eternal day of the new heavens and the new earth. May we so overcome that this spiritual victory may be ours!

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03 -- MESSAGES TO THE CHURCHES -- Continued.
Man's Disloyally does not destroy God's Love. -- Even the Omniscient Eye could see nothing in the Church at Sardis to commend. All of the other Churches we have noticed, no matter how far they had fallen, had something commendable. Yet God did not pass Sardis by, but revealed Himself unto her as a perfect God, and the Owner and Defender of His ministry and His truth. Is this not a rebuke to those who refuse to admonish Churches and people who have apostatized, instead of doing as God may lead in bearing them His messages of warning?

An Empty Profession can not deceive the Omniscient Eye. -- Of all such people and Churches He says, "I know thy works, that thou hast a name that thou livest, and thou art dead." The fig-leaves of a sham profession can not hide the nakedness of a sham experience. Such a people, by social standing, popular preaching, large congregations, superficial Sunday-schools, Church-joining meetings, big collections, fashionable choirs, carnal social gatherings, and compromise, may have a name in worldly and ecclesiastical circles as living, yet all who are in the Sardis experience are Divinely declared to be "dead." No matter how beautifully conned or how high the wreaths of flowers are piled upon the bier, they are cold, bloodless, fireless, and lifeless corpses, which nothing but the resurrection of God can bring to life.

Restoration. -- Yet even Churches in this sad condition may be restored, if they will awake and watch and seize their opportunities. The offers of mercy are still extended; and if they hear and heed the Divine admonition, and repent of their worldliness and sin, God will return again and dwell in their midst.

Admonition reflected is Doom invited. -- "He that being often reproved, and hardeneth his neck, shall be suddenly destroyed, and that without remedy." "If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee." This is God's warning to all who are resisting His truth. The word "watch" here means to be wakeful and vigilant. Satan hushes people to sleep in the hammock of a sham profession. The Holy Ghost, through Divine messages from heaven, rings awakening fire-bells of warning and alarm. Awake, arise, obey, and believe, and thou shalt live. Disregard, and these bells peal forth thy funeral march from the scaffold of the judgment to eternal exile amid the burning fires prepared for the devil and his angels. Sudden calamity awaits all those who will not awaken from their delusion. Drugged by the devil, deluded by a mere form, they will be suddenly cut off. As a thief, suddenly, unexpectedly, breaks into a sleeping man's house, robs him of his treasures, and takes his life, in like manner Jesus comes by His judgments upon those who live in the paper houses of a mere profession.

Surprises. -- God hides His excellencies and His doings from the wicked, but reveals them to His chosen. To professors who reject Him, His truth, and His holiness, He says, "Thou shalt not know what hour I will come upon thee." But unto those who receive Him, and to all in whom the Sanctifying Spirit dwells, He says, "I
will show you things to come." Unsaved people, and especially deceived professors of religion, seldom have the premonition of calamities that come upon them and of death. Those who dwell in the "secret place of the Most High" have the illumination of the Holy Spirit in regard to what awaits them, so that even when they come to die, they feel beforehand, as did Paul, "The time of my departure is come;" and as Peter, when he said, "The putting off of my tabernacle cometh swiftly." One class have their eyes blindfolded and their ears stopped to God's dealings with them; while the other have clear visions, and hear the "softest whispers" of the voice of God.

Undefiled. -- "But thou hast a few names in Sardis which did not defile their garments." Holiness keeps clean; it makes its possessor a pure white flower, that will flourish and keep clean even in a coal-mine. It gives complete victory over defilement without and within. No matter how wicked the Sardis in which Providence places you, or how apostatized the Church with which you may be providentially identified, God's grace is sufficient to keep you there without defiling your garments. True holiness people, no matter where they live, are undefiled people. They have no affinity for the unfruitful works of darkness, but rather reprove them. They are undefiled by the outer dirt of filthy habits, like the tobacco habit, opium habit, lust habit, dishonesty, and worldly conformity along Church, social, and political lines. They have been the Daniels through all the ages who have dared to stand alone, and when God's providence has placed them in Babylons, instead of being contaminated, they have been a burning rebuke. Nor are they defiled by the indwelling corruption of inbred sin; for in them this body of sin has been destroyed. and when Satan comes he finds none of the explosives of hell in their hearts, which, purified by faith, are the shining, beautiful temples of the Holy Ghost, in which He makes His home.

Holiness adjusts. -- Jesus did not reprove the few names in Sardis for not coming out of her, but rather commended them for claiming the grace to fulfill their providential mission in the worldly Church without being contaminated. God has a place for every one of His children in His kingdom. Holiness puts them in that place, and keeps them there until God shall appoint them to another. In the present condition of things, He evidently leads some people to remain, and witness and preach to multitudes in the worldly Churches where His providence has placed them, and out of which His Spirit has not yet led them. There are people who are evidently just as providentially called to engage in independent holiness work, and identify themselves with holiness and Pentecostal Churches, which are springing up on every hand. One class of people are continually preaching that all holiness people everywhere are to stay in the various Churches with which they have been identified. Others go to the other extreme, and teach that all are to come out from among them, and decry all Church organizations. The truth lies between the two extremes, and holiness discovers it. It constrains its possessors to obey God in everything. It teaches them to so commit their ways unto the Lord that "He directs their steps." If He says, "Remain in Sardis," there they stay, and advertise to heaven, earth, and hell that Divine grace is able to keep clean and give victory in the center of an iceberg or in the middle of a coal-mine. I can keep just as clean and hot
in the heart of this wicked city as in a mountain holiness camp-meeting, so long as God places me here and hides me in His pavilion.

Kingly Companionship. -- "They shall walk with Me." To all who claim the grace that keeps them undefiled in Sardis it is promised that they shall walk with the Son of God. Holiness is not walking as the wicked world walks, but it is walking with Christ. It is considered an honor to walk with the Presidents and princes of earth; but every true possessor of Bible holiness is given a greater honor, even a walk with the King of kings. Hence they go nowhere that He would not go, and follow gladly whither His steps may lead. It is of such He says, "Lo, I am with you alway." A personal Pentecost cures from spiritual rheumatism, and enables us to step with a firm, elastic tread, keep by His side, and enjoy His companionship as never before; and puts us where we feel and. sing,

"O, blessed fellowship divine!
O joy supremely sweet!
Companionship with Jesus here
Makes life with bliss replete;
In union with the purest One,
I find my heaven on earth begun.

I'm walking close to Jesus' side:
So close that I can hear
The softest whispers of His love,
In fellowship so dear;
And feel His great almighty Hand
Protects me in this hostile land."

What a walk! Though through Gethsemane's Garden, His presence and angels comfort! If we pass through the valley and shadow of death, we will fear no evil; for He is with us! Soon we shall walk with Him in His heavenly home, the mighty metropolis of this universe, the city of our God.

"Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content, whatever lot I see,
Since 'tis my God that leadeth me."

Thus holiness gives victory over loneliness, and over separation from dear companions that must be left behind, and confers the priceless privilege of a constant walk with God Himself.

In Fashion. -- One of the biggest humbugs of the devil is to try and make God's people believe that they are out of fashion. Sinners follow the codes of the Jezebels of this doomed world. One of the piteous spectacles which angels look down on is the subserviency of professors of religion, and even of some who claim
to be holiness people, to the fashion-plates of Gotham and the dictates of Madam Grundy. True holiness places people where, whether they eat or drink, sleep, wake, or dress, they do all to the glory of God, and are in harmony with the principles of His kingdom as unfolded in the Word. Its possessors lose their love for worldly adornment, and become dead to the fashions of this world, and aim to dress in such a way as to please their royal Bridegroom. They are governed by the principles of neatness, durability, economy, and adaptability, which are pleasing to Him. They are more particular about the dress of their souls than that of their bodies, and spend more time before the looking-glass of Divine truth than in standing before earthly mirrors. White is the royal color, in which the King and all who are in His kingdom are arrayed. Hence, true Christians would rather be white than rich, and are willing to be unpopular with carnal Church members and with a wicked world, so that they may please Him who has purchased their wedding robes at so great a price. They are willing to be unfashionable here for a little time, knowing that garments await that are fashionable in heaven, and which will forever be the admiration of all worlds.

Holiness People are "Worthy" People. -- Those who are kept undefiled in Sardis, Christ declares are "worthy." They are worthy of the confidence of men, for they never will betray them. They are worthy of the fellowship of the saints, for they belong to their number. They are worthy of the confidence God reposes in them, for they will be true to Him. They are worthy of places of responsibility and trust, for they would sooner die than be untrue. They are not worthy in themselves, but through Christ, who hath redeemed them and made them kings and priests unto God and His Father. Men may deride them, professors may ridicule them, and they are often afflicted with poor appointments, and sometimes with no appointments, by ecclesiastical agencies; they are despised and rejected of men and acquainted with grief; yet they rejoice evermore and in everything give thanks, for the Ruler over all things declares that "they are worthy," and in this they are exceedingly glad. So long as they retain His approving smile they count the censures and the excommunications of men as naught that they may win Christ.

Whiteness is a Test of Bible Holiness. -- Holiness people are always an overcoming people, and Jesus says that He that overcometh shall be robed in "white" garments. If there are stains on your garments you are not an overcomer. Many advertise the shallowness of their profession by the multiplicity of stains upon their spiritual robes. Professor, are your garments white? Are they being soiled with the stains of disloyalty, of worldliness, of censoriousness, of backbiting, of criticism, of selfishness, of needless self-indulgence? One may profess that he has this overcoming grace; but absence of whiteness proves absence of holiness. Child, I would not give you one single needless pain; but you had better see the stains now and fly to the fountain of cleansing than later, when there will be no fountain to fly to, and you will be shut out of the palace of the King.

Holiness is Life Insurance. -- Regeneration registers the believer's name in the Book of Life. Holiness keeps it there. Unless you get the overcoming blessing
you are likely to be quickly vanquished by the world, the flesh, and the devil, and your name be removed from that record. The fair pages of that book can not be defiled with the names of unholy people; but of all who gain and retain the overcoming blessing, Jesus says, "I will in no wise blot his name out of the Book of Life." Here is the perseverance of the saints, and the only kind we find in the book; and that is, that all who get holiness and keep their garments white are entered upon the roll of life. Between the lines we also read that those who had their names entered upon this roll, and yet who neglected or refused to claim overcoming grace and keep their garments white, will have their names blotted out of that book. Reader, is your name written there? Has it been blotted out, and are you taking any steps to have it re-entered? Are you allowing Satan to deceive you with the awful fallacy that you can live in sin and at the same time keep your name upon that book?

Holiness gives Victory over Cowardice. -- Overcoming people are a misrepresented people. Satan accuses them to God and to each other. The wicked watch and seek to slay them. While I am writing this, I am being lied about in a way that gives me pain for the people that are doing it: and yet I rejoice, because it is for righteousness' sake, and because I am worthy to belong to the class here named. Of all such, Jesus says, "I will confess his name before My Father, and before His angels." The black night of reproach will soon give place to glorious and eternal day. The black storm cloud of human disapproval and misunderstandings will soon be banished by the sunshine of Divine approbation. Every overcomer, from martyrred Abel down to the more than murdered saints of the present day, shall be Divinely, publicly, and eternally vindicated. How little the persecutions and reproaches of a passing moment compared to the vindications and rewards of that glad hour! If this message to the Church be heard and heeded, as Christ commands, there will be fewer persecuting professors, and less complaining about reproaches and misunderstandings on the part of the true people of God.

A Holy Experience will bear the Inspection of a Holy God. -- Jesus revealed Himself to the Church at Philadelphia as "He that is holy, and He that is true." The Church at Philadelphia and the Church at Smyrna were the only ones that were living above the admonitions of the Savior. To them He had no word of reproach. People who live in the white light of a holy experience have nothing to fear from Divine inspection. Their souls worship a holy God, and delight in His presence. He reveals Himself to their soul's delight, and they are made "partakers of His holiness." He also reveals Himself as the truth. This they welcome. People who fear the truth, dodge the truth, and evade the truth, are not in harmony with the God of truth. An experience that fears the application of truth now, will not be able to stand before it at the judgment. Happy are the people who, like the Church at Philadelphia, can welcome the revealments and the inspections of the holy and the true God! Holiness puts in possession of the kingdom. To a holy people, Jesus also reveals Himself as "He that hath the key of David." A key is that which gives or prevents access. In the house of David there is a fountain opened for salvation. Jesus shuts out from that fountain all who will not meet the conditions of admittance; and He
shuts into it -- blessed be His name! -- those who comply with them. In the house of David is a throne and a kingdom -- a kingdom that shall cover this whole earth and be from everlasting to everlasting. Jesus reveals Himself to His own as having the key to this kingdom. He shuts out of it all its foes, and shuts into it the saints of the Most High.

Open Doors to All who fully follow Him. -- To the Church at Philadelphia, Jesus says, "Behold, I have set before thee a door opened, which none can shut." True holiness people are a resistless people. Men and devils combined can not set before them any Red Sea which Jesus will not carry them through. They can build no Jerichos that Jesus will not shake down. They can erect no scaffolds on which they themselves will not be hanged. They can confine in no prisons that Jesus will not open and from which He will not deliver. They can banish to no starvation circuits, like the Isle of Patmos, but what Jesus will transform into crystal seas, and shining towers, and jasper walls, and golden streets. Those whom God calls to any work, if they but heed His voice, He opens the way for the same, and gives power for its execution. If mountains of difficulty stand in the way, He gives a faith that will remove them. If He calls one to preach or work for Him, though Churches may raise objections, Official Boards may refuse to license, men may belie and try to close the door, God will open it, and give victory on the battle-field to which He summons. He hath a high tower in which He shuts His own people, and shuts all others out, and none of them can enter without His permission. The philosophy of the victory of true holiness people is, that God goes before them, He faces the foes, and none can withstand His power. But only those who keep close to Him can avail themselves of such victories. False professors substitute a dead religion for Bible salvation. No such open doors await them, and halting believers must receive their personal Pentecost before they can enjoy these privileges.

Victories. -- As a general, looking down upon his loyal soldiers on a battle-field, urges them on in the fight and commends them at the close, so Jesus seems to have looked down upon His loyal overcomers in Philadelphia. He was with them in their conflicts, and comforted them with the sweet and encouraging assurance, "I know thy works: behold, I have set a door opened, which none can shut; that thou hast a little power, and didst keep My word, and didst not deny My name." Who rejoices over the believer's victories more than Jesus Himself? What comfort to feel that, to the full extent of infinite capacities, He knows all about our conflicts and our trials, and knows all about our triumphs; not to censure because they were not greater, but to commend because of what they were.

Holiness is Perfect Love. -- Philadelphia means brotherly love. Regeneration gives us love for the children of God. Entire sanctification eliminates, not our infirmities or liability to sin, but our love of sin, and everything that is contrary to the love of God and His people. This Church was in possession of this celestial love; hence Jesus has no occasion to reprove them for defaming one another, or for censorious criticism or backbiting. "He that loveth not his brother whom he hath seen, can not love God whom he hath not seen." Defense of holiness, and
theoretical profession of the same which is destitute of this love, is simply a tree without leaves or fruit.

Holiness is Power. -- Jesus commends this Church because it had "power." The word translated power is dynamis, from which the word dynamite comes. Holiness people are an overcoming people because they are supplied with celestial dynamite, with which they defeat their enemies and all opposition which Satan sets before them. Professed believers who have not this power are like a cannon with no ammunition. The reason why so many Churches and professed Christians are captured by the world is because they are destitute of this impartation of the Holy Ghost. The only way to get and keep this power is to get and keep the Holy Ghost. Believers who have their Pentecost know what it is, and the victories which it gives them. Conversion makes candidates for it; the second work bestows it. It is God's provision to fortify the believer against the world, the flesh, and the devil, and the reason why the Church at Philadelphia stands out in such shining contrast from her sister Churches is because she was possessed of this defense. The great reason why the devil opposes entire sanctification is because it is the work of the Holy Ghost which invests the believer with this power.

Loyalty to Jesus. -- Christ also commends them because they kept His Word. Salvation is conditioned upon submission to Christ. Pentecost makes that submission a delight. Holiness people magnify the Word of God. True revivals are revivals of Bible-reading and Bible-keeping. Another secret of the strength of the Church at Philadelphia was her supreme loyalty to the Word of Christ. People who allow friends or foes, kindred or Councils, committees or Churches, preachers or popes, to come in between them and the Word of God, do so at their peril. A fallen ecclesiasticism is endeavoring to substitute loyalty to the Church for loyalty to Jesus Christ and His Word. Beware of this. If you have the grace that keeps you loyal to Jesus and His Word, you then will be loyal to his true Church and to all who are in harmony with Him.

Holiness People are a Witnessing People. -- Initial salvation made them witnesses. Pentecost puts in their souls a testimony that spontaneously bubbles up. It gives them such victories over the apathy of the indifferent or the ridicule of the worldling that they witness, to the full extent of God's grace in their hearts, on every fitting occasion. No matter what may be the nature of the protests or opposition, they so testify that Jesus, who knows and sees, can always approvingly look down and say, "Thou dost not deny My name." There are multitudes of professed holiness people who have lost the real experience because they compromised at this point, and never will regain it until they have confessed their error and mended their ways.

Liars. -- Overcomers shall be vindicated. Jesus declares of the traducers of those who have received the Holy Ghost, and been true and not denied His name, that "I will make them to come and worship before thy feet, and to know that I have loved thee." Thus saints shall be vindicated in the very sight of their foes. They will
know in truth that we are God's people and that He loves us. This is continually being demonstrated in the holiness revivals now in progress. The holiness people are really the Philadelphians of the present day. And while they are opposed on every hand by those who "call themselves Jews and are not," yet their opponents are being convinced of the errors of their ways and being saved and sanctified. To Christ, who is giving these victories, be the glory forever! Jesus declares that those of the synagogue of Satan are all liars. It is an awful thing to live in sin and profess salvation. Church members, whether they be Jews or Gentiles, Catholics or Protestants, who profess to be Christians and yet live in known sin, and profess or preach a sinning religion, according to this explicit statement of Christ Himself, are liars, and must repent of their religious lies, as well as of all other sins, in order to have any place at all in the ark of salvation. The essence of the religion of Jesus Christ is truth and loyalty. The essence of the religion of the devil is untruth and disloyalty. All who live in sin, which is simply treason against God, and yet profess to be loyal to Him, belong to Satan's Churches and are Satan's slaves, and unless they repent they must go with him into eternal exile and imprisonment.

Preservation -- Jesus promises to give His true people victory over trial. Loyalty to Him and His Word is the condition upon which He promises to preserve them in time of trouble. Look to Jesus and He will keep you perfectly, no matter what the trial may be; and not only keep you, but transform it into a blessing that will bring blessing to your soul.

Deliverance. -- He not only will keep His people in every fiery trial through which they may be called to pass, but He will also deliver them "from the hour of trial, which is to come upon the whole world," and which precedes the final return of Jesus, when He will set up His throne and establish His everlasting kingdom. Translated in the twinkling of an eye, His saints will rise to meet Him in the air, and thus be delivered from the awful cataclysms of floods and fires, pestilences and wars, earthquakes and famines, that will be upon the earth during that short but awful period.

Quickly Coming. -- Jesus reveals Himself to those who are in the experience of the Philadelphian Church as soon to come. To such He says, "I come quickly." None are ready to welcome this message until they are clothed with the white garment. No bride is ready for the wedding arrayed in a soiled robe; but when the spotless robe is on, then her heart dances with rapture at the thought of the coming of her beloved. Hence, when God's people become clothed in the white robe of Bible holiness, and Christ is crowned within their hearts, they long for His personal coming as never before, and in response to that longing the Bridegroom lovingly whispers: "Be patient; the time is short; I come quickly." Her ears may be pained by the human cry of those who proclaim, "My Lord delayeth His coming," yet she recognizes the Savior's voice, and rejoices in the thought of the soon appearing of the Bridegroom of her soul.
Our Only Safety. -- Jesus admonishes sanctified Philadelphia to "hold fast that which thou hast, that no one take thy crown." What they had was the experience of the Personal Pentecost of entire sanctification. Some people object to referring to salvation as it instead of him; but when they criticize that, they criticize the teachings of Jesus Himself. He commands His people to "hold fast that which thou hast." The only way to keep Him is to keep the conditions met on which He stays, hence, the only vault that is proof against enemies which on every hand are trying to steal the crown of life from believers is the vault of entire sanctification. Unless you keep this treasure in that place, where Jesus continually abides and defends it, some of the devil's robbers will steal it from you.

Stability. -- Holiness grants victory over instability, and gives a permanent place in the kingdom of heaven. Jesus says, "He that overcometh, I will make him a pillar in the temple of My God." A pillar in the temple is something that can always be found at the point where it is placed in the building. It is always on the interior of the building, and is one of the supports upon which the structure rests. Hence this promise includes, for every overcomer, a permanent place in the temple of God. A place where he will not be blown about by every wind of doctrine; not be moved away by tides of enthusiasm or emotion; but stand unmoved against the combined assaults of earth and hell.

Security. -- "And he shall go out thence no more." This clearly teaches that there is an experience of absolute security to the believer -- an experience where the soul will be as secure as the celestial temple of which it is a part. Satan banished, temptations ended, character established, environments preservative instead of destructive, the soul is as secure as the Throne of God itself. The sanctified believer here on earth is safely kept within the hollow of the Father's hand. So long as it nestles there it is Divinely protected; but those who reach the experience of this paragraph will be kept in the interior of the temple itself.

"Secure in Him for evermore,
They sing His praises and adore."

Utilized. -- This wicked world has never had a place for God's saints. The more one is like God, the less this world has use for him. It cried "Away' with the Perfect Man, and nailed Him to the cross. But when the war is over, and the smoke of sin's battle is cleared away, all will be changed. God, who rescues from Satan's power and gives victory down here on the battlefield, has a place of service for all of His own, which is beautifully typified by the pillar in the temple. A pillar in a building is a very necessary part of it. In like manner, God's chosen people are to have places in the interior of His kingdom; and as rulers over many things, are to be among its chief supports, and in this service sweet will find their joy perfected. Anticipatory of this, they care naught for the fading laurels of earthly honors.
Reflectors. -- Holiness people will reflect the glory of God forever. Jesus says of all who reach the experience here indicated, "I will write upon him the name of My God." Even here we are epistles, known and read of all men. Ancient conquerors, on their temples, were wont to inscribe their victories, and thus proclaim the valor of their heroes. In a similar way, saints, saved and sanctified by grace, will doubtless proclaim to multitudes of celestial beings the glory of the King of kings in rescuing a ruined world from Satan's power, redeeming its victims, and transforming them into the image of Himself. There seems to be a hint here that holiness people will be on the witness-stand forever, and that it will be their privilege and delight to tell to the infinite creations of God the awful effects of sin, and magnify amazing grace that saves from all its power. When God's people are free and fully saved a stream of testimony flows forth from them like the crystal waters of an artesian spring. It is difficult to give them time to tell all that they would like of the marvels of transforming grace while here below. Their yearning for the privilege of telling the whole story will doubtless then be gratified. Evangelists, who are sometimes left without appointments now because of their fidelity to God and to His Word, and to the testimony of Jesus, will doubtless find themselves in demand by waiting worlds, where multitudes of beings will greet them with celestial joy, and listen unwearied as they magnify the marvels of grace Divine forever and forever.

Partakers of the Divine Nature. -- Each believer who is established in the experience promised to the Philadelphia Church, becomes a permanent partaker of the Divine nature. Jesus says, "I will write upon Him the name of My God, and the name of the city of My God, the new Jerusalem, which cometh down out of heaven from My God, and Mine own new name." A Scripture name embraces the nature of its recipient. Jacob meant supplanter, Israel meant the prevailing one, Jesus means Savior. Even here is "granted unto us His precious and exceeding great promises; that through these ye may become partakers of the Divine nature, having escaped from the corruption that is in the world by lust." We are still so suffering the effects of the fall that we do not reflect the perfect image of our Lord. Though sin may have been eliminated, and the heart made perfect in love and filled with the Holy Ghost, yet scars from the fall remain. In the resurrection, these will all be swept away; and, according to the promises of this chapter, the soul will become a pillar in the Divine temple, where people possess the nature of the Father, of the Son, and the nature of the new Jerusalem, which is the Bride of the Lamb. This nature is nothing more, nor nothing less, than love, the perfect love of Jesus.

"O love Divine, how sweet thou art!
When shall I find my glowing heart
All taken up with thee?
I live, I thirst, I die to prove
The fullness of redeeming love --
The love of Christ to me."
Is it any marvel, as the Holy Ghost through the holy messenger reveals such infinite vistas of unspeakable glories, that Jesus should say, "He that hath an ear, let him hear what the Spirit saith to the Churches?"

A Holiness Church. -- The Church at Philadelphia was evidently a Bible-holiness Church. It illustrates the graces and the privileges of God's true holiness people in every age, and particularly those who are now testing their loyalty to an uttermost salvation. God has a Church within a Church, like as the Holy of Holies was within the temple. That Church is always made up of people who are in the experience of holiness. Regeneration is holiness begun, and entire sanctification is holiness perfected. As the Shekinah was revealed in the Holy of Holies, so the Holy Ghost is revealed in the Shekinah of a fully sanctified experience, abiding in all who will receive Jesus as their Sanctifier, and in whom, as a purifying fire, He dwells. No Church, League, Union, or Society has ever embraced all of God's true people. He has had His overcomers in all ages and in all Churches. It is they who are the salt of the earth and the light of the world, and who are to reflect forever the glory of Him who has saved them.

Divine Revelation to Backsliders. -- To Laodicea, the backslidden Church, Jesus revealed Himself as the "Amen, the faithful and true Witness, the beginning of the creation of God." To those who have been faithless to Him and His testimony He reveals Himself as the One who was faithful unto death. To those who have begun well, but have fallen by the wayside before reaching the end and the crown of life, He reveals Himself as both the beginning and the Amen.

Jesus knows. -- Jesus, with His eyes like a flame of fire, sees through the show and tinsel of a mere profession, and the worship of statistics and self-righteous works of a backslidden Church and a backslidden people. Of all such He says: "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot." They had neither the frigidity of godless people, nor the holy heat which burns in the heart of all who really love God, and which is a consuming heat in those who have received their Pentecost. He knows the condition of all who have wandered from Him and accepted other lovers in the place of the Royal Bridegroom of the soul.

Divine Disgust. -- God is disgusted with this class of people. Indifferent professors make Him sick. Where His saints are on fire with holy zeal, His work prospers. Where, the enemy is stirred up and opposes it with all his might, there is victory; but where His professed people remain indifferent, they block the wheels of his chariot, bring a blight to His Church and a curse upon themselves. Of such, Jesus says, "Because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth." A stronger picture of disgust it would be hard to find; and yet it is the one that Jesus uses, and one that should awaken every backslider who realizes the repugnance of his character to a holy God. Wanderer, do you realize that God is thus disgusted with you at this very moment?
Deluded. -- Backslidden professors are victims of Satanic delusion. They profess what they do not have. They say, "I am rich, and have gotten riches, and have need of nothing." Satan has persuaded them to believe that they are in possession of the treasure of the kingdom of heaven; then why should they seek it? He has persuaded them that there is nothing in Bible holiness; that they have no need of a second work; that Pentecost is for the chosen few, and not their privilege and duty; then why should they seek the Pearl of Great Price? This class of people may come to revival-meetings, but have no use for the altar of prayer. They oppose the tests and methods that would lead people out of a deceived state into the truth. And when the gospel feast is spread, and penitents fly to the feet of Jesus, and believers press forward to the foot of the cross to receive their Pentecost, they sit back in their seats and criticize, or stay away from the meeting and oppose God's messengers who are conducting it, thus by life and lip demonstrating that they feel that they "have need of nothing." The nominal Churches of the present day are filled with preachers and with people of this description. They favor High Church worship, a cold, cultured ministry, artistic music, paid choirs, and almost everything along religious lines but the real riches of regenerating grace and the pure gold of a holy experience. They say, "I have gotten riches." They attribute religion to growth, development, education, human works, instead of to the Blood. True believers humbly say, "Jesus has given me riches." Laodicean professors exclaim, "I have gotten them." Of all such, Jesus declares, "Because thou sayest, I am rich, and have gotten riches, and have need of nothing, and knowest not that thou art the wretched one, and miserable, and poor, and blind, and naked." "Wretched," because self-deceived and devil-duped and sinking in the quagmires of sin into the pit of hell. "Miserable," because victims to doubts that are damning and miseries that are eternal. "Poor," because, though professing the riches of a place in the kingdom of heaven, they are bankrupts for all worlds. "Blind," because, though professing sight, their eyes are closed to the light of God's truth, and the enormity of their wickedness and the awfulness of their true character. "Naked," because, though they may be arrayed in all the finery and foolery of wealth and fashion, they are destitute of the wedding garment and the white robe, without which no one can please God, or have a place at the marriage supper of the Lamb.

Salvation the Only Antidote. -- Jesus declares the only hope for deceived professors is the experience of salvation. Without holiness no man can see the Lord. To Laodicean Church members He comes with the Kingly counsel, "I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see." Deceived professor, fly to Jesus. You must do business with Him, at His counters, and on His terms. Your gold is all deceptive brass, your clothes are rotten rags; you are bankrupt, and Jesus is your only hope. He has riches and raiment and robes and crowns and kingdoms for you if you will come to Him, and yield to Him upon His terms. You must come as a little child, come as a bankrupt sinner; come, leaving your sham riches and your sham religion all behind.
"Come, ye sinners, poor and needy,  
Weak and wounded, sick and sore;  
Jesus ready stands to save you:  
Full of pity, love, and power."

You must Come seeking the gold of a genuine experience. You must come accepting Jesus, and then press on until you claim the "gold refined by fire" of the Pentecostal experience of the purifying presence of the Holy Ghost. Come, acknowledging your poverty and claiming His riches. You must "lay aside the garments that are stained by sin," and put on the garments of salvation, and seek and obtain the white raiment of Bible holiness. Come, with those eyes of yours that have been so "sore" that they have been unable to see holiness in the Bible, and vision so impaired that you perhaps have thought Holy Ghost demonstrations to be wildfire. Come and receive the touch of saving power, which will give you spiritual sight, and the second touch which will enable you to see clearly. It may be very hard for you to come. The devil has you strongly bound in chains that no human power can break. Your pride of name, of reputation, of Churchanity, of office, of education, of ministerial rank, if you are a minister, will all have to be laid aside, and you, in your wretchedness and blindness and nakedness, must fall at the feet of Jesus, like the poor prodigal, crying, "God, be merciful to me a sinner!" Otherwise the shame of your nakedness will be made manifest. It will be made manifest through the preaching of ministers who declare the whole counsel of God, and more awful still it will be made manifest at the judgment before the assembled universe, from whence you will pass into eternal poverty, shame, and contempt. May the strivings of the Spirit, the agonies of the Cross, the warning of the Word, the terrors of the judgment, the awfulness of doom, and the glories of that heaven which you are forfeiting forever, lead you to listen this moment to the words of Jesus, fall at His feet, and claim the overcoming victory which He offers!

Infinite Love. -- Jesus loves the deceived professor. To Laodicean professors, including the multitude of unconverted and backslidden Church members of the present day, he says, "As many as I love, I reprove and chasten." He loves all, and understands the peculiar peril of the mere professor. Though you may have forgotten Him, He has not forgotten you. He shows you your poverty only that He may put you in possession of the true riches. He points to your deplorable nakedness that you may run to the celestial wardrobe, he mentions the grievous condition of your spiritual eyes that you may prove the healing power of the eye-salve that He purchased for you on Calvary's cross. Though you may have sinned against Him ten thousand times, He loves you still, with the infinite passion that brought Him from heaven to save the lost world, and to brave earth's blackest night and Calvary's crudest agonies to save your soul.

"Though I forget Him and wander away,  
Still He cloth love me wherever I stray;  
Back to His dear loving arms would I flee,  
When I remember that Jesus loves me."
By His Word and His providence, by His true ministers and by the testimony of overcomers, He has warned you of your danger. By adversity, and in many other ways, He has rebuked you, not because you were His child, but because, even while you have been yielding to the sins that are so peculiarly painful to Him, He loves you.

Repentance Imperative. -- Now He comes to you with one more commandment. On your obedience to this hangs your destiny. Neglect it and you perish; obey it and you live. All Laodicean professors He commands to "be zealous and repent." No indifference in seeking nor sham repentance will ever bring the victory. People sometimes come to our altars reluctantly and indifferently. They who do not earnestly open their mouths in prayer never get anything; but when people want something, and come rushing to the altar as if for life, and look into God's face and repent of all their sins, like the publican of old, then victory comes. Only those who seek God with a whole heart find Him. If you care more for reputation, or for what people say, or for your position, than you do for restoration, you will be debarred from it forever. There not only must be this burning zealousness for victory, but there must be repentance of all sin. This embraces confession of it, abandonment, and restitution to the full extent of human ability. Drunkards and harlots go into the kingdom of heaven before deceived professors, because they are more willing than they to confess and repent. The deceived professor is worse than they; for he is drunk on the wine of worldliness, and guilty of spiritual adultery with the enemies of the King. He is clothed in filthy, stenchful rags of self-righteousness, worse than that of the drunken tramp in the gutter. On top of all this, he has flaunted these rags in the face of Omnipotence and professed to be a true follower of God! There must be repentance, not only for gross sins, but for the polished, enameled sins which always accompany a sham profession. The sin of professing to be a Christian while unconverted, or, it may be, the sin of persecuting true holiness people under the mask of sanctity, needs to be repented of. The sin of teaching and preaching a sinning religion, instead of a religion that saves from sin, must be confessed. The reason why unsaved preachers and professors are opposed to Bible holiness is, that its teachings require these heart confessions, without which they can not enter heaven. When you are willing to confess that you have lived a double life in the pulpit, in the Church, in your home, in the community, and are glad to restore to the full extent of your power wherein you have done wrong, then salvation is near and victory is sure.

A Royal Caller. -- Jesus not only appeals to sinners through messengers and messages which He sends, but He comes in person. One of the marvelous mysteries of grace is, that the King of Glory should willingly come from heaven and die on the cross to save a lost world; but still greater that He should also personally appear and appeal to the conscience of each individual for whom He died. Our wonder intensifies beyond expression that He thus appears to false pretenders, who dare to profess His name with their lips when they are belying it by their lives. Even of this very class He declares, "Behold, I stand at the door and knock." What
condescension, that stoops to come down from glory, entering the gate of a human soul, though the yard may be full of weeds and snapping curs and loathsome serpents, and though sickening stenches from the pestilential diseases within must be met, yet pressing His way to the very door of the soul and standing ready to enter and forgive and cleanse and illumine and abide if welcomed! He sadly and tearfully departs if rejected. He not only stands, but He knocks. He knocks lovingly by His Spirit, earnestly by Holy Ghost testimony and Holy Ghost preaching, warning by His words and affective providences, gently and winningly by His mercies, loudly by His judgments, and persistently, not leaving as long as there is any hope. He not only comes and stands and knocks, but He also calls, He loves you, He died for you. He comes for you, He knocks for you, and finally He lifts up His voice and calls personally for you. Do you not hear Him? He warns you of your danger, He tells you of Satan's plot against your soul, He awakens you from the fatal slumber in which your enemy has chloroformed you, and offers you salvation full and free. He recognizes your sovereignty over the dominion of your own soul. Though He is your Creator and has all power, He will not cross your threshold without your invitation. If you refuse to hear His voice and open the door, you debar Him and welcome Satan.

"Knocking, knocking! Who is there?  
Waiting, waiting! O, how fair!  
'Tis a Pilgrim, strange and kingly,  
Never such was seen before.  
Ah! my soul, for such a wanderer,  
Wilt thou not undo the door?"

His Entering is Conditional. -- Though Jesus comes, stands, knocks, calls, and promises to come in and sup, yet His incoming and incleansing and infilling and indwelling and inreigning are all conditioned on the soul's opening the door. Close your heart to His incomings and His voice, slumber on, revel on, hug your idols, cover up your sins in the cellar, close your blinds, and lock the door, and you will drive Him away; and when He goes, all hope goes. Satan himself writes over that door, "Mine forever," and demons prepare tortures to inflict throughout all eternity. Awake, arise, throw wide your portals, and welcome your Kingly Visitor, and He will come in, and bring the sunshine and the melody of heaven. In order to shut Jesus out, you need not break His law, nor question His Divinity, nor persecute His true people. Neglect alone will keep Him out. But if you will open the door, He will come in, and henceforth be your abiding Guest.

Divine Companionship. -- Jesus not only promises to come in if you will open the door, but declares that He will "sup with you." This means that He will be your constant Companion, and that He will share with you all your joys and all your sorrows. He will be with you in all your dark days and all your bright ones. This means that there is no cup from which you drink but that He will drink it with you; that there is no trial but what you will have the sustaining grace of His sympathy and help. He will be with you and dwell in you, and be a constant sharer in every
experience here; and then, by and by, when He shall come, all will be changed. You entertained Him with the best you had while down here on earth, where He was unpopular, in a log-house of your probationary experience, and tie points up through the broken shingles in your roof to His glorious appearing, to the wedding supper of the Lamb, and the many-mansioned house which He is preparing for you, and says, "Beloved, thou shalt sup with Me." We entertain Him for a few brief days, and He us forever and forever.

Holiness on the Throne. -- Jesus closes His message to the Churches with a promise which is the climax of all. To all who enter the Temple of Holiness, and take each degree until they reach the seventh, He says, "I will give to Him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." God created man to have dominion. Sin robbed him of it; grace restores it. Through the first Adam man lost his crown, through the Second it is replaced; hence, overcomers are candidates for kingly places, candidates that are to be elected to high offices in the administration of the government of the universe. Among the gifts which Jesus gives to those who overcome are these thrones and kingdoms. All who are willing to be "sat down on" by the opposition to holiness here, will finally and eternally "sit down with the King" of heaven in His throne. This is one of the blood-bought, Heaven-given appointments which is the heritage of all who fully follow Christ. As Jesus also overcame and sat down with His Father in His throne, so shall they overcome and sit down with Him in His throne. Human language is powerless to express the dazzling heights which thus invite. This promise doubtless embraces the sharing of the government of the earth with our Lord when He returns, and during the glorious years of His millennial reign below, as well as the royal places in the city of gold, where a holy people shall reign with Him forever.

Victories Conditional. -- All the victories which are promised by Jesus in these chapters are to only one class of people, and that is to overcomers. Not to sinners, but to those who have overcome their sins. Not to the worldlings, but to those who have overcome the world. Not to carnal Christians, but to those who have overcome carnality. Not to mere professors of religion, but to those who have opened the door and welcomed the Savior as their personal King. Not to those who are depending upon their own works for salvation, but to those who have washed their robes and made them white in the blood of the Lamb. Not to people who oppose holiness and demonstrations of the Holy Ghost, but to those who welcome Him, and hear and heed "what the Spirit saith to the Churches;" for that is none other than the gospel of an uttermost salvation.

Preach Holiness. -- There is a mistaken view which Satan succeeds in palming off, even on some holiness people, that full salvation is to be preached only to believers. Because John Wesley declared that only believers should be pressed into its experiences, some have wrongly deduced therefrom that it is not to be preached before people who are not saved. This message of the Holy Ghost to the Churches, like an avalanche from the great mountain sides of Divine truth,
pulverizes and buries this error. Even to the fashionable Church at Pergamos, Jesus preached the gospel of the "hidden manna" and the "white stone." To the deceived professors of Sardis, He proclaimed the glorious privilege of being arrayed in the "white garments" of holiness; and to the lukewarm Laodicean Church, He came with a message of Divine communion and of the privilege of an eternal place among His people in His throne. These messages of full salvation were sent by Jesus Himself, through the beloved apostle, and applied by the Holy Ghost; so they are the very highest authority upon this subject that can be had. Satan hates the gospel of holiness. He seeks to quench all its testimonies and muzzle all its ministers. Blessed are the preachers who, like John, bear the message of Jesus and of the Holy Ghost unmuttuated, and thrice blessed the Churches that welcome it!

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04 -- THE NEW EARTH. -- (Rev. 21:1-8)

This chapter is vividly descriptive of events which follow the final judgment. It shows the verification of the promise God has made that He will "make all things new." It is a description of the new earth and its glorious metropolitan capital. As the empire of Satan on earth sank in the collapse of Babylon and its false governments and ecclesiasticisms, so the opening up of the eternity of holiness begins with the descent of the New Jerusalem and the creation of the new earth. There is an erroneous notion existing that in some way the earth and all things material are to be annihilated; but of this there is no proof in Scripture. On the contrary, promises piled mountain high declare that the saints of God are to "inherit the earth," that they are to "possess it forever," and "reign" upon it throughout the ages of eternity. This notion seems to have come from a defective translation of the word "world." There are three Greek words translated "world" in the Word of God. One, Ge, which means the earth itself; Kosmos, which means the fashion of the world, but not its substance; and Aion, which refers to time, duration, era, dispensation. The latter is the word commonly used in Scripture with reference to the end of the world, so that the Scripture teaching of the end refers to the end of time and of dispensations, and not to the destruction of the earth, which is to be purified by fire and possessed by the King of Glory and His saints forever. This finds glorious fulfillment in the scenes of this chapter. Under the fiery purgation, which attends and follows the final judgment, it doubtless will be remelted and remodeled, and adapted to the condition of regenerated and sanctified humanity, whose eternal inheritance it becomes. Its present configuration of continents, mountains, lakes, and oceans, doubtless, will have been changed to a world of utility and beauty, such as eclipses all human imagination, where a holy people will find their holy and happy home for evermore. As an old house, which has become too small, incommodious, uncomfortable, and unsanitary for its occupants, is torn down and remodeled, with the addition of new material, and becomes a beautiful mansion, so this old home of humanity, which through sin and Satan's devastating woes became uncomfortable, incommodious, and unsanitary for the redeemed
race, is remelted and remodeled, and becomes the celestial home of humanity redeemed, where the "tabernacle of God is with man; and He shall dwell with them, and they shall be His people; and God Himself shall be with them, and be their God." What a contrast between earth as it now is, in the midst of the battle against sin and Satan, with the curse of God upon it, invested by demons, and made hideous by the abominations of devilized man, and the final home which God is preparing for His holy people! Professed Churches now are often locked against God's saints and their meetings; but then, the whole transfigured earth will welcome them. Notice some of the characteristics of this holy home, which is assured all who follow fully in the footsteps of our Great Exemplar:

The old earth on which we are now living has received occasional visits from God and from celestial messengers; but then, it is declared, "the tabernacle of God is with man, and He shall dwell with them." As, even now He comes into welcoming hearts to abide forever, so then He will glorify the new earth and its celestial capital with His abiding presence.

All Tears shall be Wiped Away. -- "God Himself will comfort them, and will be their God, and they His people." Eyes that were red with weeping here will then shine with celestial luster and with eternal youth. "Love will look light indeed to eyes that speak again, and all go merry as a marriage-bell."

It is a Deathless Land. -- Death shall be no more; for death and Hades have been cast into the lake of fire; and there, as the cycles of the flying ages sweep on with no measurement of time there will be no tolling bells, nor open graves, nor tear-stained cheeks over loved ones rudely snatched away by cruel death. Death's sting and death's victories will, with the old earth and its sepulchral experiences, have "passed away" forever.

"Our friends on earth we meet with pleasure, While swift the moments fly; Yet ever comes the thought of sadness That we must say good-bye.

We'll never say good-bye in heaven, We'll never say good-bye; For in that land of joy and song We'll never say good-bye."

The celestial breezes of that land immortal will never waft upon its balmy air sad requiems for the dead. "O death, thou enemy of man, thou handmaid of the devil; thou who hast transformed this earth into a great sepulcher of the dead -- thy reign at last is ended, and ended forever and forever! Thy boasted victims shall rejoice upon the plains of light for evermore."
Mourning.--The new earth will be a stranger to mourning. This world is covered with crape; "mourners go about its streets," and there is no heart nor home that sheds no tears of loss. There, mourning will be transformed into rejoicing, and the promise of Isaiah lxix, 3, -- "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that He might be glorified," -- will be victoriously fulfilled beyond all power of imagination to describe.

Crying and Pain. -- They will have no place in the new earth. All causes of them will have been removed, and they will cease forever. Sickness, accidents, and physical suffering will be no more; poverty, famine, hunger, and disappointment, like the bats of night, will have disappeared with the old earth; persecution, slander, misunderstanding, with other kindred wrongs, will have been eclipsed in this eternal day. Shouting will take the place of crying, and pain will be replaced by ecstasy. These are among the things scheduled in the eternal inheritance of all who possess the sanctifying baptism with the Holy Ghost. The old things of time give place to the new things of eternity. He that sitteth on the throne said, "Behold, I make all things new!" The awful abyss, which is now the receptacle of devils and lost souls, will be no more; for they, at the general judgment, are all banished into "the outer darkness beyond the reach of the combined effulgence of all the shining suns of God's great empire. Earthquake shocks will then no more be felt. The atmosphere, which now the prince of the power of the air utilizes in precipitating storms and spreading foul miasmas, will then be purl and doubtless redolent with fragrant breezes. The sky, now often overcast with thunderclouds and swept by devastating cyclones, will doubtless then continually reflect the mighty worlds which fill the universe of God, and instead of as now being a screen to hide them from our eyes, may then be transformed into a mighty telescope, which will bring them to our very doors. The infinite and eternal blessings which are contained in the great Magna Charta of salvation will then find such complete fulfillment that He who sitteth on the throne, under whose laws they were given, will then declare that "they are come to pass." On the new earth all thirst will be quenched; for it is written that He who is the "Alpha and the Omega, the Beginning and the End," declares: "And he that is athirst, let him come; he that will, let him take the water of life freely." There is no pure, spiritual thirst but what will be slaked in the marvelous provision which is made on the new earth to satisfy all the desires of the glorified beings which throng its happy homes.

The Inheritance of the Overcomers. -- It is here Divinely declared that this new earth is the special inheritance of a holy people. It is only "he that overcometh" that shall "inherit these things." It is only the people that have separated themselves from the world, and so received the Holy Ghost as their Sanctifier that they have been enabled, in the midst of the mighty, combined forces of earth and hell to overcome the world, the flesh, and the devil, and claim victory through the blood of the Lamb, that are the heirs of these infinite estates. To all such this new earth is promised, and eternal sonship in the family of Him who is the Creator of it,
and who declares to each who belongs to the class, "I am his God, and he shall be My son."

The New Earth it a Prohibition Country. -- The bulletin from the skies announced that prohibitory laws will govern it, and that they will be strictly enforced. For the warning of some and the comfort of others who expect to make it their eternal home, the government of heaven has published eight specific prohibitory laws that will there prevail. These laws cover the whole code of both Sinai and Calvary, and, under the following specifications, exclude all who break the law of God, reject the Son of God, and quench the Spirit of God:

(a) The Fearful. -- Only courageous overcomers can have any part in the inheritance of the new earth. Sin makes cowards. When our first parents fell they were transformed into cowards, who tried to hide themselves from the gaze of God behind an apron of fig-leaves. All who have sinned have thus imbibed the same spirit, and it is only the perfect love of Jesus, received as a second work of grace through the baptism with the Holy Spirit, which cleanses the heart from all inbred sin, that can banish this fear. All fear of the world, fear of want, fear of death, fear of the judgment, and slavish fear of a holy God, must be eliminated from the hearts of all who have any part in the possession of the new earth. Unless we have been baptized with the Holy Ghost and fire here, we will have no fitness for the new earth, that has been purged with fire, that it might be the everlasting heritage of a fire-baptized people.

(b) The Unbelieving. -- The second prohibition law proclaims that the "unbelieving" can not be tolerated on the new earth. The reason why people can not and will not believe is because they do not surrender to God. Complete surrender makes believing easy. Every plant of unbelief springs from the seed of sin. This prohibitory law excludes all people who live in sin and yet profess faith in Christ; all holiness-opposing professors who deny that the blood of Jesus can cleanse the heart from all sin; and all of every class who, instead of submitting to God and trusting in His offers of salvation and sanctification and victory, yield to an evil heart of unbelief in "departing from the living God."

(c) The Abominable. -- It is written in Proverbs 6:16-19, that the following things are an abomination unto the Lord: Haughty eyes, a lying tongue, hands that shed innocent blood, hearts that devise wicked imaginations, feet that are swift in running to mischief, false witnesses, and those who sow discord. Babylon was full of abominations, and all of the iniquities of the present day, embracing the secret, unnamable vices that are done in the dark, as well as the public insults of the King and kingdom of heaven which are perpetrated by preachers and people, who substitute fairs, festivals, and fandangos, godless choirs, and the god of culture for the simplicity of Pentecostal worship, are abominable in the sight of God, and are to be eternally forbidden.
(d) Murderers. -- All murderers are excluded from the new earth. This embraces not only the bold highwayman, but great leaders who precipitate unholy wars, and all parties to the murder of the innocent unborn, a crime which is dooming multitudes at the present day. The Word of God clearly declares that hatred in the heart is murder, and that he who neglects to do his duty to souls to whom he may be Divinely sent is guilty of their blood. The prohibition law of the new earth excludes all participants in this crime.

(e) Fornicators. -- All impurity of flesh and spirit is excluded from the new earth. The slaves of fleshly lusts, private and open, under and outside of the cloak of marriage, are prohibited from ever entering this holy world. All sham professors, who have betrayed pure and undefiled religion by flirting with the world and compromising with its people, by this act of spiritual fornication, as vile as its physical counterpart, will be shut out. Worldliness is spiritual treason, the iniquity of which will never be allowed to taint its air.

(f) Sorcerers. -- The sixth prohibition law here named declares that all sorcerers have their home in another world than this. The Greek word here translated sorcerers is found only in this one place in the Bible, and means the enchanting with drugs. It doubtless here means the manufacture, sale, and use of ardent spirits, tobacco, opium, and all kindred drugs which intoxicate and stupefy and debase and unman. It is explicitly declared that no drunkard can enter into the kingdom of heaven, and all who have aided in the making of drug-drunkards will doubtless be excluded under this same prohibitive law.

(g) All Idolatry is Prohibited. -- Idolatry is defined, "The worship of idols, images, or anything which is not God; respect or love which borders on adoration." The holy worship of a holy God by a perfectly holy people will be the religious service of this glorious world, the very atmosphere of which would suffocate the false worshipers of false gods. This prohibitory law will doubtless exclude all who in their hearts love anything or any one more than they love the God of heaven. Multitudes of half-hearted seekers of salvation go on in doubt and unrest for years, hoping that they are saved, only to wake up to the fact that they are forever prohibited from the society of a holy people on the holy earth.

(h) All Liars are Prohibited. -- The eighth prohibitive law, which will prevail upon the new earth, is the exclusion of all liars. Lying, in none of its forms, will be tolerated for an instant in the hallowed presence of Him who is the glory of that world, and of a people who shine "like the sun when he goeth forth in his might." In the burning light of true holiness a lie seems as loathsome as a serpent upon the lap of a bride at a wedding feast. This prohibitive law covers the exclusion of all falsities of every form -- false hopes, false comforters, sham ministers and sham professors, and the horde of holiness-fighting preachers and people in pulpits and pews, as well as sham systems by which paganism and popery have deceived their multitudes. Church members who are living in the open violation of their vows - baptismal vows, Church-membership vows, marriage vows, and business
obligations; ministers who are heedless of the solemn covenants taken upon uniting with the Church, the ministry, and upon ordination -- such broken promises will be prohibited forever from these realms of love and light and victory.

All who live and die in the violation of the laws of God as revealed on Mount Sinai, and His love as it gleams from Calvary and Pentecost, by the very nature of their characters are eternally quarantined from the new world, which becomes the everlasting inheritance of the saints. The prohibition laws of that world not only declare that all of these shall not only be excluded from it, but that "their part shall be in the lake that burneth with fire and brimstone, which is the second death." Thus it will be seen that the very sins and crimes that men commit and plead for now, and abominations that were the glory of Babylon and of the reign of the Antichrist on this earth, are forever prohibited from the world that is to come. The citizens of that country will sing and shout and serve forever, unhampered by the presence of the iniquities which transform this earth into the very antechamber of hell.

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05 -- THE HOLINESS CAPITAL

In Chapter 18 we were given a description of the fall of Babylon, the bride of the Antichrist. In this chapter we behold the New Jerusalem, the Bride of the Lamb, the great holiness capital city of the new earth. It is beautiful and glorious beyond human language to portray. One moment in it will doubtless repay for all the endurances of earth. The following characteristics of this city are especially named in this chapter:

It is a Real City. -- Not simply an illustration of great spiritual truths, but it is composed of real citizens, who live in real houses, governed by real laws, and receive blissful and real blessings, glorious beyond human conception. The Bride on earth had "no communing city," but sought one to come, and was continually looking for this city, "whose Builder and Maker is God." Even if the language used to describe this city were figurative, it would only prove that the reality is beyond language to paint.

It is a Holy City. -- The first characteristic named of it is holiness. It is doubtless called a holy city because it is holy, and it is prepared for a holy people, and only they can enter. Holy people in all ages have been vexed and oppressed by the unholiness of the cities of the earth; but here all their dreams of entire holiness are more than realized. As earth's great capital, Babylon, was a center and climax of all unholliness, so this city is the climax and embodiment of the entire holiness which sanctified people possess on earth, and the fruits of which they are to enjoy in this wonderful city for evermore. It is as clean as the clean hearts that are to inherit it; and its atmosphere is fragrant with a spirit of perfect love. It is the eternal fruitage of the true holiness which God has planted on earth, and which
characterizes His real Church. All to whom holiness is repugnant here are so morally unclean that this city, with all its beauties, would be repugnant to them then. All who resist the purifying process upon which citizenship in this city is conditioned, thus debar themselves from its pearly portals. God commands, "Be ye holy;" explicitly forewarns, "Follow peace with all men, and the sanctification without which no man shall see the Lord," and that no unclean thing can enter this place. It is prepared expressly for a holy people. It is the final, glorious, holiness home of all who are purified through the blood of the Lamb. It is the eternal holiness temple, which only those can inherit who have here become temples of the Holy Ghost. It is the eternal holiness bounty which the great Commander-in-chief of the holiness armies confers upon all His soldiers who overcame down here in the holiness war. It is a celestial holiness monument, beautiful and amazing, doubtless conspicuous throughout the entire universe, signalizing holiness eternally triumphant. As the lake of fire, with its burning victims, signalizes the defeat and doom of all of the anti-holiness forces of earth and hell, so this city is monumental of the complete and everlasting victory of the Son of God and His holy people. Listen, all ye who have refused Bible holiness, and ye who have opposed it! Yonder, in the everlasting darkness, see your final and eternal defeat blazoned in letters of fire, and hear it echoing in the moans and groans and the gnashing of teeth of your doomed associates, and then lift up your eyes and see the dazzling beauty of this celestial monument of the everlasting victory with which God has crowned the truth that you misrepresented, opposed, and even derided.

It is a Heavenly City. -- It is not made by man, nor on earth, but "comes down out of heaven from God," its Builder and its Maker. The material is of His own selection and creation. It is the place that Jesus went to prepare for His Bride, and which evidently has been in course of preparation, possibly, from the foundation of the world. This being true, all of its mansions and fountains and fashions and laws will be in harmony with the heavenlies, and worthy of the God and government of the celestial world.

It is a Glorious City. -- It is described as "having the glory of God." This doubtless embraces the glory that Jesus mentioned as possessing before the world was. The glory that gleamed from the pillar of fire which went before the children of Israel, that shone from the Shekinah in the Holy of Holies, which dazzled human eyes at the transfiguration of Jesus, prostrated Saul on his way to Damascus, and bursts of which have flooded John as described in preceding chapters -- all of these were but sparks of the "glory of God," which is here revealed in all of its dazzling, ineffable, infinite splendor.

It is a Walled City. -- "And the building of the wall thereof was jasper." The object of this wall we are not told, but it evidently adds to the holy seclusion of the shining multitudes whose home is in this happy place.
It is an Accessible City. -- It has twelve portals, three upon each side, through which the celestial throngs from earth, and doubtless from many other worlds, pass to and fro, each gate or portal of one solid pearl.

It is a Welcoming City. -- At each of the portals of this wonderful city stands an angel, who doubtless, with smiling welcome, greets all who wend their way to its shining courts, possibly examining passports and giving needed information.

It is a Memorial City. -- Upon each of the gates is written the name of one of the twelve tribes of the children of Israel, and upon the foundation-walls of the city are engraven the names of the twelve apostles, thus advertising to all worlds that this wonderful city is none other than the eternal home of the Church of the Lord Jesus Christ, the Bride of the Lamb.

It is a Spacious City. -- It "lieth foursquare, and the length thereof is as great as the breadth." The length and height and breadth are 12,000 furlongs; namely, 1,500 miles. This surpasses an area greater than from New York to the Mississippi River and from Maine to Florida. The height being equal to the breadth of it, allowing one-half mile of height to every compartment, this would give a surface area in the city of 6,650,842,000 miles more than the entire earth's surface. This gives us some idea of the multitudes of people who are finally to be saved, and of the overwhelming victory of Prince Immanuel, over Satan and the hosts of hell. While comparatively few may be saved through the preaching of the gospel prior to the millennium, yet all infants, and many of the heathen who walk in all the light they have, will be saved, and added to this number will be the throngs who are saved in the glorious revivals during the millennium, so that the inhabitants of the new earth and its capital city will be, as promised to Abraham, as "numberless as the stars of heaven." There is a popular opinion that the city here described will be too small to accommodate the people entitled to it. These facts show that there is not a lingering doubt but what there is "room for all" who will prepare to enter.

It is a Golden City. -- While its light is like crystal, its foundations of twelve different kinds of shining diamonds, its portals of different pearls, yet the mansions of the city itself, with all of its streets, are of "pure gold, like unto pure glass." It would seem from this that the city is one stupendous transparency of gold, through which the glory of God and of His redeemed Bride will shine for ever and ever.

It is a Prohibition City. -- While various classes of people are enumerated who are prohibited from the new earth, one general statement is made Of the city, that "there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie." In the light of its transparency, with every floor and wall and ceiling and street a reflecting mirror, on the face off which anything unclean will appear in the horrible blackness of its iniquity, all the unsaved will find themselves prohibited, not only by the prohibition laws which govern the place, and the will of Him who sitteth upon its throne, but from their own feeling of unfitness for such a
pure place they will shrink from having the hidden blackness of their characters thus reflected.

It is an Adorned City. -- Even the outer wall of the city is composed of jasper; each foundation is a precious stone of value inexpressible, and each portal a pearl of celestial worth and beauty. A little idea of the magnitude of these adornments is seen when we remember that each of the four foundations is fifteen hundred miles long, and that these foundations are each divided into three sections, so that every gem in the wall is five hundred miles long. All of the parks and art galleries and gardens of all the cities of all time bear no comparison whatever to even the foundation of this city, the everlasting dwelling-place of a holy God and His holy people.

It is an Illuminated City. -- "And the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did light en it, and the lamp thereof is the Lamb." Not that the sun and moon may not then exist, but that their light will be eclipsed by the more beautiful light which emanates directly from the throne of God.

It is a Light-giving City. -- It is not only gloriously illuminated within, but the light which gleams from it doubtlessly effulgently overflows, and blesses other worlds. As the sun now illuminates this world, so shall the radiance of this wonderful city gloriously illuminate the new earth, so that "the nations shall walk amidst the light thereof; and the kings of the earth do bring their glory into it." Thus the new earth shall be lighted, not as now by sun or moon, but by the light which overflows from this city of the saints, in the presence of which all other lights grow dim.

It is an Enriched City. -- It is enriched by the abiding presence of God Himself, and by that of the saints of all the ages, and there is also evidence that, as the ceaseless cycles of eternity roll, those who reach certain degrees of sainthood on the new earth will be promoted from it to places in this city, as "the kings of the earth do bring their glory into it."

It is a Well-watered City. -- A perfect city must have a perfect water supply. This is provided there by the "River of Water of Life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof." From this river the citizens of this favored place will find constant refreshment.

River is Paradise Restored. -- "And on this side of the river, and on that, was the Tree of Life, bearing twelve manner of fruits, yielding its fruit every month." Man forfeited the Tree of Life by sin. The covenant of redemption restores it fully and forever in this city, its fruits, instead of being prohibited as in Eden, are continually yielded, evidently for the delight of the citizens who rejoice beneath its shades. All of the inhabitants of the new earth, as really as the favored class who make their home in this city, will have access to the Tree of Life; for it is written that "the
leaves of the tree were for the healing of the nations." As there will be no sickness there, this can not mean for healing in the sense that we now use the word, but for refreshment and invigoration. Thus we see that every demand of the being for light and food and drink will be abundantly supplied.

It is a Busy City. -- There is no intimation that the citizens of this city spend their time in idleness. To the contrary, it is written that "His servants shall do Him service" who incumbers its glorious throne. A service of which we here are on probation, and to which the Bride of the Lamb shall be promoted then.

It is a Royal City. -- The nature of the employment of the citizens of this city is further explained by the statement that "they shall reign for ever and ever." The promise which Jesus made to make them "rulers over many things," now finds complete fulfillment, as in close proximity to the throne they serve in governmental capacity in the "new heaven and earth," and probably through the infinite empire of Omnipotence. The favored citizens of this great city have not passed through the probationary experiences of the present period and the higher ministries of the millennial kingdom for naught. All of this has been simply preparatory schooling to these places of higher trust and employment. It is said that the telescope has discovered over one billion one hundred millions of worlds which God has made, and which have a place in the great universe over which His government extends. These doubtless are peopled by angels, who are subject to the royal Bridegroom, who, with His redeemed Bride, is at the head of all the celestial governments. The official duties which devolve over so vast a field will give the fullest scope for the development of the citizens of this celestial capital, as they serve Him continually as kings and priests in His presence.

It is a Worshipping City. -- As Babylon and its depraved people worshipped the Antichrist, so the citizens of this city worship the real Christ. All the types, shadows, and worship of a holy people in all ages will find final culmination and communion and joy in the eternal worship of this celestial city, where there is "no temple therein; for the Lord God Almighty and the Lamb are the temple thereof," and where a holy people will officiate, not only as kings, but as priests, for ever and ever.

It is a Capital City. -- It is evidently the center of the government of the new earth, and presumably of the entire universe; for it is written that "the throne of God and of the Lamb shall be therein," and where the throne of God is, there is the seat of His government, and from thence all outgoings from Him spring. It is not unreasonable to suppose, in view of these revelations, that, during the vast fiery changes which occur at the inauguration of this period, the new earth, having been purified by fire, with this its glorious celestial capital, slips into the center of the universe, and, as some have supposed, becomes the great seat of universal gravitation and of all celestial government, around which all other universes will revolve for evermore. The description of the city, the character of its inhabitants,
and its designation as the abiding-place of the throne of God, all indicate such a change. What infinite condescension! What marvelous transformation!

" How can it be, Thou heavenly King,
That Thou shouldst us to glory bring --
Make slaves the partners of Thy throne,
Decked with a never-fading crown?"

It is a Bridal City. -- This city is Divinely named, and the name given is, "The Bride, the Wife of the Lamb." It is thus designated, not because of its gates of pearl and streets of gold and walls of shining diamonds, as these are but the outer building, but because of her who dwells therein, and for whom the city was Divinely built. There is much evidence that the class of believers who are represented by those who had the oil in their vessels with their lamps when Jesus came, and by those who partook of the first resurrection and reigned with Him during His millennial kingdom prior to the final judgment, constitute the Bride, who, with her royal Bridegroom, is to possess this place forever. Not but that others may have access to the city, but that the building is hers, over which she presides, and in which she finds her eternal home. Here, co-associated with God and the Lamb in the government of the new earth and of the universe, she may do Him service and reign for ever and ever.

It is a Redeemed City. -- The Son of God is referred to no less than five times in the description of this city as "the Lamb." The Bride is the "Lamb's wife," the "Lamb is the temple thereof," and the light thereof is "the Lamb." None are permitted to enter this city but those that are written in the "Lamb's Book of Life." "And the throne of the Lamb," it is declared, "shall be therein." Hence this bridal city will stand throughout the ages of eternity as a monument of God's redeeming love and of a Savior's atoning mercy, and the sweetness and depth of its deepest communion flows from the relation of the redeemed to the Redeemer.

God's Covenants Verified. -- In the establishment of the new earth and the New Jerusalem, its capital city, we find that every covenant which God has made to man has been verified. The Seed of the woman has indeed "bruised the serpent's head," and given complete victory over him. The many promises given for the glorification of redeemed humanity are all verified, and if there shall be a rainbow spanning the new earth and the New Jerusalem which shines above it, there may be emblazoned upon its triumphant arch,

"EVERY PROMISE IS FULFILLED."

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06 -- "I COME QUICKLY."
The Divine Authority of Revelation. -- No other book in the Bible presents so strong claims of inspiration as this, and yet no other has been so questioned. The following are doubtless some of the reasons why Satan has so persistently sought to shroud it with so many doubts and false interpretations:

1. From beginning to end it magnifies the reality and triumph of Bible holiness, which he and his agents hate.

2. As the reign of holiness and the reign of Jesus Christ are identical, it also mightily magnifies the personality, the Divinity and the triumphs, present and eternal, of Jesus Christ and His people.

3. It celebrates the overthrow of sin and of all that is opposed to holiness.

4. It advertises the capture of Satan and his agents, and their eternal banishment in the lake of fire.

5. It vindicates a holy God and a holy people, and magnifies their establishment on the new earth, wherein "dwelleth righteousness," and in the holy city, where they triumphantly reign forever.

6. It mightily magnifies the imminency of the Return and Kingdom of our Lord.

In view of these and other related facts, Satan and his emissaries have done their utmost to blind to the startling and glorious revelations of this blessed book. On the other hand, God has fully established its Divinity, and obligated His people to hear and heed it in the following ways:

He declares it to be a "revelation of Jesus Christ," given "to shew unto His servants things that must shortly come to pass." (Ch. 1:1.) In the very beginning of the book, a heavenly blessing is pronounced upon all that read its words and "keep the things that are written therein."

In chapter 22:7, this beatitude is repeated, the angel declaring, "Blessed is he that keepeth the words of the prophecy of this book." Awful judgments are pronounced against any that shall add to its words. Jesus Himself declares, "If any man shall add unto them, God shall add unto him the plagues which are written in this book." Christ also pronounces a fearful penalty against any that shall subtract from it, saying, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book."

"Worship God." -- In heaven, as on earth, adoration of any other than God Himself is idolatry. John here, as in a former instance, mistaking a mighty angelic minister for God Himself, fell down and worshipped him, but was at once upbraided
by the commandment, "See that thou do it not." The pure worship and service of
God, when the Bride shall be promoted, unhampered to do His service and to
behold His face, will be one of the sweetest employments and enjoyments of
eternity.

Proclaim the Message. -- John was Divinely commanded, "Seal not up the
words of the prophecy of this book; for the time is at hand." Though people
disregard its messages, and increase in unrighteousness and filthiness, yet this
should prove an incentive to righteousness to those that are righteous, and of
higher degrees of holiness to those that are made holy. The whole book is a
revealment of things which shall shortly come to pass, even of the return and reign
and everlasting victory of a holy God and His people; and all its messages are
commanded not to be sealed up and hidden, as Satan and befogged theologians
would have, but to be proclaimed and magnified, that people may be blessed in
"hearing" and "keeping" the things that are written therein. This commandment
stands out a burning rebuke to the emasculating ministry that derides the
preaching of the return of Jesus as a sidetrack to be feared, a diverting subject that
will hinder the very holiness that its proclamation is Divinely declared to help.

Wages Certain. -- The great rewards for service are here magnified. The
estimate in which God holds the rewards which he offers as incentives to holy
living is seen in the frequency with which they are mentioned in the Word. He here
declares, "My reward is with Me, to render to each man according as his work is."

Holy Character. -- The absolute necessity of holy character as a prerequisite
to a right to the Tree of Life and to entering in through the gates into the city is here
again magnified. Like a final trumpet-call to a sleepy and deluded people, who fancy
that they may have a part in these things without holiness, it is again declared that
only those who have washed their robes have this right. Pure hearts, pure lives, and
pure characters are the only ones to whom these transcendently glorious privileges
are guaranteed.

A Final Warning to the Wicked. -- The cannonade of warnings to the wicked
with which this book abounds closes with the final declaration, "Without are the
dogs," people of dirty, snarling, snapping characters; "and the sorcerers," all who
engage in the manufacture, sale, or use of tobacco, intoxicants, and kindred
poisons, and all religious deceivers; "and the fornicators," those guilty of fleshly
lust, and also of spiritual adultery; "and the murderers" of either the souls or bodies
of men; "and the idolaters," those who adore anything or any one above God; "and
every one that loveth and maketh a lie," is possessed of the character of Satan. All
of these, by Divine decree as well as their own character and choice, are excluded
for ever and ever from all of the enjoyment and the fruits of holiness which the
covenant of God guarantees to His holy people.

"I Am." -- The authority and magnitude of these messages are further
manifested by the statement that they are dictated and sent by Christ Himself; that
they come from Him who declares, "I am the Alpha and the Omega, the First and the Last, the Beginning and the End," "I am the Root and the Offspring of David, the Bright, the Morning Star." Hence, all of the revealments and all of the commandments and promises of this book are clearly as authoritative to the believer as the Four Gospels. Jesus gave the Gospels when here on earth, and He gives expression to this, His last Gospel after He was glorified; hence, the person is equally criminal who neglects or minifies this book as he who does the Gospels recorded by Matthew, Mark, Luke, and John.

For the Church. -- "I Jesus have sent Mine angel to testify unto you these things for the Churches." It is repeated in this book that its messages are not secrets that can not be understood, but that they are revealments that are proclaimed. It is declared that they are revealed for the express purpose of being proclaimed to the Churches of God -- another nail in the coffin of the unscriptural teaching that Revelation is a sealed book, and that the return of Jesus should not be preached to the Churches.

The Two-fold Invitation. -- "And the Spirit and the Bride say, Come; and he that heareth, let him say, Come." The Bride of Jesus and the Holy Spirit who fills her, both unite in echoing this invitation, "Come." In response to the word which comes from the royal Bridegroom that His return is near at hand, they say, "Come." To the multitudes whom He has redeemed with His precious blood, the unsaved, the unprepared, and to the slumbering, they say, "Come with us, and we will do thee good." To unsanctified believers, who are saying, "My Lord delayeth his coming," they say, "Come, and prepare; for in such an hour as ye think not, the Son of man cometh."

"And He that Heareth, let Him say, Come." -- Woe unto the hearers of these eternal truths who neglect to make the preparation of heart which prompts the true believer to say "Come" to sinners perishing around him, and also to the King whose return is herein magnified.

Conditional. -- Final participation in the glories of the new heaven and of the new earth is conditional. It is only those who thirst so intensely that they will turn away from every earthly joy, and, like Moses, choose to "suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season, having respect unto the recompense of reward," that will finally become partakers of the water of life.

The Time at Hand. -- This chapter declares that "the time is at hand." Three times it is proclaimed in these closing verses, "I come quickly." Thus, in His very last message to His ministry and His people, Christ proclaims the imminency of His return. While no man may know the day nor the hour, yet Christ Himself declares that "it is at hand." As it will occur the moment certain conditions are met, and as no one can tell just when that will be -- as it might have been in an earlier day, and may be at the present time -- it behooves every reader to be constantly ready. It is
now nearly two thousand years nearer than when these words were first proclaimed, and when we remember that a thousand years with Him are as one day, and one day as a thousand years, His words come with added emphasis.

To those who, like the unfaithful servant, are saying, "The Lord delayeth His coming;" to all who are eating and drinking and plunging on in business regardless of His warning; to His slumbering children who are neglecting to take the oil of holiness with them in their vessels with their lamps, and who have not on the white garment; and to all, either in pulpit or in pew, who are eliding, opposing, and discouraging the proclamation of His speedy return, so mightily magnified in all His messages, He warns in this chapter, with a mighty voice, as of threefold thunders, "I come quickly!" Though God's "quickly" and man's have differed, yet they soon shall meet and kiss each other.

"Amen. Come, Lord Jesus." -- This is the spontaneous heart-response of His Bride to the sweet promises of the return of her beloved Bridegroom. Regeneration brought her into an experience where she learned a hearty "Amen" to all of His will; the baptism with the Holy Ghost, which sanctifies wholly, makes it the joyous response of her whole being. Through the sanctified temple of her whole being there echoes continually the victorious, beautiful anthem, "Amen! Come, Lord Jesus!"

His coming means to her the ringing of glad marriage-bells and union with Him forever, such as that which she now experiences in her heart as a glad pledge and foretaste. It means the defeat of all her foes, the realization of all her brightest hopes and noblest aspirations.

It means her union with all the saints of all the ages, who, with their glorified bodies, shall celebrate the marriage in the skies and reign with Christ triumphant. It means the damming up of the awful stream of human souls with which Satan is swiftly peopling the regions of eternal despair. It means that the holiness which she has embraced and preached and confessed, and for which she has been ready to lay down her life, becomes universally and eternally triumphant. And it means, finally, after her wedding in the skies, after her glorious bridal tour to earth, and sweet millennial reign, after her complete vindication before an assembled universe, then, at last, has come the sweet, glorious, long-anticipated housekeeping in the Bridal palace, where, with her adorable Bridegroom, she shall reign for evermore.

The Benediction. -- "The grace of the Lord Jesus" -- the grace that saves, the grace that baptizes with the Holy Ghost, the grace that makes more than conquerors, the grace that finally glorifies andenthrones with Jesus in the city of the New Jerusalem -- be with the saints for evermore. AMEN!

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