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## The Way

EXCEPT A MAN BE BORN AGAIN, HE CAN NOT SEE THE KINGDOM OF GOD.

John 3: 3

MARVEL NOT THAT I SAID UNTO THEE, YE MUST BE BORN AGAIN.

John 3: 7

THE WIND BLOWETH WHERE IT LISTETH, AND THOU HEAREST THE SOUND THEREOF, BUT CANST NOT TELL WHENCE IT COMETH AND WHITHER IT GOETH: SO IS EVERY ONE THAT IS BORN OF THE SPIRIT.

John 3: 8

FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOEVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.

John 3: 16

COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN, AND I WILL GIVE YOU REST. TAKE MY YOKE UPON YOU, AND LEARN OF ME; FOR I AM MEEK AND LOWLY IN HEART; AND YE SHALL FIND REST UNTO YOUR SOULS.

**For my yoke is easy, and my burden is light.**

MATTHEW 11: 28, 29, 30

## The first and Second Blessings

f. M. Lehman

*The churchman cries his graceless creed, and spurns the blessed Holy Ghost: He leans upon this broken reed — world-wisdom marks his vaunt and boast. But we must stress TWO WORKS OF GRACE: for this the Prince of Glory died — Essentials for the human race—first, "born again"; then, sanctified.*

Creeds atheistic, infidel,  
Milled in the minds of men,  
Can never break sin's awful spell —  
"Ye must be born again!"

Scholastic quibbles can not ease  
The conscience-smart of men;  
And, though they for a moment please —  
"Ye must be born again!"

The presses teem with faithless flings  
That drip from skeptics' pen:  
God's pendulum in tick-tock swings —  
"Ye must be born again!"

Rebellion everywhere is rife  
Among the sons of men:  
But hark! I hear above the strife —  
"Ye must be born again!"

How beautiful, first work of grace  
Wrought in the hearts of men!  
We give this Bible doctrine place —  
"Ye must be born again!"

With Death's cold hand upon our brow,  
We'll need a Savior then:  
Then why not heed this message now? —  
"Ye must be born again!"

Carnality — that subtle sin,  
Found in the justified:  
How it provokes to strife within —  
We must be sanctified!

Suppressionism can not kill;  
This foe has God defied:  
Nor sophistry with all its skill —  
We must be sanctified!

That "old man" lurking in our breast,  
Must here be crucified.  
If we would have that perfect rest,  
We must be sanctified!

Christ came to sanctify us here —  
A dual death He died.  
He banishes all doubt and fear,  
When we are sanctified.

The blood applied the second time  
Will kill all carnal pride,  
And fit us for the glory-clime  
With all the sanctified.

Two works of grace — for this we stand,  
Though carnal foes deride;  
'T will bring us to that Better Land —  
Forgiven, sanctified.

*Then let us press God's Sinai truth that brings sweet pardon to the soul;  
And Pentecost, for age and youth, that "makes the wounded spirit whole."  
No earthly wisdom dare we boast; but wholly on His promise lean:  
Filled with the blessed Holy Ghost — the glory of the Nazarene.*



## Editorial

### THE SENSE OF SIN

**N**O SADDER feature of our times can be conceived than the fact that the sense of sin has so largely departed from among men. Even the professed church of God has largely lost this sense of sin in its true character. Sin is not thought of or written or preached about with that seriousness and deep concern which its enormity and tragic nature demand. It is generally considered as a misfortune, as an untoward incident or circumstance of the race's history, which will ultimately be turned to man's account for good. It is no longer regarded as dire moral perversity, which, without the countervailing power of the gospel will end in man's hopeless and endless ruin.

To give the very words in which is couched this modern and widely popular heresy, we quote: "There is something in sin which can be preserved and utilized for the divine purpose." This is some of the spawn of the theory of evolution which has so largely modified or destroyed the church's once scriptural views on many points of vital truth. This view holds that this incidental misfortune of sin by the process of evolutionary law will sooner or later disappear; that the race will slough off this encumbrance like the snake sheds its old skin when the new skin develops beneath. This is, and always has been, a prominent part of the belief of Unitarianism. The adoption of the unfounded evolutionary hypothesis by so many churches has opened the way for this skepticism of Unitarianism to enter and modify or really emasculate of nerve and virile truth the preaching of numberless Trinitarian pulpits. We have the natural fruit in the widespread dissemination of Unitarianism in all the great denominations of the country, and a consequent decline of evangelistic fire and success, and the entrance of worldliness like a flood.

What a contradiction of God and His Word for sin to be conceived of and treated by His called and commissioned churches and ministers not as hideous, costing the suffering and death of the divine Son of God for a remedy; not as hateful to God and damning to men; not as deceitful and desperate and dangerous to the last degree; not as abominable and horrid, calling down the vengeance of God—but as having something in it "which is due to the divine purpose, and may be incorporated in the great reconciliation."

This blasphemy parades thus in the guise of honoring God by ascriptions to Him of such power as utilizing and overruling even sin so as to make it useful to Him in His infinite purposes and helpful to His lost race in their struggles for betterment.

Scarcely beneath the surface the blasphemy and insolence and infidelity appear all too plainly to deceive the ordinarily intelligent. It is bold and defiant and insulting and anti-scriptural. It is contradictory of the whole trend of Bible teaching and truth. It destroys the groundwork of the atonement, and mocks Christ, and destroys vicarious sacrifice for sin altogether. It destroys moral responsibility likewise, for if sin be merely a misfortune, man is no more accountable for his perversity of conduct than he is for a birthmark on his face, or for having been born blind. This fits in well with the destruction of the divinity of Christ and of vicarious atonement, as man has no guilt or defilement to need forgiveness or cleansing.

This blasphemy fertilized the soil for the growth of Christian Science, so-called, for Theosophy, New Thought, and divers forms of Liberalism and Rationalism. It is absolutely incomprehensible how ministers of the leading denominations could so readily and heedlessly surrender to this hydra-headed monster of evil, which is hidden under this Unitarian view of sin. Strange they did not detect its ramifications and fatal correlations in so many directions. Now they are paralyzed in the presence of many evils for which this false view of sin has

prepared the way. No wonder they drone out their vapid sermonettes from Sunday to Sunday to empty pews, while just across the street immense crowds fill the Christian Science churches and lecture halls and Sunday theaters. The people, hungry for soul-food and failing to find their hearts' longing for it, turn to aught which promises them either entertainment in the way of so-called religious instruction, or sheer amusement. They have lost faith in the churches as soul-guardians, and turned to these new cults for trial; and, deceived by them, their next turn will naturally be to absolute disbelief in everything religious.

What a fearful harvest looms in sight from this view of the matter! How diligent should be those who still hold to the faith once for all delivered to the saints! How they should seek to reach the unreached, the deceived, the misled, the discouraged; those who have lost faith in churches and religion! Such heroic faith as these teachers possess, and such heroic consecration to right propaganda, and such blessing as God will put upon such work will be the surest and indeed the only means for the recovery of multitudes now overwhelmed in confusion of doubt and disbelief.

May God help us in this crisis of so many souls! May infinite wisdom and patience and tact characterize the labors of God's people in reaching those in need of their message of whatever class or condition! May God's power and special blessing attend the labors of His true followers in this glorious work of declaring the true and the whole counsel of God!

### WHY WILL YE DIE?

**S**INNER friend, if your eyes fall upon these pages, I have a message for you. Why, I ask, will ye die, when there is such rich provision made in the blood of the Crucified One for your ransom? Why will you longer turn a deaf ear to the voice of Mercy and Love, and to the appeals of those earthly friends who love you most tenderly and deeply, and press your way on recklessly in the broad road that leads to everlasting destruction? How can you exercise so little reason and judgment in these matters of such momentous importance, when about things of infinitely less moment you are wise and considerate and provident?

Perhaps you are influenced by the example of indifference and unconcern of others who say, or try to think, that after all there is not such danger as they were taught to believe, in neglecting these matters of the soul. These persons have been influenced by the prevailing skepticism of the age, or of their surroundings, which seeks to discredit these great verities of religion, in the interest of the selfish lives they live, and the selfish interests they are pushing which would be interfered with seriously by heeding these appeals to seek first the kingdom of God. A man can not serve both God and Mammon, and many, unwilling to surrender their service of Mammon, refuse to obey God, and seek to construct a theory of unbelief to fit their lives of selfish neglect of these weightier matters of the soul.

What, I would ask, has the opinions of these people to do with the clearly revealed verities and facts of the Word of God about your own soul, and its destiny for an eternity of woe or blessedness after this life ends? Does not your intuition corroborate this inspired teaching? Do you not feel your own immortality—that there is a vast chasm between you and the horse you drive? Is there not an innate sense of eternity of destiny in you? As long as you have tried to hug these discrediting theories of others to your bosom, in justification of your deferring or refusing attention to these demands of the soul, has there not been a secret dissatisfaction with them? Has there not been a fear that, after all, may be you are wrong in having allowed yourself to be influenced by these unbeliefs? Are you really happy over this postponement of your



soul's need of the blood of your Savior? Does not conscience assert itself ever and anon, and seek to turn your thought to divine things?

Let these questions press themselves upon you for an honest answer. Do not, as you value your eternal happiness, allow the example of others who are immersed in money-getting and neglect these vital interests of the soul, to influence you longer to neglect them. Heaven is a reality. It is a glorious place for the eternal residence of peace and joy of the finally saved, where will be enjoyed the companionship of the purest, the noblest, the loftiest, the cleanest, and the most delightful beings of God's universe. Hell is a reality, eternal and black with despair, horror, remorse, suffering, embittering memories, and the association of devils and malignant spirits. I care not how flippantly you have heard the wicked and selfish jeer at this awful truth. It matters not how fallen preachers may have theorized away this fearful truth of God's inspired and eternal Word. All this has never altered or done away God's eternal order of things, as revealed in His inspired Word. God says the unrepentant will be turned into hell, with all the nations that forget God. Can you afford to be longer careless in the face of these transcendent facts?

God made, redeemed, and preserves you from day to day, and at this moment, through this pen, asks you, "Why will ye die?" Jesus Christ, who paid the ransom for you with His own blood, asks you at this moment, "Why will ye die?" The Holy Spirit, who has these years tried to woo and win you from sin to the sin-pardoning Savior, asks you, "Why will ye die?" Will you not answer now these questions thus insistently pressed, and rejoice the heart of your mother, your sister, your wife, your loved ones who have so long prayed and waited for your return to God?

Sinners, turn! Why will ye die?  
God, your Maker, asks you why!  
God, who did your being give,  
Made you with Himself to live —  
He the fatal cause demands,  
Asks the work of His own hands,  
Why, ye thankless creatures, why  
Will ye cross His love, and die?

Sinners, turn! Why will ye die?  
God, your Savior, asks you why!  
God, who did your souls retrieve,  
Died Himself that ye might live.  
Will ye let Him die in vain?  
Crucify your Lord again?  
Why, ye ransomed sinners, why  
Will ye slight His grace, and die?

Sinners, turn! Why will ye die?  
God, the Spirit, asks you why!  
He who all your lives hath strove,  
Wooed you to embrace His love;  
Will ye not His grace receive?  
Will ye still refuse to live?  
Why, ye long-sought sinners, why  
Will ye grieve your God, and die?

## "COME TO JESUS"

**D**O YOU ask why we say, "Come to Jesus"? We answer, Because there is none other to whom we can invite you. Jesus alone has the words of life; He alone purchased your ransom, and can bestow saving power upon the returning sinner. To whom else can you go, let me ask? Will you turn to any of the relics of effete philosophies of paganism and heathendom, like Christian Science or other cults which are deceiving their thousands today? These resorts will be vain, and, sickened with despair in a coming crucial time, you will turn and call upon the mountains and rocks to fall upon you and hide you from the face of Him you insulted by such rejection in this life, and whom you can not face in that great day.

Will you turn to education and trust to it to evolve out of you the Christian character which God demands at your hands? Dear friend, sin lies deeper than this. Sin is not what modern religious fakirs would have you believe — a mere misfortune, an incident in the history of the race, a something which may

yet be turned to the divine use in "the great reconciliation." Such teaching about sin is folly, is falsehood, is devils' lies for your ruin; is from the pit and not from heaven — is of the essence of the deadly and devilish thing which it would counterfeit — SIN. I beg you not to think for a moment of sin as other than dire, deadly, inward as well as outward, damning and damnable, something which God hates, and which cost the death and resurrection of Christ to provide forgiveness for and reconciliation to God. Come to this same Jesus, if you would be forgiven and saved truly.

Have you come to the church for salvation? It is all right to come to the church at the right time and for the right purpose. You need not come to the church for pardon. The church is for the pardoned and the really saved, but it is not its province to bestow or to procure forgiveness and salvation. Friend, let me entreat you, if you are in the church without an experience of salvation, that you will come to Jesus just now, and seek of Him the forgiveness of sin and renewal of your nature and the witness to this great change of heart. Rest not until the great transaction is done, and you can say, "I am my Redeemer's and He is mine." This is your privilege. This will be your experience if you seek it aright. This will be your joy and strength in life's conflicts. This will be your prop and stay in many a crisis when earthly theories and fancies and fads religious would only mock your misery by their and your utter helplessness.

We urge this direct invitation to Jesus because He himself invites you. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He says He stands at the door of your heart, and that if you will but open to Him, He will come in and sup with you and you with Him. You have a right to come, therefore, because this rich gospel feast was prepared for you, and the invitation is repeatedly made to you. You are urged and entreated to come and enjoy the rich repast prepared for you in the blood of the Crucified One.

We urge this invitation "to Jesus" also, because there are so many jangling voices inviting you here and there and every where but to the right One for rest and peace and hope and heaven. There are so many false hopes held out in this degenerate age, that we pity sinners who are in danger of confusion and deception by the clanging and contradictory calls made from so many directions. Business, pleasure, travel, the occult in science, religion made easy because false, the isms and sophistries, high-sounding in name and lordly in material, promises to catch the hungry for bodily or social or personal benefits — all these invite to their refuge of lies. Oh, the misery and the bewilderment of the hungry and restless millions of souls befogged and lost amid the mazes of these clouds and miasmas of the devil!

Sweep away these insistent urgings, and turn your eyes to Jesus, and by repentance and faith in His precious blood give your heart to Him, and find how freely He will forgive, and how precious is the blood which saves! Come to Jesus, we beg you! Come to Him now, while you read these lines! Come to Him, and by full surrender let Him come within your heart to live and reign and guide and guard and sweetly keep!

## COVERED SIN

**T**HE SIN that is covered up now is the one that will burn deepest into the soul throughout all eternity. The unsanctified heart may put on its Sunday coat and say, "I am ready," but there is to come a day when all sin and uncleanness shall be revealed. How strange that men should fear man more than God! Some will dare to come before a holy God with the foul thing hidden in their heart, rather than face the scorn of men, mortal and sinful like themselves. Sin hidden? No; no sin is hidden, even in this life. It stamps itself upon the features; it becomes a part of the sinner, and on the street, in the shop, and at home it cries, "I am here!" Reader, yield yourself to the forgiving Savior, trust the cleansing blood, and be made whole and clean and free.

## The Editor's Survey

### HOW MAN IS SAVED

Salvation is the greatest, the most wonderful, the simplest, the most mysterious, the most beautiful, the most glorious fact and truth in the whole universe of God. How such a transformation can occur is a question of momentous importance. The answer is that it is alone by the almighty power of God, as performed by the personal Holy Ghost upon the soul of the seeking penitent. There must be a direct interference and operation on the part of the divine with the lost human being, or there can be no salvation. This salvation is a conscious, personal, vital, real work, consciously witnessed to and apprehended by the saved, or there is no salvation. The *Michigan Christian Advocate* illustrates this act of the Holy Spirit coming to the aid of the enslaved sinner for his rescue, thus:

I am sitting with others in a rail car. The speed is quickening; the car is rocking; we sweep round the curves and fly past the stations; the red light of danger is disregarded. Soon it is whispered that a man, mad in his maniac fury, holds the bar of the engine. Every cheek pales with terror. Wreck, ruin, and death are imminent. But in the crisis a stronger than the strong man springs forward, grasps the bar, controls the engine, and averts appalling death. Give to the engine, if you can, the power of intelligence and will to resist or yield to maniac fury or strong-armed man, and how truly does this symbolize human conditions! I look at a man, gifted and cultured, manly and generous; but lo! a change comes o'er his seeming. I see him with bloodshot eyes, with profanity on his lips, foul in his person, in mental and moral ruin. What is destroying? The personality is there, but it has resigned itself to a demoniac force that is wrecking the machinery of his manhood. Oh, wretched man! Who shall deliver? Deliver? The invited power of the Holy Ghost comes to the aid of that enslaved personality, the bonds are broken, the self is emancipated, and now stands in loyal consecration to God.

### SILENCED HARPS

What lack in the music of the kingdom of our God from the silenced harp which once made sweetest music for God and heaven. The backslider is a silent harp. How sad the thought that a heart which was once responsive to the divine touch, and made sweet music under the fingerings of the Holy Spirit, can have its strings snap asunder, and its glorious notes to cease their vibrations, and an awful silence come where there was once such harmony and sweet concord! What pain from these silenced harps to the heart of our Christ, who died that they might make music in the orchestra of the skies! How His great heart yearns to bring them back, as He cries in the very desperation of holy envy of the devil's victory over them, that He "is married to the backslider"! Will not backsliders who read these lines, hear us as we plead, "Return, O wanderer, return! Thy Savior bids thy spirit live; Go to His bleeding feet, and learn how freely Jesus can forgive." Rev. Mr. AYERS, in *Central Christian Advocate*, tell, perhaps, your experience of former superior happiness, in his narrative of one backslider he met:

While on the way to an outlying preaching appointment on my first charge, I was overtaken with a severe thunder storm. I took refuge with my team in a large hay barn. Here I found another pilgrim had also taken refuge from the storm. We fell into conversation. I soon learned that this man was a backslider. He had formerly been an active Christian, a Sunday school superintendent and a class leader, but now he never frequented the church. His life was sour and hard.

"Brother," said I, "tell me candidly, are you happier in your present condition than when you were active in the service of your Lord?" "No," said he, "I am free to admit that those were the happiest days of my life, and would that such joy and peace were mine again." "And why not?" I

inquired. He offered the old threadbare excuse of "hypocrites in the church," but finally admitted that he was the one to blame, and that the harp of his soul had been silenced because of his own sin, and that there was but one way to set it vibrating anew.

### A RESCUER RESCUED

A remarkable case of personal salvation was that of Mr. Hoover, as related by the *Religious Telescope*. It is one of the brilliant gleams which illuminates that dark period of horror during the floods in Ohio last March. It shows the power of our God over the most untoward circumstances, and, as well, His mercy in overruling our adversities in bringing about often good to us. We ask the unsaved reader, especially, to read this incident, and then while life holds out and circumstances are so favorable, to turn to God in repentance and absolute surrender, and be saved. The facts of this remarkable case were as follows:

Last March, during the flood, a number of families on the banks of Stillwater were on the point of being swept away by the water. Brother Hoover, in company with a young man by the name of Jesse West, of Englewood, secured a boat and started out to "rescue the perishing." Through some mishap the boat was upset, and young West was overcome by the waters and drowned, never to be seen again. Brother Hoover lodged in a tree-top, and remained there from two o'clock in the afternoon of March 25th to eight o'clock the next morning. An article written by himself, describing his experiences, but which is too lengthy to be given in detail, contains one paragraph which I give verbatim:

"It was in that tree, on that awful night, surrounded by those angry waves, that I was made to feel my spiritual condition. I realized that I was lost. My sins came up before me like an insurmountable mountain, and I began to confess my sins and to repent earnestly, and cried mightily to God to forgive me of my sins, and to save my poor soul. I made an earnest effort to make peace with God, for it is said, 'Every knee shall bow and every tongue confess.' It was about six o'clock when I began to get in earnest about my soul's salvation, as you, dear reader, who are reading this article, should do if you have not already received the remission of your sins, and are not now at peace with God. I continued to pray, and among other things I said, 'Lord, I am going to plead with Thee, and if I go down to everlasting destruction it will be with a plea on my lips for the remission of my sins.' I confessed my sins, I prayed, and finally I asked the Lord to break this stony heart of mine; and just then He took me at my word and spoke peace to my soul. I think this was about eight in the evening of March 25th, and I continued to pray all night for God to stay by me during the night and the remainder of my life."

This confession may have a mission to some unsaved soul. "It is an ill wind that blows nobody good." Brother Hoover is going about the King's business with a zeal and faith that ought to inspire the most faint-hearted.

### A REDEEMED WRECK

It is beautiful to contemplate the power of our God to redeem and gloriously save the worst wrecks which sin can make. Satan deludes, then debauches, then discourages and deceives into the belief that the sinner has gone too far to dare hope for salvation. Sinner, hear us today, and believe us, when we declare unto you that there are no depths which the saving grace of our God can not penetrate, and from which He can not lift up and redeem the lost, if only they will look unto Him from whom alone there is hope of rescue and salvation and peace. He can and will "save to the uttermost" all who will come unto God by Him. We beg you today to hear His loving voice, feel His loving heart which was broken and shed its blood for you, and let Him come into your heart and life today while you read these columns. God bless and help and save you, is the prayer of the writer.

May you find Him the fairest among ten thousand and altogether lovely, while you read this paper. Rev. Mr. AYERS, in *Michigan Christian Advocate*, relates the following which should encourage you:

I was summoned one day to the hospital to see a dying man. I found him in an extremely critical condition. He had been a veritable giant in his day, but under the ravages of disease his giant form had wasted to a skeleton. His career, as I learned, had been a checkered one. Once he had known a happy home and a joyous life. Sin entered. The home was broken up. The wife and child were driven out, and years of estrangement had followed.

I read and prayed with him, but there seemed no ray of light for that shadowed life. The following day he expressed an earnest desire for pardon and peace, and finally told me of his past career. It was dark enough. I quoted a number of verses about forgiving and being forgiven, and pointed out that we could not hope to see God's face or to know his favor unless we were willing to right the wrong of the past so far as possible, and to forgive as we desired to be forgiven. He asked that the estranged wife and daughter be sent for. A wire brought them quickly to his side. That was a day of awakening harmonies for a harp long silent. My subsequent visit to his bedside I shall never forget. The scene has left an indelible impress on heart and mind. A note of joy had come into his life, and in answer to my question as to whether there was anything now dearer to him than his Savior, or if there was anything he would not willingly give up for his salvation, that old sin-scarred veteran looked up with such a look as I have seldom seen on the face of any man. Then lifting his great bony arms heavenward, while the tears trickled down his grizzled cheeks and his gaunt form shook with sobs of mingled penitence and joy, he cried out: "O, take the world! Take the world! But give me Jesus!"

The cry of a penitent heart was heard that day, and the harp of his soul responded to the thrum of the fingers of God.

We laid him away in a few days, but not until the newfound joy in his life had awakened glad harmonies in other lives.

### UNKNOWN POSSIBILITIES OF THE SURRENDERED HEART

No human being knows what is in him, or what the possibilities of results are in the life, until he makes absolute surrender of his heart and life to God. There must be a turning loose of our selves, and the helm of our lives for God's unhindered direction and control before we find what harmonies there are dormant within us; what throbs of joy; and what marvels of achievement He can accomplish through us. He does the best He can with us up to the point of our surrender. But O, what feeble saints so many of us make, because there is such feeble yielding, such limping obedience, such partial consecration on our part! Let us accept His challenge and "bring all the tithes into His storehouse and prove Him herewith, if He will not open the windows of heaven and pour us out a blessing that there shall not be room to receive it." Under the admonition, "Let Him Have His Way," an exchange says:

It is said that Frances Ridley Havergal at one time received a harp as a present from a friend. It came neatly wrapped, and as she undid the package a letter fell out. She picked it up and glanced hastily through the lines, but was so anxious to come at the beautiful harp that she laid the letter aside and began striking the delicate strings. Try as she would no harmony could be evoked. Finally weary, she laid the harp aside and now gave the letter careful reading. Here she learned that it was an Aeolian harp, and its delicate strings were not to be thrummed with the bungling fingers of a man. Following the friend's directions, she raised the window sash and placed the harp where the soft breezes could sweep its chords, and lo! the room was filled with the sweetest music.

Herein is food for thought for the one with silent harp today.



# THE WAY OF SALVATION

## Profit and Loss

By REV. C. E. CORNELL

*For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Matt. 16:26 (R. V.).*

THE text is not written directly to sinners. Jesus is speaking to His disciples. The reading of the whole chapter will reveal that Jesus is endeavoring to impress a serious lesson upon His disciples. Peter, the impetuous spokesman, has just recently rebuked our Lord, and suggested that there was an easier way out of His anticipated suffering and cruel crucifixion, by easing up a little, or favoring himself. Facing the rugged cross is no small matter. Why do it when miraculous interposition could avoid it?

But the very thought is repugnant to Jesus, and He smells the fumes of the pit in it. "Get thee behind me, Satan," is his rebuke to Christian Peter. Christian Peter, satan Peter, strange, mysterious combination in one man. But no more so than in every regenerated individual with carnality uncleansed. The suggestion of Peter was abhorrent, hellish. Suppose Christ had listened to it; suppose He had acquiesced; suppose He had "pitied Himself." What would have been the result upon Christ himself? What would have been the frightful result on a lost and ruined world? Hell would have gained the victory. He must give Himself; He must suffer; He must go all the way to Calvary: there was to be no self-gratification, but the largest self-sacrifice. "For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it." If Christ had saved Himself, He could not have saved us; if we save ourselves, we can not save others. "If any man would come after me, let him deny himself," not favor himself. Favoring self is self-gratification, the awful product of carnality. We fear that the Christian church as a whole is malignantly guilty!

But the text can be used in an accommodating sense to apply to an unsaved man or woman. The supposition — if a man should gain the whole world — is hypothetical. That means a supposititious or imaginary state of things assumed as a basis of reasoning. If a man should gain the whole world, how vast would be his accumulations! Imagination fairly reels in the presence of such thinking.

One man owning the gold fields, the diamond fields, the coal fields, the oil fields of the entire world! The trans-Atlantic and trans-Pacific, the European and Oriental steamships; the transcontinental railroads, and all others in America and the old world; the Bank of England, the First National of New York, Boston, Chicago, Philadelphia, and all other cities; the Broadways, where property is worth \$15,000 a front foot; the Euclid Avenues, the Orange Grove Avenues, the palatial Hudson river acres, the costly residences of the entire world; the vast prairies, the unnumbered acres, the wide expanse of territory everywhere. Thought is fairly paralyzed as we try to think of the inestimable value of this old world. What influence, what income would naturally come to such a man! It is fair to suppose that his income would not be less than a million dollars a minute, sixty million dollars an hour, seven hundred and twenty million dollars every twelve hours, and fourteen hundred and forty million dollars every twenty-four hours. It would require a

million men in relays night and day to count the money, another million to invest it, and another million to construct vaults to hold the surplus. This man at the center of the universe, with his hand on everything, every man subject to his dictates, rolling in inconceivable wealth — *must die*. He must render an account to God; must come into the judgment. Of what value is his wealth? He lies upon an ivory couch with the most costly and gorgeous surroundings. The specialists of the entire world have been bidden to stay his fast abating breath. Everything that science has discovered is brought to bear to prolong life. But the long-fingered, socketless-eyed grim reaper is approaching nearer and nearer. *The man must die*. His vast possessions can not buy a moment of time. He might offer it all for his life, for an additional hour — it availeth nothing! It is as ashes now. It can not buy back the soul from the eternal judgment of God.

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O sinner, save thy soul at any cost! Do not be persuaded to gain great earthly possessions and lose your soul — a beggar throughout the unnumbered ages of eternity. Hasten to the Christ of Calvary! Seek the riches where moth and rust doth not corrupt, nor thieves break through and steal! Lay up for yourself treasures in heaven. Let nothing deter you! Amen!

## The Judgment

By REV. LEWIS R. HOFF

*And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts 17:30, 31.*

THE Judgment is one of the great themes of the Bible, and should be one of the great considerations of our lives. The term is used nearly three hundred times in God's Word. All we know about the Judgment is what the Bible says, and what the Holy Ghost impresses on us. The Bible says, "He hath appointed a day, in the which he will judge the world"; that "It is appointed unto man once to die, but after this the judgment"; and that the Holy Ghost "will reprove [or, convince] the world . . . of judgment." The Judgment Day is as certain as death. Friend, you are Judgment bound.

We will all be there. "We must all appear before the judgment seat of Christ" (2 Cor. 5:10). The "quick and the dead" will be there (2 Tim. 4:1). The "small and the great" will be there (Rev. 20:12). The "righteous and the wicked" will be there (Eccl. 3:17). And "all nations" will be there (Matt. 25:32). You can not escape the Judgment. You may not be ready, and you may not want to go; but when the archangel of God says, "Come to Judgment!" you will have to go just as you are.

The Judgment is going to be conducted with righteousness (Ps. 96:13). You can not buy the judge, neither can you bribe the jury, nor influence the attorney. Second, it is going to be conducted according to the gospel (Rom. 2:16). If you will read the Word, you may know now, just as well as if you were there, how it is going to be carried on. It will be just as God says it will be.

It is going to be a Judgment of our thoughts. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4:5).

It will be a Judgment of our words. "I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36, 37).

It will be a Judgment of our works (Rev. 20:12, 13). Are you building on the sure foundation — on the solid rock, Christ Jesus? Your works will be tried by fire. Will they stand the test?

It will be a Judgment of our deeds. "Who will render to every man according to his deeds" (Rom. 2:6). How about your deeds? Have they been for the glory of God and the advancement of His kingdom? or for your own aggrandizement?

It will be a judgment of the secrets of men. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16). "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14). That unconfessed sin which you have kept covered and none but you and God know about, is going to be uncovered.

God will be the Judge. He will judge the world by Jesus Christ. The basis of the Judgment will be what you have done with Jesus. The purpose of the Judgment will be to honor Jesus. If you will not bow to Him here, you will there. For "every knee shall bow to me, and every tongue shall confess to God" (Rom. 14:11). It is for the rewarding of the righteous and the condemnation of the wicked.

"These shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46).

Two vivid Judgment scenes are given in the Bible: one in Matt. 25:31-46, and the other in Rev. 6:12-17. You will note in the latter description that the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free man will hide themselves in the dens and in the rocks of the mountains and say to the mountains and the rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

It will be final and eternal. The separations will be for ever and ever. Husband will be separated from wife, parents from children, brothers from sisters, to see each other no more.

Are you ready for the Judgment *now*? Without any more praying, without fixing up anything, without any settlements, are you ready for the Judgment? If not, you had better get ready and *do it now*. "For in such an hour as you think not, the Son of man cometh," even "when you least expect him."

### Why Should Men Seek the New Birth?

By REV. R. T. WILLIAMS

**T**HE subject of the new birth is one of profound importance, being a fundamental Bible doctrine, and the foundation principle in all Christian experience. It is the bursting forth of a new life, the beginning of a great and eternal progress, the "seed of all virtue," and the springing up into everlasting life of the waters of salvation.

Great emphasis should be placed upon the new birth at all times; for if we go astray here, at the very starting point of the Christian life, the very gate of the kingdom of God, the entire earthly existence will be one of spiritual uncertainty, confusion, and darkness, and the end will be everlasting disappointment.

This doctrine is being treated too lightly. Preachers can be found everywhere who deny the reality of a change of heart, laugh at the idea of a genuine spiritual birth, and ridicule the notion of a conscious, heartfelt religion. Again, we must face the sad fact that scores of souls are joining our Protestant churches who, though believing in real religion, have not experienced a change of heart, but are going into the church on a mere desire to do better and reach heaven at last.

Because so many substitutes are being offered by the devil, and being advocated by the spiritually blind, we should seek the more definitely the birth of the Spirit. A few tears, a handshake, good motives, water baptism, and church membership are insufficient.

Again, the new birth should be sought because all men must have a change of nature, and this is the only process by which a moral change can be wrought. The natural man, or rather the unnatural man, is dead in trespasses and sins; he is a wanderer from God and an alien. Not only is the unregenerate man spiritually dead: he has acquired great pollution by his constant sinning in addition to original sin. This death of soul, acquired pollution, guilt before God and the law, make the new birth an absolute necessity. His tendencies are downward. His will is perverted, his motives evil, his heart rebellious, and soul unsatisfied.

The Spirit of God in the new birth does change the affections absolutely, and makes it possible for man to overcome. "If any man

love the world, the love of the father is not in him." "Whatsoever is born of God, overcometh the world." These changes can not be wrought by all the powers of man's own being.

The new birth is necessary in changing one's moral nature, so that he can enjoy the presence and companionship of God and the saints. Reader, has your nature ever been changed? Has your dead soul been made to pulsate with new life? Do you love God, the Bible, the companionship of saints, the prayer meeting?

Thirdly, the new birth should be sought as it should be necessary for membership in the visible church. No person has a right to apply for membership in a church, or to be accepted, unless he has been born from above. If only saved people constituted the church militant, what warmth, fervor, life, and power would characterize the work of Christianity! An unsaved man in the church is a burden

birth no man can obtain full experience and life of holiness. It is the experience of every soul winner that the people who have received the new birth can be led, as a rule, into full salvation without great difficulty.

Lastly, we should seek the new birth because we *may* be born again. Is it not enough to stir the heart of humanity with praise and gratitude to God to learn the good news that divine life can be implanted in a dead soul? that one can be led from darkness to light, from the power of Satan to God? that the hungry soul can be fed with the bread of life, and the thirsty heart can be given the water of salvation? We can confess and forsake our sins, and cry to God for salvation, who promises to forgive sin, to give us a new heart, and to put within us the spirit of the living God, crying "Abba, Father."

### What Must I Do to Be Saved?

By REV. W. E. SHEPARD

**T**HIS was the pointed question which the jailer put to Paul and Silas in the Philippian jail. If heaven is as glorious as the Bible describes: if hell is as awful as the Bible depicts: if salvation is as real as the inspired truth declares: if sin is as black and heinous, and followed with as direful results as we behold in that inspired truth: if these statements in the Book are all true — and we unquestionably believe they are — then it certainly behooves every traveler to eternity sincerely to ask the same question: "What must I do to be saved?"

When Peter gave that wonderful message on the day of Pentecost, his hearers responded with the same question: "Men and brethren, what shall we do?" It seems to be perfectly natural for an awakened soul to enquire what he must do. He feels that he must *do* something. No man may hope to be saved and reach heaven at last without *doing* something. Not so with being lost. A man once asked a Christian, "What must I do to be lost?" and the quick answer was, "Remain as you are."

Paul's answer to the Philippian jailer was, "Believe." Peter's answer to the enquirers at Pentecost was, "Repent." Then may we enquire, Has God two ways of saving people one by faith and the other by repentance? No. Repentance is the pre-requisite of faith. Repentance gets all the rubbish out of the way, and clears the track so that faith may be exercised and the penitent soul may grasp the promise and be saved. It would be as impossible to believe without repentance as to see without eyes.

If, then, faith is the only basis upon which God saves a sinner, and repentance is the pre-requisite of that faith, it stands the seeker in hand to know what repentance is. Repentance literally means a change of mind. Relating to a sinner, it is a change of mind with an intense desire that something be undone that he has done.

#### FORSAKING OF ALL SIN

If one really desired his sinful life to be undone, he would naturally begin by forsaking such a life. Repentance involves an utter forsaking of all known sin in word, thought, deed, and neglect of duty. "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Isa. 1:16).

"Bring forth therefore fruits answerable to amendment of life" (Mat. 3:8, *margin*). "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon

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and reproach to the work of God. Moreover, the cause of holiness would spread like fire if the churches did not have in them so many people spiritually dead to reject the work of the Holy Ghost in His sanctifying power.

The new birth should be sought because it is necessary for membership in the invisible church. There is one way and only one to get into the church of Jesus Christ, and that is not reformation, resolutions, nor water baptism, but the new birth. Jesus said, "Ye must be born again."

Thank God! all Christians are brothers and sisters in Christ Jesus, and are members of the one great invisible church. They are members of the one great body, and obtained entrance by the same method — the new birth.

Again, men should seek the new birth, for it is the foundation of the life and experience of complete holiness. Without holiness no man shall see the Lord, and without the new





# How Salvation Came to the Robinsons

By Mrs. Bud Robinson

□ □

Buddie had been working for the Unitarian, whose wife taught him to dance and play cards — both most entrancing to a nature like Buddie's. This was after Mother had gathered her little (!) family of ten and moved to Texas. Like other states, there can be found in Texas just the kind of society one likes best, and while Buddie found the wild, unsaved ones, Mother found where there was to be a campmeeting, and persuaded Buddie to go.

There was where he tried to get a game of "seven up" with the young men and couldn't; where he tried to "spark" the little "redheaded" girl, and couldn't succeed at that either; where the old lady prayed for him until she prayed through to victory. The little preacher in the "short coat" told how Jesus loves the sinner, and the old man with white hair stood up and asked any that wanted to meet him in heaven to come up and give him their hand. Then it was Buddie decided if ever he was going to do anything religious, "now was the time"; and he started down the aisle. His pistol — which he had taken along to shoot some fellow with, if he fooled with him — felt like it weighed as much as "a bale of cotton," and his deck of cards in the other pocket felt as heavy as a "mule."

When they said, "Fix a seat for this young man, he's mighty deeply struck," he could not have set in a rocking chair; but fell across the "split log" mourner's bench on his face. Some one turned him over on his back, and he screamed until you could have heard him "a quarter." He felt like he was "over hell on a broken rail." Mother heard them praying and screaming, and "knew by her feelings that it was Buddie." Then the light of heaven broke in on his soul, and he began to climb the benches and tell folks he "had religion," though he had never "had any before," and had "seen very little"; but he recognized it when he got it. That night he lay awake under his wagon, too happy to sleep, while all the stars came out on "dress parade," and danced together.

The Lord came to him there, and asked him if he would preach the gospel, and of course he was glad to do anything the Lord said. The Lord seemed very near and beautiful, and folks were just a-shining throng that served him; so to Buddie, just converted, lying on the soft bed (?) under the wagon, preaching for the Lord was easy.

Buddie went to Conference, and when his time came, they sent him out and discussed his case, and decided they couldn't license him. But one man got up and befriended him. He said that while he knew nothing, and was no account, and his brothers were no account, and that he was sick and afflicted; yet the little fellow might be discouraged, and couldn't do any harm with the license; so they decided to grant him a license. He took "them" home, the happiest boy that ever had "a pair of license." Mother read "them" to him, and he used them. He drummed his own crowd, and preached in schoolhouses, private houses, brush arbors, anywhere, so that the gospel be preached.

Then under the life and preaching of Ben Gassaway he was convicted for a holy life and heart. One night he had preached on holiness, and with a friend had gone to the altar on his own altar call. The next morning he was working in the cornfield (the corn was in swab tassel), and preaching to himself on the text, "Follow peace with all men and holiness, without which no man shall see the Lord," when the Lord came down and so filled him with glory that he fell in the fence corner. God continued to pour in the glory until the cornfield seemed full, and the corn blades shone, and he was afterwards satisfied that the Lord "wasted" enough glory on him to "save Texas." He had to ask the Lord to stop or he would be dead in a "minit."

The first time I ever saw Buddie, to know who he was, was in the fall of 1891. There was a meeting in the university, and he was put up to preach. His hair was long and curled at the ends; his coat was faded brown on the top of his sleeves and his shoulders, but when he raised his arms it revealed that it had once been black. His trousers were cotton striped, much worse for wear. He had on a

pink necktie, quite soiled. He had forgotten to take it off, and had forgotten to tie it. He was sallow and thin.

There had been a standstill in the meeting, but when he had finished his experience he made a call for those who wanted to meet him in heaven. There wasn't a boy left of the four hundred students — they moved forward like a sea.

While I had been carefully trained by most careful parents, and had been a church member some years, only a few years before had I been really saved. I was teaching a Sunday school class, and the parents said that I was a fine teacher. I was assisting my sister in school, and keeping house for my sister, brother, two nephews, and a niece. We had a Holy Ghost pastor, Dr. W. G. Connor, and under his pastorate the Lord spoke to my soul one morning while teaching my Sunday school class. The text was, "Have you received the Holy Ghost since you believed?" I said, "Lord, I haven't received any Holy Ghost." Soon afterward Dr. Connor held a revival meeting. The first night of the meeting, when the altar call was made the Lord told me to go to the altar, and I "immediately arose and followed him." Many of our preacher friends and friends of our family came to persuade me that

was no sign that I had none." Still I knew that he was mistaken; so he grew discouraged and said he would turn me over to "Ma." When "Ma" told me her experience, I knew that the Lord had saved me the night before.

Then came a great hunger in my soul, and my heart cry was, "I would see Jesus." When I took up a pen to write to a friend, I could hardly keep from writing all the while, "I want to see Jesus." I can not express the awful hunger of my soul. I fairly ate my Bible, and read all the religious books I could get my hands on. It didn't seem sufficient to kneel. I wanted to dig deep ditches, and get lower than the earth before my Lord. People thought that I was going crazy on the subject of religion. My older brother and sister wanted me to move from our little home in town to my older sister's home on a farm, two miles away, which I did but lost the Lord and lost my health. I could enjoy my religious books and my Bible and religious conversation, but I could not pray. My prayers would not go over two yards above my head, and seemed to fall back. My experience was blacker than night. The sky seemed black as jet.

I had decided that there was no use trying to get the kind of religion my soul was longing for; that it was only a hallucination of my own mind, when I met at Chautauqua a little lady who proved to be a new neighbor of mine. She reached over during the service and said, "Oh, don't you wish this was over? I want something religious so bad that I can hardly wait." My heart leaped within me. There were real live religious people then. In a short time, after Chautauqua was over, in the late autumn, her pastor lent her a copy of Fenelon. While lying on a bed (she was not very strong) reading it, one evening, the Lord flashed the light on her. She accepted and received the beautiful experience of sanctification.

There were three holiness boys in school, who were going to the woods and begging the Lord to put it upon someone to open their parlors for holiness band meetings. The Lord laid it on Sister Mc's heart, and every Friday night we had holiness meetings at her home, where I began definitely to seek the blessing of a clean heart. I found it, however, at home, after seeking from the fall of '91 until the last Saturday of March, 1892, in my own room, on my little red couch, alone, about nine o'clock at night. I said, "Lord, if you will sanctify me I will testify to it, and if I lose it, I will know how to seek it again." The Lord seemed to remove three things from my heart, and I was made whiter than snow, cleaner than dewdrops. I felt purer than the blue sky, whiter than the lilies. Then came out on the wall in large letters, "Will you cry, 'Behold the Lamb'?" That has been the only thing since worth beholding; has been my only theme — the only thing that I could teach those under my care. He has done wondrous things for me and mine, and those under my roof. I received my greatest help while seeking the "blessing" from a little book of Godbey's, that I called "my little black book," his "Christian Perfection" — and from Buddie himself.



"BUDDIE"

"MISS SALLIE"

I was already saved; but the Lord said that I was not. They finally decided that I was contrary, and left me.

On the way to our house, somewhere between the old flat-topped church and our cottage, the Lord spoke peace to my soul. In my heart I began to sing, "Safe in the arms of Jesus." I had set out to get religion, and religion I intended to get. I went to the old pastor, and asked him if I could call on him on the way from school, and have a talk with him. He gladly granted my request, and in the afternoon I took my little school basket and went to the parsonage. The pastor talked and talked, trying to convince me that I was already saved, that "because I wanted more gold

## Buddie and I

By Miss Sallie

The story found on this page is an extract from Mrs. Robinson's life story of herself and "Buddie."

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# There Is Power in the Blood

I was born in St. Michael's parish, in the city of Chicago, several years after the big fire. While an infant I was taken by my parents and godfather to the priest, baptized, and committed to the Roman Catholic faith. I do not remember of ever hearing the Bible read or prayer being offered in our home; but I have a distinct recollection of boyhood days of poverty, woe, and misery, all because of sin and the drink demon having right of way at home.

Inspired by evil environments, the sinful tendencies of my heart and nature soon broke forth into vicious, sinful habits, and at an early age I found myself mastered by the appetite for strong drink, and the passion for gambling, as well as being under the control of other evil desires. Having an ambition to make a success in the world, I sought work and obtained a fine position; but because of my sinful habits, I lost it, and then finding myself unable to hold a position for any length of time, I left home and became a wanderer, tramping from city to city and associating with the gambling and race-track fraternity. I had decided to become a gambler and never work again.

At the age of twenty-one I found myself in New York City, a tramp, homeless and penniless. Being hungry, I was directed to the Bowery Mission, and there was fed and heard for the first time in my life personal testimony—that Jesus loved the sinner, and could save from sin in this life.

I made up my mind, and tried hard, to live a better life; but not having been regenerated, and trusting entirely to my own strength, I made a dismal failure, and soon gave up in despair and went deeper into sin, discouraged and disheartened.

Then followed eight years of sinful and wicked life, and during this time I made many honest attempts to reform and quit, but always failed.

In January, 1903, my wife and I came to Spokane, Wash., and there I led a hard life—drinking and gambling to deepest excess. My poor wife was brokenhearted and discouraged. Both of us just about determined to end our lives, and, as we thought, end all our troubles.

At this time, one night when in our deepest distress and discouragement, we heard a small band of people singing religious hymns on the street in front of the Pentecostal Mission (Church of the Nazarene), of which Brother and Sister DeLance Wallace were superintendents so many years. While listening to the singing the Holy Spirit again spoke to my soul. A short time afterward my wife went to the mission hall, and was gloriously saved. Her changed life and prayers put me under conviction, and for twelve days and nights I was in awful misery because of my sinful life. At last I determined to flee to another city; but God arrested me, and my wife prevailed on me to go to the mission hall. I went to please her, but upon entering the mission hall the Holy Ghost deepened the conviction, and the pangs of hell gat hold of my soul.

While sitting on my seat, listening to the sermon, I made up my mind to forsake all my sins, confess them to God, and ask His forgiveness. When the altar call was given I was the first one there, and cried to the Lord for mercy and forgiveness.

In a very short time I knew Jesus had heard my cry, and the burden of my sins all rolled away. I was forgiven, and born of the Spirit, a new creature. Oh, what a change!

I found deliverance from sin, and Jesus broke every fetter. I have never touched a drop of liquor or gambled since that night, and all the old vicious habits, which had bound and held me captive for so many years, were instantly broken.

Through constant and excessive use I had become a fiend for cigarettes and tobacco, until my whole body had become saturated with nicotine; but the desire for this was also all taken away. My body had become a wreck, and my mind diseased, but Jesus restored me completely that night (February 27, 1903), and I have had most excellent health these past ten years.

Some three weeks after my conversion the Lord spoke to me about making restitution and straightening up my old back life; and although

## Life Experience of John F. Sanders

WRITTEN BY HIMSELF

I had many wrongs to right, and old debts to pay up, God was good and blessed my efforts to do His will, prospering me in securing good employment and enlarging my earning capacity, so that within seven years from the time of my conversion, I had straightened up all that was possible, with interest.

During these years my dear, self-sacrificing wife and companion has stood by my side, encouraging and helping me in every way.

Having been genuinely and truly regenerated,

On the first Tuesday in August of the same year that I was converted, all alone in my room, I made a full and complete consecration to God for time and eternity, and in a very definite and glorious manner the Lord witnessed that my sacrifice was acceptable to Him, and I was sanctified wholly.

These ten and a half years following have been marvelous years of grace and glory and victory.

He has "restored the years that the locust hath eaten," and I have been enjoying the grapes of Eshcol and the corn and wine of Canaan. Hallelujah!



SHORTLY BEFORE HIS CONVERSION



SHORTLY AFTER HIS CONVERSION

JOHN F. SANDERS

I soon discovered my further need for heart purity, and under the light of the Holy Ghost and the faithful preaching and teaching of holiness people, I sought with great earnestness and desire the experience of holiness. I had never heard of sanctification before, and was densely ignorant of the doctrine, and made many trips to the altar as a seeker; but God was faithful to shew me the way into the "Holy of Holies."

Most marvelous of all, He has called wife and me to "go out into His harvest field and gather in the sheaves." We are enjoying His blessings, and are delighted to have a little part in the battle.

*"From sinking sand He lifted me,  
With tender hand He lifted me.  
From shades of night to plains of light,  
Oh praise His name, He lifted me!"*

## "The Word of Their Testimony"

REV. D. GRANT CHRISTMAN—Justified the 13th day of February in my seventeenth year. The previous week I had spent at the theater, but was finally arrested by the Holy Ghost, who revealed to me the Son and introduced me to the Father, who spoke peace to my poor sinful heart. I was invited to the service on that night by a sister, heard a sermon by the pastor, invited to the altar by an uncle, and prayed into the kingdom by the sexton. Like the man in the Gospels, it took four to bring me to Christ. Sanctified about four years later in Cazenovia Seminary, after hungering and thirsting for the blessing.

R. C. LANE—The Lord did wondrously bless me when he saved me from sin, but I did not get far until I felt a great need of being freed from the carnal mind. My temper wanted right of way, and would not stay long in subjection. While attending the Kansas State Holiness campmeeting, the carnality broke out afresh. The Lord forgave me, and at the next service I plunged into the fountain, the Holy Ghost came in, the fire from heaven fell upon me, and I came forth to praise God for the wonderful work He had wrought.

MRS. A. T. SHINGLER—On Christmas Eve, in 1905, after giving up all and saying "Yes" to the will of God, I was sanctified. The Word convinced me that holiness is right. I was surprised to learn that others knew I was hungry, though I had not told it. I wondered if I could live the experience. Having done all, I claimed the blessing by faith, and the Holy Spirit came in, flooding my soul.

L. E. GOODE—At 13 years of age, I was convicted of my lost condition. I used the corn in the corncrib as an altar, and alone, at night, confessed my sins, asked God to forgive, and He did forgive and adopt me into His kingdom.

Five years later, after making a full consecration, I received the blessing of full salvation. Battles have been hard, victories many, and today finds me pressing the battle for holiness, with His presence abiding. Hallelujah!

D. C. BALL—I was truly converted at the age of 14 years. After fourteen years of up-and-down life, I went to the altar seeking a pure heart. I was reclaimed at this time, and then earnestly sought holiness. I consecrated all to God, and when it seemed I could no longer live without Him, the Holy Ghost came, and has given me victory over sin since that hour.

MRS. JAMES B. CHAPMAN—At fifteen years of age I professed religion and joined the Baptist church; but three years later, while attending my first holiness campmeeting, I was truly saved. The following day I consecrated myself to God, and He sanctified me wholly. Since then "There's no thirsting for life's pleasures." Through many fierce testings and trials I can say that not one of God's promises has failed, and today I know "The promise is true and the glory holds."

MRS. EDITH WHITESIDES—Though I had been in the church since twelve years of age, I never had heart satisfaction until April, 1903, when, hungry and discouraged with an empty profession, I went to the altar in a little mission, after listening to a sermon on holiness. And there God spoke peace to my soul. In February, 1904, I heard a sermon on the experience of a clean heart. I made a partial consecration, but found God's all means all. On February 14, 1904, on my way home from a service, God said, "Choose you this day whom ye will serve," I said the last "Yes" to God, the glory came into my soul, and I knew the work was done. Since that day, through many testings and battles the glory holds, and the Comforter abides.

felt disposed to do so to shake hands with him in token of a felt need of prayer, for the first time in my life I was cognizant of such a need. I thought that if I should go, that a consciousness of having done my duty would relieve me at that time, and I could look further into the matter at leisure. I took in consideration that such a step by me would attract the attention of all, and provoke the criticism of those whom I considered my best friends. Yet I thought any one should be brave enough to discharge a known duty. After extending to the preacher a trembling hand, I returned to my seat.

To my great surprise, it seemed that my condition was worse than before. In spite of all I could do to restrain them, the tears began to flow from my eyes. Not willing to be considered weak, I slipped away into the darkness to regain control of my emotions. When my tears had ceased flowing, and my eyes were well dried, I returned to the arbor, but was disappointed to find that my emotions were still in the ascendancy: for my tears soon were flowing more profusely than before. Again I left the crowd and went away to weep. At this point I kneeled down and prayed my first prayer to God for mercy. The anguish of my soul by this time had become terrible. The just condemnation that hung over me was awful beyond description. Everywhere I went and every way I looked I could only behold rising above the horizon of my soul the murky clouds of infinite wrath, over whose bosom played the angry lightnings answered by thunders of sullen wrath.

While I did not know that the Bible said, "Confess your sins," nor that such a doctrine included a fundamental principle of the Christian religion; yet sins of my life were made public that night that would not have been confessed under other circumstances for any reason.

But that which surprised and worried me the most was the fact that the more I prayed the worse I felt. The dark clouds rose higher and grew blacker. The lightnings became more vivid and wrathful. My soul stood at the bar of its own conscience, charged with some form of every sin of the decalogue. It crouched to hide its shame, then writhed and cried to be delivered from so great a death. If Gabriel should have appeared — announcing his intention to open the earth to engulf me, or to send my guilty soul screaming into outer darkness — my sense of guilt was so great that I could not have protested.

This condition continued with ever-increasing intensity for three days and nights, until I came to that point of desperation where I was not only willing to confess all sin — which I had done, both publicly and privately — but I was also willing to make any possible restitution for my wrongs. Then I cast myself at Jesus' feet, trusting in God's mercy through the blood of His Son to save me. It seemed that faith became spontaneous, and easily, safely, and surely swung my soul into a different realm. A different attitude toward God was instantly assumed. A different relationship was readily realized. He had broken all my bonds. My burden slipped away, peace came stealing into my heart, and a consciousness of sins forgiven was a blessed reality with me.

Looking back upon those weary hours of terrible conviction, I have often thought of Jacob's experience when he exclaimed, "Surely the Lord is in this place and I knew it not; this is none other but the house of God, and this is the gate of heaven."

## Old-Time Religion

By REV. J. N. SHORT

**T**HE "old-time religion" is the kind they had in the days of the apostles. It is the religion of Jesus Christ in every age. It is the religion that saves from sin, the guilt of sin, the love of sin, and the being of sin. Any other religion attributed to Jesus Christ and His work in the human heart by the Holy Spirit is a slander upon His name.

It is a marvel that the heart can be so depraved that even religious teachers can persist in toning down the Gospel as to make the eternal Son of God a partial Savior from sin.

Jesus said, "According to your faith be it unto you." But many do not receive their faith direct from the Word of God, but from religious teachers; and they from the theol-

church today. It belittles sin, and undermines and paralyzes the faith of the preachers and teachers, until the gospel preached is often a cold, bloodless, milk-and-water affair, that is incapable of producing conviction, to say nothing about a faith that saves from sin.

There is but one way and remedy for the salvation of this world. It is as old as Gethsemane and Calvary. There is, then, but one thing to preach, that is the gospel of the Son of God. When He went away He said to His disciples, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

On the basis of His atonement, this is the only way of salvation. The apostle says, "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

The apostle Peter says, "The things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven." Only is this gospel preached when it is so preached. When it is so preached it produces the old-time results: conviction for and salvation from sin.

Not the many, of the so-called preachers of the gospel, preach this gospel. Whether a man preaches the gospel will depend upon the preacher: who he is and what he is. If he has never felt conviction for sin, never repented, and been born again, consciously saved from sin, being filled with the Holy Spirit, he can not preach the gospel.

How can any man preach the gospel with any less equipment than Jesus appointed and provided? that is, with anything less than the apostles had and needed? No man has any right to lower this standard of equipment. If this hits preachers hard, then they must be hit. It is time they were.

If you want "the old-time religion," you must have the old-time gospel — the gospel of blood and fire "with the Holy Ghost sent down from heaven." Only that kind of gospel gives true faith in Jesus: a faith that receives just what the gospel promises.

"The old-time religion" is the religion of the gospel of Jesus Christ. It is conviction for sin, repentance and salvation from sin by a faith that receives the fulness of the Holy Spirit. Then the man loves what God loves, and hates what God hates. He then comes to the full knowledge of the Son of God (Col. 2:1-5, R. V.)

Who has faith, as tried by the gospel? The man who has will have what the gospel promises. The old gospel preached and received gives "the old-time religion." It is as sure as the law of cause and effect. Jesus said, "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." When this does not take place in the believer's experience, he knows his faith is not yet "the gospel" faith.

Peter said, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

This "joy unspeakable and full of glory" was an experience born of faith, and was a part of "the old-time religion." The faith which does not give this joy is not intelligent faith in Jesus Christ as the eternal Son of God. And it gives this joy because of who He is.

The mass of professed believers seem to lack this unspeakable joy. Then by so much they lack "the old-time religion."

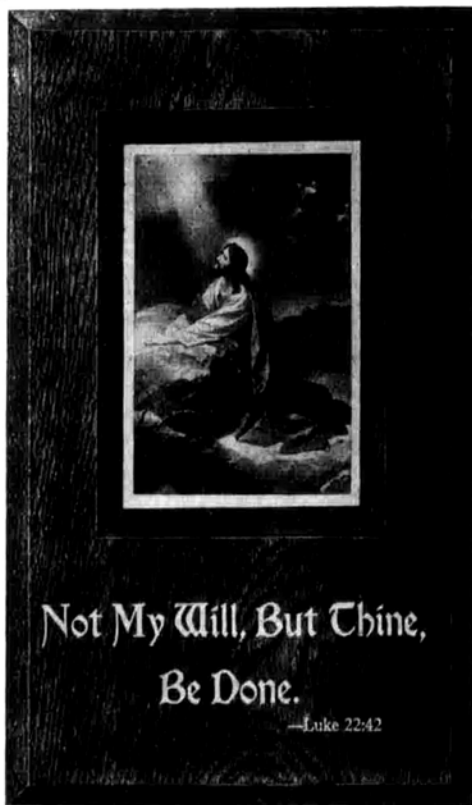
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ogy of their peculiar church. But Paul says, "Faith cometh by hearing, and hearing by the Word of God." Faith from any other source is spurious.

Then our faith must correspond with the teachings of the gospel respecting sin and salvation. The only way we know what Jesus can do for us is what He declares. This depends upon the revelation given of the Son of God: Who He is, and what He is to be and do for those who receive Him.

True faith corresponds with the teachings of the gospel. Then our faith is limited and gauged by our conception of Jesus Christ. There is a spirit of liberalism which is permeating the atmosphere of the general orthodox



## The Revival and Sanctification

By REV. E. F. WALKER, D. D.

It may still be conceded that a genuine revival in its results means personal salvation through Jesus Christ, by the power of the Holy Ghost, according to the will of the Holy Father.

Such revival is not a mere subscription to Christian doctrine, nor submission to Christian ordinances, nor endeavor at conformity to Christian ethics; but is a real, vital, personal salvation, in the which the record on high as pertaining to the person saved is made clear, so that there is no condemnation upon him, and that person's life and heart are characterized by newness in Christ Jesus; signifying deliverance from a life of sinning, and deliverance from indwelling sin.

Jesus is called the Savior because He saves His people from their sins. The grace of God that bringeth salvation teaches us that we are to deny ungodliness and worldly lusts, and live soberly, and righteously, and godly in this present age. The purpose of Christ's giving Himself for us was that He might set us free from all iniquity and purify unto Himself a people for His own possession, on fire for good works.

There is an erratic expression among "the holiness people" that is not in accord with the above statement. It is this, "Saved and sanctified." The fact is, that nobody is saved, in the full Bible sense of the word, until he is sanctified. Justification is in order to sanctification. Adoption and regeneration make us to be the heirs of God, that we might have the inheritance among them that are sanctified. The authoritative teaching of the Scripture is that we have "salvation through sanctification."

And this sanctification is not a mere official setting-apart to the exercise of some religious functions, and is not a mere consecration to a life of service; but is a real, personal, vital experience that utterly frees from all sin, indwelling, and fills with divine love that perfectly conforms to the divine will.

In the proper sense of the word, sanctification is—

1. *A work of divine grace.* This does not mean a development in divine grace, but an actual work of God, our Savior, and is all of grace as it is clearly a part of salvation.

2. *Instantaneously wrought.* It is fully accomplished. It is not begun by some other work of grace, and then finished up in this; but is complete in itself. And this is done instantly; in a moment; in the twinkling of an eye: exactly like justification and glorification.

3. *In the person of a believer.* Sanctification is not intended directly to correct the habit of life; but it is to harmonize the person in the whole spirit, soul, and body with the divine will. And this is for those alone who are believers. No promise is given, no provision is made, no prayer is offered for the sanctification of anybody who is not a believer in Christ; that is, united to Jesus by living faith. And the experience itself is conditioned solely upon faith in Christ: faith as an asset; faith as a consent; faith as a confiding.

4. *By the baptism with the Holy Ghost.* It is the baptism that sanctifies. It is impossible to have the baptism without having sanctification. It is equally impossible to be sanctified without being thus baptized, and this baptism is *with* the Holy Ghost, and not *by* the Holy Ghost. As John applied water to those whom he baptized, so Jesus gives the Holy Ghost to those whom He baptizes; and

this Holy Ghost is the Spirit of holiness, and when He comes to abide in His fulness, this means "the sanctification of the Spirit."

5. *Administered by the Lord.* Jesus receives the promise from the Father and sheds forth the sanctifying Spirit. No one else can impart this sanctifying baptism. Just as we must come to Jesus for justification and accept Him for regeneration, so we must look to Him for sanctification.

6. *Purifying from all sin.* Repression of sin; holding it down; keeping it under, and even the suppression of sin, is not true sanctification. Real sanctification signifies the utter elimination of all sin, so that the heart is as free from sin as if it had never known sin.

7. *Perfecting in divine love.* Love is the fulfilling of the law. Its seat is in the innermost part of our being; and when all carnal-

world." Paul, the great exemplar in Christian ministry, was made a minister and a witness in order that those to whom he ministered might have inheritance among them that are sanctified. And he himself testified that he labored that he might "present every man perfect in Christ Jesus."

The day of Pentecost, which is the sample for every genuine revival, was a time of refreshing from the presence of the Lord, in which the hearts of the dear disciples were purified from sin, and were filled with the Holy Ghost, resulting in fiery love and zeal, which made them to be efficient and successful laborers with God to the salvation of others. The one who presided at that meeting called sinners unto repentance in order that they too might receive the gift of the Holy Ghost. This day must be for us all the pattern of every true revival.

That movement alone which contemplates the true sanctification of the people, that they might be perfect and complete in all the will of God, is the scriptural revival. Sanctification must be the end of our labors. The sanctification without which we are not complete in God's will, and "without which no man shall see the Lord."

## The Story of My Sanctification

By REV. C. J. FOWLER, D. D.

THE first day of January was on, less than two months after my conversion. Oh, that day! Wonderful day! Glory be to God for this day in my life! I can not particularly mention what led me that day to make the record in my diary; but I now believe, and for years have believed, that *this very day* I entered into the grace of entire sanctification through the special baptism with the Holy Ghost.

I was not that day particularly seeking it. But God was leading and dealing with me, and getting me ready, as I came to see, for *this question*: "Will you preach My gospel?" This question He put to me that epochal day. Without a moment's hesitation, or question, He enabled me to say "Yes." Then the heavens opened, and such a glory filled the room, and particularly my heart.

While, as I have said, my attention had been called to holiness, it was not definite, decided, and doctrinal, as I later came to see it, and I did not get the grace, as I now remember, by that name. I was not fortunate in my surroundings, and I did not keep the experience, as such, though did keep spiritual, in the main, and always had religion of a high type in mind and practice—an intense kind—and preached a high form of consecration, and was a successful revivalist.


But later, the holiness movement, as such, came my way. I was pastor of a leading church in my conference—none more so—when a holiness convention was held in a church near mine. I was busy with a big pastorate, and, of course, found an excuse to give to the good people of my congregation who wanted me to attend that convention. The excuse was a *poor* one, as all such excuses are.

But, finally, one afternoon, I dropped in, and when entering I found them engaged in earnest prayer for some one in particular, who I later learned was myself.

I heard the preaching, saw the tests, and took in the altar call as follows: The leader asked "all in the experience" to stand; and I stood. I really told an untruth, though did not mean to. Oh, how deceitful is the heart that has carnality! I said to myself, "If the real inwardness of this people were on the surface, I would probably see that they have the

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ity is removed from the center of our being, all opposition to God is gone, and at the same time the love of God comes pouring in; "is shed abroad in our hearts by the Holy Ghost which is given unto us," so that there is not only nothing contrary to love within, but the whole life is saturated, and inspired, and impelled by love divine, all loves excelling; and this means walking in love as God's dear child.

Sanctification in accordance with the above explanations, is an essential part of a genuine revival. John the Baptist appreciated his own ministry, but he confessed and denied not that he was deficient; and he was looking for the coming of One who would administer the baptism with the Holy Ghost and fire; and when this One made His appearance John cried, "This is He," and "Behold, the Lamb of God, which taketh away the sin of the

same trouble that I do; it is a matter of interpretation."

Like so many at such a juncture, I left the meeting. A few moments later, on the street, God said to me, and said it decidedly and clearly, "You have not that experience." I at once said, "Then I will have it."

From that moment I was a seeker. This was on Thursday. That night we had at our church a general classmeeting. I was supposed to lead it. I opened it and turned it over to one of the classleaders to conduct, but not till I had confessed that I was a seeker of heart holiness.

To go to my home I had to pass the door of the church where this convention was being held. My wife was with me. I said, "We will go in." But she, distressed over me, urged that we go on home. Though not yielding any convictions, I consented. The next day found me among the holiness people as a seeker. I went to the altar. They did the usual (and I trust the unusual) things which I need not mention, for all know them. The *unusual* I will mention for they show what some may need to see. A good Baptist brother prayed for me thus: "O Lord, we are unworthy to pray for this young man. He is a prominent and prosperous pastor here. He has been successful in Thy work," etc. I knew that this was not the way to pray for a soul in my need. He was a good man, and sensible, and he soon himself saw that he was not on the right road. He stopped, and taking a noticeable breath, said: "O God, cast the devil out of this fellow!"

Well! well! There I was on the floor with a Baptist deacon praying for me after that fashion, and it was, in several particulars, getting interesting. The devil said, "You going to stand that? Your people are here, from your leading church; many are here, and this will be in the papers tonight. Get up and show your disapproval by, at least, going away."

While I knew that was not the way to pray for me, or for any one in my state, I said, "If the devil is in me, I want that prayer answered; if he is not in me, I must not let him in now," and I stuck to it, and the Lord saw me through.

This was in a Methodist church in Haverhill, Mass., over which Rev. G. A. McLaughlin was pastor. A great holiness revival was on in that church. This continued all that winter and spring, and I was gladly active in it. It reached many ministers and laymen in our conference. Here began my holiness work, as such.

From that eventful day, I have, by God's continual blessing, been glad above expression to be associated with the holiness people as a witness and advocate. As a pastor I kept holiness at the front, and saw the good people of my churches get in; as a field preacher, I have been encouraged to press the battle.

To God, blessed for evermore, be all the praise.

## How Can I Reach My Brother?

By REV. ANDREW JOHNSON

**H**OW to win my brother! I must first realize that he is my brother, and that he needs to be won. "God has made of one blood all the nations of earth." The common, natural ties of human kinship, the relation that we sustain to all the tribes, nations, and peoples of earth should inspire us to work for the welfare of the human race, for the salvation of all men everywhere.

To convert a sinner from the error of his way, to turn many to righteousness, to win souls, to catch men, to find our brother and to say unto him, "We have found the Messiah,"

to bring him to Christ is indeed the greatest work, the highest calling in the world. It requires tact, skill, a knowledge of human nature, a knowledge of God, full consecration, and the anointing of the Holy Ghost.

In winning one for Christ there is a beautiful gradation, an ascending order, starting from the first faint impression for good made upon him and going grandly forward, step by step, until he reaches the goal of a personal, conscious salvation.

1. *His attention must be won.* The "spell" that worldly charms and allurements has upon him must be broken. He must become interested in something entirely different, in something altogether new. We must ring the alarm bell in the dormitory of his soul, and turn his mind's eye around toward the light

dom of God and call in sacrificial service His only begotten Son, our Lord, who with the Eternal Father has sent forth the ever-blessed Spirit, who through the bride and him that heareth says Come! Come! Come!

2. *His respect must be won.* There must be sense and sanity and seriousness enough in our personal, pastoral, or evangelistic message to gain the respect of the one or ones we wish to save. We must offer something worth while, something that appeals to the soul's deepest needs. There are fads and theories and religious systems of today that are so weak and worthless that they don't even gain the respect of the honest, conscientious sinner. We must put the goods on the market, and cite the sinner in this day and age of the world, if we want to gain his respect.

3. *His confidence must be won.* "Aye, there's the rub." How many people have had their confidence shaken in the professors of religion from time immemorial! There is no doubt in the world but what the life is the biggest sermon ever preached to a poor lost sinner. We might as well learn, once for all, that if any one is won for God he will be won in spite of us, and not on account of us. Some one must plumb the line of righteousness, put to silence the gainsayer, and show the world how it's done, if confidence is to be gained and maintained.

4. *His desire must be won.* The sheep must be well fed if the goats are to come up to have their horns sawed off that they may be sheep. The Christian must enjoy his religion in the presence of the sinner that the latter may see the great superiority, the many advantages of the Christian's life, and how much more happiness there is connected with it than there is with his own life. Then there will arise in the heart of the sinner a strong desire to become a Christian, or to have the kind of religion that his friend has. If we can only present the matter of religion before the sinner in an attractive way—in a manner that will appeal to his poor, hungry heart, and make him feel that Christianity is the most desirable, the best thing in the universe—something not only good to die by but something to live by—we have gone far in winning him for God.

*'T is religion that can give  
Sweetest pleasure while we live.  
'T is religion must supply  
Solid comfort when we die.*

5. Finally, *His will or decision must be won.* The will is the *ne plus ultra* of personality. It goes farther back and deeper down and partakes more of the very essence of personality than any other faculty or attribute of the soul. It is the great king of humanity—the power by which man becomes the conscious authority of an intentional act. The salvation of the soul from the human side hinges on the exercise of the sovereign will. Every one must be fully persuaded in his own mind; every one must decide for himself. We can bring motives and arguments, reasons and inducements to bear upon the will, but the will being practically the man himself must cast the die and cross the Rubicon.

The gospel invites, persuades, entreats, beseeches—grapples with the will. If we can win the *decision* of the sinner, we can bring him to Christ, who will, upon repentance and faith, save his soul. So let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and hide a multitude of sins.

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2. *If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin.*
3. *The Lord is my shepherd, I shall not want.*

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of life. It will take time and patience and perseverance to plan and put forth efforts to gain and hold the attention of an individual long enough to get him permanently interested in divine things. Especially is this true in the great swarming centers of population, where there are thousands of things to divert the mind and detract the attention from religion. It is a question, not only "how to reach the masses," or "how to reach the classes," but how to reach the individual; how to break through all these worldly charms and fascinations that are thrown around the sinner, the soul, the loved one, it may be, is a profound problem not only big enough to puzzle the brow or tax the brain of the world's loftiest intellect, but to engage the thought and wis-



## The Essential Divinity of Christ

By REV. A. L. WHITCOMB

**PROPER** Deity of Jesus Christ is all important since all the *essential doctrines* of grace stand or fall with it. In this discussion we shall use the term *divinity* as synonymous with *essential Deity*. If Christ is not *divine*, His sacrificial death has but a *human measure of value*; if Christ was not *divine*, then every good man is fully able to atone for his sins, if by *human sacrifice* they can be atoned for at all.

If *human merit in sacrifice* can atone for sins, then sin is but a slight divergence from rectitude, and every man may be his own and only savior. If that be true, why may not sin be forgiven without an atonement at all? If

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it can be so atoned for, and so forgiven, the severe view of sin is a mistake, and God appears as unjust in permitting an innocent man to suffer for the guilty.

Further, if Jesus Christ is not divine, He was not a good man, because His claims can place Him no where except on an equality with God and the Father.

For example, He claims to be a perfect teacher, to be a perfect example, to be sinless, to know the Father as no man can know Him. He claimed to possess the glory of God the Father "before the world was"; that all men should love and obey Him; that in Him all prophecy is fulfilled; that He would lay down His life, and by His own power rise from the dead; that He would be the final judge of the world; that He was the Son of God; that He was equal with the Father. In view of these and other claims, He must have been either

a fanatic, an imposter, or the Son of God and equal with God. He was not a fanatic with crazed brain. He understood Himself. He understood men. He was not only a teacher of truth, but He was the very embodiment of truth. Was he an imposter? Even infidels have given that up. They say He believed what He said, and His testimony proves Him divine. *Si Christus non Deus, non bonus* (If Christ be not God, He is not a good man).

According to the Scripture, independent of the testimony of Jesus, He existed before His conception by the Holy Ghost, before the time of Abraham and the patriarchs, before the flood, and the creation of the world, and even before all time. According to the prophet Micah, "His goings forth are from of old, from eternity." According to the same Scripture, divine titles, divine fulness, divine attributes, and divine works are ascribed to Him. Divine worship is paid Him by both saints and angels. According to those Scriptures He declared Himself to be the Son of God in such a way as to cause the Jews to charge Him with blasphemy, because he "made himself equal with God."

To Him is ascribed the creation. He is declared to be superior not only to Moses, a king among men, but to the angels of God. He is called the Son of God, and even the Lord Jehovah. "Thy throne, O God, is for ever and ever." The history of the church and of the world, sometimes called "The Fifth Gospel," presents Him as the most remarkable man that ever lived: a man possessed of the most unique intellectual and moral character of the sons of men; a man possessed of the highest personality known to man. Napoleon said, "I know men, and Jesus Christ was not a mere man." The Scriptures, together with history, present Him as all the foregoing and more; as essentially one with God the Father, as very God of very God. Hear St. Paul, "God was manifest in the flesh . . . believed on in the world, received up to glory"; and St. John, who came closer to Jesus Christ than any man that ever lived, said of Him, "This is the true God and eternal life."

A skeptical author calls Jesus Christ "the explanation of history," and says: "In all my study of the ancient times I have always felt the want of something, and it was not till I knew our Lord that all was clear to me. With Him there is nothing that I am not able to solve."

In view of these facts, together with the fact of the resurrection, ascension, and the unanswerable logic of experience in the Holy Ghost, how can we do other than confess with St. Peter, "Thou art the Christ, the Son of the living God"? or with Thomas, "My Lord and my God"? The divinity of Jesus carries with it the absolute necessity of the vicarious sacrifice for sin, the fearful demerit of sin, and should bring to us all a sense of the obligation to preach the Word, all the doctrines of the Word, and especially the divinity of Jesus Christ, the atonement for sin, the criminality and pollution of sin, and full deliverance from all sin.

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**WE HAVE** our marching orders. He who is the "commander" of the people says, "Go ye." If any one is led to say to the people as Moses said, "Stand still and see the salvation of the Lord," the same speedy countermand awaits him, "Speak unto the children of Israel that they go forward." There is but one intimation of tarrying, and that is to receive the baptism with the Holy Ghost. It is the business of Christian disci-

ples to preach and testify the gospel of Jesus in the power of the Spirit until the world is filled with the glorious message.

To do this, order and method are a necessity. These are pre-eminent in God's work in nature and grace. The early church did all things in an orderly way. Seeking divine guidance, Paul's campaigns were as carefully planned, as were those of Frederick the Great. The conquering work of Jesus Christ is not to be done in a haphazard, slipshod way. No great enterprises are successfully carried on in that way. Jesus selected His apostles, called them unto Him, and carefully instructed them to be the leaders of the new movement which He was inaugurating. Those who were to precede Him in cities, preparing His way, were also carefully chosen and sent. The great apostle, planning to make a center of fire in every city, carefully organized his

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converts into churches to hold the ground, and extend the work. John Wesley—in most respects, a master builder—though living in a country where there was a State church, yet felt it necessary to organize his converts into societies—virtually churches—providing for them a ministry of care and leadership. Where they could not be organized, he felt that his preachers should not continue to spend their time and strength. He felt that without organization there could be no permanency, and that the effort put forth was as water poured upon the ground. No Christian worker has succeeded in doing good and permanent work who has not looked well to organization.

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has been intimated to us that it is an ecclesiastical crime. It may be true that there are churches enough, and that some are a superfluity can scarce be questioned. But to those who believe the gospel of Jesus Christ, and that He is now alive from the dead, and that through this age it is His special ministry to baptize believers with the Holy Ghost, purifying and empowering them, and making them His peculiar dwelling place, that Pentecost and the subsequent experiences and work of the apostolic church is the pattern for this day; that our religion is divine and thus supernatural, a manifestation of divine personality—Christ in you—and that nothing less or other than this will open the way for the Holy Ghost to carry on the business of salvation in the world, will not only find few places where there is co-operation to this end or even where they are welcome. Such men and women—no matter how lowly and gentle—are disturbers of Israel and are undesirable. The multitude of churches do not seem to decrease the necessity of a church which believes in the Holy Ghost—in present manifest Divine Personality, saving and sanctifying the people.

The creation of a church involves so much, and is so difficult, that nothing less than a divine call to meet a great necessity could justify the undertaking. But such need and such a time and such a call is upon us. The crying demand of the time is a church preaching, testifying, and living the old-new gospel of unworldliness, being made luminous by the indwelling Spirit, and showing men the reality of the eternal verities. Such a church will glorify Jesus Christ, and be a joy to all holy spirits in all worlds. Such a church, large or small, in any city, village, or country, will be a city set upon a hill, whose light can not be hid. It will not come with acclaim, the city dailies are not likely to find out or declare its presence: for the kingdom of heaven cometh not with observation. The pastor will not be in demand at banquets, nor in the lecture field; but some lost souls will find Jesus, and some humble believers will come into their inheritance among them that are sanctified; and there will be a sense in which these unknown people will be well known.

We are not insensible to the sentiment of union among churches; but we are referring to a church without spot or wrinkle, washed in the blood of the Lamb, filled with the Spirit, stretching out its hands in full recognition of blood relationship to every holy spirit in the universe, with a burning message of love and life to all men. A church that shall help stay the awful trend of formality and worldliness, and give to men the religion that is so much more than sentiment, altruism, and human endeavor; whose message is the personal Christ, and which brings men into contact with Him who saves from sin.

Are we told that no church can be ideal? that there are always unfaithful and hypocritical men in every church? Grant this to be true. But because there was one among the apostles who was a "devil," yet that did not prevent the Christ walking among them—God manifest. It is high time for a church which preaches, testifies, and lives "the sanctification without which no man shall see the Lord," and who shall open the way for the flood tides of the manifest presence of God in the salvation of men! No cry of union of churches, or too many churches, or of division of churches, or of a sentimental worldly policy should be allowed to hinder the earnest children of God from seeking a unity in spirit which comes through the baptism with the Holy Ghost, that Christ may be manifest anew in this old world. There is but one all-

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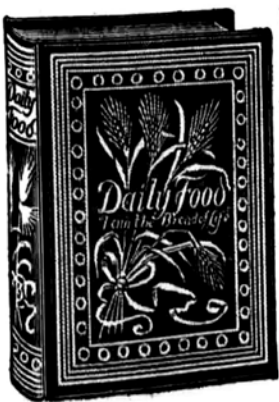
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transforming element of unity and power, and that is the glory given to Jesus Christ, and which He arranged for believers to receive as His gift—holy manhood filled with God.

The call to the daughters of Zion is, "Arise and be luminous." Let us shake ourselves from the dust of prejudice and previous condition, open wide the door of our hearts to the incoming of the divine One, stretch out our hands to all who are of the same heart, and pray the fire of a new Pentecost upon our altars, until the rivers break forth in the deserts and the earth is shaken afresh by the tread of the conqueror from Bozrah, traveling in the greatness of His strength, mighty to save!

**The Pentecostal Church of the Nazarene**

**WHAT IS IT ?**

The real product of the church of God is holy manhood. If men and women are not saved and sanctified, all is in vain. That money is raised and machinery run, and that people are busy, is nothing more than is attained in these days in club and lodge life. That educational and culturing influences and social life are advanced is nothing more than is done by worldly institutions. The question is, Are men and women "born again" and "baptized with the Holy Ghost"? When this is not the case, there is no real church—the called out—of God. If there are only forms and ceremonies and ritual, there is no more real life than in the clothes of a dead man or woman.

This is the test which we desire all men to apply to the Pentecostal Church of the Nazarene.

First, it entered an open door. It did not seek the rich. It remembered the Master's words, "How hardly shall they that have riches enter into the Kingdom of God." It has been found that few, very few, rich men and women will pay the price, and give all to follow Jesus. Some "go away sorrowful," but they usually go away. These Nazarene people heard Jesus say in evidence of His own Messiahship, "The poor have the gospel preached unto them." They saw that there was a multitude of people trying to maintain homes who were often in affliction and distress, who needed sympathy, and often help, whom it was possible to serve, and that their hearts could be opened to the message of infinite love, and they could be gathered to the arms of Jesus. To these people they went.

Secondly, they preached a gospel of full salvation. Recognizing that so many of the churches have fallen, and are falling, into worldliness, because of the lack of that second definite work of grace, known as being sanctified wholly; and knowing that there is a grace for justified souls where they may stand and rejoice in hope of the glory of God; and that it is the privilege and duty of all Christians to walk in the light and prove the power of the blood of Jesus Christ to cleanse from all sin; feeling so deeply that they must bear this message to men and create a center where the fire of Pentecost should so burn that men and women would be saved from sin and preserved blameless; they were ready to abandon all for this purpose. They were convinced that the dispensational truth—that which makes this a dispensation—is, that Jesus Christ baptizes with the Holy Ghost, cleansing human hearts and enduing them with power for testimony.

With these convictions, and by the impulse of the Holy Spirit, they went forth, "in the fulness of the blessing of Christ," to preach and witness to men.

Like the mustard seed in the parable, there were small beginnings; a few men and women standing and covenanting together with holy awe and sacred thanksgiving unto Him who had called them to be partakers of His holiness, that they would preach and testify this gospel of perfect love to all men as they had opportunity, and seek souls for Jesus Christ.

**WHAT DOES IT BELIEVE ?**

The Pentecostal Church of the Nazarene stands for apostolic purity of doctrine, primitive simplicity of worship, and pentecostal power in experience. The dispensational truth being: that Jesus Christ baptizes believers with the Holy Ghost, cleansing them from all sin, and empowering them to witness the grace of God to men, this church stands especially for this truth and this experience. We recognize that the right and privilege of men to church membership rests upon the fact of their being regenerate; and would only require such statements of belief as are essential to, and the

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be peace offerings, and have given them unto  
be Aaron the priest and unto his sons, by a  
his statute for ever from among the children  
re- of Is'ra-el.

35 This is the portion of the anointing  
the of Aar'on, and of the anointing of his sons,  
rnt out of the offerings of the LORD made by  
the fire, in the day when he presented them to  
fce minister unto the LORD in the priest's  
he office:

36 Which the LORD commanded to be  
ner given them of the children of Is'ra-el, in  
th the day he anointed them, by a statute for  
he ever throughout their generations.

37 This is the law of the burnt offering,  
in- of the meat offering, and of the sin offer-  
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maintenance of, that condition and experience. Whatever is not essential to life in Jesus Christ may be left to individual liberty of Christian thought; that which is essential to Christian life lies at the very basis of their associated life and fellowship in the church, which there can be no failure to believe without forfeiting Christian life itself, and thus the right of all church affiliation.

While emphasizing the baptism with the Holy Ghost as a second experience of divine grace, we do not set aside, but emphasize, the great cardinal doctrines of Christianity. We believe:

1. In one God: the Father, Son, and Holy Ghost.
2. In the inspiration of the Holy Scriptures as found in the Old and New Testaments, and that they contain all truth necessary to faith and practice.

3. That man is born with a fallen nature, and is by nature inclined to evil, and that continually.

4. In the sure loss of the finally impenitent.

5. That the atonement through Christ is universal, and whosoever hears the Word of the Lord, and repents and believes on the Lord Jesus Christ, is saved from the condemnation and dominion of sin. That a soul is entirely sanctified subsequent to justification through faith in the Lord Jesus Christ.

6. That the Spirit of God bears witness in the human heart to justification by faith, and to the further work of the entire sanctification of believers.

7. In the resurrection of the dead and the life everlasting.

This church regards as more especially its work to preach the gospel to the poor, and to organize people into church life, where holiness unto the Lord shall have full right of way. With malice toward none and love for all, it lifts the cross in the full meaning of the words: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"; "This is the will of God, even your sanctification."

### ITS ADVANTAGES

What are the advantages of such a church?

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Solomon's chief officers.

I. KINGS, 4.

Solomon's great wisdom.

6 And Ā-hī-shār was over the household: and Ād-ō-nī-rām the son of Āb-dā was over the tribute.

7 ¶ And Sōl-ō-mōn had twelve officers over all Īs-rā-ēl, which provided victuals for the king and his household: each man his month in a year made provision.

8 And these are their names: <sup>5</sup> The son of Hūr, in mount Ē'-phrā-im:

9 <sup>6</sup> The son of Dē'-kār, in Mā'-kāz, and in Shā'-āl'-bīm, and Bēth'-shē'-mēsh, and Ē'-lōn-bēth-hā'-nān:

B.C. 1014.

<sup>4</sup> ch. 5. 14.

<sup>2</sup> or, levy.

<sup>3</sup> Heb. bread.

<sup>4</sup> Heb. covr.

<sup>5</sup> or, Īen-hur.

<sup>6</sup> or, Īen-dakar.

<sup>7</sup> Pa. 72. 11.

brought presents, and served Sōl-ō-mōn all the days of his life.

22 ¶ And Sōl-ō-mōn's <sup>3</sup> provision for one day was thirty <sup>4</sup> measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tīph'-sāh even to Āz'-zāh, over <sup>5</sup> all the kings on this side the

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