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SIX PIONEER HOLINESS SERMONS

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Sermon 1
COALS OF FIRE
By G. D. Watson

The Scripture to be expounded in the present chapter, is found in Isaiah vi. 1-8. The items under which all the ideas may be classified, are as follows:--

I. The time of Isaiah's purification. "In the year that king Uzziah died." According to our best authorities on chronology, this experience of Isaiah occurred two years after he began his prophetic ministry. It would be utterly inadmissible to suppose that he was an unconverted man when he began to prophesy, and the only rational conclusion is, that the purifying baptism which is recorded in this chapter, was subsequent to his regeneration.

He does not give us the date of his conversion, which probably occurred in his youth; but his entire sanctification formed such an epoch in his experience and ministry, as to morally necessitate a public record of it. But this is in perfect accord with many other Scriptures.

When the Jews crossed the Red Sea, they sang a song of deliverance; but when they crossed the Jordan into the Canaan of rest, God commanded them to build a monument of stones, which should be a memorial forever of their entering into the land (Joshua iv. 7). Also, in the case of the disciples, we have no record as to the exact time when each of them were converted, but the day when they received the sanctifying baptism of the Spirit has been made memorable for all time. To this, also, agrees the experience of believers; for while it is true that nearly all Christians know the time of their conversion, and more especially if the doctrines of pardon and adoption have been distinctly preached to them, -- still, to those who have experienced the witness of the Spirit to entire sanctification, there is in the latter experience such a marvelous distinctness, such a pungent consciousness of the work wrought, such a profound and complete change in all the inner nature, as to render it the most memorable epoch in the soul's history up to that time. In saying this, I do not minify in the least the most remarkable experience at conversion.

It is likely that persons who have not experienced the witness to heart purity, may disagree with these statements; but those who have received the full baptism of the Spirit, will confirm their truthfulness.

II. Isaiah's vision. -- The vision which God gave the prophet was the means of bringing him to see his need of entire holiness. The features of this vision were such as belonged within the "second veil," where the high priest alone could enter. Isaiah was not a priest, and hence had never had the privilege of entering into the second veil; but God revealed all the mysteries of the most holy place to him in a vision. The items of the vision are worthy of separate notice.

1. "I saw the Lord sitting upon a throne high and lifted up." This was doubtless none other than the Lord Jesus, manifesting Himself as he had promised unto Moses in Exodus xxv., saying, "I will meet thee and commune with thee from above the mercy-seat, from between the two cherubims." It is by clear and distinct views of God to the soul, that it apprehends its own corruption, its own dissimilarity to God, and its infinite need of holiness. The Greek motto was, "Know thyself" ; but the Bible motto is, "Know God." Alas, that so many professed Christians

should put the aphorism of man above the aphorism of God. A creature mind can only know itself and all things, truly, as it knows God. There is no true light except what comes down from Jesus to the soul. A clear vision of the person and purity of God, will enable us to discern our own inner being, and also the character of those around us.

2. "Above it stood the seraphim." The term "seraphim" is synonymous with "cherubim." The word cherub signifies "shining one"; the word seraph signifies "burning one." A common error, almost universal, is to confound these beings referred to here, with angels. There is no place in Scripture where the word angel is used interchangeably with cherubim or seraphim; neither are their works or office described as the same. Perhaps the ablest explanation of the terms cherub and seraph, is found in Mr. George Smith's "Harmony of Divine Dispensations." He argues that the seraphim refer to redeemed men fully baptized of the Holy Ghost. The proofs are, in brief, --

The cherubim on the mercy-seat was composed of the same piece of gold that formed the lid of the mercy-seat, and upon which the blood was sprinkled, identifying the creature with that which is redeemed.

Again, Moses was commanded to make no image of that which was in Heaven above, or earth beneath; but if the forms of the cherubims represented angels, that would be a breaking of that law; but if they represented redeemed men under the Holy Ghost dispensation, they were prophetic images of future facts.

Again, there is nothing in the whole imagery of the temple to represent the fruit of redemption, except the cherubim.

These, with many others which cannot be here mentioned, have led me to accept of his views as being the true Scriptural idea.

3. The theme of the seraphim -- a declaration of God's holiness. "And one cried unto another and said, Holy, holy, holy, is the Lord of hosts." All true preaching of the Gospel must consist largely in proclaiming the nature, purity, and character of God. It is impossible for men to form any estimate of righteousness or holiness, of experience or practice, except it is furnished by a revelation from the character and conduct of God. The revelation of God through Jesus Christ, is our only standard of inner life and outward behavior. It is lamentable to notice what an infinite amount of stuff is palmed off on the generations as Gospel, which has to it no glowing back-ground of the holiness of God. It was this declaration and vision of the Divine purity, which caused Isaiah to perceive the necessity of his "perfecting holiness in the fear of God"; and the same spiritual law applies to other believers as well.

4. The glory of God filling the earth. "The whole earth is full of his glory." This expression must have reference to the sanctification of God's people throughout the earth. There is a parallel passage in Numbers xiv. 21. When the Jews turned back from entering into Canaan, God declared that though that generation should die in the wilderness, yet as "truly as I live all the earth shall be filled with the glory of the Lord"; from which we learn that the glory of the Lord is identified with having His people enter upon their full privileges. So in this passage from Isaiah, the seraphim, elsewhere called the "living creatures," representing the fire-baptized heralds of salvation,

intimate that when the holiness of God is proclaimed and accepted, this will fill the earth with His glory. Another thought may be gleaned from this passage, that those who are in a state of holiness, and look out upon the world from God's standpoint, see the fulfillment of God's purposes, through a different medium from those who look through the medium of the carnal mind. Isaiah at this time saw the earth filled with carnality and desolation; but these flaming ministers of grace saw the possibilities and achievements of grace in human hearts, through the glowing atmosphere of the Holy Ghost. Where ever sunlight falls upon the edges of leaves, chips, or grains of sand., there are beautiful sunbows, with all the colors of the rainbow; but our eyes are too coarse to see them. If our vision was fine enough, on any sunny day we would see the whole earth literally bespangled with the seven-fold colors of the "showery arch.," The spread of holiness is the true glory of God.

5. The supernatural motion of the temple. "And the posts of the door moved at the voice of him that cried.," The margin says, "the thresholds moved." There is both a scientific and spiritual significance to this verse, both of which are intensely interesting. The scientific thought is briefly this: It is an established fact that all the particles of matter, everywhere, are constantly in a vibratory motion; just as on a larger scale the pulse of animals, the tides of ocean, and the rolling of spheres, are unceasing. Sound, itself, is only a mode of motion; different substances have a different key and rapidity of vibration, so that when certain notes are struck, all particles of matter near by, whose vibrations are in the same key with the note, will be accelerated in their motion by the striking of the note. "This can be proved by a thousand illustrations.

A lamp chimney will ring at the touch of a certain key in the piano; deaf persons can read music by placing their fingers on the instrument when being played, and by the vibrations in the wood read the tune through their fingers, etc.

If the voices of the seraphim were pitched in concert with the molecular motion of the temple, then, as a simple scientific fact, the pillars and threshold would tremble at their songs, as churches do from an organ. I have not time to trace this thought out in its vast results; except to suggest, that the sounding of the "trump of God" may be so connected with the molecular motion of the dust of the dead, as to be a factor in the resurrection.

But this verse has a still higher signification. There is a shaking of our whole nature, in connection with the baptism of the Holy Spirit. St. Paul, in Hebrews xii, in drawing a contrast between Pentecost and Mount Sinai, mentions this fact of the two shakings, which must be understood as having relation to the church and soul, as well as to material nature: "Yet once more I shake not the earth only but also heaven; and this word, yet once more, signifieth the removing of those things that are shaken, that those things which cannot be shaken may remain." Now to prove that this refers to the soul and to experience, he goes right on to say, "Wherefore we receiving a kingdom [in the present tense] which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear." Our sinful life must be shaken by the power of conviction and regeneration, and our spiritual life must be again shaken by "the consuming fire" of sanctification till that which "cannot be shaken" is left in unmixed stability.

6. "The house was filled with smoke." Throughout the Scriptures, smoke is an emblem of that which proceeds out of the heart of man through his mouth. The breathings of the heart in prayer is compared to the smoke of sweet burning spices; on the other hand, the blasphemies of the

ungodly are compared to the stifling stench of burning sulphur; hence we see at the dedication of the tabernacle by Moses, and of the temple by Solomon, the prayers of the people, and God's glorious answer, were symbolized by smoke.

III. The third general feature of this Scripture, was Isaiah's confession. "Then said I, Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." By close examination, we find there are four items in this confession.

1. "Woe is me, for I am undone" [margin, I am cut off] That is, he perceived the vast distance between the hidden and within him, and the holiness of God. In explaining these words, we must remember that it is not the confession of a man living in open and actual sin, but of a true servant and child of God, and that the confession pertains to that hidden and subtle sinfulness of nature, which is a source of intense anguish to the child of God, until he finds complete deliverance. In nearly all the printed sermons and comments upon this passage, the Scriptures are grossly perverted, and Isaiah is represented as an unjustified sinner seeking justification from guilt. There is a great lack of properly dividing the Word of God, so as to distinguish between different species of character, and different degrees of grace. It is a lamentable fact, that multitudes of religious teachers recognize no form of sin except overt and actual, and hence never seem to know how to explain those passages of Scripture which deal with the great sub-spiritual facts of original evil which cleaves to the soul after regeneration. and which is to the devout soul a separate realm of woe, apart from actual guilt. One of the wisest sermons ever preached or written, is that on the "Repentance of Believers," by Mr. Wesley, in which he so minutely describes the painful and depressing emotions of sin in the believer. That sermon is an elaborate comment on this confession of Isaiah. When a sinner apprehends the guilt of his sins, he feels an unspeakable woe; and when the enlightened believer, who has enough spirituality to see through his own heart, discovers the deep-seated malignity of his own fallen nature, and the gulf between that sinful nature and the God whom he longs to resemble, and the dishonor which this inward sin brings upon his Lord, there is a feeling of woe, different in kind from the former, but, if anything, more heart-rending and poignant, because seen in a stronger light.

2. "I am a man of unclean lips." Inward depravity does not always manifest itself alike in all persons. With Isaiah, it was probably rash, or bitter, or uncharitable speech; he may have been, like Wesley, naturally a man of cutting sarcasm, -- a man whose words would wound like a saw. He certainly had a thousand provocations to use the most merciless and denunciatory terms, in which he would not likely discover the amount of self and depravity, until he saw the meek and gentle and holy temper of his Lord; but in that pure radiance he would see a mass of impurity attaching to his denunciations, which made him loathe himself in the sight of God.

Whether this were true in the case of Isaiah, or not, it has been true in thousands of instances, with God's true and earnest, yet not fully sanctified ministers. Has not every minister, as well as every child of God, many a time, discovered a vast amount of self-will, self-planning, rashness of spirit, harshness of words, subtle animosity, censoriousness of spirit, towards the sinfulness or sluggishness of our fellow-beings? almost as much gall as love, mingling with our zealous words and religious performances; laying the blame of the church's sterility on others' defects, and not on our own secret, subtle depravity? Has not the interior vision of these things,

driven thousands in shame to their closets and their knees, and made them cry, "I am a man of unclean lips"? Such experiences are painful, yet nevertheless are the Gethsemane-path to the crucifixion of self, and the being baptized with all the mind that was in Christ.

3. "I dwell in the midst of a people of unclean lips." He saw in the transcendent light of this vision, the true complexion of the character of the people around him. There is here a very important suggestion. Ministers are liable to go to extremes with regard to the sins of the people around them. A large class of nominal or professional preachers, have in all ages made light of the sins of the people; have preached smooth things to please their hearers have utterly shunned from showing the people their sins. The Universalist teaching that God is too good to punish sinners: the Unitarian teaching that human nature is too fine and good to be punished; the Plymouth Brother teaching that all manner of sinfulness is easily covered over by the white mantle of the so-called "finished work"; the semi-Swedenborgian and naturalistic preachers, teaching that sin is only a sort of sour sap, which will mellow into goodness in the autumn of life; the time-serving ritualist, who is too dainty-tongued to even read God's words respecting hell and the judgment; and, last of all, the backslidden Orthodox, with whom preaching has become a mere profession by which to make a living; who goes on in a beaten track, and will not warn the people respecting their coming doom. Isaiah belonged to none of these: he saw the peoples' sins, their responsible and punishable sins.

There is another class, much smaller than the former, who go to the opposite extreme, and do nothing but denounce sinners and declaim against the imperfections of God's people. They denounce in unmeasured bitterness every branch and organization of the visible church. In public, in private, and in print, they excoriate the ministers and servants of God. They think they must use insulting and abusive language to their hearers; they magnify the ordinary faults of good people into the most heinous sins; their speech is filled with gall and sulphur; but their eyes shed no tears "over the slain of the daughter of my people."

They fancy that the height of their piety is measured by the extent of their denunciation; they think they are foreordained to be "sharp threshing instruments, having teeth," but overlook entirely the "gentleness and meekness of Jesus."

Between these two extremes was Isaiah, the pattern of the true minister of God. He had one trait which neither of the above class exhibit: he confessed his own corruption of nature in connection with that of his people, seeing both in the same light, but unbosoming his own depravity first and that of his people afterwards. A parallel example is found in Daniel ix. 21: "While I was speaking in prayer and confessing my sin and the sin of my people Israel, etc." It is impossible for us to properly expose the sins of the people as Jesus did, unless we are filled with the same spirit that filled Him. To attempt to imitate the example of Christ in any given thing, without having the "same mind that was in Him," is gross machine service, and makes havoc with the work of God.

4. "For mine eyes have seen the King, the Lord of hosts." He attributed the light by which he saw his own defection, as coming directly from the Lord. It was not the result of natural acuteness of perception; it was not a philosophical analysis; it was not a deduction of reason; it was not the mere emotional whim of low spirits; it was not a "blue-Monday" conclusion of his temporary feelings; but it was the broad, cloudless, serious, sober, thorough revelation of all the

inner facts of his nature, produced by the strongest of all causes, -- his seeing the Lord of hosts. In this confession we have no account of his weeping, or his praying, but that which includes and goes beyond mere sighs and petitions; namely, an utter and unlimited confession of the whole heart. How few understand what is a perfect confession to God! It is, as it were, the turning of the soul inside out, without any apology or excuse for its contents. So much is involved in complete confession, that upon it God conditions both pardon for all actual sins, and cleansing from all unrighteousness (1 John i. 9).

IV. Isaiah's complete sanctification. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from the altar; and he laid it upon my mouth, and said, Lo this hath touched thy helps, and thine iniquity is taken away, and thy sin purged." The items in these verses needing special notice, are:--

1. The agency of the seraphim. He did not sanctify Isaiah, neither did he create the sanctifying agent; but in harmony with the idea that the seraphim represent the office of the apostles or evangelists, fully anointed for work under the Spirit's dispensation, acting as God's agent in first proclaiming the holiness of God, and then conveying to the earnest seeker those fire-charged and spirit-illuminated promises of truth, through which we are sanctified. If we carefully collect all the passages referring to the cherubim, the seraphim or the living creatures, and examine their activities, we find them to correspond with the zeal and functions of the apostles and evangelists as exhibited in the Acts of the Apostles.

2. Having a live coal in his hand. This live coal is the word, the truth, the promise of God, set on fire of the Holy Ghost. The mere written word of Scripture, apart from the accompaniment of the Holy Ghost, is like anthracite coal, lying dark and chill in the mine; but when the Scripture is applied to the heart by the personal agency of the Spirit of God, it is like the same anthracite coal, glowing white with heat in the furnace.

The written word, in and of itself, does not save us; the mere "letter killeth"; the spirit gives both heat and light to the written word. Whole chapters of Scripture may be committed to memory without penetrating the heart; but if only one brief verse is laid on the heart, hot with the Holy Ghost's presence in it, there will be a supernatural shock, sufficient to make the dead leap into life, and the leprosy of hidden sin vanish into nonentity. When the coal from the mines is brought out and set on fire, it drives the machinery of the world; and when the written word is preached and applied by the burning and luminous touch of the Spirit, it impels the souls of Christendom along paths of holy conquest. He took the live coal from the altar, the altar where the sacrifice had been offered; the altar where the blood flowed, and the sacrifice was burned. What can this mean but that all Scripture is not only from Him who is the Word of God, but from Him crucified? The live coals of Divine promise which God's baptized heralds extend to the people, cannot be gathered from the frozen regions of science or poesy, but must be taken from the altar-cross, baptized with His blood, glowing with that sacrificial flame. If the word of God we handle is not taken hot from that altar, it will never convert sinners or sanctify believers.

3. And "he laid it upon my mouth and said, Lo, this hath touched thy lips." The sanctifying remedy is applied to the diseased spot. Isaiah spoke of unclean lips, and hence to the lips the fire

must needs be applied. God's sanctifying grace is as various in its virtue as are the defections and needs of the soul; each one needs a touch of fire at the spot of his besetting sin.

4. "Thine iniquity is taken away, and thy sin purged." It does not say thine iniquities or thy sins, as would have been the case had he been an unjustified transgressor; for "although his actual sins had been as scarlet, they had been made as white as snow" (chap. i. 18).

That which was cleansed away now was not a something in the plural number, but a unit principle of evil, latent within him. In all this Scripture there is no intimation of Isaiah being an actual sinner. It is not a voice of pardon, but of purification.

"Thine iniquity." The word iniquity means inequality, up and down. There is in every believer an up-and-down experience in his faith, his peace, and obedience; an unevenness, an inequality in his inner life, which is never brought into a straight, even stream of faith, and hope, and love, till the subtle crookedness is taken away, and the inward sin purged.

V. The results of the sanctifying touch. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me." Here are two or three marvellous effects specified, as the direct fruit of the baptism of fire.

1. He heard the voice of the Lord. Up to this time there is no account in the vision of his hearing the Divine voice, but only hearing the voice of His flaming messengers. According to a multitude of Scriptures, there are five spiritual senses, as really as the five physical ones; but these spiritual senses are folded, blunted, impaired, by the existence of inbred sin.

Regeneration restores life to the spiritual senses, but they are not fully opened and clarified for full exercise till all the carnal mind is extirpated, and the inner man filled with the Holy Ghost. There is a spiritual ear in the heart, and when the wax of depravity is removed under the full baptism of the Spirit, how acute is its hearing! Then it is true in a high sense, "My sheep hear my voice." When Isaiah's spiritual hearing was perfectly healed, he could catch the gentle voice of his God, even though that voice came through the sound of singing seraphim and shouting cherubim, with a swiftness and distinctness of accent never heard before. It is not the loudness of the voice, but the affinity which the ear has for it, which renders it heard with ease. A fully sanctified soul will have its spiritual senses opened, and energized to hear, see, touch, taste, and smell, spiritual facts, spiritual truths, spiritual sensations, utterly unknown before; and almost utterly discredited by those who are yet partly carnal. As St. Paul tells us. "strong meat belongeth to them that are perfect, to those who by a habit of perfection, have their spiritual senses exercised to discern (Hebrews v.14, margin). How many go on guessing at the Divine voice, often confounding it with self or Satan, when, if the wax were purged from their spiritual ears, they might catch the articulations of the Holy One, and distinguish it in storm or calm, from the mingled sounds of earth.

2. His soul discovered the blessed Trinity: "Who will go for Us?" This is the only verse in this chapter where God is spoken of in the plural. Here we discover that He who is One, is also more than one. Jesus told the disciples that when they received the abiding Comforter, they should know the Trinity, not as a dogma, but as an inward revelation to the heart. "The Spirit of Truth shall be in you, and ye shall know that I am in my Father" (John xiv. 17-20).

What ineffable experiences of the revelation of the Trinity to the hearts of perfect believers might be collected from the history of the saints! Isaiah's discovery of the voice as coming from a plural God-head, is a clear intimation that he discerned the sacred personalities and saving offices of the Father, Son and Holy Spirit.

3. "Then said I, here am I: send me." Prompt, willing, unreserved, individual, glad and unquestioning response to the Divine will. This is the fruit of the sanctifying baptism. It is sometimes difficult to distinguish between the service of the partially and fully sanctified Christian, but there is in that of the former a reserve, a questioning, a hesitation, an element of coercion, or forcing one's self along, a waiting for others, which does not characterize the believer when filled with the Holy Spirit.

There is a celestial ring in the very words of Isaiah, a boldness, an individuality, an aggressiveness of spirit in the "here am I: send me," which proves that the touch of the live coal had gone all through his members, melting his heart, opening his senses, clarifying his perceptions, purifying his nature, thrilling his will, sweetening his temper, enrapturing his love, and bringing him in such blessed union with God as to clothe him with light and fire, and put such wings to his obedience as to virtually transform him into a seraph, whose mission it should evermore be to go through time and eternity singing Holy, holy, holy, is the Lord of hosts.

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Sermon 2
THE OLD MAN
By Beverly Carradine

We desire to give a likeness of the "old man" that will be remembered. As his features are sketched, the reader may compare the picture with what he finds now, or remembers once to have had in his heart, and be sad or glad accordingly.

He is a cold "old man."

He is opposed to all religious warmth and demonstrativeness. A shout of joy in church or at a camp meeting nearly throws him into a congestive chill. He likes meetings that are frigid and rigid. He believes in frost in the choir, snow in the pew, and an icicle six feet long in the pulpit. A picture of the Ship of Zion surrounded with great spiritual icebergs, hung up in the church library would be according to his taste.

One may start out on the day's duties with a warm heart secured in answer to a fervent morning prayer, but the "old man" will cool off the heart before ten o'clock. The soul may be revived by public worship, greatly exhilarated and gladdened by protracted or camp meeting exercises, but the chill of his presence is soon felt coming on again, and after a few hours or a few days the soul is back in its former state of coldness and indifference. The "old man" stretched as it were upon the soul is continually striking the chill of its freezing presence into the spirit. A

constant spiritual rubbing by prayer and Church work is needed to keep up anything like spiritual warmth.

When the "old man" is gone it is both delightful and wonderful to note the undeparting heat of the soul. The heart feels warm, and remains warm all the time.

He is an easily offended "old man."

He seems to be looking out for slights. Two people cannot be seen speaking together but the "old man" translates it to mean, and persuades the man to believe, that he is the subject of discussion. There are countless other topics upon which two people could converse without thinking of the party in question; but no, the hypersensitive spirit is convinced that present parties are struck at, and being criticised and ridiculed. Evidently something about his or her dress, or something connected with them, is absorbing the mind and employing the colloquial powers of those two whisperers.

This being the case, at once the backbone begins to stiffen, and the nostrils to inflate. The mental debate going on now is whether or not to be decidedly cool hereafter to those aforesaid innocent parties, who, unconscious of the swelling "old man" in the neighborhood, had been quietly conversing about a child that was sick with the measles.

The presence of the "old man" necessitates the nicest of handling of some people. So many visits a year are absolutely essential to keep on amicable terms. A prompt rushing around to the house in case of sickness in the family must take place, or you must prepare to be socially frozen by a distant bow or an icy smile at the next meeting on street or in parlor.

Great wrongs like the following make life a burden: He was not invited to sit on the platform! He was not allowed to lead the singing, or to conclude with prayer! His name appeared third instead of second or first in some published article or important resolutions! Alas, now! what does it avail to live any longer? Let me die. Behold nothing profits or contents, so long as something or somebody is seen sitting at the king's gate.

When the fires of sanctification burn out the "old man," all this sad experience ends, and Paul's description applies--"Not easily provoked." The man is thinking so little of himself that he hardly knows when he is insulted. We recall an instance, where the President of a large religious body shook his finger violently in a certain direction while uttering severe things about a man who would produce schism in the church. The brother thus assailed, cried out "Amen!" feeling perfectly innocent of the charge; and did not know for months afterwards that he was the man referred to. Not easily provoked.

Get the "old man" out, and any seat will do. Platforms lose their glory, varying treatment fails to disturb. In all things the man has learned to be content. He has shot ahead of Diogenes, who was so far from being contented with his life in a tub that he wanted Alexander to get out of his light. Whereas when we get depravity out of the heart, Alexander can stand where he pleases, we have a blessing in which we live that satisfies us, whether we are in the shade or sunshine.

He is a talkative "old man."

In spite of all caution, watchfulness, and severe self-restraint, suddenly the tongue will begin at a wrong rate and in a wrong spirit. For a half dozen hours we run well, and lo! in the seventh hour the regretted speech is made. We visit several families, determined not to be entrapped into saying anything that is not in perfect harmony with the spirit of love; when lo! at the fourth house a circle of bright people is met, whose tongues are rattling, and before one knows it, the blood gets warm, the thoughts excited, the powers of speech become suddenly animated, the tongue lubricated, and things are said that cost sighs, tears, confessions, and promises of amendment to God. The "old man" seems to take advantage of favoring circumstances to awaken the frivolous, hysterical, or unkind spirit as it may be. Sigh, grieve, promise, as one will, not to do so again--it happens again and again, until God takes out the "old man."

How difficult it is to retain bad news so long as inbred sin is in the heart! The tendency is to confide the painful tidings to wife or friend. The breast is burdened with the secret of a brother's fall." O how sad! Have you heard about poor Jones? It is shocking." Then follows the history of the fall with a strange inward relish over the imparted information. The sigh is heard but there is the strange enjoyment in confiding the secret to another. It is only told to two others besides the wife or husband; and each one tells it to two others besides, and so it is not long before the town, State, and country have the news that was "so sad and shocking."

Get the "old man" out, and the power to retain sad and bad information, and to be silent generally, actually becomes like a new gift to the soul. You do not care to whisper around these things. The ear becomes a graveyard for countless things heard, and there is no trumpet of an archangel around to blow them into resurrection form.

The "old man" is a great faultfinder.

We have a certain bird in the South that sails high in the air in graceful circles. Round and round it goes with wonderfully observant eye on the land. Wide forests of fragrant pine toss their branches in the sunlight underneath the dizzy flight, but this circling bird does not care for aromatic pine boughs. It passed over broad meadows and pastures, but it is not on the search for, and cares not for, clover blossoms. With like indifference it refuses to look upon the pink and white blossoms of the orchard. The landscape spreads in rare loveliness far beneath, and unrolls before the flying bird, but he is not after and cares nothing for landscape beauties. He is looking for something that looks black, and lies right still on the ground. By and by he spies it, some say that he smells it. Anyhow he begins to descend rapidly in spiral curves nearer and nearer until at last with hovering wings he alights near by or upon the silent form. It is a carcass! And now he begins to pull and haul on one side, while the rest of his family pull away at the other. Some have beheld the scene. The bird is called a buzzard.

In the regenerated man a strange resemblance in conduct is seen. The "old man" accounts for it. Many times it manifests itself in listening to a sermon. Some people come not to hear the truth, and not to see beauties and excellences in the discourse. A hundred good things are said, but the "old man" is not after good things. It is not fragrant pine branches and clover blossoms he is after. He is looking for something dead and objectionable, something that smacks of error, a

grammatical blunder, an unfortunate and unwise speech. In a word, he wants a carcass to light upon. Suddenly he sees it. Next morning at the breakfast table he begins the pulling and hauling process: "Wife, did you hear what that man said last night?" Promptly on the other side of the carcass, taking hold and beginning to pull, she also replies: "Yes, husband; I heard him say so and so." Then the children chime in, each one taking hold of some part of the sermon or conversation or occurrence, and jerking and dragging it all over the breakfast table.

Years afterwards the father and mother of the family begin to wonder why their children have no reverence for the pulpit and the Bible. They stay from church and laugh at religion and all holy things. The explanation is that they were so instructed by example to pull and haul at ministers, sermons, doctrines, and experiences of the Christian life, that they have grown up argumentative, faultfinding, and skeptical.

It is wonderful with what a perfect absence of the critical faculty we listen to indifferent sermons, or behold blemishes in consecrated lives when the "old man" is taken out of the heart. The grammatical blunder in the pulpit, the sophomoric style, the historic misstatement, the inaccurate Scripture quotation are all overlooked and condoned for as the eye takes in pleasanter things as seen in the earnestness and devotion of the person who may be preaching or living before us.

He is a bitter "old man."

Never was there a gland in the body that more certainly secreted saliva, bile, or gall than does the "old man" generate bitterness. As the hours go by there is a steady drip, drip, drip in the heart until it suddenly overflows on some slight provocation, and is emptied on the head of the wife or husband. Instantly repentance sets in, apologies are made to the injured, forgiveness is sought and obtained of God, and life is begun again fair and promising. This time you intend being very careful; the door of the lips is guarded, and all goes well for awhile. Meanwhile the "old man," gland-like, drips on within the heart, and suddenly on returning home from the street, store, or farm, tired and jaded, the provocation comes from an unexpected quarter and over goes the full heart again!--this time on a child or servant, or an animal. Now then for confession, repentance, sighs, and tears again. Again God is entreated, and the same old prayer is offered: "Lord, forgive." And the Lord does forgive. He does what we ask him. The suppliant, we notice, does not ask to be sanctified, and that the "old man" should be put to death and cast out. No, he does not believe in sanctification. He believes in pardon and growth in grace. So on he goes, and as he grows the "old man" grows also. And the drip, drip, drip of bitterness goes on inside, and the sudden overflowings of gall as described are periodic as the tides.

The writer recalls a sermon he once preached before his sanctification at a large camp ground. The Spirit fell on the word, and salvation flowed. A prominent minister, meeting the writer after the signal victory, called him "a prince of Israel." How this did please the "old man" that dwelt inside! At once a plume of gratified vanity was hoisted, and the invisible feathers waved in the wind of human praise. At the same time came a sudden inclination to return home. Better leave now with a fine camp meeting reputation than stay and risk it with another sermon, that may not measure up to the other. Done! Go we must, in spite of urgings to remain. Important duties call home. Heavy pastoral work must be met. So we covered up the voice within, and go we

did with the glow of victory in the heart and the aforesaid feathers waving in the wind. A prince of Israel so acknowledged and called was going home. He will tell his wife what a sermon he preached; what an altar scene followed; how a prominent minister said he was "a prince." The wife must be informed what a husband she has. So the prince and his plume returned home. Meantime the "old man" is not dead. The drip, drip is going on, unnoticed in the princely heart; and suddenly, just eight hours after the signal victory on the camp ground, the prince with his feathers, after having told his wife, like Haman told his, what a wonderful man he was, this same prince with his feathers under a slight provocation got mad in the midst of his family! Off went the feathers and down went the prince.

When God casts the "old man" out, and the New Man takes his place, how marvelous and blessed the change! Instead of these secretions of gall there is a constant dripping of sweetness within as if a lump of golden honey was lodged somewhere in the heart. Let the reader obtain the experience and know for himself.

He is a gloomy "old man."

Sudden spells of melancholy, or fits of blues, constitute one of the features of the regenerated life. Regeneration does not produce it, but it comes in spite of regeneration. To many Christians it is unaccountable. One day they are bright and cheerful, and the next day this peculiar gloom settles upon the soul. Sometimes one awakens with this heavy something on the heart and weighing down the spirits. There is a disinclination to talk--worse still, a disposition to be faultfinding and snappish. The person does not know what brought it on, but on awakening in the morning found the incubus on the heart.

This is the day, if the spell is on the husband, that the wife asks no questions. With a swift glance over the breakfast table she sees that something is wrong, and is careful to say nothing, or if anything at all, speaks in the most soothing manner. Think of a wife studying her husband's face to see if she can break to him a piece of news, or ask a question. It is a peculiar day in the family history. The children are shy of "Papa" on such days. The meals are eaten in silence. The man gulps down his food with his eyes on his plate, and communicates only in monosyllables and grunts. He despises himself for the churlishness that is in him, but feels utterly powerless to shake it off. Poor fellow! he does not know what it is, and does not dream that Christ can take it out forever.

Sometimes it is the wife upon whom the "spell" comes. This is the day on which the husband takes lunch down town; this is the day that the peculiar music of hand-slapping upon the cheeks of the children reverberates through the house. Whippings and scoldings abound that day. Nothing seems to go right. The steam of inbred sin works itself off in voice-raising and hand motions of punitive character.

The writer knew a lady who on a slight provocation on one of these gloomy days struck at one of the children with a switch. From the careless and vehement motion of the rod, another child was struck accidentally, who promptly blubbered, when immediately the lady whipped the blubberer, and in the commotion that followed never stopped until she whipped the whole family. After that, with fearful convictions of what she had done, she took her Bible and went to the

woods, where she spent three hours in bitter reflection, repentance, and prayer, and came back with an "Amazing grace! how sweet the sound!" look on her face. She was forgiven, it was true, but what a picture lesson to her family!

The writer has known ladies to go off to themselves on one of these gloomy days of the "old man" administration, and cry out their heaviness and blueness, not dreaming that inbred sin was the cause of the whole trouble. They thought it was forebodings of ill, or memory of past sorrows, etc., but the real cause they did not know, and so wept themselves into temporary relief, only to cry again in like manner in a few days or weeks.

The world's explanation of this moody condition is that the wind is in the east, when really it is the "old man" in the heart.

The world says, again, that we have gotten out of the wrong side of the bed; when the fact is, if we get inbred sin out of us, it does not matter which side of the bed we get out at, whether on the right or left, whether over the head or foot, or even if we break through the slats and come from under the bed--still we will always come out right.

A lady told the author that her father would be like a beam of sunshine one day, and lo! the next morning he would appear grum, glum, and dumb. He looked as if he had heard that half the town was dead, and the other half was dying, and the hearse was on its way for himself. In this mournful frame he would address himself to the task of carving the meat at breakfast and in the most lugubrious tone say, "Daughter, will you have a piece of the beefsteak?" and she, bright, cheery, winning, would say, "Yes, father, but there is no use of being so brokenhearted about it!"

Here was a man who had been the center of an admiring social circle the evening before. His wit had flashed. His wonderful memory and gifted tongue had charmed the roomful of guests, his laughter had rung out cheerily and contagiously when lo! presto, change! Next morning there is left for the enjoyment of the family itself a man of groans and sighs and monosyllables and depressed appearance generally. The lines of his face that were all turned up the night before are now all turned down. He seems to be sitting under a willow, a statue of a weeping. Niobe is close by, the sun is set, darkness has settled upon the plain, and a gray mist has crept in from the sea. A cemetery glistens faintly under the cold starlight--and what is the use of living anyhow? All this is wrought out by the presence of the "old man" in the heart.

When inbred sin is taken out, the awakening in the morning is one of peace and gladness. The whole day becomes like a sweet bright leaf turned by the hand of God. The world soon takes notice of a man who is even-tempered and sweet-spirited at every meal, in every hour, and under every circumstance. This is the kind of Christian living the world craves to see, and this is the character of life that a genuine sanctification will produce.

He is a man-fearing "old man."

It is marvelous how he stands in awe of men, especially of men in high place and authority. Their voices and foot-falls seem to send a thrill of terror through him.

Akin to this is his disposition to conform to the world. He, while doing this, would have you call it prudence, tact, or policy; but it is really conformity.

He believes in churches, but wants them run to please people of the world. Nothing must be done that will provoke the world's criticism or displeasure. Think of it! a church managed so as to please a God-forgetting, Christ-crucifying world. If there were such a church, God would spew it out of his mouth!

He is a tyrannical "old man."

On the shoulders of Sindbad dropped an old man of the sea, who made him go wherever he desired. The afflicted man resorted to various expedients to get rid of him, but for a great while to no purpose; the old creature of the sea clung to him and ruled his motions as he brooded, a dead, dark weight upon his back.

Not less tyrannical is the "old man" that we are speaking of in this volume. Many a time the child of God desires to do certain things, discharge certain duties, and yet realizes at the same time something powerful within opposing and pulling back.

The voice of the Spirit bids one go to a neighbor and clear up some trouble or misunderstanding; the Christian obediently starts, comes in sight of the house, and at once the "old man" arrests his progress, sends him off another way, and finally he returns home without having done the Heaven-impressed duty.

Again the Spirit urges one to come to the altar; but the "old man" keeps him rooted to his seat, and, with a leaden-like sensation in heart, mind, and members, the man feels unable to move.

Still again the Christian would confess a wrong to some one, and instantly the "old man" paralyzes the tongue in the presence of the wronged party.

He is a corrupt "old man."

God himself says so in Ephesians iv. 22: "That ye put off ... the old man, which is corrupt." It is the presence of inbred sin in the heart that accounts for desires and imaginations that are not chaste. It is wonderful how pure the thoughts, and even the dreams, become when God's holy fire falls upon the "old man."

He is a deceitful "old man."

A person will think he is dead a hundred times, when he is only slumbering and resting. Like a certain animal in our Southern forests, he can play the opossum. He can counterfeit death. He often lies low during a Holiness revival. He is afraid of the baptism of fire falling upon the human soul. He has need to be afraid.

After a rough handling from the pulpit, or upon hearing a vigorous prayer, or melted by some discourse or touching hymn, or chastened by some heavy sorrow, the "old man" will make out that he is converted, and even that he is dead.

The writer thought that he was dead many times before the Lord slew him. More than once he carried him to the cemetery and buried him; and lo! the "old man" would arise from the grave, take a near cut to town, and open the door for us on our arrival, saying with a smile: "I beat you back, you see." We have been driving him in a hearse to the burial ground, when he would get out of the coffin, take a seat by the driver, and assist in the rest of the expedition, which it is needless to say would be cut short.

Christians under certain preaching or religious singing have had hearty bits of weeping over their sins and unworthiness; after which the "old man" would be quiet for weeks, and they would think that he was drowned. But it is not in the power of water to destroy him; it is the blood of Christ alone which cleanseth from all sin.

That sermon, no matter how powerful, was never preached that can destroy the "old man." Equally helpless are hymn and prayer. It takes the divine hand and power to hurl him from the heart, and rid the soul of his dark and gruesome presence forever. Hence for this purpose was the Son of God manifested, that he might destroy this work of the devil.

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Sermon 3
FIRE FROM HEAVEN
By Seth Cook Rees

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire " (Matt. iii. 11, 12).

Fire is a divinely chosen symbol of God's presence and glory. Back in the Old Dispensation, before Israel was released from the iron grip of Pharaoh, God revealed Himself to Moses by the symbolic fire burning in an unconsumed bush -- striking type of the glowing, purging presence of Almighty God.

We see the type utilized again in the leading of Israel across the sandy stretches of the wilderness. However dark the night, however quiet the camp, the wakeful Israelite could quiet his nerves and allay his fears by simply going to his tent-door and glancing out at the ever-present pillar of fire.

Fire was closely connected with the offerings. The paschal lamb was roasted with fire. The sin offering was carried without the camp and burned with fire. Even the peace offering and meat offering had fire connected with them, God evidently designing to reiterate and re-enforce the significance of a mighty symbol by frequent presentation.

In the offering of incense in the holy place the sweet spices, ground and mixed and placed in the golden censer, were burned in order that the sweet fragrance might ascend up before the Lord.

There is abundant reason why fire should be selected by the divine typologist, for it is one of the most striking and powerful elements of the material world. It has always a strange, inexplicable mystery, and one never gets so wholly used to it that it ceases to be a frequent cause for wonder. Science has been baffled in attempting to explain the philosophy of the single flame, while the conflagration of the huge hotel or business block commands the respect and attention of men of all classes. Great crowds, with consternation and solemnity printed on their faces, watch at a safe distance the destruction of man's work by the dreaded enemy.

Fire has always been an object of superstitious regard among the heathen nations. In ancient Greece and Rome the sacred fire was most carefully guarded. Persons were appointed to the office of keeping the flames burning. Consecrated priests and vestal virgins took extreme care not to allow the holy light to depart from the altar. If by any catastrophe the fire was extinguished all national affairs were suspended until it was rekindled, either, as some believed, by the lightning from heaven or by the concentrated rays from the sun, or by the sparks from friction. The foreign ambassador had to walk near holy fire before he could be admitted into the state council. The bride must bow before holy fire as she entered her new home. Sachem, the red Indian chief, walked three times around his camp-fire before he ventured to give counsel or receive a public visitor. The Persian fire-worshippers looked upon the sun and flames as peculiarly sacred, and it was considered an unpardonable profanity to spit in the fire or commit any indecency in its presence. The Parsees of India worship the fire with veneration to-day.

Nothing in the physical universe is more valuable than fire. The sun, the center of our system is white hot, emitting flames, visible during eclipses, hundreds of miles long, and the appearance of sun spots is usually coetaneous with the unusual brilliance of the Aurora Borealis. Stored up in our vast coal mines and unearthed by the hand of industry, fire is the power that drives the wheels of commerce and propels the screws of navigation the world round.

The quick combustion of explosives is the prime factor in all the implements of modern warfare. It is seen in the terrible effect of the bomb, the Mauser bullet, the death-dealing cannon.

Electricity, a form of fire, with its ever-widening adaptation to nineteenth century life is revolutionizing all the methods of modern business and activity. There was a time when electricity was an object of mystery, uncertainty and dread. The lightnings of the sky were known to be real forces, but no one knew when or whom they would strike. None dared to attempt to control or utilize them. But Science has scaled the heavens since Franklin pulled the spark from the storm cloud with a kite and a tow-string; and now a child can make use of this gigantic force with impunity. It is brought to the ends of our fingers and mingles in our every-day life without arousing curiosity and wonder. Electric fire rings our door-bells, winds our clocks, grinds our coffee, lights, heats and propels our cars, carries our messages, plates our silver, and makes our pictures.

There was a time when the Holy Ghost fire was an object of mystery, striking only occasionally, leaping to Mt. Carmel's peak or to a bush before an astounded Moses on the back side of a desert. Again it appeared as a lamp and smoking furnace, then as a destroying flame in Israel's camp. But since Christ is glorified and Pentecost is fully come, the Holy Ghost is willing, yea, desires to dwell among us, without respect to creed or caste, upon certain plainly revealed conditions. When these are met fire will leap over the battlements of heaven, and not only illuminate and cleanse us but propel us along the highway of life.

One of the most evident effects of the work of fire is purification. Many things can be purified by the application of water, especially if the impurity is merely external, but it takes the powerful heat of fire to thoroughly cleanse anything in which the baser part is mixed all through that which needs purification. All precious metals are fired and fired again until they are made fit for use. Thus the inspired writer uses a most vivid figure to illustrate the radical and cleansing work of the Holy Ghost in his Pentecostal capacity. Just as the smelter of precious metals subjects them to the intense heat of the furnace, so, says the Scriptures, does the Lord of Heaven subject the heart of the believer to the cleansing process of "the furnace of the Upper Room."

"All is not gold that glitters" is a true adage applicable to many a disciple of Jesus. Not infrequently gold hunters are deceived by the shining of mica and iron pyrites, and there is much that sparkles and shines in the lives and characters of many professed Christians which is not the pure gold of perfect love for God and man. But the application of fire destroys the tin, and brass and reprobate silver. No doubt it is true that if all the alloy was destroyed from out of the hearts of some loud professors, there would be but little of anything left.

The fire of the Spirit burns up all that is light-weight, chaffy, insubstantial. The desire for light reading disappears when a soul is subjected to the hot flames of Pentecost. One is then glad to read to the glory of God, and finds that his previous fondness for newspapers, etc., has gone from him forever. The tendency toward light conversation and frivolous demeanor also leaves the soul under the fiery baptism with the Holy Ghost. Oh, the twaddle of these times! The gossip, the nonsensical talk! Pentecost destroys all this.

Another thing that Pentecost invariably brings about is a liberal and generous spirit. The impulses and feeling of fraternity which prompted the early church to have all things in common is infused into the modern followers of Jesus when this experience is received, so that one is glad to share his last penny with his brother in distress. This fire burns the mortgages off of our churches and liquidates our ecclesiastical indebtedness with dispatch. A sanctified man and a stingy man are never the same person. To be sanctified implies liberality and openness of spirit.

There are whole districts where the moral atmosphere is laden with spiritual disease. Black, unhealthy bogs, gigantic swamp-lands, infinite everglades, breathe a mist of fever, sickness and death. Whole churches are afflicted with "chills and fever," and not a few preachers are in the throes of typhus. What is the remedy? Fire from heaven!

When a boy I frequently watched my father free the well of "damps" He would fill an iron kettle with live, burning coals, and lower it into the well. Sometimes the impure gases would almost quench the fire, and the kettle had to be drawn up to the surface again for refiring. But the

fire always conquered at last. And there is no fever-afflicted district, no spiritual bog, which the fire of the Spirit will not cleanse and make wholesome.

Fire is a powerful element in quickening and giving life. Man labors hard, builds a conservatory, erects his furnace and heating apparatus, and with great expense and pains raises a few flowers. But God swings the frozen, barren old earth around to the sun and lets out the contract of thawing the ice and frost, causing millions of seeds to spring into life and converting the arid desert into a beautiful garden. If God can work such natural miracles what can He not also do in the spiritual world? He can make cold hearts melt and soften, causing them to blossom as the rose. Oh, the genial warmth and glow of the Spirit of God. He quickens dead spirits into life. He who brooded over the waste waters of the early world incubates dead souls into life to-day and brings them into a new existence.

The Holy Ghost is the divine life-giver. He takes the preacher's sermons and infuses life and energy into them until they are messages of glorious fire and power. He puts new light in the eye of the church, a new flush in her cheek, a fresh strength in her system, so that with rapid pace she runs on the errands of God.

Fire is a mighty energizing force. God has created tremendous natural forces. He has stored up in the lightnings, and coal mines and tides and currents of air power enough to run the industries of the world. The same God has provided infinite might and energy in the baptism with the Spirit. Here there is ample provision made for the complete and satisfactory accomplishment of all the work of God. What folly to undertake to do divine work with human strength! What manufacturer would attempt to run his factory with a tread-mill? And yet thousands of Christians are trying to do the Lord's work with their own puny hands. Science turns on natural power by the touching of a button. Shall not the children of God learn how to apply the lightnings of the skies to the complete performance of the Master's will in the world?

Archimedes defeated the enemy by burning the vessels in the harbor of Syracuse. With a burning-glass, so the story goes, he focused the rays of the sun upon the ships and they went up in flames. All that we need is to bring the divine force to bear on the human need. Then we will see the fleets of the enemy turned into smoke and ashes, while the plans of our Adversary are utterly brought to nought.

When we have divine resources why should we depend upon human? We have a God to fight our battles, why should we fight them ourselves? It is a fact that all true work, work that amounts to anything, ceases when God is not the force in operation. Human activity and human effort do not count. After God withdraws the cause is a lost one. There is no need of our going on, even with greater noise and vehemence -- it is all to no purpose.

Holy fire is the only protection against wild fire and fanaticism. Moses' rod turned into a serpent swallowed the serpents of Pharaoh's magicians. The churches are full of fanatics -- people who are foolish and blindly afraid of spirituality and thorough piety.

It is sometimes said by the ignorant and talkative that the preaching of holiness is conducive of fanaticism. On the contrary it is the greatest corrective of fanaticism. It is full "of love and a sound mind." The truly sanctified man is teachable, peaceable and easy to be entreated.

Holy fire is the only insurance against hell-fire. When I was traveling in the Indian Territory one autumn, I was told that the greatest protection a man could have on those plains was a match -- that when the prairie fires broke out, the only safety was to start a "back-fire" and burn a space over on which to stand. A place already ignited by the flame could not be hurt by a second fire. The Pentecostal baptism burns up all that is combustible and chaffy, leaving the heart safe from a second attack. Brother, take your choice, it is holiness or hell, holy-fire or hell-fire.

Just as the pillar of fire was light to Israel but darkness to the Egyptians, so the Holy Ghost is clear, white light to those who want the light but darkness to those who reject it. Two men may sit in the same pew and one be fed, helped and blessed by a sermon while the other scratches his head and says he "does not understand it." It is worse than Greek to him. The Spirit lights our pathway and confuses and perplexes our enemies.

On what condition will this celestial fire fall upon us? In answering this question let us turn to the experience of Elijah on Mount Carmel. Here we will find the conditions enunciated in a clear and unmistakable manner. The prophet called for Israel insisting that the four hundred and fifty prophets of Baal and the four hundred prophets of the grove should be present. The question as to the authority and divinity of the Lord Jehovah was to be settled. Elijah issued his challenge and prepared his offering. The God that answered by fire was to be conceded by all to be the true Deity.

It was a whole sacrifice. The bullock was a whole bullock. And unless we make an entire offering of ourselves to God there can be no answering by fire. Any degree of mental reservation will mar the integrity of the offering and retard the falling of the holy flame. Many claim that they have put all on the altar, and yet have received no answer. Usually in such cases something has been kept back from the altar. God has promised to send fire upon a whole offering. Let God be true, though it makes every man a liar. Those who pay the price get the fire. One can have all the salvation one really wants, and it is safe to say that all over the world people have just as much of God and His grace as they really want.

Elijah's offering was entirely separated from human dependencies. Especially care was taken to prevent any human intervention. No one must be allowed to say that by an ingenious combination of friction matches the sacrifice was ignited. The water of separation was poured on until everything was soaking wet; then all stepped back from the altar making it manifest that the appearance of fire was entirely extra-human in its cause. And we must be all on the altar, free from human aid and help, entirely dependent upon God for the coming of the fire.

The sacrifice was definitely presented to God. Elijah stepped back, lifted his eyes to heaven, and transferred the whole affair to God. We must be definite in our asking and petitioning. It is God we are dealing with. We want him to accept us and baptize us with the Holy Ghost. We are not now giving ourselves to "the church" nor "the work," but to God Himself. He is to own us, control us, use us or let us lie idle as best suits His wisdom.

We must ask for ourselves personally. Use the pronouns "I" and "me," not "we" and "us." The latter are misty and foggy and indefinite, the former personal, particular, and prevailing in their effect. Bring your guns all to bear on Number One; do not scatter shot all over the country.

When the fire fell it consumed the sacrifice, destroyed prejudice and skepticism among the people. When the deluge of fire was seen the congregation fell upon its face with the admission, "The Lord, he is God." It takes supernatural demonstration of God's power to wring from the people an admission like this. The hostile multitude is all about us, scoffing at the Elijahs and making sport of God's prophets and workers. Legislation, laws, creeds, culture, money, machinery, none of these things will ever convince the world. God answering by fire can alone accomplish this blessed result.

We need fire to light our unlighted candles in pulpit and in pew. The fire of God in our universities and colleges would turn these centers of learning into centers of flaming revivals. Our schools would then, instead of spending so much time in stuffing heads and training heels, devote much attention to the melting and molding of hearts into Christ-likeness. Instead of turning out moral cowards, blatant skeptics, and spider-legged dudes and dandies, our institutions would give to the world at home and abroad a race of successful soul-winners.

The last point of which we wish to speak is the suddenness of the fall of fire. It just leaped like lightning and fell upon the consecrated offering. No one gets sanctified gradually. The Lord comes suddenly into His holy temple. While untold thousands stand and testify to having been sanctified, none profess to have grown into it or acquired it by degrees. In all cases the work is the work of a moment, for God is a great God and can do great things in an instant. Praise the Lord.

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Sermon 4
SANCTIFICATION OF THE DISCIPLES
By Bud Robinson

Scripture Reading:

2 Corinthians 6:1-18 "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in any thing, that the ministry be not blamed: 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, 7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 8 By honour and dishonour, by evil report and good report: as deceivers, and yet true; 9 As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; 10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12

Ye are not straitened in us, but ye are straitened in your own bowels. 13 Now for a recompense in the same, (I speak as unto my children,) be ye also enlarged. 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

2 Corinthians 7:1-3 "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you."

You will find the text in Luke 24:49. "And behold I send the promise of my Father upon you but tarry ye in the City of Jerusalem until ye be endued with power from on high."

Now, if the disciples had never been converted, and were still in their sins at the time the Lord made this promise, then the promise of the Father and the enduement of power is nothing more or less than the new birth, but if they had been converted and were at that time the children of God, and not in a backslidden state, then the promise of the Father and the enduement of power is a blessing or a work of grace received by faith by the disciples subsequent to regeneration.

Now, if the disciples had not been converted before Pentecost, then we Second Blessing people are without a Scriptural warrant for our doctrine and we are preaching heresy and we are false teachers, and every church in the land ought to be branded as a set of heretics and fanatics and hobby riders, who ride a hobby without eyes or ears or legs, but listen to me, folks, just a minute. If the disciples had been converted before Pentecost and were not backslidden at Pentecost, then we Second Blessing people are Scriptural and orthodox, and the crowd that is preaching that the disciples were never converted until Pentecost are Unscriptural and unorthodox, and are false teachers and the churches ought to be closed in their faces and every church in the land ought to be open to us.

Now, what say ye? I have stated the thing fair and Scriptural and reasonable, as every thinking man will admit, and now I affirm that the disciples were converted men before Pentecost and that they were not backslidden when they received the promise of the Father and the enduement of power. Now, the question naturally arises, can I prove it? and without any spirit of boasting but with a spirit of humility I say yes. I can prove it satisfactorily to every reasonable man on earth.

Now for the facts in the case. First, Jesus Christ laid down his own terms of discipleship. Well, now what were they? We will look at the old Book and let God's word answer. In Matt. 16:24 and Mark 8:34 and Luke 9:23 We have the terms of discipleship laid down by the Lord himself. Well, now what are they? Listen to him, He says, "Except ye deny yourself and take up

your cross and follow me, ye cannot be my disciples." Now, my friend, Jesus Christ had a perfect right to make this test and thank God, it means as much today as it did nineteen hundred years ago.

The next question is, had the disciples left all and followed Jesus? Well, we will let the old Book answer again. See Matt. 19:27. Then answered Peter and said, Behold Master, we have forsaken all and followed Thee, what shall we have therefor," and Jesus answered in the 28th verse and said, 'Verily I say unto you that ye which have followed me in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.' I know Jesus Christ never gave any sinner the promise of sitting on a throne to judge the Israelites, and the fact that the disciples had forsaken all and followed Jesus, and had the promise from the Father of sitting on twelve thrones and judging the twelve tribes of Israel is at least one good Scriptural evidence that they were converted men.

We next notice that he had ordained these men before Pentecost and Jesus never ordained a sinner to preach the Gospel. See John 15:16, "Ye have not chosen me but I have chosen you and ordained you, that you should go forth and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, He may give it you." Now, any man with any reason will say that if these men had been chosen and ordained and sent out to gather fruit that they could not have been unregenerated sinners. Now, let's take a look at them as they went out to preach, some two or three years before Pentecost. In St. Mark's Gospel, 6:12, St. Mark says that they went out and preached that men should repent. That looks like strange doctrine to preach, that is for a sinner to preach; don't you think so? Well, at least it does to me. Now, the question to settle is, What is repentance? In Matt. 3:2, John the Baptist said, "Repent for the Kingdom of Heaven is at hand." John seems to think that repentance is something that a man has to do before he can get into the Kingdom or get the Kingdom into him, but while he commands us to repentance he does not tell us what repentance is. Again we see in Luke the 13th chapter and third verse, that Jesus Christ said, "Except ye repent ye shall all likewise perish." Here again we see the necessity of repentance but no explanation of what repentance is, but we turn to 2nd Cor., the 7th chapter and 9th and 10th verses, and St. Paul said that repentance is a Godly sorrow for sin that needeth not to be repented of, and while Mark said they preached repentance, St. Matthew said they preached the Kingdom of God. See Matt. 10:7. Jesus Christ said, "As ye go preach saying the Kingdom of Heaven is at hand;" here he tells them to preach the Kingdom, but he doesn't tell them what the Kingdom is in this text, but in St. Matt. 6th chapter and 33rd verse Jesus Christ said, "Seek ye first the Kingdom of God and His righteousness and all things shall be added unto you." He tells them to seek the Kingdom, but He doesn't tell them what it is; Again in Luke 17:21 Jesus Christ said, "For the kingdom of God is within you." Here Jesus locates the Kingdom on the inside of the disciples. The reader will observe that in Matt. 10:7 Christ said, preach the Kingdom and in Matt. 6:33 He told them to seek the Kingdom, and now in Luke 17:21 He tells them that the Kingdom is within you, but nothing of the above text tells us just what it is, but thank the Lord, St. Paul tells us in the 14th chapter and 17th verse what the Kingdom of God is. He says in the 14th chapter and 17th verse that the Kingdom of God is not meat and drink but righteousness and peace and joy in the Holy Ghost.

Now, if they were preaching repentance and the Kingdom of Heaven three years before Pentecost they were not preaching like a sinner would preach in the twentieth century. But we take another step. In St. Luke 9:6 Luke said they went through the towns preaching the Gospel. Now, the

question is, what is the Gospel? Well, the good theologians tell us that the Gospel means good news, and I suppose it does, but we read in Rom.1:6 where St. Paul said, I am not ashamed of the Gospel of Jesus Christ, for it, the gospel, is the power of God unto salvation to everyone that believeth. Now friend, hold your breath a moment and look at the above statement. Matthew said they preached the Kingdom; Mark said they preached repentance, and Luke said they preached the Gospel. Don't you think these young men the most zealous sinners you ever saw if they had not been converted, which the great bulk of the pulpits say they had not, but thank God, the holiness outfit says they had been converted, and we are proving it to you right now while you are reading these words, and you know it as well as you know you are alive.

We next notice that Christ sent out these men as preachers of the Gospel and not a set of unregenerated sinners. The reader will see in Matthew the 10th chapter, and in Mark 6th chapter, and Luke 9th chapter that they were sent out by our Lord, and in the 10th chapter of St. Luke, our dear Lord sent out seventy others to help carry on the work, and they came back rejoicing and saying, Lord, even the devils are subject to us through thy name, and see now what he said to them that were rejoicing. "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in Heaven." Now, my friend, how on earth could their names have been written in Heaven if they were still in their sins? No thinking man can conceive of such a thing as a sinner having his name written in Heaven, while he continues in sin. We next notice in Matthew the 10th chapter and the 7th and 8th verses, "And as ye go preach saying the Kingdom of Heaven is at hand, heal the sick, cleanse the leper, raise the dead, cast out devils, freely ye have received, freely give." The reader will notice that this text will floor any man on earth who takes the ground that the disciples were never converted until Pentecost, and I notice in my Bible that this text is marked two years before Pentecost, and in a little contest with a preacher who said the disciples were never converted until the day of Pentecost, I showed him the 8th verse and said to him, "Brother, what had the disciples received freely and were to give freely?" Now, I said, "Tell me what these men had received." Well, he said they had received money and were to go out and help the poor; that's what they had received. Well, now I said to him, "That would have been a blessed work, and honored of the Lord, but these men had not received money for the 9th verse says, "Provide neither gold nor silver nor brass nor scrip in your purse." Now, I said, "Brother, there they go to preach the Gospel without gold or silver or brass or scrip in their purse, and yet they had received freely and were to give freely." Now, I said to him, "Now tell me what these men had received." Now, he took this turn on me and said, "They had received clothing and were to go out and divide up clothing among the poor." Well, I said again, "A man could not do a more worthy work than to give clothing to the poor, but the 10th verse says, "Take one coat and no shoes with you." Now, I said, "Brother, did it ever occur to you that a preacher out holding meetings with one pair of breeches and stark barefooted, could not give away clothing." So I say the same to you dear reader. He backed off and came at me again and said the disciples had received wisdom and were to go out and give freely. Now, I said, "Brother, the Bible speaks of two kinds of wisdom, Spiritual and worldly; which kind had these men received?" and he said, "Spiritual wisdom." Well, I said, "Amen, that is just what I have been contending for, if a man has received spiritual wisdom it is because he has been born again, for no man has spiritual wisdom without being born again, and then to my surprise he took this turn on me, and said, "No, it was worldly wisdom they had received." Well, now I said, "Old boy, hold your breath a minute and I will knock you off the Christmas Tree." Now, I said, "Turn and read in Acts 4:13, 'And when they saw the boldness of Peter and John, and perceived that they were ignorant and unlearned men they marveled and took

knowledge of them that they had been with Jesus." Now, I said, "Brother, there they go to preach the Gospel and they have been chosen and ordained of the Lord; and freely they had received and freely they were to give and they had no gold nor silver nor brass nor scrip, but one coat and no shoes, and no sense." Now, I said, "What in the world had they received freely?" and then at this time he said he supposed they had been converted, and that ended the contest, or the fight. I didn't win in the struggle, but thank the Lord, the old Book did. If a man stands by the old Book as the soldier stands by his gun, thank the Lord he will win every time. Glory be to God on high.

We next notice a few more verses. In the 10th chapter of Matthew's Gospel, we begin in the 11th verse and read down to the 17th, "And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till you go hence. And when ye come into a house, salute it, and if the house be worthy let your peace come upon it, but if it be not worthy, let your peace return to you. And whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. For verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that city. Behold, I send you forth as sheep in the midst of wolves, be ye therefore wise as serpents and harmless as doves." Now, reader, you will bear me witness that every line in these six verses of Scripture proves to any thinking man or woman on earth that these men were converted. We will notice first that Jesus said, "Into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence."

Now, reader, listen to me just one minute. If these men were unregenerated sinners and yet in the gall of bitterness and in the bond of iniquity, any house in town was plenty good enough for them, and you are saying so too while you read these words.

The next step I take is this. We will notice now that Jesus said if the house be worthy, let your peace come upon it. Now, stop and think for a minute. What kind of peace is He talking about? Well, now let's read a few more words and see for ourselves. In Isaiah's prophecy, in the 57th chapter and 21st verse, He says, "There is no peace saith my God to the wicked." Then you see at a glance that these men were not sinners for God said that the sinners were without peace, and Jesus said to these men, "Let your peace come upon the house if the house be worthy." Now, if you want to know what kind of peace Jesus was talking about, turn to Rom. the 5th chapter and read the first verse, "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Now, here we find out what kind of peace these disciples were in possession of. Peace with God, and that only comes when a man repents of his sins and believes on the Lord Jesus Christ, and when he does that he receives this peace from Heaven, right on the spot, this wonderful peace. Well, amen, and glory to God. How well I remember in sorrow's dark night, when the lamp of His word shed its beautiful light. More grace He has given and burdens removed, and over and over His goodness I have proved. And I say hallelujah!

We next notice the words of Jesus in conversation with these disciples. He says, "Whosoever will not receive you nor hear your words when ye depart out of that house or city, shake the dust off of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that house or city." Now, dear reader, just one thing I want you to see. If these men were unregenerated sinners and Jesus sent them out to preach the Gospel, knowing at the time they were sinners, and said at the same time that if the

people you all preach to don't receive the message that ye sinners deliver to them, it will be easier on Sodom and Gomorrah in the day of Judgment than for them. Jesus Christ would have made Himself one of the greatest monsters on earth. Why should the people receive their message if they were a crowd of sinners? A sinner sent out to preach is no better than the sinner who stays at home, and you know it. How unreasonable it looks to think of Jesus sending out twelve sinners to preach the Gospel with the understanding that if the people did not get religion under the preaching of these twelve sinners, it would be easier on Sodom than on the people who heard these disciples and failed to get converted under their ministry. What a thought! Just think it over again and see where the man puts himself who takes the ground that the disciples were never converted until the day of Pentecost. Don't you see that if the disciples went out preaching without any salvation that all the sinners in the country would have had a perfect right to have risen up and demanded that these disciples get salvation themselves before coming to them to get them converted? Who can deny this fact?

The next thing I want you to notice is found in the 16th verse. Christ said, "I send you forth as sheep in the midst of wolves, and be ye therefore as wise as serpents and as harmless as doves." Now, reader, you know all through the Bible that God's people are compared to sheep and in this verse Jesus Christ said that His disciples were sheep, and the sinners that they were to preach to were wolves. If the disciples were sinners themselves what would have been the difference between them and the other wolves that they were to preach to? Can you see any difference? Well, if you take the ground that the disciples had never been converted you can't, but if you look at them in the Bible light, you will see a set of saved men preaching to a lot of unsaved men. And again He said, "Be as wise as serpents." How in the world could He have used such language if the disciples were yet unregenerated sinners, for no sinner is as wise as a serpent. The old Book said that the sinner is a fool, and God said to him, "Thou fool, this night thy soul shall be required of thee." And again, "the fool hath said in his heart, There is no God." We will notice the last clause of this verse. "Be ye as harmless as doves." Now reader, I just simply hang you up on this one clause, and let you kick and rare until you wear yourself out. Don't you know a sinner is not as harmless as a dove. And again if there had been any harm in a dove Jesus never would have said to a preacher, "Be ye as harmless as a dove." Whoever caught a dove doing wrong? And on the other hand, who ever caught a sinner doing anything else only harm? A dove is the most harmless thing in the world, and a sinner is the most wicked thing on earth. You see they are just as far apart as they can be. One full of good and the other full of evil. From the day that Noah put his hand out through the window of the Ark and took the dove in with the olive leaf in her mouth, and also from the day that Jesus stood on the banks of the Jordan and the Holy Ghost came down from Heaven like a dove and abode on him, men have seen something beautiful about the life and character of a dove.

We next notice the 19th and 20th verses of this 10th chapter. Christ said to them, "But when they deliver you up take no thought of how or what ye shall speak for it shall be given you in the same hour what ye shall speak for it is not ye that speaketh but the Spirit of your Father which speaketh in you." This text locates the disciples in the family of God, and not only that but puts the Spirit of God in them, and not only that but the Spirit of God in them is telling them what to say when they get into a hard place. Reader, did ever you see a sinner in the family of God, and the Spirit of God in him, telling him what to say in a case of emergency? No, of course you did not, for

God's Spirit does not abide in the sinner, therefore, the sinner is not in the family of God, and that being the case, these men were not sinners.

Now, reader, you will bear in mind that there is but one way to get into the human family and that is by the gateway of the physical birth, and that is true of the Heavenly family. There is but one way to get into God's family, and that is by the Spiritual birth. Jesus Christ said to a learned doctor one night, "Art thou a Master in Israel and knowest not these things?" And the reader will remember that Jesus had just said to him, "Ye must be born again." So without any more fuss about it, we will leave these disciples right where we found them in the family of God and God's Spirit dwelling in them, telling them what to say. Bible scholars tell us that the 20th verse is the highest form of inspiration in the Book; the Spirit of God in a man telling him what to say, and yet I have heard it preached so often that the disciples were never converted until Pentecost. Well, reader, you are convinced by now that if the disciples were never converted until Pentecost, that they were not like the sinners in our day. You see a man in God's family with God's Spirit in him, is not like the sinners of the twentieth century. In our day they have everything but God, and they don't seem to want Him at all, but as these scriptures prove that these men were converted before Pentecost, we hasten on to show you a few more Scriptures while it is day, for the night cometh when no man can work, so said our blessed Master.

We next notice the 17th chapter of John's Gospel. I think every verse in this remarkable chapter proves that the disciples were converted before Pentecost, but we have not the time nor space to discuss each verse, but will just give you a clipping from this chapter. Now notice the 9th verse. "I pray for them and pray not for the world, but for them which thou hast given me for they are thine." Here Jesus makes a distinction between the disciples and the world. Well, now reader, you know if the disciples were still sinners that there was no difference in the world between them and any other sinner, but thank the Lord Jesus said that there was a difference. The disciples were saved, the world was not.

We next look at the 14th verse. Jesus said again, "I have given them thy word, and the world hath hated them because they are not of the world, even as I am not of the world." Now, reader, open your two eyes good and wide and take one honest look at this 14th verse, and if ever you had any doubt about the disciples being converted men before Pentecost, they will all be swept away, for Jesus said that they are not of the world, even as I am not of the world. Now reader, where would you locate Jesus religiously speaking among the saved or the unsaved? Well, you say among the saved, of course. Well, just where you put Jesus, He puts the disciples, and now, folks, there is no use of us to wherefore and whereas and resolve and resolute, and turn around and around, just like a dog who lays down in the middle of the floor and turns around two or three times looking for the head of his bed, but let's be honest with our souls and with the word of God, and if we don't believe in Holiness let's just deny the Scriptures, for the Scriptures teach conversion at one time, and bless the Lord, Sanctification at another time, which makes the two works of grace.

Now, in the 17th verse, Christ said to His Father, "Sanctify them through thy truth, thy word is truth." Now, the reader will notice that these men in the 17th verse that Jesus wants His Father to sanctify are the same ones that He described in the 14th verse and said, "They are not of the world, even as I am not of the world." So without a doubt you see that Jesus wants the people sanctified

who are already converted. In fact, reader, can you find a place in the Bible where Jesus ever talked about getting sinners sanctified. No, I know you can't for there is not a passage of Scripture between the lids of the Bible that teaches that a sinner can be sanctified.

Now, the next step I take is this. I have known some men to get up and preach and say, "Oh, I believe in Sanctification as strong as you all and I believe Jesus meant just what he said in the 17th verse, but I believe we get the blessing when we come to die." Well, now reader, let me help you over that pair of steps. You notice in the 15th verse that Christ said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one. Now, reader, here is the point I want you to see. In the 17th verse He wants them sanctified and in the 15th verse He wants them kept in the world. Now, don't you see if they are sanctified and then kept in the world they don't have to wait till they die to get sanctified? I believe every man and woman in America that will read this tract and be honest with their souls will see that the disciples were converted before Pentecost. Now, let's take one more look at them before we go on. Christ said, "They are not of the world, even as I am not of the world." He said they had been taken out of the world, and then Christ said, "I want them sanctified and kept in the world." Now, for what purpose did He want them kept in the world? That the world might know that He had sent them into the world. The Prophet Ezekiel says in the 36th chapter and 23rd verse, of his prophecies, "And the heathens shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." I believe that Ezekiel said what he meant and meant just what he said. And I take another step. I believe he was moved by the Holy Ghost to say exactly what he did say for St. Peter said that the Holy men of old spake as they were moved by the Holy Ghost. Now, the next point I want to clear up is this. I affirmed in the opening of this discussion that the disciples were converted before Pentecost, and also that they were not backslidden when they received the Pentecostal Baptism. Now, reader, the reason I want to make the last point clear is because from many pulpits it is preached that the blessing that came to the disciples on the day of Pentecost was nothing but a restoration from a backslidden state, and if that be true, we are still without a Scriptural warrant for our doctrine, but you will please turn with me to Luke the 24th chapter and read from the 48th to the 53rd verse. "And behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high. And He led them out as far as Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, that He was parted from them, and carried up into Heaven. And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God." Well, amen, for such an experience as they had at least ten days before Pentecost.

Now, reader, I just want you to look at a few facts with me, and we will see whether or not the disciples were backslidden at Pentecost. In the 49th verse Christ said to wait for the promise of the Father; in the 50th verse he led them out as far as Bethany and lifted up His hands and blessed them; in the 51st verse, He was parted from them and carried up into Heaven in the 52nd verse, they worshipped Him and returned to Jerusalem with great joy; and in the 53rd verse they were continually in the temple, praising and blessing God.

Now reader, just take one more look with me and we will let you depart in peace. First, they were waiting for the promise of the Father; second, they were worshipping Jesus; third, they had great joy; fourth, they were continually in the temple, and fifth, they were praising and blessing

God Oh, for 5,000,000,000 just such backsliders as the disciples were the last ten days of their lives before they received their Pentecost

Now, reader, as I have proven my two points as clear as the noonday sun, I want to take a few minutes of your precious time to look at a few of the rich promises that Jesus told them to wait for. You will notice that Jesus said in Luke 24:49, "And behold, I will send the promise of my Father upon you." Now, don't you see something promised to somebody, and that that somebody had not yet received, and if you will look right close you can see somebody waiting for that promise. I say amen, we are just about to get to the shouting point, for if you will listen you can hear the rushing as of a mighty wind, and if you will look you can see cloven tongues like as of fire. And behold, they are sitting on preachers and not on sinners, and if you want to hear a noise now, just listen and you will hear all Jerusalem in an uproar. Well, what in the world is the matter? Why, the day of Pentecost has fully come, and they were all filled with the Holy Ghost and began to speak as the Holy Ghost gave them utterance. In order to strengthen your faith, turn to Acts 1:4, "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith He, ye have heard of me." And in Acts 2:39, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Even so amen, come Lord Jesus, and come quickly and break the grip of the devil and sin on this old world and set up thy blessed Kingdom, and fill the earth with thy glory, as the waters cover the sea, Amen. "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." 1st Peter 1:3.

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Sermon 5
OUT OF EGYPT INTO CANAAN
By William Baxter Godbey

Amid the grandeurs of Old Testament symbolism, this bears the palm. Praise the Lord, for an index of spiritual experience so simple and lucid and, at the same time, so grand and imposing. Egypt symbolizes sin, Canaan holiness, and the wilderness the transition state.

When Moses stood at the burning bush, God said, "I have heard their cries by reason of the taskmasters, and have come down to deliver them." So, whenever sinners get tired of the miserable slavery and debasing drudgery of wicked Egypt, and cry to God, he will come down and break their chains and deliver them.

The poor slaves cry for mercy. God hears them, comes from heaven, shakes all Egypt, breaks their chains, emancipates the captives, the Red Sea is divided, and they shout aloud on the other shore.

God's plan is for them to go directly into Canaan. It is only eleven days' journey from Mt. Horeb, on the bank of the Red Sea, to Kadesh-barnea, on the border of Canaan. They arrive; God wants them to go right in. They hesitate and send out the spies. After forty days they return laden with the luscious fruits of Canaan, bringing with them a triple report: That it is a land flowing with

milk and honey, and even better than they had ever heard of; they all agree; that it is occupied by giants invincible, with cities walled up to heaven, is the majority report; while Joshua and Caleb declare, "All is well, and we are fully able to conquer the giants and possess the land."

The multitude believe the ten rather than the two, and the lugubrious howl of rebellion roars throughout the camp. Now they refuse to go into Canaan, and want to abide on the border. But this they can't do, for their enemies attack them and God forsakes them. They are defeated and driven back toward the Red Sea.

From the day they refuse to go into Canaan, they are put under an awful discipline. They are forsaken of God, defeated in battle, visited by pestilence, destroying angels, fiery serpents and earthquakes. Millions of them die in that waste, howling wilderness.

Forty years they are scathed and peeled by their enemies. Their weary feet find no rest. That was infinitely better than Egyptian slavery, but it was not "the land of corn and wine." Moses bids them adieu on the plains of Moab, in full view of the beautiful land, and ascends Mt. Pisgah amid the loud lamentations of the multitude. He had been sanctified at the burning bush more than forty years ago.

The Spirit mightily rests upon Joshua, who commands them to get ready in three days to cross the flooded Jordan. He has no ferry and no pontoon bridges. They are commanded to walk in, as if they would wade through, and trust God to stop the flood.

So the priests lead the way; the river is caught by an Unseen Hand, and they all pass over dry-shod. Loud is the shout amid the hills of Gilgal, where they build their monument, stop a fortnight and hold a camp-meeting.

Joshua is soliloquizing and reconnoitering by moonlight, gazing on the majestic walls of Jericho. A tall giant confronts him with uplifted sword. Joshua is about to meet him in a hand-to-hand fight, but exclaims, "Who art thou? Give an account of thyself." The response comes promptly, "I am the Captain of the host of Israel." Joshua falls and worships him. He then commands him to lead his army round Jericho seven days and shout, promising him to knock down the walls.

So the wonderful promise is signally verified, and they possess Jericho, the ancient capital of the Amorites, the chief city of all the land, without fighting. They capture it by shouting. In this, God taught them the altitude of the Canaan life. We shout, and God fights our battles and wins our victories.

They never lost a battle in all the conquest of Canaan except the first at Ai, and that was because there was a rogue in the camp; i. e., they had deviated from Christian perfection. God said to Joshua, and the elders lying on their faces and weeping, "Up and sanctify yourselves;" i. e., resume at once the sanctified attitude. So they did. Victory returned and never departed.

It is an indisputable fact that God wanted them to go directly from Egypt through the wilderness into the land of Canaan and there abide, and was grieved because they would not, but

took a zigzag course back from Kadesh-barnea into the wilderness. I fear today the majority of the nominal Church are toiling in Egypt, while the converted minority are wandering in the wilderness and a few enjoying the Canaan of perfect love.

Reasons Why You Should Cross The Jordan Now:

1. It is the explicit mandate of God. "Be ye holy, for I am holy." "Be ye perfect, even as your Father in heaven is perfect," etc.

2. Because your service to God is but partial. You know you are quenching the Holy Spirit, who says, "Come over at once, and possess the goodly land."

3. You can't do much in the way of growing in grace, i. e., laying up treasures in heaven, in this wilderness. The land is miserably poor and sterile, and, at the same time, terribly infested with robbers. How can you accumulate anything? Work ever so hard, and the wild sons of Ishmael will spoliage, flog and run you away naked, wounded and empty.

4. That wilderness doesn't belong to you. God gave it to Ishmael, and gave you the land flowing with milk and honey. So you would better get out of that wilderness, for the Arabs will rob you, thresh, scathe, peel and kill you as long as you stay there.

5. A wilderness Church will never conquer the world for Christ. As long as the Apostolic Church held on to the doctrines and experience of purity, she was a sacramental host invincible by the world, the flesh and Satan. The apostles went like tornadoes of fire into all nations and sealed their faith with their blood.

If she had stood in her primitive consecration, we never would have had the "dark ages;" the world would have been conquered and illuminated with millennial glory long ago.

6. You are already in a partially backslidden state, or you would not wander in the wilderness. Now there is great danger that you will utterly apostatize and lose your soul. You can't stay in that wilderness without quenching the Spirit, for if you let him have his way, he will lead you out of it. Oh, what a perilous life to live! constantly quenching the Holy Ghost. How sweet and easy to let him have his way.

7. You ruin all the young converts When first converted, strong and fervent are the impulses to press right forward into the Canaan of perfect love. They are astonished at the apathy, indifference, coldness and deadness of the old members. They feel a powerful impetus to leave the church in the wilderness to press forward into Canaan. But the church hangs round their necks like a millstone. So they first wonder, then grieve, then settle down and add another stratum to the backslidden stratification, and, ere long, sink down into mere legalism, and then into a dreary Antinomian death. I am often shocked at the thought of a bright band of young converts left in a poor wilderness church to die.

8. Behold Israel! through burning sands, beneath tropical skies infested by fiery serpents, terrified by earthquakes, defeated by their enemies, crushed by their heavy burdens, tugging along from day to day. Their feet find no rest, for the land belongs to strangers.

Myriads of religious experiences today are nothing but a waste, howling wilderness and burdens unbearable.

In your own country (Canaan) beautiful homes await you -- houses you never built; fields rich as the garden of the Lord, you never cleared, in a land of corn and wine, and milk and honey, await you. God is grieved that you are too cowardly to go over and possess them.

Preachers, what an awful responsibility rests on you for not leading your people out of the wilderness into Canaan! You have wonderful power over your people. You can lead them into Canaan, or keep them endlessly wandering in the wilderness; you can lead them up to the heights of spirituality, or drag them down to the depths of time-serving, carnal-policy formalism. O preachers, remember the fate of the ten spies who brought back an evil report and said, "We are not able to possess the land." Don't you know God struck them all dead on the spot? Don't you tell your people they can't be sanctified now, lest you share the fate of the cowardly spies and die (spiritually).

Many churches are served by unconverted or fallen preachers. Many preachers are backslidden through the influence of their carnal members. Many churches are conducted on time-serving policy. Oh, what a pity they won't let the Lord manage them!

No one can deny that the Canaan-life is the proper attitude of the Church, i. e., sweet, happy rest in the arms of Jesus; for they did abide in their own peaceful, happy homes which God had given them, and there grew rich, and obtained victory over the world, the flesh and the devil; for God gave them constant victory over all their enemies, till they dethroned thirty-one kings and possessed the land in peace. God was grieved because they would not go right through and possess the land at once and forever abide in rest and victory, enjoying a sweet heaven in which to go to heaven. He wanted them to go by way of Kadesh-barnea, which they reached from Mt. Horeb, on the Red Sea, in eleven days. There they were on the very border of Canaan, and no Jordan to cross. The great, swollen Jordan, dashing by with the impetuosity of a mountain torrent, so swift that nothing could resist it, symbolizes the unbelief of people who have obstinately rejected God's plan of entire sanctification. See how quickly the Jordan gets out of the way when they believe. They say we will go over; and dipping their feet into the Jordan, God stops it, and it is as easy to walk through its dry bed as over the plains of Moab. So the Jordan is not in the way of people who have faith.

The Two Crossings

Who can deny the two blessings in salvation when you know God saved his people by two Crossings? At the Red Sea, mountains impassable, the thundering army of Pharaoh and the dismal ocean utterly encompassed them, so despair seized them. The mighty tempest roared through the Sea all night. Moses, who was to them, as it were, in the place of God, stood in his majesty on the

bank and smote the waters with that miracle-working rod. The sea gave way and they passed through. They build no monuments on the shore, for God did not want them ever to be there again.

This is conversion. The sinner is precipitated by the thunder and lightning of hell and the dismal fright of the devil. Some fiery exhorter smites the flood, God opens the way and he comes right through. God sympathizes with a sinner because he knows he is dead. So, if he will let go and fall, he will catch him.

It is somewhat different in the sanctification of a Christian.

God knows you are alive. So he requires of you a consecration coextensive with your light, life and will. There were no coercive circumstances impelling them to come out of the wilderness into Canaan. They longed for rest from their wanderings, victory over their enemies, and an ample and abundant living. God gives them no signs like the Sweeping tornado and smiting rod, wielded by the most influential man in the world.

Without alarms, signs or wonders, they walk deliberately into the raging flood, as if they were going to wade through it. They trust God. The Jordan is not in their way. They have lost forty years of Canaan by their unbelief.

Young converts are easily sanctified. They have nothing to do but consecrate their first love, and God gives them perfect love. So they abide in the land of corn and wine. They enter by way of Kadesh-barnea, with no Jordan to cross But you wilderness people, who, unfortunately, instead of going into perfect love have lost your first love, are now confronted by this awful Jordan. But, remember, the Jordan is nothing but your own unbelief. So trust God now to "sanctify you wholly," and the Jordan is gone in the twinkling of an eye. But how do you get over? Just like the ancient people. They stepped on the rocks in the bottom of the river and walked over. What are these rocks? God's promises. So you come right through now on God's promises of entire purification. 1 John i. 7: "The blood of Jesus Christ his Son cleanseth us from all sin." Verse 9: "Cleanseth us from all unrighteousness;" and hundreds of promises and commandments in the Old and New Testaments, assuring and enjoining entire purity. So walk through the Jordan now on the promises.

You know they gathered up the rocks in the bottom of the Jordan and built their monument. Now search the Bible and take every promise. Isa. xxvi. 3: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Take these sweet, clear promises of entire sanctification and build your monument, for here in "the land of milk and honey" you are to abide and grow rich till Jesus calls you to glory. So, whenever the devil tells you you are not sanctified, point him to your monument, and say: "I know I am in the Canaan of perfect love. I no longer wander in the wilderness, for here is my monument which I built out of the rocks I gathered from the bed of the Jordan as I came over." So you can defend yourself against the subtle foe.

Now that I am in Canaan, will you tell me about the manner of life. here? I will with great pleasure, for it is entirely different from life in the wilderness.

You are no longer a sojourner. You are at home. So now rest in the arms of Jesus. You will have more war and fiercer conflict than you ever had in the wilderness. Now that you have come into entire purity, Satan will fight you as never before. As long as Satan had something in you (depravity), he had considerable hope of getting you. But now that you have been washed in the "blood of the Lamb," all hell is stirred, and Satan says, "Surely something must be done, now or never." So look out for war (external). What shall I do in the war? What did they do at Jericho, the greatest of all the battles? Joshua and the host shouted, and God knocked down the walls; subdued the giants and gave them victory.

Is that all I have to do, just shout? Glory to God! it is. Whenever the devil comes, you shout glory to God and Jesus will whip the devil for you. Well, if that's so, I don't care how much war I have. Glory to God! I love to shout, and Jesus will always give me the victory. I believe it, for he walks by my side all the time; and I sing all the day long:

"I've reached the land of corn and wine,
And all its riches freely mine,
There shines undimmed one blissful day,
For all my night has passed away.

"My Savior comes and walks with me,
And sweet communion here have we;
He gently leads me by his hand,
For this is heaven's border-land."

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Sermon 6
THE WAY OF HOLINESS
By John Thomas

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." -- Isa. xxxv, 8-10.

The prophet Isaiah gives us a glorious picture of what grace can do for a sinner. We must never attempt to bring God's standard down to the level of human infirmity. It is the purpose and design of God to lift man to His own level. We have an illustration of this in the deliverance of Mary Magdalene out of whom Jesus cast seven demons, making her a saint, and later giving to her the privilege of being the first messenger of the resurrection.

There are two phases of Christian experience portrayed in this prophecy. There are two ways: the highway of regeneration; and within the highway, the narrow way of entire sanctification. There are two kinds of Christians: the one, full of despondency, murmuring,

declensions, relapses, and even backslidings; the other, walking in continuous victory, peace, rest, love, and close fellowship with Christ.

There are several characteristics of this life of victory seen in this prophetic picture. It shall be called The Way of Holiness. This way was not fully revealed to the world until Christ came. Righteousness was set forth by the law, but it needed the incarnation of the Son of God to reveal this holy way to man. In the life and conduct of Christ that standard was embodied and revealed; and by His death and resurrection spiritual power was secured for us by the baptism of the Holy Ghost and fire.

It is the Way of Purity. "The unclean shall not pass over it." Those who travel on the narrow way must not only have their sins forgiven, but they must be cleansed from all unrighteousness. It is not enough that they should know the blessedness of pardon; they must also know the power of the cleansing Blood to make them pure in heart. The cleansing is from all filthiness of the flesh and spirit, perfecting Holiness in the fear of God.

"O for a heart that is whiter than snow!
Kept, ever kept 'neath the life-giving flow;
Cleansed from all passion, self-seeking and pride,
Washed in the Fountain of Calvary's tide."

It is the Way of Simplicity. "But it shall be for those: the wayfaring men, though fools, shall not err therein." God in His wisdom has hidden many things from the wise and prudent, and He has revealed them unto babes; thus showing us that this holy way is not simply for the learned, the clever, and the brilliant; but it is for all Christians, great or small, educated or illiterate: a wayfaring man, though he may be ignorant, can walk thereon, for we read in the margin, "He shall walk with them." It is not salvation from mistakes that is promised, but a salvation from sin. It is not a perfect head, but a pure heart.

It is the Way of Safety. "No lion shall be there, nor any ravenous beast shall go up thereon." If we are bona fide pilgrims -- not pilgrims in name only -- we are assured of safety. "No lion shall be there." Some are far too heavily laden, they carry too much baggage for a pilgrim; it is far better to send some of it on in advance. "Lay up for yourselves treasures in heaven." We know that Satan is powerful; he may come to the hedge which fences in the holy way from the world, but the promise is true, "No lion shall be there." This does not mean that we shall not be tempted, but it does mean continuous victory over the roaring lion and over every ravenous beast. The pilgrim sings:

"Before the battle lines are spread,
Jesus saves me now;
Before the boasting foe is dead,
Jesus saves me now.

It is the Way of Fellowship. "But the redeemed shall walk there." What a privilege to walk with God in a sinful world! This is possible only because sin has been cleansed away by the precious blood of Christ. The order of grace is clearly seen in the New Testament: pardon,

cleansing, fellowship. We must ever remember that salvation is something more than a state; it is, rather, a walk. Yes, a walk pleasing to God. "If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." -- 1 John 1:6-7.

It is the Way of Gladness. "They shall obtain joy and gladness, and sorrow and sighing shall flee away." There is no real happiness outside the way of a life of Holiness. How often we have seen the shining faces of the saints in our camp meetings, and heard the glowing testimonies and the shouts of victory; indeed, wherever the Spirit of the Lord is there is liberty, power, victory, and gladness. But, on the other hand, we have noticed in some meetings that, in the absence of this holy joy, there has been a bondage and a hardness that could be felt. God wants His people to be joyful.

It is a Way that Leads Home to Heaven. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

"With steady pace the pilgrim moves
Towards that blissful shore,
And sings with cheerful heart and voice,
'Tis better on before."

When the Israelites went up to Jerusalem, they used to sing their songs of degrees along the way. And so it is with the saints as they near their heavenly Home; they sing the songs of Zion. Will you ever forget the songs that your loved ones sang before they crossed the River? It is always a joy to visit our earthly home, but what will it be to come to the last mile of the way of our pilgrim journey and our eternal Home, Sweet Home!

Some may say, "Is it possible in a wicked world like this to walk in that holy way?" We answer, "Yes," and "No." It is impossible for unrepentant sinners; they cannot see it. "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it.

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THE END