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CHRIST EXALTED
By Charles H. Babcock

God's Bible School and Revivalist
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By God's Bible School and Revivalist

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PREFACE

One of the reasons for the appearance of this book is the result of the constant urge of many
friends, They have desired a more permanent way of preserving the spoken word. An apology for
the book would be superfluous, as the subject calls for an abundant expression. There is a great

need for more spiritual illumination, if a clearer path is marked out through the forest of self and sin.

These chapters are the result and growth of our Pastoral and Evangelistic labors. During all these years of ministry we have always made the one supreme aim of our preaching, the exaltation of Jesus Christ. We trust that in some small way these subjects will prove inspiring, and give a larger vision of "The Christ Exalted Life," sweeping the souls of God's dear children on into the vastness, the gentleness and fullness of Christ. Whatever help may be found in these pages will, we trust, be through the ministry of the Holy Spirit, We have sought His guidance, and Christ's honor and glory in preparation. We now send it forth in His dear name, praying God's abundant blessing to be added upon "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours."

Charles H. Babcock
Los Angeles, California
January, 1926

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Chapter 1

CHRIST AND CHRISTIAN EXPERIENCE

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." -- 2 Cor. 12:9, 10.

One of the great facts of redemption is personal experience. The diary of Christian experience is most fully given by the Apostle Paul in his Epistles to the Corinthians. He not only reveals the fullness of God's grace, but declares it was all-sufficient in his own life and service.

The writer of this sketch has proved now for more than twenty-five years that the wondrous grace of God has been exceeding abundant. We can scarcely find words to describe the fellowship we have with Christ, in the ministry of His glorious Gospel. We have, from the beginning of our Christian life until now, found in Him the all-sufficient Savior. The greatness of it all grows with the years, and Jesus Christ does not become an indistinct and fading vision, but the glorious, radiant, and conquering Savior, Friend and Elder Brother, the Bridegroom of the heart.

We came into this great experience of salvation when but a lad. It occurred on Sunday morning, in a Methodist Church, in the city of Paterson, N. J., where I had gone to service with my father. It was the largest church that I had ever been in, and the wonder of it all produced an awe and deep reverence. The minister was a man well along in middle life. His presence was very striking, and his preaching was in great power, and produced great effect upon the large congregation. At the close of the sermon the minister asked if there was any person present who wanted to be a Christian and find the Savior; if so, would he kindly raise his hand. This was wholly unexpected to me, but I longed to be a Christian, and wanted to put my hand up, but it seemed I could not get it up. My father saw me and said, "Put it up," and I did so. The minister said, "My son, will you come here to the altar?" I looked down the long aisle and was afraid to

Start, but finally did, and the nearer I got to the altar, the faster I went. When I reached the minister, I fell into his outstretched arms. But this was not all, I fell into the arms of Jesus, and He wondrously saved me. What a change came into my young heart and life! My love for the Lord Jesus was full, and the Bible and the Christian people all seemed new to me. It seemed that I wanted to be in God's house all the time, and, so far as I can remember, was al. ways present at the prayer meeting and the Sabbath School.

Soon after, I united with the church and became active in all its work. I kept giving my testimony in the church, and missions, to the power of Christ to save, and exhorting sinners to accept Him. More and more the Holy Spirit was leading and helping me, and I was increasing in grace and strength. The class meetings at that time were places of wonderful power and blessing, and they, more than any other service of the church, were the means of my young life in the grace of Christ.

Not long after this, I felt God calling me to preach His Gospel. Right at this point the conflict began -- not that I did not want to enter the ministry, but I fell into the hands of unspiritual leaders, who blurred my vision and hindered my preparation. I drifted into other fields of work, and finally started in the lumber business. This called me out on construction jobs, away from home and the church, and among wicked men. I was the object of ridicule and persecution for my stand as a Christian. Being alone, and not knowing just what was best, I decided to quiet down in my testimony. That was just what the devil wanted. Had I known that was his purpose I would have cried mightily to God for help. It was not long before I found myself cooling off in spiritual zeal, and drifting with the currents about me. The vision that I had of Christ, and the call to His service, became obscure, and finally vanished. I was left without Him and my heart was broken. But I drifted on for several years, seeking for satisfaction in the world's pleasure, but finding none. The enemy of my soul was determined to destroy me and made great efforts to do so. But God was watching over and seeking after me. His lovingkindness and tender mercy never left me.

The first great awakening that came to me after this was not at church, nor under the preaching of the Gospel, but while I was away from home, and preparing myself for a great ball to be held in a distant city. My plans were all laid, and preparations complete, and I was on the way to the train. When nearing the station, and rounding a dark place in the street, I heard what seemed to me a voice saying, "Stop! Stop!" This greatly startled me. I looked about to see who was calling, and, to my great surprise, saw no one. Such a strange feeling came over me that I was unable to move in the direction of the station, and the train was about due. Soon I heard the bell and whistle, and saw the train pull into the depot, then leave, but I stood still. I know now that it was God's Spirit arresting me that night. I hastened back to my room and flung myself down before God and cried out for mercy, and asked Him to keep me from going to hell. Soon after, I began attending the different churches, but no one spoke to me about my soul. It seemed to me that "no one cared for my soul." In the winter of 1898 I came back to my home much discouraged, and with a sad heart. Life seemed to hold but little attraction for me. I had sown to the wind and was reaping a bitter remorse and disappointment.

However, there was something ahead for me in the plan of God that I never dreamed of. A revival meeting was being held in the Quaker Church, and I accepted an invitation to attend. The meetings were being conducted by a woman evangelist, and were attracting quite a large

attendance. As the services continued, the power of God increased, and soon conviction was upon all the people, myself included. The hand of God was heavy upon me. I fled to the altar, confessing my sins and calling upon God for mercy. The darkness was terrible. I was in despair, and felt that I could never be saved. But right at this point, the light from Heaven broke in upon my soul, the darkness was dispelled, and the sins of my life were blotted out -- "in a moment, in the twinkling of an eye." God, for Christ's sake, restored my soul to the love and fellowship of the Lord Jesus Christ. I fled from the church to my home and Mother, to tell her what had taken place -- that God had wonderfully saved her boy. There was great joy that night in my home, as I took Mother into my arms and told her that all my wanderings were over. That was nearly thirty years ago, and for nearly twenty-five years I have been preaching the Gospel.

There have been great changes since that night. Mother has gone to Heaven to be with Jesus, the little church is changed, and our home is not there; but the Christ is more to me now than He has ever been.

Not only did He restore my soul, but He gave me back the call to preach, and at once I began to get ready. The question, Where to go for preparation? was a problem that I was unable to settle. The pastor of the church where I was saved began to help me, and told me about the Cleveland Bible Institute (Friends), and Rev. J. Walter and Emma B. Malone, the presidents and founders of the School. This gave me a great thrill of joy; and soon I was in touch with them, and making arrangements to enter the Bible School that fall.

When I arrived at the Institute my heart was much blessed and comforted. Brother and Sister Malone began at once to help me get started in my studies. I spent four great years there; and consider Brother and Sister Malone among the choicest and clearest teachers of God's Word that I ever listened to. Their love of the truth and the high standard of righteousness that they constantly held before the students made this a Bible School of power. It is safe for me to say that outside of Mrs. Babcock, who is now in Heaven, I owe more to them than any other two persons I ever knew. I have been trying to pay my debt of gratitude throughout the years in winning souls for the Master, and getting others to do likewise.

It was while I was a student at the Bible Institute that God wonderfully sanctified my soul. Dr. B. Carradine was the evangelist. I thought all was quite well with me until I heard the great truth of his messages. His sermons on sin and Holiness were tremendous. They awakened in me a serious reflection and examination. I found that what he was preaching was God's Word, but I was not in the experience of Full Salvation, although I was much blessed, and God was graciously with me. The struggle was on, and it was different from anything I had ever known in all my Christian experience. I was being riddled by the Gospel gun of Full Salvation. I wondered if I had really been converted. Finally, I went to my friends for help, but they knew that nothing could help me but death to the "old man" of sin. I remember going to an old colored saint whom we called "Aunt Sweney Brown." She walked with God and had the glory upon her. I told her my troubles, and thought perhaps she could pray me through, and this would save me from going to the altar in public. But there was too much of self and carnality for me to get off that way. Sister Brown saw right through me, and knew my struggle. Looking me straight in the eye, she said, "Honey, de hornets is after your!" I knew there was something stinging me awfully. It was the hornets of carnality, but I was unable to understand it all then. This old saint of God got down upon her knees

and took hold on the throne for me. I was greatly blessed, but did not get the blessing of Entire Sanctification there.

I went to the meetings, and was now under deep conviction for Holiness. I longed for a night when the church would not be so crowded, but to my surprise every night the congregation seemed to increase, and my condition was getting desperate. I reached a place where I must do one of two things -- either get sanctified, or back away from the preaching and experience altogether. But, thank God, I did not back away. The next night I determined to go through with God, and did, by His grace, go down to the death of self and sin. What a night that was for my soul! How can I describe it, or put it on paper! It is too great and blessed to give in detail, or fully tell of its glory. God, for the sake of His only begotten Son, did sanctify me wholly. The struggle was over, the glory of God shone around, the fire of the Holy Ghost went through my soul, cleansing me from all sin, and prostrating me before God. When I came through I found myself down between the seats. During the battle, in some manner I had crawled under the pews, but when the work was accomplished, I came up with my heart full of praise to God that He had taken me over into the Land of Canaan. My soul was satisfied. It was a time of great joy and victory! All was settled on the inside, and there was a bright outlook for the work of the Lord'.

My call to the work of an evangelist was now clear and definite. Soon I was in the great harvest field, traveling up and down throughout the nation in church and camp meetings. The pastor of the church in which I was converted was Miss Belle Louise Harrington, who later became my wife, and was my beautiful companion in love and labors for Christ for more than twenty years. Her wonderful life of faith and righteousness was a constant inspiration. The years of our evangelistic ministry have been most fruitful in all places. The Lord has more than met our expectations along every line.

While I was preaching one summer at the great Ocean Grove Camp Meeting, Dr. Muller, the District Superintendent of the Newark District of the Methodist Episcopal Church, was in attendance. Through Dr. A. E. Ballard, who was at that time President of Ocean Grove Camp Meeting Association, I was made acquainted with Dr. Muller, who engaged me for a union revival of all the Methodist Churches of the city of Paterson, N. J. This was a great campaign. The pastors of the various churches responded, but were not so very enthusiastic when we began preaching on the great doctrine and experience of Entire Sanctification. Some of them entered into the Blessing, while others did not receive it; but none, so far as I can remember, ever opposed it. The spirit of God was mightily present and great numbers were saved, reclaimed and sanctified. It was while I was holding this meeting that I met the saintly pastor under whose ministry I was converted some twenty years before. Night after night, as the different ministers came in and took their places on the platform, I kept waiting and watching for my dear old pastor to come. One night, to the great joy of my soul, I saw him come into the church -- the usher brought him down to the front of the pulpit. I wanted to put my arms about him and hug him. There was the same light in his face that I saw there the morning the Lord saved me. Now after twenty years, here was that faithful preacher of Christ's Gospel waiting to hear me preach.

The Lord wonderfully poured His blessing upon the message and messenger that night. My dear old pastor sat there, looking at me with a radiant face, while occasionally a big tear would roll down his cheek. As I looked at him, my soul flamed forth under the Spirit's anointing for that

great crowd of people. It was a great night of salvation and victory. My dear old pastor preacher wanted me to come to his home for luncheon, but this I was unable to do. However, we arranged to meet in the church parlor for conversation He did not know what was coming. After awhile, I said, "Dr. Halsart, do you remember some twenty years ago, a little boy getting converted one Sunday morning?" He thought for a moment and said, "Yes, I remember that very well, but I have lost trace of that boy. Many times I have thought of and prayed for him. I would like to know about him." After a little silence, I arose and went over to him, and said, "My dear pastor, I am that little boy." It is quite impossible for me to describe what followed. After our tears of joyful praise to God, he said, "Charlie, I never dreamed that on that Sunday morning I was catching a preacher when that little boy was converted. Now, after these years, God has permitted you to return to your city and preach, and let my eyes see you before I go to Heaven." Oh, it was a time of great rejoicing. I said; "My dear pastor, it was your faithfulness in preaching Christ that morning that won the heart of that little boy to the Lord Jesus." Bless God!

Not only have we spent many years in the evangelistic field, but we have had some great pastorates. After resigning our pastorate at Portsmouth, Va., for the evangelistic work, we moved to Los Angeles, Calif., and together we had a most fruitful ministry there in two churches -- the Trinity Missionary Church and the First Church of the Nazarene.

It was in beautiful Southern California that I passed through the greatest sorrow of my life, in the death of Mrs. Babcock. A long illness, through which she manifested the wonderful grace of Christ, reached its glorious climax on March 20, 1923, when she went to be with her Lord, whom she loved and served with great devotion and rare culture of soul. We are richer in every way by her wonderful life and the contribution which she made, not only as a beautiful companion, but also as a most effective preacher of the Gospel. We have bowed before the Lord and said, "Thy will be done." He has helped us through these trying times, healed our sorrows, and has again restored our home life, in giving me a most godly, efficient and consecrated companion, to help me continue in the work of the ministry. We say, in the language of Paul, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ."

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Chapter 2 THE STORY OF A BEGINNING, OR, CHRIST AND EVANGELISM

"And he gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man." -- Eph. 4:11-13.

There are certain men born to be preachers, A evangelists and movers of the multitude. They are endowed by nature and empowered by the grace and Holy Spirit to be the emotionalists of their age.

Such men were Whitefield, of early Methodism; Finney, the lawyer-evangelist; Moody, the great revivalist; William Booth, of the Salvation Army, and John S. Inskip, of the Holiness Movement.

It has been said that "the souls of men get on toward God; as a rule, by a series of crises," and the biography of a Christian man has been aptly told in the following terms God's man, doing God's work, in God's place, in God's way, and in God's time.

I am to tell the story of that "series of crises" which I had a little hand in bringing about which eventuated! in Rev. C. H. Babcock's being thrust finally into the national field of evangelism.

Some twenty years ago or more, I was conducting a Holiness Camp Meeting at National Park, New Jersey, when our principal evangelist left us in the middle of the meeting, and we needed some help over the Sunday, and until the close of the Camp. Rev. William Grum, the sweet singer of New Jersey (he wrote "Elijah's God Still Lives Today"), told me of a young preacher and his wife from Virginia, who were visiting in East Camden at the time. He was a powerful preacher, and Brother Grum urged that I send him an invitation to come and stay during the balance of the Camp. I gladly did this, and Brother Babcock and his saintly wife came down and joined us. His preaching was, from the outset, in demonstration of the Spirit and of power, and we all felt that he had a great message for the Holiness people. We were delighted with his ministry, and only too happy to ask him to come again. This was the beginning of an acquaintance between Brother Babcock and myself, which has continued unbroken through the years.

I can remember the points about Brother Babcock's preaching and evangelism which struck me forcibly at that first meeting. He was eminently Biblical in all that he said. His sermons were well built; they were not flung together, but were constructed with a view to persuasion.

His preaching was exceptionally unctious -- there was something outside and beyond the human in it. His appeals were in the Holy Ghost, and swept things for God. His soul was saturated with prayer. In all these things he was joined by his saintly wife, whose spirit was that of a woman who lived in the secret place of the Most High, and whose soul seemed constantly to burn with a passion for Holiness.

After this wonderful, short experience and enjoyment of Brother Babcock's ministry at National Park, we felt that he was destined for bigger things and that God had endowed him to preach to multitudes. So, when it came to arranging for our Pentecostal meetings at the New Jersey Annual Conference of the M. E. Church at Atlantic City, as Chairman of the Committee, with the consent of the brethren, we invited Brother Babcock to be the preacher at the daily three o'clock services held in the Central M. E. Church. This gave him an unusual opportunity, as the Conference was attended by nearly three hundred ministers. The meetings were distinctly on Holiness lines, and Brother Babcock's preaching was definite, eloquent and powerful, and many souls were blessed.

This was the engagement which brought our brother into contact with Dr. A. E. Ballard, President of the Ocean Grove Camp Meeting. We noticed that Dr. Ballard was in attendance at the

Pentecostal meetings more than usual that session. The fact was that he was interested in the preacher-evangelist, and saw great possibilities in him, and wanted him for his two great Camps -- Pitman Grove and Ocean Grove. Then followed several of the most important engagements that any evangelist could desire. Brother Babcock was invited to Pitman Grove Camp Meeting, and for several years was the main preacher at this Camp. Pitman Grove was the greatest Camp Meeting in those days in South Jersey. It swarmed with crowds, and it thrilled with salvation. "Pitman and Power" was the watchword. Brother Babcock's preaching and evangelism here was mighty through God. His altars were crowded with young and old seeking Pardon and Holiness.

Dr. Ballard next invited Brother Babcock to Ocean Grove Camp Meeting, which is the largest Camp Meeting -- all things considered -- on the American continent. Here was where the warriors of the early days "carried on" -- John S. Inskip, Alfred Cookman, Amanda Smith, and a host of others. The audiences ran into the thousands. The massive auditorium seats ten thousand, scores of preachers sit upon the platform, hundreds are in the choir, and the audience constitutes a great host. They come from all over the U. S. A. and from across the seas, to Ocean Grove. It started as a Holiness Camp Meeting, and during the season now a great Holiness meeting is held daily in the Tabernacle by Rev. E. L. Hyde. During the Camp, when a Holiness evangelist is the preacher, he has the utmost liberty to preach definite Holiness sermons and invite seekers. Brother Babcock's ministry at Ocean Grove was greatly blessed of God. He was a mighty preacher of Full Salvation to the multitude; the people heard him gladly, and wonderful scenes of Salvation and Sanctification were enacted at the crowded altars. Brother Babcock's ministry at Ocean Grove continued over several seasons, and he always brought blessings to the hungry multitudes who flocked there.

We knew Brother Babcock when he was in the pastorate at Portsmouth, Virginia. In fact, we held a meeting with him there, and felt convinced that his place was in the larger field of National Evangelism. Time and time again we said: "Brother Babcock, you should leave the pastorate and give yourself to the evangelistic field." He evidently felt a bit diffident to launching out. For several years he gave himself to evangelism in conjunction with his Virginia pastorate, but finally he heeded the call to the greater field, and became known to the Holiness people all over the country. Demands for his services came from all quarters. With the going Home of some of the foremost evangelists in the field -- M. W. Knapp, Ed Ferguson, Dr. Keen, Updegraff, and others -- it was necessary that younger men should come in and fill up the ranks. In Dr. C. H. Babcock we have a happy combination of Ferguson in evangelistic fervor; of Keen in sermon making; of Knapp in soul passion, and Inskip in precipitating victory.

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Chapter 3 CHRIST AND THE INCARNATION

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was. made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." -- John 1:1, 14.

The four gospels give the Divine record of the Jesus Christ -- His birth, His life, His tragic death, and His resurrection and ascension in glory. The human pedigree of Jesus Christ is beautifully given in the first chapter of Matthew's gospel. It is called "the generation of Jesus Christ," and we are taken through the ancestral line back to David, and Abraham, showing that Jesus came from the tribe of Judah. In the gospel of Luke, we are taken through the line of Seth and Adam to God. But in the gospel of John, we are taken beyond the bounds of time and space to the self-existing God. There in the bosom of the eternal m unutterable splendor, the Word is found existing. We read the inspired statement of the Apostle John, "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." This is the greatest statement John ever wrote. It is the greatest statement in the Word of God.

The Divine Logos was made flesh and "tabernacled among us." The Incarnation speaks of the Virgin Birth of the Lord Jesus Christ. This is the greatest fact of history. It is the greatest event recorded in the Word of God. When we study the birth of the race, it is not hard to understand how humanity came into being. Man is from beneath; He came from above.

We stand by the manger cradle of Bethlehem, and behold the greatest miracle of the ages. There is nothing shadowy or unreal in the birth of Jesus Christ. He came as a real babe born of the Virgin Mary, and cradled in the manger of Bethlehem, in a definite place, and at a definite time in the world's history. In the incarnation of Jesus Christ, we are face to face with the supernatural. It reveals a Person infinitely transcending the possibility of perfect human comprehension. When the Apostle Paul speaks concerning the mystery of the incarnation, he says, "Great is the mystery of godliness! God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." CHRIST WAS GOD BEFORE HE ENTERED INTO HUMAN FORM, So He could not cease to be God after He took upon Him human nature.

The incarnation speaks of His humiliation. The Old Testament Scriptures abound in wonderful prophetic description of Christ's coming. The prophet Isaiah, who has given such wonderful description of Christ, says of His coming, "The Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." All the prophets speak of His Divine and humble origin. He came from the humble town of Bethlehem. "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." The prophets not only predicted the coming Christ, but they also predicted His glorious character. He is "the righteous branch" of Jeremiah's prophecy; the lover of "righteousness," and the hater "of iniquity" of the Psalms. He is the gentle Christ of Isaiah's prophecy. He will not "cry, nor lift up, nor cause his voice to be heard in the street." He was to be a prophet from among His brethren and should speak all that God commanded Him. He came to bear our griefs, and carry our sorrows, to be "wounded for our transgressions" and "bruised for our iniquities," the chastisement of our peace was to be upon Him, and with His stripes we are to be healed. This prophetic description of Christ's character He most wonderfully fulfilled.

What personage of earth ever possessed such a name and character as that of Jesus Christ? There are none on earth, or in Heaven among the angelic hosts, or the glorified, about whom God

ever spoke such words, as He did of Christ. He said of Him, "Thou art my Son; this day have I begotten thee."

The Incarnation speaks again of Christ, the Redeemer and Savior of the world. The name given Him by "the angel of the Lord" means "Savior." It is the meaning of the name "Jesus;" it is the Greek for the Hebrew word "Joshua." "And thou shalt call his name JESUS: for he shall save his people from their sins." There is supremacy, majesty and power in His name. Let your mind travel back into Hebrew history for an explanation of the greatness of Christ's name. Wonderful names adorn the sacred pages of Israel's past. But as great as they were, they were but names of men. The name of Jesus Christ towers above them all, as the giant redwood towers above the oak, or the lofty mountain peak towers above the little hills. Jesus Christ is Son of Man and Son of God.

The character of Christ as Saviour is most wonderfully described by Isaiah. He said, "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Christ's wonderful name stands for all humanity's need. We need wisdom, and He is the Counsellor. We need reconciliation to God, and He is our peace. We need support in the sorrows and calamities of life, and He is The mighty God. We need Holiness and righteousness, and He is "made unto us wisdom, and righteousness, and sanctification, and redemption." We need comfort in the hour of death, and He is the Father of the everlasting ages.

No one ever possessed such a name, or such a character, as Jesus Christ. The greatest minds of the ages have been studying Him and seeking to find out the origin of His wonderful character. The universal testimony of skeptic, critic and the rejecters of Jesus Christ is, "We find no fault in him." One has said of Him, "He is the holiest of the holy, and the mightiest of the mighty." Another writer and follower of Christ has said, "Our wonder grows apace when we remember that He wrote no book, no poem, no drama, no philosophy; invented no tool or instrument; fashioned no laws or institution; discovered no medicine or remedy; outlined no philosophy of mind or body; contributed nothing to geology or astronomy; but stood, at the end of His brief career, doomed and deserted, solitary and silent, utterly helpless, fronting a shameless trial and a pitiless execution." In that hour, none so poor as to do Him reverence, and yet could some magician have touched men's eyes, they would have seen that no power in Heaven, and no force on earth for majesty and productiveness could equal or match this crowned sufferer whose name was to be called Wonderful. Look again at the works of Christ; they have outlived the centuries and are as fresh and as full of life as when they were first wrought by His hands.

He has given the world a wonderful salvation. The one supreme purpose of God, in prophecy and promise, was the coming of Christ to save from sin. The angelic announcement was, "For he shall save his people from their sins." The ages have come and gone since these words were spoken of the carpenter's Son, yet they are as true now as when first spoken. The Son of God, and Saviour of men, has fulfilled every word spoken concerning His power to save from sin. It was prophesied by Zacharias that God had "visited and redeemed his people," and had granted unto us, "that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." There could be no salvation without the agony of the Cross, and there could be no Cross without the Incarnation. If Jesus Christ did not come according to prophecy and promise, and is not of Divine and supernatural origin, then we have no atonement for sin. We may say many beautiful and wonderful things about the life of

Jesus Christ, and well we may, but, if He died only as man, and not as the God-Man, then we have "no sacrifice for sin." But thanks be unto God! He is the Redeemer and Saviour. It was because He hung where Pilate nailed Him that "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The Incarnation speaks again of Christ's personal indwelling and glory: "In him was life; and the life was the light of men." This great statement is a revelation of the purpose of the Incarnation. It means that God has come in the person of our humanity, as the Son of Man, that the sons of men might freely and fully receive the gift of eternal life. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The question is asked, What is eternal life? Christ's own answer is the best definition that can be given. He said, "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast Sent." All life is a mystery. Although every one is talking about it, no one seems to know what it is. The scientist has failed to find it. The chemist has searched for it with the best equipment and the greatest earnestness, but has not found it. The electrician is very skillful and has produced marvelous results, but has not discovered life. The biologist, with all his effort and power of the microscope, can not find its hiding place. But Jesus Christ declares, "I am the way, the truth, and the life." And the Apostle John, in his Epistle, declares, "He that hath the Son hath life; and he that hath not the Son of God hath not life." What the world has been trying to find -- "eternal life" -- Jesus freely gives to all who will receive Him. There is no life, in the truest sense of the word, without Christ. Apart from Jesus Christ is spiritual death. The very idea of life reveals the fact of the greater gift of God, This spiritual life is real and glorious. We do not have to wait until the future years, but we can have it now in this present moment, day and year, and throughout eternal ages. It is not the culture of character, or the building up of ourselves on some plane of ethical living, that can offer any substitute for the fullness of the Divine life. This life of Christ in all its glorious fullness is a life of freedom from sin. The Apostle Paul, in Romans, eighth chapter, tells us it is the law of the Spirit of life in Christ Jesus that makes us free from the law of sin and death. The great secret and source of the Divine life comes from the indwelling Christ. It is not only Jesus in a manger, or on the Cross, or enthroned on high, but it is "Christ in you, the hope of glory."

Just before He left this world He said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." What an hour it was for the Son of God, and all the angels in Heaven, when, at last, the wounded brow and scarred visage rested again on the bosom of God. It is finished: Reconciliation completed, Redemption accomplished and Christ back home! "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." -- Heb. 2:9.

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"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." -- 2 Cor. 8:9. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." -- Eph. 3:8.

The grand theme of the Epistle to the Ephesians might be called the magnificence of grace. The Apostle Paul declares this is the age, the dispensation, of grace when God is most fully manifesting His glory toward sinful men. The things of Divine grace that were known in past ages are now revealed unto the Church by the Holy Spirit. The Apostle Paul felt it a great privilege to preach the Gospel of redeeming grace. He did not consider it drudgery or servitude, but with great humiliation, and intense passion, he preached Jesus Christ and His great salvation from all sin for all men. He had no little Gospel for a few, and no small ministry to proclaim. His gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." As a herald of the Gospel, the preacher carries the most glorious message ever committed to the sons of men. The angels were once commissioned to preach the Gospel, and announce the glad tidings of the coming Redeemer. They came out of Heaven with the glory and power of God shining about them, and lifting up their voices in holy song that rang across the hills of Judea, and on down through the centuries: "Glory to God in the highest, and on earth peace, good will toward men." God has wonderfully and graciously revealed the Gospel of Divine grace to a sinful world. There is nothing lacking on the Divine side, but everything that infinite wisdom and compassionate love could do has been done to redeem man from sin. The beloved John has said, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

The tide of God's great salvation is in, and the glory of Christ's Deity has swept every shore, and crossed the walks of all humanity. There is the fullness of redeeming grace. We hear people talk as if God can not reach the classes and the masses, but there is no failure with the Gospel of Christ. Salvation is greater than the disease. "Where sin abounded, grace did much more abound." The glorious Gospel of redeeming grace has not lost its power over the human heart. It is the same today as it was yesterday, and will be forever. The unsearchable riches of redeeming grace reveal the glory of the Divine Redeemer. Whenever God is about to do some great thing, He begins by revealing the majesty and glory of His power. The splendor of any great human achievement is measured largely by the difficulties and the obstacles that are to be mastered and overcome, if the development and progress of civilization is maintained. We have some marvelous examples of man's achievements through the centuries. He has reached out and touched the invisible resources of the natural world, and brought about wonderful material changes, but not spiritual. It is God alone who must bring about the spiritual regeneration and transformation of the human race. When God undertook this mightiest work of all creation -- the redemption of a fallen world -- there were difficulties, there were obstacles, that men and angels could not solve; there were problems that archangels could not master, for men had fallen, and sin had broken the law of his spiritual being, and planted within his nature the law of sin and death. It separated him from God, the fountain of life and Holiness, and broke the harmony of the universe. But back in the council chambers of eternity, before planets were moved, before the suns ever shone, and before the sons of God had rejoiced for joy, it was God alone who solved the problem of a wrecked world, in the gift of His only begotten Son, who was "the Lamb slain from the foundation of the world." When our first parents were banished from "the tree of life" and from the Paradise of God,

all was dark before them. There was no star to guide them in their midnight of sin and sorrow, but God met them and threw from His own glorious hand a Star brilliant and luminous with immortal light, and we read that "the seed of the woman shall bruise the serpent's head. This Star of hope blazed through the centuries. The prophets and sages, the devout and faithful, caught gleams of its glory, as it poised in the upper heaven, and thrilled them with new life and hope. This wonderful Star of hope and promise, led at last to the manger of Bethlehem, stood still, and He who was from all eternity had come into time. He who was the maker of worlds came down to our world; He who was very and eternal God became man. We see Him as a child in Joseph's arms, a babe on Mary's bosom, and yet He filled all immensity. The few short years of His life were wonderful. They were spent in feeding the hungry, opening the eyes of the blind, cleansing the leper, raising the dead, and proclaiming the kingdom of Heaven.

The words He spoke were words of power. "Never man spake like this man." Jesus Christ has a message that fills the centuries. It has the same Divine power today as it had yesterday. In every age men have tried to fathom, or explain, or deny, but no philosopher, and no modernist of our day can fathom the matchless depths of His Gospel. It is like Himself, and He stands before the world one eternal enigma. Only as men have Jesus Christ made known to them by the Holy Ghost can they understand Him, and the power of His Gospel. When they know Him everything else is cleared up. It is only then that His words are wonderful, and thrill them with a new and a powerful life. "Old things are passed away; behold, all things are become new." -- 2 Cor. 5:17. Christ is the matchless Preacher and Teacher. I do not think He ever tried to display any sort of oratorical power, or to work up any kind of enthusiasm. It was His presence that brought the shouts of joy as the people felt the thrill of His words, and witnessed the power of His miracles. The miracles of Christ were performed very simply and very wonderfully. He spoke to the dead, and they arose and came forth from the grave. He spoke to the leper, and there was an instant cleansing. Even the wind and the waves obeyed His matchless voice. Christ's authority and power was felt in all worlds, and yet He submitted Himself unto death. "And being found in fashion as a man, he humbled himself, and became, obedient unto death, even the death of the cross." His wonderful ministry on earth was finished; His parables, His miracles, His wonderful teaching among men, were ended, and now He was condemned to die. Why was this decree passed upon the Son of God? Just because He declared that He was the Son of God, and that He and His Father were One. It was because the message of His Gospel cut to the heart the Scribes, the Pharisee and the Sadducee of His day that they refused the light of His life, and would not accept Him as their Messiah. They condemned Him to death, and He stood in Pilate's judgment hall, calm and in the full possession of His Divine Sonship, while they cried, "Away with him, crucify him."

They led Him out to Golgotha to die; and, as He went up the hill of Calvary, bearing His cross, with the mob at His heels, they spat upon Him, they smote Him and laid His wonderful body upon the rugged tree, and drove the spikes through His hands and feet, and His cross is dropped into the hole that had been dug, His beautiful flesh was torn. The Saviour made no complaint, but in the midst of the horror and the darkness and the suffering, He cried, "Eli! Eli! Lama Sabachthani? .. My God, my God, why hast thou forsaken me"? He bowed His head in death upon the cross, while darkness covered the sky, and the rocks were rent, and the dead came forth from their graves. The world's Redeemer, the matchless Preacher, the great Miracle-worker, the Christ of God, the Prophet of Galilee, was dead! It looked as though Death was the conqueror, and Christ, the Redeemer, was defeated.

But, blessed be God! that is not the final word. Christ, by His death, gave to sin its death blow, and by His dying He destroyed death itself. He said, "Because I live, ye shall live also." We do not have to look down, or go about saying, "Would to God we had somebody up there on the Throne of intercession for us!" We have a Friend and Brother up there. We have the Prince of Life up there. We have the King of kings up there. We have the Lord of glory up there. We have Redemption in its completeness up there, and, blessed be God, we have its fullness down here. We are not following cunningly devised fables. We are not chasing the will-o'-the-wisp. We do not have to be fixed up psychologically or ethically, but, thank God, our heart is fixed in God by the Redemption of the Lord Jesus Christ. We have a new generation, we belong to a new race. We are not after Adam, but we are after Christ. We have found the way of immortality and eternal life. Our destiny is toward the City of God and the realms of the eternal. In the Redemption of Jesus Christ, God has met every obstacle and removed every barrier. He has taken away everything that was against us. "For, he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." -- Eph. 2:14, 15.

The one great need of man is to have the past obliterated, and the history of his yesterdays blotted out. The cry of the soul is deliverance from sins that gnaw the conscience, and bring a "fearful looking for of judgment." There can be no satisfaction of soul until sin has been confessed and forgiven. And this forgiveness of sin can be found only in Jesus Christ, the Son of God. Christian Science, Mohammedanism, Buddhism, and all other "isms," have not a single message for the soul's deliverance from sin. Christ can forgive the sin and obliterate the past, and give a new and glorious life. By transgression man not only lost eternal life, but inherited eternal death. The redemption of Christ has to do, not only with the past, the forgiveness and blotting out of all sin, but it means the transformation and uplifting of the soul in the present. It is up out of sin to acceptance of Him. As it is written by the inspired Apostle, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." It is out of the sinful life into the heavenly life.

It is a glorious thing to know the power of the uplifted Christ. It means that the present is elevated and the believer is made to sit with Christ in the heavenlies." Not only is the past obliterated and the present elevated, but the sin principle is eradicated. This is the most vital question that is now facing the Church of today. The Divine method is not the "putting down" of "the old man," or the "putting up" with him, but the "putting off" of the "old man." It is not "knocking him senseless," but it is crucifying him, "that the body of sin might be destroyed." The Holy Ghost will never stop until He enters the realms of your personality and brings out the "old man" of self and indwelling sin, to be crucified, "for to be carnally minded is death." Carnality is death to the spiritual life, and the spiritual life is death to the carnal life. They can not live in the same house together very long without one or the other dying.

There are those who would dodge the real issue by saying that the word "eradication" is not in the Bible. We admit that the word itself is not there, but there are a great many doctrinal terms for which we can not find expression in Biblical language; and yet they are Scriptural, because they have a Scriptural base. When the Apostle Paul speaks of the "old man" in Romans

and in Ephesians and in Colossians, he speaks of putting him to death, or having him done away with, or crucified. And we know that crucifixion does not simply mean chloroforming; it is not dying easy, or mentally, or logically concluding that it is "all on the altar," and therefore, "I am sanctified." That is all right as far as it goes, but I must have the Divine acceptance and witness of the Holy Spirit to my consecration, and then I know that I am "all on the altar." A full surrender to the Holy Ghost brings the full assurance of faith that He has accepted and sanctified wholly.

What we need in the Holiness Movement right now is more radical crucifixions of the "old man" of sin, and the destruction of the carnal mind by the baptism with the Holy Ghost and fire. It will cure a whole lot of the cheap, would-be "gifts" of this and that cult that are making havoc of souls in some places. God grant that the Holiness people will be the holy people, and stand by the truth and the faith "which was once delivered to the saints."

When you are sanctified, it means conflict on the field of battle for the Son of God. Victories are never won by remaining at home or staying in the trenches. The sanctified are not looking for the easy places where there is but little conflict and suffering for God and righteousness; but you will often find the place where the battle waxes hot and where souls are in the balance. It is here that God's mighty power is manifested, and the Holy Ghost makes you more than a conqueror. When sanctified wholly, not only is the "old man" cuddled, but the seal of God, the Stamp of the Holy Spirit, is placed upon the soul. The Apostle Paul says, "Ye were sealed with that Holy Spirit of promise." It simply means that God does not seal you with His Spirit until you reach the standard. He will not put the Divine stamp upon you, nor give the glory of His Holy Spirit until you reach the mark of approval. This is not a hard way. When the soul wants the will of God more than its own will or way, he "shall know the truth, and the truth shall make you free."

Once, while visiting in Washington, D. C., and going through the various governmental departments, I had an experience that I shall not soon forget. It was in the Treasury Department, where Uncle Sam turns out the money in sums so large that they are worthwhile. I went around to different places of interest in this department, and came to a little cage all wired in. The cage was stacked with ten-dollar bills. I said to the man in charge, "How much money is there?" He said, "There is forty thousand dollars in ten-dollar bills." I said, "That is the greatest amount of money I have ever looked upon in my life. Do you care if I touch it?" "Ah," he said, "no, you may touch it, you may put your hand on it; but it would not do you any good if you had it all." I said, "Why, isn't it good paper money? Hasn't it the governmental marks and all the signatures on it?" "Yes," he said, "to a certain extent it is good money." I said, "Please tell me, Sir, what does that ten-dollar bill lack in order that it might be perfect legal tender?" He said, "It lacks just one thing, Sir. It lacks the seal of Uncle Sam." I said, "Thank you very much for that. I will preach that in the first meeting I hold." It is God who makes you "good money" when He regenerates you. He gives you the full qualifications up to the standard. He is not ashamed of His work of the hard-scrabble circuit, or among the Government, the stamp of the Kingdom, upon you. He wants to make you ring 100 per cent in Africa, India, China, or the islands of the sea, or in America, or anywhere He puts you. When God puts the seal of the Holy Ghost on you, you are willing to stay at home, or go abroad; you are willing to be noticed, or to be unnoticed; you are willing to work on the hard-scrabble circuit, or among the high-ups. God can have your life, because His seal is upon you. The seal, of course, means ownership. It means identification with Himself. It means that God Almighty has secured you, and you belong wholly to Him.

Again, not only is the sin principle eradicated, but the soul is inundated. It means that God brings the believer to where he is "filled with all the fulness of God." This will cure all carnal desire and self-seeking and vain ambition.

It would be a great thing if God's floodtide could flow over us, if He could get every one deep down in the Holy Ghost, where the tide of blessing could sweep us all out beyond all of our past history, and we would go forth with power and victory such as we have never known in our Christian life. The world is waiting for a new advance among God's people, and this is the time to begin it. I do not believe any child of God wants to hinder anything that is in the Holy Ghost.

Not only is the past obliterated, the present elevated, and the sin principle eradicated, but we have the fullness of the riches of His grace. No wonder we sing "Amazing Grace." It is "Amazing Grace!" The most wonderful thing in the world is the grace of God -- that He will bring us from darkness to light, that He will translate us into the Kingdom of His dear Son, and sanctify our souls, and fill us with His Divine power and glory, and make us joint-heirs with Jesus Christ. Who can fathom the infinite love and grace of God? Paul begins to reach out, and tries to fathom it, and he exhausts the human vocabulary, but he can not reach its depths. He said, "That I should preach among the Gentiles the unsearchable riches of Christ." The Apostle wanted every one to know that he had something that could never wear out, and he wanted all to know that he had something for all men, and it was "the unsearchable riches of Christ." These riches of Christ can never be expressed; they can only be experienced in the soul. And then, at its best, we have but an earnest of the wonders of redeeming grace. "Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." -- 2 Cor. 5:5.

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Chapter 5 CHRIST'S SUFFERING AND GLORY

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you:

"But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." -- 1 Pet. 4:12, 13

The Epistles of Peter abound in hope and consolation for all the tried and tested servants of Christ. There is an "if need be" in every trial. Every age has brought some peculiar trial or suffering to the people of God, and this age is not an exception. While the method of Satan's attacks are somewhat changed, he is, nevertheless, the same malignant enemy of Christ and His Church. The Apostle Peter, in his Epistles, tells a great deal about the compassionate, suffering and glorified Christ. And he tells it very completely. His picture of the Divine Master leaves no lineament out, but he dwells most fully on the cruel thorns that marked His blessed face. We have there the sufferings of Christ. This is the great theme, not only of Peter's Epistles, but of all the Scriptures. The first picture of our Lord is one of suffering and humiliation. When Christ said to His disciples that the Son of Man must suffer many things, and be delivered into the hands of the

Gentiles to be crucified, "Peter took him, and began to rebuke him," and said, "Be it far from thee, Lord: this shall not be unto thee." Then Jesus turned, and, with a terrible rebuke, He answered Peter, "Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." This rebuke administered by the Lord is very striking, when we consider that Peter had just confessed the Deity of Jesus, and upon that confession He revealed to them His Cross. This revelation caused the carnal nature in Peter to shrink back, and take sides with the devil in trying to keep Christ from going to the Cross. The "old man" is greatly opposed to the Cross, which is the Divine method of his destruction.

Jesus Christ has settled for all time the Divine necessity of the Cross in the salvation and sanctification of the soul; He died for sin on the Cross, and all that follow Him must die to sin at the Cross. Six times in his Epistle, Peter speaks of the sufferings of Christ and most wonderfully portrays the glorious character of the Person who suffered. He says, "Christ also suffered." This reveals the dignity of the Divine Sufferer. He is God's anointed Son, the Messiah of Israel to whom all the prophets witnessed, the salvation of the Gentiles, the joy of earth and the glory of Heaven. St. Paul describes Him, in His pre-existing glory, equal with God the Father in majesty, power and glory.

At the call of earth's redemption, He lays aside His eternal authority and steps down from the throne of His glory to the manger of Bethlehem. He who was in the form of God is made in the likeness of man. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It means that He literally emptied Himself out in the service of humanity, the just for the unjust, that He might bring us to God. He came the poorest of the poor. He had nothing but a stable to be born in, nothing but a manger to be laid in. He had no place to rest His head. Even His Cross was not His own, and His grave belonged to another. It is written, "To the traitor He gave His purse; to the soldier He gave His robe; to the beloved disciple, His mother; to the penitent Peter, His pardon; to His Father, His last breath and departed Spirit; and to His followers, His peace. Naked He came into the world, and naked He went to the tomb." Can we not hear Him say, "All this I did for thee, what hast thou done for me?" The Apostle Peter not only reveals to us the personality of the Divine Sufferer, but he also tells us of the way He suffered.

This is of great importance, for there are those today in high places who speak with scorn of the "theology of the shambles," and deny the atoning Blood of Christ. But here Peter goes on to tell us of Christ as our sacrifice and substitute on the Cross. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." We see the precious blood; we see the dying Lamb; we see the ransom paid for the guilty, and we hear again "the sweetest word on mortal tongue, REDEEMED." This tells us not only of the nature of His sufferings, but of redemption's terrible cost. It cost Christ the sacrifice of His body, for it was in His body He bare our sins to the tree. It was prophesied of Him that "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed." The sufferings of Jesus Christ were sacrificial. He was God's Lamb laid on the altar of sacrifice for the world's sin. His was vicarious suffering, for He stood in man's place when He suffered. His was atoning suffering, for He poured out His life on the altar of eternal justice, where the fire of Divine Holiness and in finite mercy met together and were satisfied, "righteousness and peace have kissed each other" at His cross. The

instrument of His sufferings and death are now the symbol of conquest and glory. Give us back the Christ, and the cross, and soon will the world bow before Him, and its "kingdom become our Lord's and his Christ's."

The Apostle tells us again of the Divine Witness to His sufferings. The blessed Holy Spirit who indwelt the prophets of old bore witness to the sufferings of Christ. "To him gave all the prophets witness." They were the "holy men of God, and spake as they were moved by the Holy Ghost." They caught a glimpse of His cross, and got shouting happy over His salvation and glorious triumph, but were unable to understand His humiliation. Even the angels desire to look into the mystery of His suffering and death. The redemption of Christ claimed the attention and adoration of every angel around the throne, and all the glorified in Heaven. It was Moses and Elijah who came to talk with Him on the "Holy Mount," of His decease, which He was to accomplish at Jerusalem. The Holy Spirit not only witnessed but also witnessed directly by His supernatural indirectly through the prophets, but by the Apostles, manifestation to the Saviour, in His incarnation, for "he was conceived by the Holy Ghost."

At His anointing, "he was baptized with the Holy Ghost and with power." And His death on the cross was accomplished "through the eternal Spirit." In His resurrection, He is "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Now, that He has ascended to "the right hand of the Majesty on high," He has sent forth the Holy Ghost to bare witness of Him to believing souls by a personal revelation. The Holy Ghost comes to us, the Spirit of Christ, and in His coming could say: "At that day ye shall know that ye are in me, and I in you." How precious, then, to have the Divine Witnesser within. God grant that all may know Him!

There is another side to the Saviour's sufferings. It is "the glory that should follow." There is a glory side to the sufferings of Jesus. He was ever conscious of the fact that the only way back to His glory was by the path of suffering. It was after His resurrection that He said to two of His disciples, "Ought not Christ to have suffered these things, and to enter into his glory?" So, after the darkened heavens and rending earth, a new day dawned. It was the day of His glory and grace, and is manifested in His cross.

The place of His tragic sufferings and death is now the place of glory and grace. The glory of redemption is seen in what it has accomplished. It means the recovery of all that was lost by the fall of man. What Adam lost by transgression, Christ has restored by redemption. It gives us not only pardon from sins, but cleansing from all unrighteousness, and the complete restoration to the Holiness of God. For "he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." The cross, then, was not a mere episode in the world's history, but it is the place of Divine redemption, around which revolves the eternal destiny of the human race. There is no event in the world's history that has been fraught with such consequences or influences as the day when the blessed Son of God bowed His anointed head upon the cross, and cried, "It is finished." The ransom was complete, and Divine Justice satisfied, the debt of sin was paid in full. Thank God, we can now sing:

"Jesus paid it all,
All to Him I owe;

Sin had left a crimson stain,
He washed it white as snow."

The price He paid for the soul's salvation darkened the sun at midday, and arrested the angelic song around the throne, and sent a thrill of horror through the universe. The rocks were rent, the dead were startled from their slumbers, and "many bodies of the saints arose." The temple veil was rent in twain, and access to God, unhindered by sin and without the mediation of man, was made possible through Jesus Christ, when the Son of God uttered that soul-piercing cry, "It is finished!" It was the announcement of His glorious victory over the prince of darkness, and the destruction of sin. He entered the palace of devils and seized the strong man, and pulled him from his throne, and bound him with fetters which he can not break. He set the lawful captive at liberty, and "led captivity captive, and gave gifts unto men." This monster of iniquity, who had enslaved the world, is at last conquered, his kingdom of damnation wrecked, and his power forever destroyed. The Son of God comes forth from the mighty conflict triumphant over all the power of sin, death and hell. With the victorious shout, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."

We behold in His cross the glory of His exaltation: "After he had offered one sacrifice for sins for ever, sat down on the right hand of God." This is the place of honor and distinction and none could take it but Jesus. It was prepared for Him from before the foundation of the world. The cross on which He suffered became His throne, and because He hung where Pilate nailed Him, "God also hath highly exalted him, and given him a name which is above every name." We hear Him say at the close of His earthly ministry, "The hour is come, that the Son of man should be glorified." Oh, what an hour it was for the Son of God and all the angels in heaven, when at last that scarred face and wounded brow rested on the bosom of God! After the anguish in the garden, the scourging, the crucifixion, and His descent among the dead, He marched up to the throne of His glory over the protest of hell, and the awful power of death, and took His place at the right hand of God. Now, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."

Again the cross reveals the glory of His final triumph: "From henceforth expecting till his enemies be made his footstool." The triumph of Christ and His church are sure. According to the Divine Word, the day of that glorious event is not far distant. The Apostle Peter says the day of His revelation and final triumph is surely coming. With this great fact in view, the Apostle exhorts, "Gird up the loins of your mind, be sober, and hope to the end," for there is a greater day of glory coming at the revelation of Jesus Christ, "whom having not seen, ye love; in whom, though now we see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Our hope . and happiness now, and in the glorious day of His coming, will depend on our union with the unseen Christ. Here we have three invisible links that unite us to Him. They are LOVE, FAITH, and JOY. It was this that caused Abraham to rejoice to see His day, and Isaiah, looking down the vista of time, saw "the triumphant Redeemer coming "from Edom, with dyed garments from Bozrah, this that is glorious in his apparel, traveling in the greatness of his strength." The Almighty One, the Speaker of righteousness, and the Mighty to save, whose vestments are bloodstained from the conflict with sin, is now traveling down the ages in His glorious apparel, writing the glory of His conquest on every rolling century. The banner of King Emmanuel is waving over every foe. "The kingdoms of this world are becoming the kingdoms of our Lord, and of his Christ; and he shall

reign forever and ever." Glory be to the Father, Glory be to the Son, and Glory be to the Holy Ghost!

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Chapter 6

CHRIST AND THE CROSS

"And he bearing his cross went forth into a place called the place of the skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst." -- John 19:17, 18. See also Gal. 6:14.

In the mystery of the cross, God has made the glory of His wisdom most evident. The wondrous cross of our Lord Jesus Christ is at once the measure of the love of Heaven and the sin of man. To the wise and worldling, the mystery of the crucified Christ is foolishness. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The Divine necessity of the cross is revealed not only on Calvary, where our Lord was crucified, but in Heaven, Christ and the cross is first revealed. He is "the Lamb slain from the foundation of the world." The cross is both basic and fundamental in doctrine and life. Christianity centers in "the cross of our Lord Jesus Christ." It solves the greatest problems in the universe, and tells us how God can forgive sin without violating the principles of His moral government, or dimming the luster of His perfection.

Christianity is the religion of the cross. It is the Gospel that the world most needs to hear. It speaks of the precious blood of God's atoning Lamb. John the Baptist, the great wilderness preacher, looked upon Jesus, and said, "Behold, the Lamb of God, which taketh away the sin of the world!" The cross of our Lord Jesus Christ stands for suffering and salvation. It is connected with one of the most affecting scenes in the world's history. There is a profound mystery in the suffering and death of our Lord Jesus Christ. If there was a cross in the place called Calvary, there was a cross also in Heaven. If a sword pierced the heart of Christ, a sword pierced the heart of God. It speaks of the impoverishment of the Godhead, and tells of "the Lamb slain from the foundation of the world."

The suffering and death of Christ was a great mystery to His disciples, but to the Saviour there was no mystery. He said, "For this purpose came I into the world." When Jesus went forth to His crucifixion and death, the supreme hour for which He has waited from all eternity had at last come, and the Father had given all things into His hand. "Having loved his own ... he loved them unto the end." It was Divine love, the love of God, that enabled the Lord Jesus Christ to agonize in the garden, to endure the humiliation and buffeting in Pilate's judgment hall, and the mocking and the scourging of the soldier. It was the amazing and wonderful love of God in Christ that enabled Him to walk to Golgotha and be nailed to the cross for the sin of the world.

There is in the self-sacrifice of Jesus that which transcends the sublimest devotion in history. By giving Himself a sacrifice for sin, He has given the universe a manifestation of the love of God that it never before witnessed. It was the climax of all His glorious character, and because He hung where Pilate nailed Him, God hath highly exalted Him and given Him a name that is

above every name. Again, the cross of our Lord Jesus Christ represents the place of God's supreme abhorrence of sin. The holiness of God and the sinfulness of man met in awful conflict at the cross of our Lord Jesus Christ. Around His cross marshaled the hosts of light and darkness. The crucial hour in the world's history had come. The power of sin's darkness that covered the earth ever since man's fall was near its final end. It is always the darkest just before the dawn. Never was the power of darkness so great as the mighty pall that hung about His cross. From the way preachers preach and treat the fact of sin, one is led to believe that it is but a trifling matter; but oh, how different where we stand by that cross, and look upon the Divine Sin-bearer. Looking at His agonizing form, with sorrow and blood, can you think that sin is a light thing in God's sight?

The cross of our Lord Jesus Christ is not a mere episode in the world's history, but it is the place of Divine wrath and Divine redemption around which revolves the eternal destiny of the human race. The cross of our Lord Jesus Christ divides the world, "on either side there is one, and Jesus in the midst." It represents the saved and the unsaved, the heirs of glory and the children of wrath. Our attitude toward the cross represents the greatest blessing or the greatest sin. By the sacrifice on the cross, He put away sin. What side of the cross are you on? There is no middle ground. The very foundation of Christianity is the Cross. If we take away the Cross we have nothing left but a scheme of philosophy and morals. We are now in the days of the deniers of the necessity of the Cross. Modernism declares universally that Jesus Christ, while being God's best representative, was yet born of Mary and begotten by Joseph. Here we have the blasphemous statement of the present-day enemies of the cross. If they were only on the outside it would not seem so dangerous, but they are on the inside, and have been fully described by the Apostle Jude as ungodly men, who crept in unawares, and are "denying the only Lord God, and our Lord Jesus Christ." This is the inspired picture of the last days, the times in which we live, when the great multitudes who claim to be followers of Christ have, for material splendor and sensual indulgence, become enemies of the cross of our Lord Jesus. The Cross way to Heaven has never been, and never will be, attractive to the carnal, material, sensual world-loving crowd. The reason that the offense of the Cross is gone, the great masses of professed Christians have rejected the Holiness of Christ, the Crucifixion on the Cross, and have surrendered to the world's spirit, which is an "enemy of God." Let all who love the Cross walk according to the Spirit of the Cross, and love its spiritual reality and glory.

The "cross of our Lord Jesus Christ" represents the power of perfect salvation. Through "the cross of our Lord Jesus Christ," God offers to the world a free, full and perfect salvation from all sin. Again, "the cross of our Lord Jesus" settles the greatest question of the ages. It offers a complete settlement between the worst sinner and the justice and righteousness of God. The cross is not only a revelation of God's wonderful love, and the manifestation of His abhorrence of sin, but it is the only way of salvation. The great declaration of the Apostle Paul to the Corinthians is, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." -- 1 Cor. 15:1, 2.

One of the reasons that the cross of Christ is rejected is that it is looked upon as a shame and misfortune, or the martyrdom of one who has suffered because of His principles. The fact is, there are many who seem to be very religious and see nothing attractive in the "cross of our Lord Jesus Christ." They rather shun it. Its very shadow is offensive to those who are the modernists of

our day, and have no place for Christ and the cross in their heart and life. It was the high priests and the scribes and elders who cried, "Let him be crucified!" "Let him come down from the cross, and we will believe on him!" They wanted Christ without the cross; but God has revealed His gracious purpose in "Christ and the cross" as the only way of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." -- Acts 4:12. It is also the way of sanctification and complete cleansing from all unrighteousness. Christ died for sin on the cross, and His followers die to sin at the cross. The "old man" does not like the Cross method; he would much prefer the way of growth, development and culture, instead of the humiliating and sin-destroying power of the Cross.

Again, the cross is the way of identification. The marks of the cross were not necessary to identify Christ; the Saviour did ask Thomas to put his hand in His side and to see the nail prints in His hands. The marks of a real crucified Christian are also distinctive. To be truly sanctified is to be identified with the crucified Christ. It is not the gifts we may think we possess, or the many "different tongues" we may think we speak, but it is in the deadness to sin, which comes only through "the cross of our Lord Jesus Christ."

"The cross of our Lord Jesus Christ" speaks of the glory of His triumph. It stands today as the most glorious event in the world's history. The world looked upon the death of Christ on the cross as the greatest of all failures. To be "hung on a tree" was, in the estimation of men, to have the memory of your name blotted out from earth and Heaven. The disciples believed Christ had failed in His mission as the Redeemer and Saviour of the world. They said to the risen Saviour, on that memorable day as they walked to Emmaus with their eyes holden so they could not see His resurrection glory, "But we trusted that it had been he which should have redeemed Israel." There was no failure in the Divine program. What God planned in the gift of His Son has been most gloriously fulfilled. In His triumph on the cross, all the representative forces of evil were cast off and put to eternal shame. The hostile prince of darkness was shaken from his throne, and his scepter of death taken away forever, and Christ boldly displayed them as trophies of His conquest, when, by the cross, he triumphed over them.

The triumph of the cross is also witnessed in Heaven. The beloved Apostle John was weeping, "because no man was found worthy to open and to read the book, neither look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

The meaning of this heavenly scene is unmistakable. It declares that Jesus Christ, who was slain on Calvary, is back home in Heaven, with the book of redemption in His own possession. The triumphs of Christ on the cross and His enthronement in Heaven caused the mighty host in glory to sing in celebrating that glorious event. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by that blood out of every kindred, and tongue, and people, and nation " -- Rev. 5:9.

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"The Spirit of the Lord God is upon me; because the God hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the Prison to them that are bound." -- Isa. 61:1. (See also vs. 2-5.)

This great prophecy was directly applied by the Lord Jesus to Himself, in His first sermon at Nazareth (Luke 4:16-18).

It was Christ's introductory message, and was preached by the Lord Himself. We can call it "The Lord's Sermon." In Him it was fulfilled with all of its grace and beauty. Coming to His own city Nazareth, with His fame spreading abroad, "he went into the synagogue on the sabbath day, and stood up for to read." All that heard Him that day wondered at "the sweet words of kindness which fell from His lips." But instead of receiving "the Lord's Sermon," they began to say, "Is not this Joseph's son?" This has always been the way, rejecters and unbelievers in Christ and Christianity have endeavored to get rid of Him and His message.

The question may be asked, What is Christianity? There is but one answer, Christianity is Christ. It is not a system of ordination or a round of religious observances and duties, as if there were benefit in them -- a kind of a mystical, inexplicable rites, as if God had surcharged them with power, and this imparted by those who handle them, but Christ is the all and in all of Christianity. "He is the Alpha and the Omega, the beginning and the ending." Christianity as an experience is the life of God in the soul. It is a state of righteousness and holiness, the quality of a Christlike character, received by faith in the Lord Jesus Christ. To have Christ is to be a Christian, and to be a Christian is to know the real life and power of Christianity. The great religions of the world are all engaged in the betterment and development of the natural man. It is only Christianity that saves the soul from sin and transforms character. The philosophy and ethical teaching, and philanthropic works that are being substituted for Christianity, can never change the heart, or transform character and deliver from the power of sin. First of all, the most important message of the hour is the message concerning Christ and Christianity. We have reached a day in the Church when we have what is called Christianity, but it is not the Christianity of Christ and the Bible. A Christianity that has no Virgin Birth, no Divinely anointed Christ, no crucified and resurrected Jesus and no Saviour from sin, is not the Christianity of Christ. It is Satanic, no matter from what source it comes. The Christianity that Christ brought into the world is the Christianity of Himself. The lowly Christ of Nazareth is as much rejected and spurned by the modern intellectuals of the day, as when He stood up to read in the synagogue of His own city.

The words and teaching of Jesus Christ, with which our text has to do, is as abiding as the hills and eternal as the throne of God. The foundation of Christianity is of Divine origin. It is not the product of cunningly devised fables. The Lord said, in the words of the inspired prophet Isaiah, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Christ is not only the "precious corner stone," and the "sure foundation," but His Divine personality is the most distinguishing characteristic of Christianity. The Christianity of Christ can no more be separated from Him than the day from the sun -- the sun is the all and all of the day, and Christ is the all and all of Christianity. He is the incarnation of God, the wondrous God-Man. He is the Atonement for sin, the fountain of grace to cleanse from all iniquity and the indwelling fullness of Holiness. Attempt to take Christ out of Christianity, and it would be like

attempting to take the heat out of the summer. Christianity bears a closer relation to Christ than the heart does to the human body. The Divine qualification for the Saviour's ministry and mission, was the anointing of the Holy Spirit. He declared, "The Spirit of the Lord is upon me." We look at this statement in the light of the text, and it becomes as solemn as a judgment seat, and as terrible as the vision of God. It declares that the true ministry is always inspired and directed by the Holy Ghost. Christ had the triple anointing, as Prophet, Priest and King. It was because He "loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." -- Heb. 1:9. Without the anointing of Christ there is no supernatural Christianity. There may be culture and a human Jesus, but if He is not the Christ who preached that day at Nazareth, and by His deed proved the claim, it is false -- away with it! But there is no failure in Christ or His message. He Himself is the message. He gave Himself a ransom, His soul an offering for sin.

The prophet Isaiah not only reveals Christ the Divinely anointed Messenger, but also reveals His message. He came to "preach good tidings unto the meek ... to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." This is the first thing that Christ emphasized. His message is one of salvation and deliverance. It reaches all conditions of poverty, of sorrow and suffering. There would be no need to talk about deliverance, "liberty," and "binding up the brokenhearted" if there were no sin. Some one has said, "If all the groans, pain and suffering could be gathered together that have been caused by sin, they would make a louder peal of thunder than ever crashed along the mountains of the skies; if all the tears of agony and sorrow that have been caused by sin from the beginning until now could be gathered together, they would make an ocean deeper than the Atlantic and broader than the Pacific." What a ministry of compassion, of healing and of salvation Christ brought to this broken world!

The poor and the brokenhearted are all about us, and so few seem to see them; but Jesus came to hunt them up and to minister to their afflicted souls and bodies. The description of the brokenhearted is not simply an organ full of ache and suffering, but of an organ which is racked with pain and helpless to do what is required to get relief. This was the condition of man when Christ's message of love and hope came. The supreme purpose of His mission was not to relieve the physical condition of suffering and misery; His mission was to the inner spirit of man, to the self and sin of his nature, which was the cause of the physical and mental suffering and sorrow. In order to bring the deliverance and to heal the wounded and broken spirit of humanity, Christ must give Himself a ransom for sin. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high."

The evil that Christ came to conquer is sin in man, and for man. Sin is the one real thing in God's world. It is worse than pain or poverty, for pain and poverty may become a blessing. It is worse than death, because death is only the effect of sin, and may bring freedom from physical suffering. It is worse than the devil, for it makes the devil to be what he is. The devil would be powerless, and death would have no sting, and pain would be unknown if it were not for sin. Christ has made an end of sin on the cross, and will make an end of sin in the soul of every one who will believe in Him and receive Him.

In the gospel of Luke, Christ closed His sermon with the words, "The acceptable year of the Lord." He did not make use of the rest of the prophecy, "The day of vengeance of our God," because it was the time of acceptance and mercy, and He had not been rejected and crucified. The acceptable year of the Lord has reference to the jubilee trumpet, which was a great one in Israel. All debts were canceled, and the restoration of all possession that had been lost were returned. This is typical of the Gospel dispensation, but has a greater fulfillment when Christ returns. It will be a real jubilee day when the glorious reign of Christ the Messiah comes again and restores all things, "whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of his holy prophets since the world began." -- Acts 3:21. "Bless the Lord! That day is not so far away when the jubilee trumpet of Christ's coming and resurrection glory will be heard." "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." -- 1 Cor. 15:51, 52.

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Chapter 8 CHRIST AND THE SUPERNATURAL

"There is one body, and one Spirit, even as ye are called in one hope of your calling; One lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." -- Eph. 4:4-6.

This great passage of Scripture introduces us to the highest revelation of God. It is the place where human knowledge becomes dumb, and faith listens to the voice of revelation, and believes where it can not see. The Apostle Paul strikes the keynote of the Epistle in the third verse of the first chapter; he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with a spiritual blessing in heavenly places in Christ." The word translated "heavenly places in Christ" describes not so much a location, as it does a spiritual region, the sphere of Divine holiness and the supernatural life where the believing soul dwells with Christ in the very atmosphere of the Holy Ghost. We have in this passage the most complete and comprehensive grouping of the essential facts of Christianity to be found in the Scriptures. Here the Apostle gives the origin, the object, the supremacy and the obligation of Christ and the supernatural life.

In the first place, this Scripture speaks to us of the supernatural God -- "one God and Father of all, who is above all, and through all, and in all." The great fact on which the Apostle Paul dwells is the supremacy and supernatural power of God. "He is above all." His reign is supreme; "He is in you all, and through you all." His essence pervades our beings; His eyes search and try our hearts. His infinite presence preserves our spirits. What a difference between the Christian's God and the modernist's God! They have Him so hedged about with laws, limitations, speculations, that God is practically non-existent. The God they worship, and even that of the average Christian, is powerless to do anything for them, only in a general way. The modernist has so humanized God, and deified man, that God is practically of little value. They have outgrown the idea of a personal God. They deny His presence and power, in creation, redemption and personal spiritual knowledge. How different is the God of Abraham, the El-Shaddai God, the meaning of which is given by Matthew Henry, "The God who is enough." It was Abraham's God that inspired

Abraham's faith, and created Abraham's career. The God of Jeremiah was one of whom he could say, "Thou hast made the heaven and the earth by thy great power, and stretched out arm, and there is nothing too hard for thee." The God of the Apostle Paul was "able to do exceeding abundantly above all we ask or think."

The Apostle Paul not only reveals God's supremacy and final unity, but he also reveals the Lordship of Christ. He is Lord according to every meaning and acceptance of the word. He is our Prince and Governor; we are His subjects. He is our Master, and we are His friends. Jesus said of His own, "Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known to you." Christ is the Lord of the spiritual, the supernatural life. He is the supreme Lord of all creation, the head of all principalities and powers, of every realm, who is above every creature and by whom "all things consist."

The great object of all Paul's epistles is the exaltation of Christ's person and glory. He is the Son of God, the Redeemer and Lord of the universe. He is "the fulness of the Godhead bodily." This is the strongest expression to be found in the New Testament concerning the Deity and Lordship of Jesus Christ. The whole universe is set in one class, and Christ alone over against it all, outshining it all, and filling it all by the word of His power. The danger that faces the believer who has not been baptized with the Holy Ghost is the same that faced the disciples before Pentecost. It was the lack of heart purity and the spiritual vision of Jesus. They were in danger of seeing but the human Jesus and beholding Him only in the flesh, and not in the spirit.

If Jesus Christ is but a man and Christianity only a philosophy, it is because men have never felt His power, or beheld His Divine glory, as the Son of God. When we eliminate the supernatural in Christianity, our thinking and living drops to the level of the natural and intellectual plane. Without the saving and sanctifying power of Christ we can not remain long even on the natural plane, but we will descend to the "sensual" and "devilish," until all consciousness of God has been effaced from the soul.

These are days of peril. Grievous times are upon us, when it is difficult to know what to do, or what to believe, or who to believe, and how to act. There is a rapidly growing indifference to the truth of God. Instead of reproofing error, we are making light of it, and some are even going to the fatal extreme of endorsing some of the notorious and modernist leaders. Laxity of opinion and laxity of morals are prevailing, and unrighteousness is overflowing its banks in all forms, and there are but a few who will lift up their voices in condemnation. Is it not time for the Lord to come? The hope of God's people is in the supernatural power of the Holy Ghost.

The Apostle again declares the glorious unity of the Church. He says, "There is one body, and one Spirit, even as ye are called in one hope of your calling." The doctrine of the essential unity of the Church, as the "one body" of Christ, baptized by "one Spirit," the source of its life and vitalizing power. The Ephesian Church is addressed by the Apostle Paul as a type, a sample of the Church universal. He set forth the ground, the course, the aim, and the end or object of the universal Church. We have here God's purpose for the Church, revealed in Christ through the Spirit. It is so different from man's idea of the Church. God's Church is not the institutional Church, the federated Church, the modern, liberal, worldly Church of our day. The Church is the body of

Christ, blood-washed, Spirit-baptized, and energized and filled with the life and the holiness of God. The peril of the hour is a Church without Christ, a religion without God, a Gospel without the Blood and a ministry without the Holy Ghost. We are now in the days of widespread apostasy. The age is fast drifting into paganism and bestiality [sic -- this is the correct spelling of the word -- DVM], which, if unchecked, will bring down the judgment of God upon an unbelieving world and an apostate Church; The final outcome of the great apostasy of the Sin of men will be "the man of sin -- the lawless one -- the desolator, who is coming on the wings of abomination, will blight the earth with his withering curse.

Thank God! Christ's Church has a glorious hope. It is grounded on the same promise, and its object is the coming of Christ and the immortal life. The worldly Church is looking for a millennium without a Christ, and the world is looking for a golden age of peace and progress, but this will never come to the Christ-rejecting age, and an apostate Church which has accepted the principles of the modern anti-Christ, and refused the spiritual power and authority of the Gospel of Jesus Christ. The true hope of the Church and the believer is the coming of the Lord. It is not evolution, but a revolution; not a climax, but a cataclysm, a crisis; not a city built on the sand of time, but the "new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." The "one hope" or our "calling" is bright with life and immortality. It looks across the centuries of time to the eternal years of God. By this Divine and supernatural faith in the unchanging God, we are kept safe in the midst of a changing world. "But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

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Chapter 9 CHRIST AND HOLINESS

"He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." -- Eph. 1:4. "Follow peace with all men, and holiness, without which no man shall see the Lord." -- Heb. 12:14.

The Bible abounds in wonderful description of A the holiness of God. Moses declares, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" It reveals not only what God is, but what He requires of His people. As a Divine attribute, Holiness is purity, and purity is essential to the being of God, who in nature and attribute and position is separate from all other beings, and is pure from every thought and feeling of evil. This, the Apostle Peter tells us, is the Divine reason for the holiness of the People of God. "Because it is written, Be ye holy, for I am holy." Christ, the great head of the Church, speaks to His people now in the voice of His Word, and by the voice of His providence, as He has scarcely ever spoken. The need of a perishing world is appalling. Its only hope is in Jesus Christ, and a Spirit-baptized Church in which holiness is a living, Divine reality.

The peril of neglecting holiness is most forcibly taught in the history of the Hebrew nation. If ever there were a people called of God to holiness, it was ancient Israel. Holiness was to them the most familiar of words and ideas. The one outstanding fact that pervaded all of their symbolism

and throughout the worship of the sanctuary was holiness. The word "Kodesh" meant "sanctify," "purify." It was the great attribute of Jehovah, and everything designed for Him in service must be holy. There was a most "Holy Place," the "Holy Altar," the "Holy Offerings," the "Holy Vessels," the "Holy Ointment," the "Holy People of the Land," the "Holy Ark," and "the Holy Covenant." The one great word over everything pertaining to their worship was, "BE YE HOLY, FOR I AM HOLY." But they failed of this great grace and perished through unbelief.

The history of the Church is a repetition of the past. When spiritual vitality and power have declined, there has ever been an effort to substitute for them external forms of religion. This can never succeed or take the place of Holiness. We have come to a great crisis. The days of peril are upon us. The apostasy of the Church is so widespread that it has even caused the leading newspapers and journalists to take a serious view of the present situation. The reason for the great declension, and the rising tide of modernism that is now sweeping the nation and threatening to engulf the Church, has been caused by an insidious opposition to Holiness, on the one hand, and the apathy of the Church in its willingness to permit the essential doctrine of Christianity to be ignored and set aside, on the other. Holiness is dethroned and the crown of Deity plucked from the brow of the Son of God, the personality and Deity of the Holy Spirit is as much rejected now as ever Christ was rejected and crucified. In order to stem the tide of worldliness and modern infidelity, we must have more than legislation and ecclesiastical power. We must have the Holy Ghost, the blessing of Entire Sanctification and the Perfect Holiness of God.

We go back in history to the days of the apostles, and here we see the Church at its best. It was but a little flock scattered hither and thither by the stress of persecution, but it was the day of power. "It lifted empires from its hinges, and changed the streams of centuries." It was then a holy church, Spirit-baptized and empowered. It conquered in the Coliseum when the sand was red with martyrs' blood and won trophies for Jesus Christ in the palace as well as in the hovels.

The great, high, priestly prayer of Christ is primarily for the ministry. He was praying for His disciples when He said, "Sanctify them through thy truth: thy word is truth." The ministry, to be effective, must be holy. It was the requirement of the priests of Zion that they be anointed and separated unto the Lord and clad with holy vestments. "Be ye clean that bare the vessels of the Lord," is God's command. The times in which we live are very much against the idea of such a ministry. But God's idea has never changed. What He required in the past, He still requires in the present. With a holy ministry, preaching, practicing, patronizing and pushing Holiness to the ends of the earth, what power would be possessed, what revivals would come to pass, what self-sacrifice and holy zeal would be characterized. It would cure the lust for modernism; it would solve every problem; it would master every situation and would be victorious over the world, the flesh and the devil. Dr. Sylvester Thorne has said of such a ministry: "No range of mountains has been high enough to stay their progress, no river deep and broad enough to daunt them, no forest dark and dense enough to stay their advance; before their mighty messages heathen empires tottered, and despots bowed their heads, in the land of Goth and Vandal." Such achievements ever characterized the Holy Spirit's anointed ministry. The Holiness Movement has furnished the Church with such a ministry. We are today called for a new advance in the work of Holiness.

The work of God demands Holiness. There can be no permanent success in the work of the Lord without Holiness. This is fundamental and furnishes both the power and disposition to do the

work of the Lord. How much work there is that will not stand the day of fire! We must not only be doctrinally correct, but practically righteous. The quality of practical Holiness is in perfect accord with such words as "Hold fast the profession," "Draw nigh to God, and he will draw nigh to you." It comes under the beautiful benediction of the inspired writer of the Hebrew Epistle, "Now the God of peace ... make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." -- Heb. 13:20, 21. This is inward Holiness or the Holiness that looks first Godward, and then manward. It means righteousness and purity and charity in all directions. The blessing of practical Holiness will glorify God, bless the Church, and help to win a lost world to Christ.

Christ's Holiness set before His people a high standard of righteousness. It reveals the Divine ideal of Christian character and obligation to God. The command of God is, "Be ye holy, for I am holy." This is as definite as "Thou shalt not steal." There can be no question when God speaks. Man must bow the heart before Him and obey His Divine will. And "his commandments are not grievous." Jesus Christ came "not to destroy the law or the prophets, but to fill them up." The Old Covenant becomes a New Commandment by His revelation of the Divine Father. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Holiness of heart is not only the freedom from sin, but it is the positive reception of the fullness of Divine love. It perfects the love of God in the heart, and casts out all fear. "There is no fear in love; but perfect love casteth out fear: because fear hath torment." He that feareth is not made perfect in love." -- 1 John 4:18.

In Christ's Holiness there is "no selfishness."

In Christ's Holiness there is "no deception."

In Christ's Holiness there is "no ill will."

In Christ's Holiness there is "no covetousness."

In Christ's Holiness there is "no self-seeking."

In Christ's Holiness there is "no envy."

In Christ's Holiness there is "no resentment."

In Christ's Holiness there is "no manifestation of pride, or evil," of whatever sort. The power of the Spirit of God over against our inability is sufficient to make us more than conqueror. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The greatest demand for Holiness will be at the Judgment Day. Having made all provision for it, God will demand it at that "Great Day." It will not be our influence or position, or Church relations, that will count at that day, but it will be Holiness. It is only Holiness that can be at home

with God. The beloved Apostle John declares, "Herein is our love made perfect, that we may have boldness in the day of judgment."

The demand of Heaven will be Holiness. The way into the City of God is Holiness. None can enter without Holiness. "For without are dogs, and sorcerers, and idolaters, and whosoever loveth and maketh a lie." Holiness is the eternal fixedness of character. "He which is filthy, let him be filthy still ... and he that is holy, let him be holy still." -- Rev. 22:11.

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Chapter 10 CHRIST AND THE HOLY SPIRIT

"And I will pray the Father, and he shall give you another Comforter ... It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." -- John 14:16; 16:7. "And they were all filled with the Holy Ghost." -- Acts 2:4.

We have, in these pages of Scripture, the Saviour's parting message to His disciples, and the promised gift of the Holy Spirit. The words of Christ concerning the gift of the Holy Ghost are full of comfort and assurance. While He was to be absent from them, His presence was to be livingly real to them through the Spirit. The most important truth concerning the coming of the Holy Spirit are contained in the words of Jesus to His own disciples. It was the greatest statement Christ ever gave on the Person and work of the Holy Spirit's advent.

First of all, we have in these passages of Scripture the Saviour's revelation of the Holy Ghost. The expression, "another Comforter," distinguishes the Holy Spirit from Christ, and the work that He was to accomplish. The Lord Jesus would never compare Himself to an impersonal emanation from God as the co-ordinate in the work of redemption. Just as the Son of God was named by the angel before His advent, in like manner the Holy Spirit is named by Christ before His advent. The Holy Spirit is revealed by the Saviour as the "Paraclete." It does not give the full meaning of the word "Comforter," or what the Holy Spirit is to the child of God. But it does mean that He is a "God at hand," and "one by our side." The Holy Spirit is an Advocate, a champion defender of the children of God. In revealing His Divine personality, the Holy Spirit receives Divine names, He performs Divine works, possesses Divine attributes, receives Divine worship, "He is very an eternal God."

The fact that creative power is ascribed to the Holy Spirit reveals Him God. He is Creator conjointly with the Son of God -- "By thy Spirit thou hast garnished the heavens;" "Thou sendeth forth thy Spirit, they are created." He is the Creator of light and life in all the universe of God. The greatest exhibition of the Spirit's power was the resurrection of Jesus Christ from the dead. The Apostle Peter declares of the resurrection and ascension of Christ: "Therefore being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." The Holy Spirit has given demonstration and manifestation of His power, not only in the life and death and resurrection of Christ, but also in the conviction,

regeneration and sanctification of the souls of men. "And when he is come, he will [bring demonstration] reprove the world of sin, and of righteousness, and of judgment."

There can be no conviction for sin, no regeneration, and no sanctification of the soul, without the ministry of the Holy Spirit. In other words, there is absolutely no hope for humanity, without the power and presence of the Holy Spirit. Christ said it was necessary for Him to depart, in order for Him to communicate His Divine fullness to humanity. It was necessary for Him to die before there would be witnesses to His atonement. And He must ascend to the right hand of the throne of God before He could bestow the gift of the Holy Spirit. Because He is at the right hand of God, "he has sent forth the Holy Spirit." "And having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear."

The coming of the Holy Spirit was the fulfillment of the greatest promise Christ ever gave to His disciples. This promise of the Spirit was spoken by the Saviour as "the promise of the Father." It means emphatically the supreme promise of God, as no others He ever gave. It was given to Abraham after his wonderful experience on the mount of His sacrifice and full surrender to God. It was made to him by an oath, God saying, "That in blessing, I will bless thee." The prophets sang in wondrous rapture in announcing the coming Redeemer, and with deepest pathos they described His humiliation and suffering. But in a more rapturous strain they sang of the outpouring of the Holy Spirit. In Isaiah's prophecy we have a wonderful description of the outpouring of the Holy Spirit. He says of the Spirit's coming: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." The prophet Joel was honored with a place in the first Pentecostal sermon. He said by inspiration, "And it shall come to pass afterwards that I will pour out my Spirit upon all flesh." In the Old Testament age God's presence dwelt with men, but in the New Testament dispensation the Holy Spirit indwells the believing child of God with His own presence and power. Jesus said of the Holy Spirit's indwelling: "For he dwelleth with you, and shall be in you." The true idea of Pentecostal Christianity is not in this "gift" or that "gift," or this "imitation" or that "imitation" of men or methods, but it is the indwelling fullness of the life of God in the soul by the Holy Spirit. The first great mystery of the New Testament is the Incarnation: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." -- 1 Tim. 3:16.

The second great mystery is the reincarnation of Christ in the believer: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." -- Col. 1:27.

The Saviour reveals again those who can receive the Holy Spirit, and what the receiving of the Holy Spirit means. Jesus declares that "the world cannot receive him because it seeth him not; neither knoweth him." The men of the world have no place for Him to dwell, and no temple for Him to come to. Their hearts are already filled with idols, and their affection set on things of the earth. It is because of the Spiritual blindness and deadness to God, that they have no room for Christ, and the fullness of the Holy Ghost. Jesus not only deals with the negative side, and tells who can not receive the Holy Spirit, but He also deals with the positive side, and tells who can receive Him. Of the disciples He said, "For he dwelleth with you, and shall be in you." The Holy

Spirit was to do a work in them that they had not yet received. The Saviour directs them to "another Comforter," to the coming of the Holy Spirit, to sanctify them and cleanse them from all carnal propensities, from all cowardice and from all self-seeking. "Another Comforter" means "another blessing." They had received Christ, and had kept His word. "They were not of the world, even as he was not of the world," and "their names were written in heaven."

The blessing that Christ promised the disciples was something distinctly different from what they enjoyed under the Saviour's gracious ministry. Christ measured the blessing of the Comforter by the greatest blessing the world had ever known. The world received its greatest blessing and manifestation of God when He gave Christ to suffer and die for its sins. The greatest blessing of Christ to His Church and His people is the gift of the Holy Ghost, to sanctify wholly and indwell with all the fullness of God. To reject or ignore the Holy Ghost is not only to deny Him, but it means to lose Christ.

To receive the Holy Ghost means not only the cleansing from all sin, as a second work of Divine grace, wrought in the soul through faith and consecration to God, but it means the enduement with power. Jesus said to His disciples before He went away, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." -- John 14:12. After His crucifixion and resurrection He again said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." The enduement with the Holy Spirit is God's preparation for world-wide evangelization. The eyes of the risen Saviour are still upon the world. When here on earth He saw the whitened harvest, and the laborers but few. He taught His disciples to pray that "the Lord of the harvest would send forth laborers." Here is the Divine program for the Church of Christ in all ages. The baptism with the Holy Ghost is the Divine qualification for soul-winning and witness-bearing to the Lord Jesus Christ. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." -- John 14:26.

The whole purpose of Christ's ministry was to represent the unseen God. Now the Holy Spirit through His Church would bear witness to Christ. The Jewish Church had rejected Him. The Holy Spirit, the Great Witness-bearer, was coming, and His witness would be so mighty and irresistible that nothing would be able to hinder His final triumph. The test of the true Church and the ministry is this: Does it honor Christ? Is He the Center, the Supreme One of all? "The Holy Ghost has no use for a ministry that spells humanity with a capital, and has for its supreme object the deification of man." Paul was filled with the Holy Ghost, and said, "I am determined not to know anything among you, save Jesus Christ and him crucified." This will ever be the character of the Church and the ministry where the Holy Ghost is honored. Christ said, "He will glorify me: for he shall receive of mine, and shall shew it unto me." -- John 16:14. The Holy Spirit comes to make Christ real to the soul of the believer. He alone can make Christ a living reality. The one great blessing of the coming of the Comforter is not only that your joy might be full, but He will abide forever. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

Chapter 11 CHRIST AND PENTECOST

"And they were all amazed, and were in doubt, saying one to another, What meaneth this? And fear came upon every soul: and many wonders and signs were done by the apostles." -- Acts 2:12, 43.

Pentecost ushered into the world the great dispensation of the Holy Ghost, with supernatural signs and wonders. It was the fulfillment of the wonderful prophecy of Joel, which had been predicted hundreds of years before the day of the Holy Spirit's advent.

"And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." -- Joel 2:28, 29. When the Holy Spirit came on that memorable morning of the long ago, the disciples "were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and filled all the house where they were sitting." Here we have the picture of men and women prepared for the reception of the Holy Ghost. This mighty, supernatural wind, the breath of the Almighty, did not frighten them, but it was the fullness of the life of God to enrich them and project through them new currents of the heavenly life of the Son of God.

This heavenly wind was not sufficient, for "there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Like the wind, the tongues of flame were supernatural, and not a natural flash of lightning, but the gleaming light flashing from the throne of God. "On each brow glows a sheet of flame parting in many tongues." This was the Divine symbol of the new dispensation. Christianity was to be the tongue of fire and the manifestation of the Holy Ghost. There is a vast difference between "Babel" and "Pentecost." God has ordained that His Church should give a clear, definite, and united testimony to the Lord Jesus Christ by the power of the Holy Ghost.

The coming of the Holy Ghost on the day of Pentecost marked the advancement from the outward to the inward knowledge of authority and power. It was from outward obedience to inward obedience. From a law written upon parchment or tables of stone, to a law written "in the fleshly tables of the heart" by "the Spirit of the living God." A new covenant was made with man on the day of Pentecost; the old covenant passed out of force when the new, spiritual manifestation of God was ushered in. It must be understood that Pentecost is not simply a historical fact, but a life in the Holy Ghost, with endless possibilities. We are in danger of making much of the symbols of Pentecost and missing the spirit of Pentecost. We are putting the very highest endorsement on manifestation and demonstration, instead of the life of the Holy Ghost.

We are making much of the "gifts" of the Spirit instead of the 'grace of the Spirit. There is a greater need of "grace" than there is of "gifts." The "gifts of the Spirit" are not stationary; they come and go and are given "to every man severally as he will." The grace of the Holy Spirit is

constant and continuous. Jesus said, in speaking of the Holy Ghost's coming, "I will pray the Father, and he will give you another Comforter, that he may abide with you for ever." The grace of Pentecost is expressed by the Apostle Peter when he declared that the blessing that came to the household of Cornelius was the same as the apostles received on the day of Pentecost. He says, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith." -- Acts 15:8, 9.

The next great word of the Acts is power. "And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." -- Acts 1:7, 8.

"The craving of man is for power; man wants power and does not care how he gets it. There is probably no instinct of the human heart so strong as the craving for the sovereignty of power. It seems that might is the attribute of God that is most coveted by man. Satan snatched it and fell, and the same craving was the undoing of the race." God made man for the throne, for dominion, authority and power. He made him for fellowship with God, and the heights of Holiness. In order to fill his destiny he must have power. But its the power of God, and not of man. It comes not by self-exaltation, but by self-sacrifice and crucifixion. It is the Holy Ghost who is the power and gives the power, and not the Church, nor the preacher, nor the bishop, nor money, nor position, nor the influence of our friends. "But ye shall receive power, after that the Holy Ghost is come upon you." What a change came over the disciples when they were filled with the power of the Holy Ghost. No longer are the doors barred "for fear of the Jews," but instead they were possessed by holy courage and spiritual power that made even their enemies take "knowledge of them that they had been with Jesus." The record of the Acts of the Apostles is one of the mighty power of the Holy Ghost. The history of Christianity's conquest flashes with glory and peals with the lightning of the eternal throne.

Christ's promises became glorious realities, for "they went forth" and preached everywhere, "the Lord working with them, confirming the word with signs following." The tongues that flamed with Heaven's messages were the sharp sword thrusts of the Spirit by which sinners were pricked in their hearts and brought to know Christ. It was by the power of the Holy Ghost that Stephen's stoners were cut to the heart as they witnessed the love of Christ in His followers. Again it was the power that made the man lame from his mother's womb stand upright and go "leaping and praising God." It was the Holy Ghost's power in the prayers of the apostles that shook the assembly room in Jerusalem, and the same power in holy song at midnight that shook the foundation of the prison at Philippi, and the judgment that struck the sorcerer blind and the liars dead.

Again, it was the power of the Holy Ghost that invested Paul's person and Peter's shadow, and caused the face of Stephen to shine like an angel. The personal appearance of Christ's dying martyrs and living persecutors all speak of the wonders of redemption and the glory of the power of Pentecost. On the day of Pentecost the Church of God came into real, vital relationship. It was born in the first great revival of the Holy Ghost dispensation, and baptized as soon as it was born, not with water simply, but with the Holy Ghost and with fire. The Church is not in need of a great

forward movement, but of a great backward movement to Pentecost and the fullness of the Holy Ghost. The power of the Church is not in her organization, her polity, nor ecclesiastical arrangement; it is the fullness of the Spirit's life by which the Church reaches its highest efficiency. The Pentecostal Church was a Christ-exalting Church. It is so different today; our Churches are largely founded on what man has said, and what he has done. Our theologies are largely stamped with human names. We are following men, instead of Christ. We are exalting the human, and not the Divine. We are becoming hero-worshippers, instead of Christ-worshippers. We are burning incense at the shrine of human achievement. The trouble with the Church is, it has rejected Christ and the Pentecostal baptism, and the flood-gates of iniquity are open, and we are reaping a fearful harvest of crime and criminals.

To sum up the situation: The result of the denial of the fundamentals of Christianity as taught by the Modernist and the Evolutionist in the Churches of our land, and the colleges and universities, is rapidly bringing to a head the greatest catastrophe the world has ever witnessed. Just as the Jewish Church rejected Christ, the second person of the Trinity, the Gentile Church is now rejecting the Holy Ghost, the third person of the Trinity, and widespread apostasy abounds. However dark it may seem, the Church of Christ is full of hope. It is His Bride, the "ecclesia," the outgathering ones that will constitute the "firstfruits" of the feast of Pentecost, and will be the Lord's at His coming. Pentecost and the coming of the Lord can not be separated. It is after "repentance" and "the blotting" out of sin that "times of refreshing" come "from the presence of the Lord." "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." -- Acts 3:20-21.

Again, Pentecost means the baptism with the Holy Ghost. The importance of the baptism with the Holy Spirit is clearly taught by the Lord Jesus after His resurrection. He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." -- Acts 1:5. The blessing of Pentecost qualified them in heart and life. It settled for them the great question of the second work of Divine grace. And it settles the question for us all today. The blessing that came on "the day of Pentecost" was not to unregenerate followers of Christ, but to whole-hearted believers. Jesus said of them, "They are not of the world, even as I am not of the world." "I have given them thy word; and the world hath hated them." The prayer of Jesus in the seventeenth of John was for His saved disciples. He prayed that they might not be taken out of the world, but sanctified and sent into the world. "As thou hast sent me into the world, even so have I also sent them into the world." We must note that Christ was not praying that His disciples be "forgiven," "restored," or "pardoned," but "that they also might be truly sanctified through the truth." The blessing or baptism that they received on "the day of Pentecost" was an experience distinct from anything they had ever received before. The Pentecostal baptism coming upon the disciples with cloven tongues of fire reveals the purifying power of the Holy Ghost. The baptism with the Holy Ghost means heart purity, and Pentecost gave the disciples that experience. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us. And put no difference between us and them, purifying their hearts by faith." -- Acts 15:8, 9.

The spirit of Pentecost is the spirit of victory. The Holy Ghost made the early disciples of Christ "more than conquerors." It not only completely changed them, but it also changed the outlook of life. It lifted their horizon, and gave them possibilities in Christ that they never saw before. It is

just the same today. The need of the soul is met, and the inward longing of the heart is satisfied, while the world is seeking for its amusement and gratifying of the flesh, but not finding satisfaction. The Holy Ghost is the satisfier, because He is the Sanctifier. He brings the presence of Jesus, and fills the heart with the fullness of joy. The promise of Jesus is "that he may abide with you forever." "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." -- Acts 4:33.

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Chapter 12

CHRIST AND THE SPIRITUAL LIFE

"For to me to live is Christ, and to die is gain." -- Phil. 1:21.

One of the most impressive themes of Paul's Epistle to the Philippians is the condescension and the exaltation of Christ. When the Apostle wrote these great, inspired words he was a prisoner at Rome. He speaks of his bonds and the saints in Caesar's household. The Epistle abounds with joy in the midst of suffering. It gives to us a beautiful picture of fellowship in love and labor. The first words are, "Paul and Timotheus, the servants of Jesus Christ." They reveal the deep affection of the Apostle for those who labored with him in the service of Christ. We have in the text not only the words of the spiritual life, but also the motto of Paul's life and ministry. It sums up the whole purpose, scope and character of all that is truly great in the Christian life.

These words of the Apostle were not uttered in the crisis of despondency, but in the joy of victory. Christ was his life here; Christ was in him the hope of glory hereafter. "For him to Olive was Christ." This was the supreme purpose of his life and ministry. No dungeon could darken and no threats of execution could intimidate the Spirit which knew that to die would be gain. But, while faith triumphed over death and love longed to depart and be with Christ, Paul was willing to postpone his going to glory for the good of the Church, and to preach Christ through pain and suffering, if by so doing he might inspire to joy and victory.

We have, first, Christ the Source of the Spiritual Life. There is no man in the history of the Church upon whom the eyes of the world have been fixed, who so wonderfully fulfilled in His own life and character the ideal of Christianity as did the Apostle Paul. His life and teaching have revealed Christianity as a power to the world as no other life or teaching. All the marvelous unfolding of the doctrine of Christianity can be condensed into the life and service of Christ. The Apostle wrote the whole plan of redemption out of his own experience. There was the beginning day of grace in Paul's history. It was a glorious day, for Paul and for the Church, when he saw the Son of God in the glory and majesty of His power. The vision of the glorified Christ smote him to the earth in blindness, as he heard the words of Jesus saying to him, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." -- Acts 26:14, 15. It was a great day for the world when Paul became the ambassador of the Son of God.

Christ's righteousness justified him in the face of God's holy law. Pharisaism had failed and deceived him, but Christ not only saved him and justified him, but also sanctified him and made him intrinsically pure. There is no contradiction in Paul's experience of perfection when he

says, "Brethren, I count not myself to have apprehended." This verse of chapter three, as well as the preceding verse is not a contradiction or a disclamation of perfection by the Apostle. He does disclaim in verse twelve the "perfection of glory;" he had not "apprehended that," and had not "attained" unto that glory, but he proclaims the perfection of grace in verse fifteen when he says, "Let us therefore, as many as be perfect, be thus minded." -- Phil. 3:15. The Apostle Paul was already in possession of the grace of full salvation and on the home stretch for Glory. He was "perfect, but still pressing toward the mark for the prize of the high calling of God in Christ Jesus."

Again, we note that Christ is the Primal Element of the Spiritual Life. "For to me to live is Christ." It seems that Christ living is Christ thinking. The mind of the average church member is not "to me to live is Christ," but, "to me to live is pleasure." Another says, "To me to live is fame." Another says, "To me to live is money." There has scarcely ever been a time when money has such a grip on the masses as it has today. It is "drowning men" and women "in perdition." The Apostle found a new law. It is "the law of the Spirit of life in Christ Jesus," and it made him "free from the law of sin and death." "For me to live is Christ" -- not a set of rules, but life's principle within. We are to run our life, not by timetables and maxims, but by the mind of Christ. This law, or mind of Christ, is the strength of the Christian life. Christ is the law of my life. He conditions my days. He is the author and finisher of my life. The Christ life will produce glorious results. There will be genuine manifestations of the spiritual life when Christ is enthroned. Jesus says, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." -- Luke: 24.

The Saviour not only teaches that we must lose our life in order to find spiritual life, but that we must die in order to reproduce the Christ life. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth fruit." -- John 12:24. The Lord Jesus teaches the reproductiveness of the Christ life in John's gospel, the fifteenth chapter. He says, "I am the vine, ye are the branches." In order to be a branch we must be in the vine, and in order to be a fruit producing branch, we must know the cleansing. "And every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." But in order to bring forth "much fruit," there must be the "abiding" in Christ, "the true vine."

The Apostle Paul produced his wonderful Christlike character, because for him to live was Christ. This text speaks to us again of Christ, the Aspiration and Power of the Spiritual Life. "To me to live is Christ." The cry of Paul was "Things Before." For him to live for Christ, there were "things behind" that he must forget if he would reach the things before. This spiritual law is in harmony with God's law in nature. There is no such thing as stagnation in nature, and there is no such thing in grace. Progress is the eternal law of life. That which does not grow dies and passes away. Moses was told at the brink of the Red Sea "to go forward." To be content with past blessings and achievements are fatal to all progress in the Church, and Christian experience. It tried the faith of Moses, and tested the courage of Joshua to "go forward" in the face of difficulties. There was a time in the history of the Church when it was a spiritual giant. It went forward in power until the gates of empires were lifted from their hinges and the streams of centuries were turned out of their channels. But, alas! alas! the Church settled down and the Dark Ages swept over the world. The long, dark night was at last broken, and the dawn of a new day came to the Church under the early reformers and preachers. And the Church went forth to shake the world with a mighty revival.

We are facing a great crisis in the Church and in the world today. The chill of worldly conformity and modernism has clogged the wheels, and put out the fires of revival in the largest denominations. God is calling His people to "go forward" again to a new advance in the Holy Ghost. "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." -- Phil. 3:13, 14.

The words of the text tell us again that Christ is the Joy and Crown of the Spiritual Life. "For to me to live is Christ, and to die is gain." The expectation of the Apostle was Christ's coming glory. He said, "For our citizenship is in heaven; from whence we look for the Saviour, the Lord Jesus Christ." -- Phil. 3:20. Though he must die before the Lord should return, even death is made to him gain. And when the end comes, what is it? It is simply -- Christ. He is all and in all to the great heart and life of Paul. What was the joy that Paul was looking forward to? -- Christ. What is the music of the land to come? -- Christ. What is the glory of the heavenly world? -- Christ, and Christ reproduced in the saints and transfigured with His immortal light. We shall not only see Christ Himself, but Christ reproduced again in loved ones.

Look at Paul as he closes his wonderful career. He stands before Nero's ax and says, "To die is gain." "Do you not see the executioner, Paul?" "No, I do not see him." "What do you see?" -- "Christ!" "To die is gain. "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not me only, but unto all them also that love his appearing." -- 2 Tim. 4:7, 8.

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Chapter 13 CHRIST AND MANHOOD

"What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou host put all things under his feet." -- Psalm 8:4-6.

In the creation of man a great council was held chambers of eternity, and after the most serious consideration God announced His decision. "Let us make man in our image, after our likeness." This was after worlds were created and went singing from the hand of the Creator, while the angelic hosts shouted His eternal praise. God crowned creation with His finest product, and called him man. This shows us that the race started high at the beginning. Man's moral and spiritual nature was but a little lower than God. The Psalmist declares that after surveying the starry firmament, the greatest fact of the ages concerning the origin of man, He asked the question, "What is man?" There is no answer to this question without a revelation from God, the inspired Bible. Without this grand old Book we would be at a very great disadvantage today. If we had but the evolutionary theory of the protoplasm, we would not know whether we came from the tadpoles or monkeys. Thank God! the Bible answers the question and tells us "what is man." The greatest

work of creation is not a planet, a shining sun, and ether sea, a potent law, a celestial city; it is not singing angels and shining seraphim, but man created in the image of God. Standing on the summit of creation a little lower than Deity, stamped with the Divine image, and crowned with supremacy over material creation, is man, the masterpiece of God.

What is the nature of man? Man is a marvelous trinity, a threefold being with soul, spirit, or mind and body. God built him tier upon tier, with a physical nature touching the material creation on the one hand, and his spirit or mind on the other, superior to all other creatures in God's creation, while his great immortal soul, rising above all other departments of his being in its relationship with God and eternity. The reason man possesses such greatness is that he is a copy and transcript of His Creator, a miniature God. He was born king, a viceroy of Deity in the government of this planet. But the sad condition of this wonderful being called man is, that he is a fallen creature, and has lost connection with God, the fountain of life and the source of Holiness. Man's dominion has been wrecked and his supremacy contested by the principalities and power, and the rulers of the darkness of this world. There is no doubt about the fall of man and the wreck of his original perfection and glory. There is no doubt about the redemption from sin and his restoration to the holiness of God, and the future bliss of immortality.

The one great mistake that colleges and universities are making is to locate all the trouble of the race in either the physical or the mental realm. Materialism would seek to better man from the mental and physical alone. It ignores the soul and all that is supernatural, and gives the world what it is pleased to call the superman. But alas! what is the effect? We have the music of the machine-gun, the gas bomb, the thundering of artillery, and a broken world. When God begins the process of education, He passes the head, the intellect, and reaches the heart, the center of man's being. Then we have a different song, we march under the bloodstained banner of the cross, and sing "Happy day, when Jesus washed my sins away." When the last finishing touches have been applied to man's body, soul and spirit, every trace and mark of the fall will be gone forever, and man immortalized and glorified will dwell with God eternally.

Man has a wonderful capacity for knowledge and culture. To know is one of the great faculties possessed by man. It is that immortal power that drives him onward in his quest for knowledge. By this power unknown seas have been traversed and continents discovered and the granite hand of nature made to reveal its hidden secret. With the use of the telescope new worlds have been discovered, and the mystery of all things searched out. Man possesses the great power to think, to perceive, to reason; the operation of memory, imagination, reflection, the emotions of love and hate, of joy and sorrow, connect him with the Infinite. Think of all the creations that have been evolved from his mind -- the harmonies of music, the works of painting, sculpture and art, the noble forms of architecture, the temples, palaces, and the cities that have sprung from his brain and hand! Behold the wonders of invention and discovery of countless forms of machinery and the instruments of skill that reveal the world's minutest forms of life! Read the poetry of Virgil and Milton, the literature of ten thousand libraries, and the thousand million volumes that fill them! But there is something greater than either his physical or mental attribute: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding." The loftiest power of human endowment is the power to know God. We may not know much about astronomy, but some of us have found the Morning Star, the heavens with all its glory has become visible. We may not be experts in the science of geology, but many of us have gone through the loose dirt of evolution and

higher criticism, and found the "Rock of Ages," and we would rather know this than "ages of rocks." We may not understand all the exquisite beauty in the study of botany, but we have found the Lily of the Valley and the Rose of Sharon. In God's university we are taught that the human spirit is the first consideration, that it must receive a culture and development that universities can not bestow. This must come from God, by the power of the Holy Ghost, purifying the soul from all sin and filling it with the "knowledge of his will, in all wisdom and spiritual understanding."

The education that leaves out the culture of the soul is nothing more than refined paganism. This is what Greece had in her glorious days and went down to the depths of immorality, because they had no knowledge of the true God, and no culture of the soul. It is only when it is transformed to the image of Christ it begins to understand the infinite capabilities for happiness, holiness and power.

Man's character has its influence for good or for evil. Who can properly estimate the influence of character? In speaking of this, Mr. Emerson says, "What you are speaks so loud that I can not hear what you say." He meant that character tells more than speech, that what a man actually is in his inmost life is more eloquent than the words that come from his lips. The greatest power in the universe of God is the power of holy character. Oh, the blessing of a single life when wholly given to God and used for His glory! The life of Abraham is still blessing the world; the centuries have not changed the stream that flowed from the altar of his sacrifice. In the second chapter of Hebrews we have a grand gallery of historic men who became famous for all times. They are the immortal heroes of faith that speak to us of a sublime courage that accomplished mighty things for God and the oncoming generations. The influence and sacrifice of the life of Jesus Christ grows in greatness as the centuries roll by. Christ is the inspiration, not only of the life spiritual, but of everything that is noble and sublime in culture, in art and science. If all the galleries were dismantled of what Christ inspired, how bare would be their walls! He is the hero of all ages, of every class and condition of men, high and low, learned and unlearned. The glory of war calls for a Charlemagne, a Caesar and a Kaiser, and a host of men whose influence in the world has been of blood and agony. But on the other hand, poetry and philosophy accounts for Plato. The deadness and unspirituality of the Church calls for a Luther and Wesley. But the world's redemption called for a sacrifice of the only begotten Son of God. Because of his sacrifice we have a John, a Paul, a Dwight L. Moody, and the Christian Church, with its multitudes of followers of the lowly Christ, in every land and from all walks of life. We will hear one of these days the shout of the conqueror, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever."

The doctrine of the lowly Nazarene embraces every principle of science, every law of philosophy, every maxim of art, every tenet of faith, that could redeem and exalt the soul to the glory of God, that Jesus Christ may be God over all, blessed forevermore.

Christ is the ideal man. He touches humanity on all sides. By His humanity, His incarnation, "God manifested in the flesh," the mystery of the Godhead is revealed. The one perfect man that walked among men, and manifested all the claims of God, is the Man-Christ Jesus. The revelation of manhood perfected in Christ is given by the Apostle Paul in the Ephesian letter. He says, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." The ideal life is a

supernatural life. Christ Himself is the pattern and the fullness of the supernatural life. Perfect manhood in Christ is not the world's standard. It does not consist in the development of a fine physique, or a brilliant mentality, nor the pursuits of the heroic. It is not head, but heart. It is not physical culture, but spiritual culture, that we are in the great need of these days. The time has come in America that Christianity must Christianize education, or we will soon be looked upon as descendants of the brute, an animal with intelligence, with no need of God or salvation. Better have a lower standard of education and a higher standard of religion, than a lower standard of religion and a higher standard of education. If there is a conflict between religion and education, there is always a conflict between paganism and Christianity, between Christ and sin. The education that we want and must have, even if we must fight for it, is religious education, where manhood can be perfected and brought to the highest usefulness for God and the world. Let us have an education that is safe, sane and spiritual, that will produce holy manhood and womanhood. After all the conflict is over, and God's purpose for man has been fully realized in the glorious destiny of redemption, man is to sit with the Son of man on the throne of His glory, and reign with Him in His kingdom forever. That in the ages to come God will show forth the magnificence of His grace in his kindness towards us in Christ Jesus.

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Chapter 14

CHRIST AND TEMPTATION

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." -- Matthew 4:1. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it!" -- 1 Cor. 10:13.

We have in this inspired statement of Hebrew history the recount, the record and the examples of the past. The Apostle Paul describes the end of those who had enjoyed spiritual grace, how they were at last "overthrown in the wilderness," and "destroyed by the destroyer." After describing the apostasy, this historical company is held before us by the Apostle as "ensamples" of warning, "To the intent we should not lust after evil things." In recounting the blessings of the Jewish Church, it can not be said that they did not have our privilege in grace, nor can it be said that we have not their perils.

In setting before the Church and the Christian these examples of temptation and judgment, Paul shows us that they are not simply related to the past, but have a great warning message to the Lord's people of the present.

We note the first peril of temptation. The Apostle sounds the warning note against idolatry and sensuality. No sooner had the people of God found victory and deliverance from the bondage of the past than they fell into idolatry and sensuality. These terrible sins destroyed the Israelites. Its blighting and damning power is not simply confined to the past, but its moral blight has touched all conditions of society. The whole social fabric is shot through with these sins. The idolatry that threatens the Church today is most vividly described by Dr. Stratton; he says, in his book on The Menace of Immorality: "Think, my friends, what the heart of Christ must feel as He sees the

worldliness in many of the Churches today." This applies to both the Protestant and Catholic. We see the whole religious community "linked up with a certain famous ball." "We see Churches inviting opera stars to sing at their services, and securing movie artists in the frantic effort to attract the crowd." Here is Christ's indictment of the Church. He says it is "neither hot nor cold." This is the picture of the Church of the last days, with the movie industry, a lecture platform and a supper room, instead of the upper room of Pentecost. We are reaping today a harvest which is the result of sowing the seeds of false teaching about God and the Bible, about Christ and the Holy Spirit, about Holiness and the Second Coming of Christ, and about hell and the judgment. In the past, God's way of handling the plague of idolatry and sensuality was with the sword of death. It cut off three and twenty thousand who left Egypt, but who never saw Canaan. To those who are tempted to think of the way of righteousness and Holiness is too narrow and restricted, and begin to "murmur" about it, the warning of God's Word is, "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer."

We note again the nature of temptation. We are reminded by the Apostle Paul that temptation is the common lot of all men. It is not simply the few who are tempted, but it comes to all the sons of men. The great and the mighty, the tallest and the holiest, have all been tempted. The Lord Jesus "was in all points tempted like as we are, yet without sin." He withstood the shock of Satan's terrific bombardment after forty days and forty nights of conflict. The attack of Satan is directed against Jesus in view of His coming work. The first two temptations were a challenge to Christ from the god of the world, to prove His Divine Sonship. Being twice assaulted as the Son of God, the Saviour answered as man. He is not to be tempted as man by the devil. The appeal He makes is to that which has proven to be the ruin of the great ones on earth. It was this appeal to Adam and Eve that brought the downfall of the race. Satan, knowing the greatness of Jesus, and convinced of it all the more during the conflict and victory that He had already won over him, the evil one is determined to attack Christ on the side of ambition, greatness and power. The usurping prince, 'the god of the world,' offers to Christ what already belongs to Him as the Son of man and Son of David, on the condition that He accepts the scepter of Satan and the world principles of his kingdom. In order to fascinate Christ and to impress Him with the greatness and the glory of his kingdom, he takes Him "up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them." What a prospect the devil holds before Him! What an easy condition to acquire "all the kingdoms of the world"! Was there ever before so dazzling a prize to be had on such easy terms? Not for a moment did Jesus parley with him. He said, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The issue of the conflict is full of comfort and instruction. On the one hand the devil goes; on the other hand a company of angels come in his place. It is still true that when sin and Satan tempts, and the soul refuses to yield, the angels of righteousness still come and camp in the dwelling-place of the soul. The temptation that comes is not from God. We are told by the Apostle James, "Let no man say when he is tempted, I am tempted of God." In other words, do not put the blame on God. "For God cannot be tempted with evil, neither tempteth he any man." The Lord tries, but never tempts. He does not design in the test to break down the moral character, but to build it up and strengthen it by the tests which He permits to come. God is the infinite Father; His eye is on His child. It is said of Jesus, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."

Temptation is a disciplinary process. Moral qualities, like our physical members, must be exercised. If not, they are weakened or destroyed by disuse. Temptation is in the plan and program of God. There is a statement in Heb. 5:8 which unfolds the Divine purpose in temptation and suffering. It is said of Jesus, "Though he were a Son, yet learned he obedience by the things which he suffered." If only we received blessings, and the good things of life, we would hardly know how to adjust ourselves to others, or to be a help to those that are in trouble. It is "as the affliction of Christ abounds in us, so also the consolation." In order that the scales of life may be evenly balanced, we must have the "as" before we can have the "so" of the consoling blessing of Christ.

Temptation is a developing process. It either makes or breaks us. The best or the worst that there is in us will be brought out under trial and temptation. Job's trouble proved to be his greatest blessing; the things that he thought were against him were the things that made him the world's patient man. Joseph reached the heights of human goodness and usefulness from Egypt's prison. It seemed like cruel fate that cast him into prison to suffer, when he was blameless before God and men. This was God's way of promotion and the secret of Joseph's vindication. Truth will not always stay in prison, or bound on the scaffold. There is not only a day of trial and suffering, but there is a day of glory and honor. "If we suffer with him [now], we shall also reign with him." Christ, our great High Priest, could not sympathize with us without being tempted, "in all points like as we are, yet without sin. The source from which our temptations come is important. We are distinctly told in God's Word that temptations do not come from the Lord (James 1:13). On the other hand, to deny the personality and presence of Satan is to deny the Scripture. It is to make man responsible for all the evil things that blot the pages of human history, and make human nature the source from which all evil comes. Satan is the great seducer; there are over thirty names given him in the New Testament. God has hung up his photograph in the rogue's gallery of the universe, so every one can see what kind of a devil he really is. There is nothing that pleases the devil more than to lose his identity and persuade the masses of fine, religious people that there is no devil; he would make them believe that what they believe is the devil is just simply "a principle of evil." If this be true, we might as well say that Jesus is a "principle of goodness." But Christ and Satan met in that memorable wilderness conflict; Jesus won the battle, and has promised victory over him to all of His followers.

The twofold source of temptation is revealed in the Scriptures, the external and internal. The sources of temptation are Satan, the world, the flesh, or the carnal appetites. The most dangerous form of temptation to the Christian is that which comes from within, the solicitation of the self-caused propensity, the "old man." The Apostle James describes this inward evil. He says, "But every man is tempted, when he is drawn away from his own lust and enticed." This kind of temptation springs from an unsanctified nature, or inclination to self-gratification. The sanctified are tempted from the external condition. It is a conflict not waged within the Soul, but it is a battle with the tempter from without. Jesus Christ was tempted as our example and pattern. He did not overcome Satan by Divine power, as the Son of God, but through the power of the Holy Ghost, as the Son of Man. Jesus said, "The prince of this world cometh and hath nothing in me." There was nothing in Him to which the devil could tie. The Satan that tempted Jesus and His followers in all ages is a personality of great dignity and power. The devil is full of subtlety, and for that reason he is called the "old serpent," "the malignant one," the dealer in shams. This he began way back in that express his stock in trade are "wiles" and "lies." A part of his "wiles" is to disguise his "lies."

He always comes with half truth, and is so skillful he can make vice look like virtue, wrong look like right, and right to be wrong. Satan plays the role of master optician and fits the eyes with magnifying or minifying lenses just to suit the case.

If you have any doubts about a personal devil, these will all pass away when the blessing of sanctification is received. The realm of the spiritual conflict of the Spirit-filled child of God is in the heavenlies. Paul says in Eph. 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Here is where the mightiest battles are fought. But victory is assured by putting on "the whole armour of God," in order "that ye may be able to stand against the wiles of the devil." To flee from temptation and depend upon God is to come off "more than conqueror through him that loved us." We can resist the evil and close the inner world of the soul against the solicitation of the world, the flesh, and the devil. The promise of God's Word is "Resist the devil, and he will flee from you" (James 4:7). Our responsibility is expressed in the word of Mr. Wesley:

"A charge to keep I have,
A God to glorify;
A never-dying soul to save
And fitted for the sky."

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Chapter 15 CHRIST AND ABIDING FAITH

"Have faith in God." -- Mark 11:22. "Now faith is the substance of things hoped for, the evidence of things not seen." -- Heb. 11:1. "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered. unto the saints." -- Jude 3.

We have in this short, inspired epistle of the Apostle Jude a most important message for the last days. It most fully describes the present age and its close. It draws a striking contrast between the first and the last chapters of human history. The wickedness that prevailed at the beginning will return at the end of the present age. The one great outstanding fact of this great inspired letter is that it is a warning against declension and apostasy. The Apostle addresses his letter to the sanctified. He draws a striking picture between the holy and the unholy. To deny sanctification is to be counted out of Jude's letters, and the blessing of "the saints" of God. It is the sanctified who exhorted to "contend for the faith."

The faith that Christ calls His sanctified one to contend for is the faith "which was once for all delivered unto the saints." This message and exhortation applies especially to these times of unsettledness in Christian faith. It is claimed by the modernist that the "Old Faith" and the "Old Book" have served their day, and some "new faith" must take its place. We have, today, a modernized Bible, with all that is supernatural eliminated. But, instead of finding a new faith, these modernists, with their rationalism and infidelity, are "turning the grace of God; into lasciviousness,

and denying the only Lord God, and our Lord Jesus Christ." They are the destroyers of the faith, the deniers of the Lord Jesus Christ, and the enemies of the true Church.

First, we note that Christ taught the nature of the faith that abides. Jesus said, "Have faith in God." The meaning of this great statement of Christ is fundamental. To have faith in God is to have faith in Christ. It is at once the identifying principle that instantly unites the Christian to Christ. It is faith that looks upon God and says, "Thou art mine." It is what the Apostle Jude defines as faith in "the common salvation." It is not simply faith in a doctrine, but faith in salvation itself.*

[* I think the author's wording above is ill-chosen. Perhaps he did not mean to convey the idea that Christians have placed their "faith in salvation," but, taken at "face-value," that is what his words seem to say. Regardless of what the author's intended meaning was, the fact is, that Christians must exercise faith while in the state of salvation, but they are never directed of God to have "faith in salvation" itself. They are, rather, required to have faith in the God of salvation, and faith in His Word of salvation. -- DVM]

Faith is the means, salvation is the end. This salvation is common to all men, and not a matter pertaining to a particular class. It is available for both Jew and Gentile. "The source and object of faith is in God. Christ Himself lived by faith in God as the Son of Man, and by its mighty power wrought His stupendous miracles. This Same faith is made possible for the people of God today, for the Saviour said, "If thou canst believe, all things are possible." "Have faith in God" and not in self. The secret of the marvelous works of God are all the direct result of faith. This "faith in God" is Divine in its origin and operation. It is not a product of human philosophy, or the substance of creedal statements, but it is a living, Divine reality in the soul of the humblest child of God. Faith in God will be productive in mighty things. The fig-trees of sin will all be withered, and mountains of doubt and unbelief removed.

Faith in God is complete in itself. It is not sentiment, but substantial reality. In the eleventh of Hebrews we read that "faith is the substance of things hoped for, the evidence of things not seen." It is "the well-grounded assurance." This carries the idea of solidity and reality. It is this kind of faith that lays hold on things of the future and brings them into the present experience. Its watch-word is, "We walk by faith, and not by sight." It has gone out in the dark and peopled the barren waste with unborn generations. It has looked at the most unfavorable conditions and has witnessed their transformations until the wilderness has blossomed and bloomed like the rose. Abraham, against hope, "hopefully believed." Moses' faith saw the invisible, and David said that he set the Lord always before him. Looking over his wonderful life's record, the Apostle Paul said, "I have kept the faith." The reason that so many of God's people are poor, spiritually is that they have never ventured very far on God. The Lord Jesus was ever appealing to those who heard Him to have faith. "Have faith in God" was His supreme challenge. "All things are possible to him that believeth." There are different degrees of faith mentioned in the Bible. There is what may be called "Begging Faith." It is the faith that is always asking God for blessings. Then there is what we may call "Living Faith." This is the kind of faith that draws its supplies from God and takes from Him the promised gift. Another kind of faith is "Walking Faith." "We walk by faith, and not by sight." It will enable the believing child of God to walk on in the midst of the darkness of sin and the rejection of the truth of God, and keep "the blessing" by the abiding faith in the Holy Ghost.

The highest form of faith spoken of in God's Word is "commanding faith." It is the faith that looks in the face of Jesus Christ and obeys Him absolutely. This kind of faith is the one condition that assures us of immediate attention. Christ stopped the multitudes while a trembling woman of faith touched His garment, and listened to the cry of blind Bartimaeus as he cried out in faith that he might receive his sight. Philip failed to understand the plan of Christ in feeding of the multitudes because he had no faith for this great emergency. We may not have the best outlook and the most promising circumstances, but if we have faith there is light in the darkness, and unfavorable conditions are the means that Christ uses in bringing to us His blessing.

Faith in God is complete in all of its contents. The Apostle Jude declares that it was "once for all delivered unto the saints." To the faith of God nothing can be added. New light, hidden riches, sweet and glorious harmonies, may be found in it, but no additions can be made to "the faith" that was once delivered unto the saints." The science of astronomy may discover new worlds, but it does not add to the universe. Every star was there before the astronomer lifted the telescope skyward. All this may thrill, with new and wonderful views of the universe, but it can never create a new star. So it is with "the faith of God." Theology cannot add to it. The Bible will gain in interpretation, but no new principles can be added to its contents. The foundation of faith is laid in eternal security. [The thought of the preceding sentence might be better stated: "The foundation of faith is eternally secure. -- DVM] "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The fact that the experience of sin is common to all men and in all lands makes the Divine revelation of salvation a necessity. When a soul cries out, "Oh wretched man!" we want something more than modernism, or mere human opinions. We must have a Divine answer. It is God in Christ that answers every question. The Gospel is the answer for all man's sins. It is the power of God unto salvation. What shall I do to be sanctified? We are sanctified by faith, through the blood and by the word of truth. The prayer of Jesus in the seventeenth chapter of John is, "Sanctify them through thy truth: thy word is truth."

Let us note again those to whom this faith is given: "To them that are sanctified." This term refers to character, and not to official position. This, then, makes it very clear that there is such a blessing as Sanctification. The Holy Spirit would not address a letter to a people that never existed, or would never be on the earth God is speaking to those who were in possession of this great grace of full salvation, and to the oncoming generations of the saints of God. This faith is not deposited with councils, priests or popes. But holy men are the trustees of this precious gift of God. It is the sanctified who are the contenders and defenders of "the faith." The Apostle Jude clearly distinguishes them from the counterfeit. He says, "These be they who separate themselves, sensual, having not the Spirit." The most dangerous form of wickedness is not the open defiance of God, but that which cloaks itself under the "form of godliness, but denying the power" of God. "From such," the Apostle says, "turn away."

Truth, like the blessed Son of God, must become incarnate before it can become a great factor in the world's evangelization. God incarnates the Gospel in His Son, and by the Holy Ghost the Gospel is incarnated in the true Church of Christ.

The old prophets were all mighty because their hearts were "burdened with the word of the Lord." The apostles were mighty because they were indwelt by the Holy Ghost, and possessed by a living faith in the Word of God. The defenders of the faith are the conquerors through faith. Abel

conquered Sin and Satan, by faith. "Abel offered unto God a more excellent sacrifice." By faith Enoch conquered death, for "he was translated, that he should not see death." Noah triumphed over a sin-doomed world: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." By faith Moses triumphed over the world's attraction, its wealth, glory and enmity. Moses refused the splendor of the glory of Egypt, because he saw the invisible, and "had respect unto the recompense of reward." We read of that great company that triumphed by faith over suffering and affliction, and were "tortured, not accepting deliverance that they might obtain a better resurrection."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." -- Heb. 13:20, 21.

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Chapter 16 CHRIST AND THE RESURRECTION

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail." -- Matt. 28:9. "But now is. Christ risen from the dead." -- 1 Cor. 15:20. "I am he that liveth, and was dead; and, beheld, I am alive for evermore." -- Rev. 1:18.

The resurrection of Jesus Christ speaks of His glorious triumph over death and the grave. The fact that the Son of God came forth from the tomb, on the morning of the world's great Sabbath, bringing life and immortality with Him, gives unspeakable joy to His people. The message of the empty tomb has set the glorious hope of immortality to throbbing in the soul. It marks the dawn of a new and glorious day in human history, when death, the last enemy, shall be swallowed up in victory, and all tears shall be wiped away.

We note, first of all, the historical value of the resurrection of Christ. The great importance of the resurrection is seen from the large place it occupies in the Word of God. And not only does it occupy a large place in the Holy Scriptures, but it is well attested, historically, as no other event of the past. It is the general fact of Christianity and the keynote of apostolic preaching. If the miracle of the resurrection of Jesus is a myth, the Gospel has no sun for a center of light and heat, and has no message of hope and salvation. We have in the four gospels a complete historical account of Christ's resurrection. In Matthew we have the effect on friend and foe. In Luke we have Easter Day in Jerusalem. In Mark we look in the empty tomb and find a young man sitting there. In John we have the account of the forty days, with some of the most convincing and touching incidents in the life of the risen Lord Jesus. The Book of Acts opens with the life of the risen Christ, and gives "many infallible proofs" of His resurrection.

The value of the resurrection is revealed in the Old Testament. It was foreshadowed in type, prophecy and promise. Abraham caught its immortal light on Mount Moriah, and Job said, prophetically, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the

earth; and though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another." -- Job 19:25, 26, 27.

The prophets caught this glorious inspiration and told of the victory over death and the grave. The sweet singer of Israel set it to immortal music and sent it ringing down the ages. The historical value of the resurrection does not rest alone on the internal evidence of the Bible, but also upon the external influence of the risen Christ on the nations of the earth. Wherever the message of Christ has been preached, its transforming and uplifting power is manifested in human life. Christ alone has solved the mystery of death, and answered the age-long question, "If a man die shall he live again?" He took the mask away from death, and gave the hope of immortality and eternal life to the world.

We note, again, that resurrection of Christ is God's final approval of the cross. The supreme value of the resurrection lies in the fact that it met God's approval. The matchless beauty of the life of Christ was not sufficient without His cross. The great work of Christ as the Saviour from sin began at the cross. All of the events of His life led to the cross. His life did not begin at Bethlehem, nor did it end at Calvary. The life He laid down, He took up again. The riven tomb witnessed that out of this new virgin womb of death He was born anew, and has "become the firstfruits of them that slept." -- 1 Cor. 15:20. Without the cross there could be no resurrection. Without the resurrection there could be no salvation from sin. Without the cross and the purchasing blood of the Lord Jesus Christ, there could be no Church of God (Acts 20:28). To deny the resurrection and the ransoming power of Christ's shed blood is to deny the very existence of the Church as a people called out for Himself. But the cross is a fact in the plan of redemption.

Christ's resurrection sealed His work in the cross. He died "that he might be Lord both of the dead and living." -- Rom. 14:9. He "was delivered for our offences, and was raised again for our justification." -- Rom. 4:25. The Apostle Paul rests all the claims of Christianity in the cross and on the resurrection of Christ. He says, "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. But now is Christ risen from the dead, and become the firstfruits of them that slept." -- 1 Cor. 15:13,14, 20.

We call attention again to the fact that the resurrection is the seal of accomplished redemption, and is Christ's vindication over all His foes. The most comprehensive and convincing proof of Christ's Deity is His resurrection. The one great proof that He always offered, as the test of His lofty claims, was that He should die, and rise on the third day. He said, "Destroy this temple, and in three days I will raise it up." -- John 2:19. The resurrection of Christ was the culminating act, marking God's perfect satisfaction and vindication of His only begotten Son. Let us suppose the grave had not been vacated, the Roman seal not broken, and the stone not rolled away, and death had become conqueror. It would have proven Christ a fraud and Christianity a dismal failure. He might have wept over Jerusalem and been crucified, but if He had not risen, all would have been lost. But, thank God! the third day He arose a triumphant victor over all His foes. He broke the seal of death and took from Satan the keys of death and hell, and came forth the mighty conqueror over all principalities and power. The blessed Son of God marched up to the throne of His glory, over the protest of death and hell, and declared: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." -- Rev.

1:18. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." -- Heb. 2:9.

The resurrection of Christ speaks to us of a new and a glorious life. The resurrection gives us, not only a new and glorious Saviour, but it is the way into a new and a glorious life. The Apostle Peter says in his Epistle, "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." The death of Christ made the atonement for sin. His resurrection opened the way back to Holiness and righteousness. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The "old man" of self and sin must die, and be "buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." -- Rom. 6:4.

The resurrection Gospel is full and complete. It alone can meet the need and demands of the human heart. The gospel of morality, culture, Pharisaism and Modernism will never meet the need nor stand the test of the day of God's judgment. Man is a sinner and needs pardon. He is defiled in spirit, and needs cleansing. Christ, by His death and resurrection, has met the need of all the world. He offers a complete salvation from sin to all men, and settles the claim or debt of sin between the worst sinner and the justice and righteousness of a holy God. Christ on the cross died for us, the Holy Ghost comes to indwell us, and the resurrection from the dead provides Christ's full redemption for us

The resurrection of Jesus Christ reveals God's standard of power and Holiness. The act of God in the resurrection of Jesus Christ was characterized by marvelous majesty and overwhelming power. In describing this marvelous event, the Apostle Paul says, in his Epistle to the Ephesians, "And what is the exceeding greatness of his power to usward." Again he says in the Epistle to the Philippians (3:10), "That I may know him, and the power of his resurrection." This resurrection power that the Apostle knew in Christ is the standard of power for the true Church. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he ... shall also quicken your mortal bodies." -- Rom. 8:11. It is the power of indwelling Holiness, and the life in the Holy Ghost.

The resurrection of Jesus Christ from the dead is God's pledge and pattern of our resurrection. The thought of living after death has engaged the attention of men in every age. It has answered the question of the ages, "If a man die, shall he live again?" Science has no answer, and philosophy cannot wipe away our tears. But Christ has answered the question and solved the mystery. Greek and Roman superstition put lights in the tomb, but Christ brought life and immortality to light through the gospel." When here among His disciples, Jesus said, "In my Father's house are many mansions [dwelling-places]: if it were not so, I would have told you. I go to prepare a place for You." -- John 14:2.

In connection with the resurrection is glorification Christ not only arose from the dead, but was glorified Paul calls it "a mystery," and says that "we shall all be changed." It is coming, "in a moment, in the twinkling of an eye," when "this mortal shall have put on immortality, then shall be

brought to pass the saying that is written, Death is swallowed up in victory." This, then, will be the consummation of redemption, and the eternal glory of Jesus Christ.

The words of the risen Saviour to the Apostle John on Patmos are full of immortal hope, "Fear not; I am the first and the last; I am he that liveth, and was dead and, behold, I am alive for evermore; and have the keys of hell and of death." -- Rev. 1:17, 18.

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Chapter 17 CHRIST AND HIS SECOND COMING

"And what shall be the sign of thy coming, and of the end of the world?" -- Matt. 24:3. "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." -- 1 Thess. 4:16.

The personal return of the Lord Jesus is most clearly taught in all the Holy Scriptures. It is everywhere set before us, as the climax of the ages, and the crowning work of Christ's redemption. Throughout the whole Bible we see this great truth of Christ's Second Coming in type, symbols, parables and direct statement. It would seem that the Holy Ghost exhausts the human vocabulary in the endeavor to show forth its wonderful glory.

The subject of Christ's return has been largely a dead letter in most of the churches, but today the most spiritual and fundamental preachers stand true for this truth, as they do for Christ's Deity and sacrifice. While the revelation of Christ's Second Coming is distinct and emphatic, the exact period when He will come is not clearly discerned. According to the word of Christ and His apostles, His Second Coming steals in like a thief upon a slumbering world. There are voices in the natural world that echo the return of the Lord Jesus Christ. The very "stars of heaven" pale and break loose from their orbits and fall, the waves of the sea roar, the floods lift up their voices, the mountains bow down at His presence, the trees of the field clap their hands, and every voice in Heaven and on earth cries, "Behold, he cometh with clouds." Truly we are near in the days of Christ's coming, and glorious reign of righteousness.

We note, first, that Christ's Second Coming is the subject of Divine revelation. In dealing with a subject of such vast importance, the Apostle Paul does not rest it merely upon theory, or even experience, but upon the fact of Divine revelation. He says: "For this we say unto you by the word of the Lord." -- 1 Thess. 4:15. This is the inspired statement of the Holy Ghost concerning Christ's return. It is of the highest authority and is incontrovertible. In the Gospel of Matthew we have Christ's great original prophecy of His Second Coming. "And as he sat upon the mount of Olives, the disciples came unto him privately, Saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world." -- Matt. 24 3. This is the most momentous of all Christ's great discourses. It comes in length to the Sermon on the Mount. Dr. Plumptre, a noted Greek scholar, says this passage is most memorable, because it is the first occurrence of the word parousia. The prediction contained in this discourse of the Saviour goes

far beyond Jewish times, and the destruction of Jerusalem. It embraces the end of the ages, the downfall of earth's kingdom, and the personal return and reign of the Lord Jesus Christ.

The words of the prophets have predicted this great event. The whole Scriptures are a prophetic unfolding of the coming of Christ. Sir Isaac Newton said, "There is scarcely a prophecy in the Old Testament concerning Christ that does not in some way relate to His Second Coming." The prophecies concerning His First Coming were not only minutely fulfilled, but the prophecies of His Second Coming are being rapidly fulfilled and fulfilling. When Christ uttered this prophecy of the destruction of Jerusalem and the Jewish temple the disciples were astonished, but every word concerning Jerusalem's destruction was literally fulfilled. Christ was not simply telling of the destruction of a city, but the end of a dispensation, the closing of a great age which began with Abraham. This is also prophetic of the Church-age and its fulfillment.

The disciples saw only the present greatness of the Jewish temple; but Christ was looking beyond this magnificent building, with its great blocks of marble, to the desolation of the whole Jewish economy. The Apostle Peter tells us, "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." -- 2 Pet. 1:19.

The prophecies in both the Old and New Testaments abound in marvelous description of Christ's Second Coming. The first great declaration was made by Enoch, the seventh from Adam. He said: "Behold, the Lord cometh with ten thousand of his saints." -- Jude 14. And Job said: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Abraham saw the day of Christ and rejoiced in His coming glory. The sweet singer of Israel sings about the coming Messiah in His wonderful Psalms. He says, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." The prophet Isaiah gives a most wonderful and graphic description of His coming glory. He says, "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "The wolf and the lamb shall feed together, and the lion shall eat straw like a bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." The prophet Jeremiah says, "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth." -- Jer. 23:5. This is certainly a picture of the coming of Israel's Messiah, and His reign of righteousness in the earth. And Zachariah, the prophet, says, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem." It was from this mount that He delivered His great prophecy, and in His coming again His feet shall stand upon the same mount of Olives.

The wonderful prophecy of Daniel describes just what will happen in the end of time -- the character of His coming, and the glory of His Kingdom. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." -- Dan. 7:9, 10, 13 .

Malachi speaks of His coming as the rising of the Sun of righteousness with healing in His wings. We not only have the great words of the prophets concerning Christ's coming, but we have the last words of the apostles. All the apostles have a final word concerning Christ's Second Coming. "Let no man deceive you by any means," says the Apostle Paul, "for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." The apostle describes the apostasy as a period of great moral danger. "This know also, that in the last days perilous times shall come." It means difficult and grievous times when it will be difficult to know what to do, what to believe, and who to believe, or how to act. There is great unbelief and great rejection of the revealed truth of God's Word throughout the whole world. Laxity of opinions and laxity of morals prevailing, and the streams of wickedness are overflowing its banks and engulfing the world, making it ready for "the man of sin."

In looking to this day, Paul says, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." -- 2 Tim. 4:8. The Apostle James draws a striking picture of the last days, and says, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." -- James 5:8. Peter describes the infidelity and utter indifference in the time of the Lord's coming: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." -- 2 Pet. 3:3-7.

What a striking description of the times in which we are living. The scoffers are not all on the outside of the Church, but are found occupying places of large responsibility in the Church of God. They are teaching the evolutionary doctrine of the brute creation, and "bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 Pet. 2:1. The beloved Apostle John, the sole survivor of the Old Guard, from his distant Patmos, hears his Lord calling, and saying, "Behold, I come quickly." John answers back and says, "Even so, come, Lord Jesus." There was a time when the Church of Christ stood squarely upon this great doctrine of the Second Coming of our Lord. It was the most precious doctrine of the Apostolic Church. All the lines of her activity and experience led to this glorious event. The rejection of the doctrine of the Lord's return and the second work of Divine grace, the sanctification of the soul, and personal holiness of heart and life, have opened the floodgates of unbelief and fearful idolatry. It has practically engulfed the Church and destroyed her power of Divine operation in the world. The Holy Ghost has not only been grieved, but He has been insulted and resisted until Ichabod can be written over much that we call Christianity. Oh, for the days of Holy Ghost power to come again to the Zion of God! "The time is short." The words ring like bells pealing in the hour before the dawn. The Holiness Movement is undoubtedly God's last call to His Church before the coming of His glorified Son.

Again, let us note that Christ's second advent will be ushered in with signal tokens of terrible majesty. The description of Christ's coming is very brief, but fearfully grand. It will be terrible to the ungodly, but unspeakable joy to the redeemed. Christ's first coming revolutionized the world's thinking religiously. His second coming will revolutionize the world, not only religiously, but politically, socially and finally. The Apostle Paul tells us, in 1 Thess. 4:16, of the glory of Christ's coming: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." This is a

marvelous description of Christ's coming. It will be personal and visible. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." -- Acts 1:11. When He comes it will be with a mighty voice of command; it will be "with the voice of the archangel, and the trump of God." This is peculiar and distinctive. It occurs nowhere else in the New Testament. The word is one used by an officer to his troops. It is addressed to a distinct company, and is the signal shout to Christ's own people. The shout of Christ on the cross was His ring of victory over the power of sin and Satan. The shout at His Second Coming is that of a Conqueror over all the forces of the adversary.

Around this planet that mighty voice will ring, penetrating every grave, piercing every ocean depth, and stirring unto life the sleeping saints of all ages. Christ will not come "with the voice of the archangel," but it will be "with the trump of God." The trump will be sounded at the command of God. It will sound the awful peal of the end, and will awaken the dead in Christ first. They will come from every place in God's universe, and will be singled out from among the dead of those who do not sleep in Him. It will take place "in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." -- 1 Cor. 15:52.

The question was asked by the disciples of Christ, "When shall these things be? and what shall be the sign of thy coming, and the end of the age?" -- Matthew 24:3. This question Christ answers in warning of the coming of false Christs and false systems of religion, which "shall deceive many." We have not only the deception of false religions, but we have false intellectual teaching of men, who are talking of the advancement of civilization, the spread of education, and the achievement of science and marvels of invention, all of which, they declare, will bring in the reign of peace. We all admit that we are living in a very remarkable period of the world's history. The signs of the times are strangely significant. "There is a spirit possessing humanity of despotism, bloodshed, fraud, oppression and unbridled lust. "All society, everywhere, with its politics, its philosophy and its religion is in a disturbed and agitated condition." It is a time of national unrest and political upheaval. The streams of lust and fearful crime are overflowing its banks and threatens to engulf the world.

Oh, careless and prayerless soul, whoever you are, be warned now of the coming of the great day of God! In the name of Jesus, forsake your sins and the world's lust, and flee to the open arms of the sin-pardoning Saviour! "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." -- Matthew 24:44.

Jesus said that Jerusalem should be trodden down until the times of the Gentiles should be fulfilled. "The time of the Gentiles" has reference to the world's power, and their coming end. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and shall stand forever." -- Daniel 2:44.

The Second Coming of Christ in His personal kingly reign is clearly taught in the Scriptures. The Apostle Paul declares in the text, "For the Lord himself shall descend from heaven." "Concerning the personal self-hood of Christ we are not in doubt. No sooner had He ascended into Heaven than the angels descended to comfort the heart of the sorrowing disciples

with the sublime assurance." "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus ... shall so come in like manner." The same Jesus that was crucified, dead and buried, resurrected and ascended into Heaven would come again. Christ appeared at the "close of the ages ... to put away sin by the sacrifice of himself." And now He is appearing "in the presence of God for us." The final second appearing is still future. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." The word "appear" means "seen." It is the same as used in First Corinthians, fifteenth chapter, where the Lord was seen after His resurrection by "Cephas, [or Peter] then of the twelve."

These words concerning Christ's second personal coming are as strong as language can make them. Those who would spiritualize, or modernize, Christ's Second Coming and Personal Reign of Righteousness, the same destructive law of interpretation can be applied to His first coming. This would rob the manger of the virgin-born Son of God. "It would take away all the poetry and pathos of that glorious event." It would stop the angels' chorus on the morning of His birth. It would annul the matchless teaching by precept and example of the Divine Saviour. It would climb the slopes of Calvary and destroy His precious blood. It would pass over the resurrection miracle as a myth, or legend, and scorn that most glorious fact of Olivet. If the coming of Jesus Christ is not personal, visible and regnant, the sublimest picture in the gallery of inspired truth is destroyed. We have His own word of promise and parable that He would come back in His own glorious person to receive His kingdom and reign forever.

When Christ comes to reign, the world will be transformed. The marvelous vision of Isaiah describes the transformation of the world, "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." What a great day for this poor, old sin-sick world, which, for nearly six thousand years, has been under the dark night of sin, sickness and death! When Christ comes the curse of sin will be destroyed from this old world. The trail of the old serpent will be wiped out forever. When Christ comes He will reveal the law of His kingdom: "The law shall go forth out of Zion, and the word of the Lord from Jerusalem." It is now almost a reign of anarchy and lawlessness, even the youth is so effected with the degeneracy of the times that they are committing the darkest crimes in history. The leading characteristics of sinners are that they are "lovers of pleasure more than lovers of God." But how different it will be when Christ comes and reigns in holiness and righteousness! Right will be uppermost and Holiness supreme. It will be on the bridles of the horses and on the pots and kettles in the Lord's house. Holiness will transform the earth because it will be supreme in His kingdom. This will be the end of antichrist, in all its shape and condition. The dragon, that old serpent which is the devil, even Satan, shall be bound and confined in the pit of hell, to deceive the nations no more until the thousand years be fulfilled. The course of nature that is now set on fire of hell shall be changed, and Holiness and righteousness shall cover the earth as the waters cover the sea. Thus, the Second Coming of Christ brings the consummation of redemption and Christ's everlasting glory.

It will be the wedding day, the home-coming of the bride of Christ. The Church is called "the wife of the Lamb." This expression indicates how He obtained possession of her, and how she became united with Him in suffering and death. Now she is content to share with Him the reproaches that are cast upon Him, that when He comes to reign, she shall also reign with Him in glory. The marriage day indicates the perfecting of the Body of the Church, everything in nature, as

well as in grace, is waiting for the day of Christ. If we put our ear to old mother earth, we can hear the travail groan and cries as she seeks to bring forth a world of light and peace beyond the agony of human suffering. The glorious character of the bride is described as "the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This represents the Glorious Church, united to her glorified Lord. What wondrous joy and immortal bliss will be in Heaven when the blood-washed of all ages are with Him forever! "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." -- Rev. 22:17.

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THE END