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ARTICLES BY SETH COOK REES

From Issues of the Pilgrim Holiness Advocate

Compiled by Duane V. Maxey

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Digital Edition 09/22/98
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PICTURE SETH C. REES INCLUDED WITH THIS PUBLICATION

A picture of Seth Cook Rees in his old age is included with this publication as hdm0874.jpg. You can view the picture by opening that file with any program capable of displaying JPEG graphics. You may need to set the graphics filter to *.jpg in the "Files of Type" filter-selection slot.

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FACTS ABOUT SETH COOK REES

Seth Cook Rees was born in Westfield, Indiana, August 6, 1854. He was converted on March 17, 1873. He married Hulda Johnson in December, 1876, often called Hulda, the Pentecostal Prophetess. She, too was a preacher. She died in 1898. Seth remarried in 1899 to Frida Stromberg, mother of Paul Rees. She died July 26, 1958. Seth Rees was originally a Quaker, and often billed as the "Earthquaker." He shook the groves at campmeetings when he preached. His son, Paul Rees, wrote a biography of Seth C. Rees entitled: The Warrior Saint. Seth Rees died on May 22, 1933. -- (Facts about Seth Rees were graciously provided to HDM by Dr. Kenneth Brown.)

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OF OUR DEPARTED GENERAL SUPERINTENDENT

An Appreciation, By G. Arnold Hodgin

Pilgrim Holiness Advocate
Vol. XIII -- June 22, 1933 -- No. 25

(NOTE: The following reached us too late for our special Memorial issue, but we publish it now, assured that our readers will enjoy such a beautiful and just tribute to the character of our deceased leader by one so closely associated with him for many years. -- Editor.)

Out from the ranks of the valiant soldiery of Christ, one who was numbered among the most brave and heroic has been called to take a place in that beautiful realm where tired soldiers rest and the victories of the cross are forever recounted. He fell in battle after sixty years of incessant service which was marked to the very last with rare success. After he fell, from a sheer physical collapse, he lingered for some months, and then, as a glorious California dawn pushed back the night shades, and began to smile across the lovely Sierras, his spirit with not a trace of struggle in vacating the tenement of clay slipped away to answer the home-call and the roll-call of the Captain he loved so well and followed to the very end.

As we stood among the loved ones by the bedside of this dying saint, and saw the look of extreme pain, which had so racked the body, change into a look of sweet restfulness and calmest repose, we could not help feeling and remarking that this was not a death; it was a coronation, and a home-going. Through our minds there kept ringing the words of the loved old song,

"Thy saints in all this glorious war,

Shall conquer though they die;
They see their triumph from afar;
By faith they bring it nigh."

From the writer's first acquaintance days with Rev. Seth Cook Rees, more than thirty years ago, until now, we have watched that great personality under all kinds of circumstances, and seen him measure up to high standards of excellence, which go to mark one as most unusual among the sons of men. He was truly a great preacher. Never shall we forget those first days when as a mere lad we sat under the power and sway of the torrent of dynamic truth that poured in fiery eloquence from his heart and lips like a mighty river of molten gold. Old age which began a few years back did not seem to slacken his pace, but with a beautiful gesture all his own, he would slip his fingers through those whitened locks, and surprise us with his energy and eloquence.

He was indeed a preacher with few peers in this or any other land. He was a great Christian warrior. He loved the smoke of battle. Trench warfare, hard and rigorous marching, close combat, and deeply entrenched enemy, all combined to call forth the best that was in him. His aim was unerring. His word-volleys struck the hearts of men. In all those onslaughts of right against wrong, his Damascene blade would flash, and flash; again and again, in a titanic struggle to reach the hill-tops of victory; and the slain of the Lord were as men fallen in gory battle. Woe betide the sniveling sycophant [backslapper, timeserver] or brazen enemy of the Cross who got in the way of the sweep of that keen blade, kept ever burnished by prayer, and sharpened by unstifled personal convictions.

He was a great soul. There was never anything about him that was little or mean. He was too magnanimous to stoop to that which wanted dignity. Holiness to him meant an absolute contradiction to the world of sin about him. Any compromise, or any easy-going tolerance of a crossless religiosity or conformity to the world, was to him a grievous sin. He could find no place in his heart for that which was either obviously wrong or questionable. He abhorred sham. He dared ever to properly categorize wrong and wrong-doers, but he refused to take up a reproach against other individuals.

He was so sterling in honesty that to bankers his word was a tower of strength. His word was as good as though the bank of England were behind it. He never had to do it, but he would have lived on half rations and gone in cheapest apparel, before he would have failed to pay a debt. Is it to be wondered at, then, that we have for years looked up to such a man, and thanked God for him a thousand times?

Fast are they dropping out of the ranks, who have been the backbone of the holiness movement for these sixty years. Now another great soul, who would die before he would compromise, has gone. Who shall take the places made vacant by such men? The times demand an army of young stalwarts who will fill up the gaps and hold the banner of full salvation high. There is an overplus of cheap reliance upon degrees and so-called brains. Such old-time warriors as are now going one-by-one had more brains in one hour than many of the products of this soft age will have in a lifetime. God give us men! Men who are rugged and holy! -- men who will walk in the way, and not fail in the hour of crisis.

Upon us who remain, may the mantle of a mighty ministry fall, so that we too, may finish our course in victory to the end and slip away when the time comes to answer the roll-call where the sun never sets, and it is always morning.

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01 -- THE CROSS OF CHRIST

Pilgrim Holiness Advocate

Vol. XIII -- January 5, 1933 -- No. 1

Text: "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

On one of the most dangerous projections on the English coast, a number of lighthouses had been swept away by the furious storms so common on her rocky shores. The best genius of the world was employed to build a lighthouse that would stand, regardless of cost. Neither time nor money was spared. After long months, it was announced that the structure was complete. The first storm of the season proved to be the most severe and the most protracted ever known. Universal anxiety was felt. Millions of money and hundreds of lives were at stake. The question in all minds and on every lip was, "Will the lighthouse stand?" After several days of the most furious weather, the storm slowly subsided but a heavy mist settled down on all the coast. Nothing could penetrate the gloom. Thousands of people gathered and waited in great suspense for the first rift in the fog. Just when the engineers and contractors were almost exasperated, suddenly there was a temporary break, just enough to show that all was well. Immediately there went up a shout -- the voice of a great multitude, like the sound of many waters: "The lighthouse stands! The lighthouse stands!" The greatest celebration with the wildest joy followed the clearing sky.

After four thousand years of howling winds and blinding storms; after every hope for the human race was swept into oblivion; after four hundred years of ever-thickening gloom without a message or a messenger from the hidden world on high, there was erected at the greatest possible expense a "lighthouse". The cross of the Lord Jesus Christ stood just outside the city of Jerusalem -- the cross of the Christ of the only road. This cross is the subject of my text this morning. It was the only thing that the author of this passage gloried in. Not that he had nothing more in which to glory as this world glories, but he had counted all else but refuse viewed in the light of the cross of Christ.

The Apostle Paul was a man of giant intellect; in native ability he towered above his critics, but he discounted his intellectual ability to the extent that he said, "I am not able to think anything as of myself but my sufficiency is of God." In acquired ability, scholastic accomplishment, he was superior to all his enemies, but he sent all his titles to the dump -- his D., D., L. L. D., Ph. D. He said, "They do not become a subject of Christ's kingdom; they are clumsy, burdensome: I count them but loss! "Yea, I count all things but loss that I may win Christ." His eloquence was so surpassing that wicked kings and governors trembled on their thrones, and some of them were almost persuaded to become Christians. But his eloquence was sent to the scrap pile, for he said, "I come not unto you with excellency of speech or of wisdom, and my speech and my

preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and with power." So at least three of the things that men love to glory in today, Paul had sent to the dung-hill.

A lot of preachers have gone to the dump heap and like the rag pickers of the city, have picked out the titles and are wearing them with nothing to match. I would rather see a man with socks and necktie that did not match than to see him with a "store title" and nothing to go with it. Hear the great man once more, "But God forbid that I should glory save in the cross of Jesus Christ."

When I look to the CROSS what do I find displayed there? It is there that I see God dealing with sin. It is there that I come to know what He thinks of sin. It is in the light of the cross only that the sinfulness of sin appears. At the cross, I see displayed what God thinks on any subject. It matters not to me what the learned doctors think or say. At the CROSS I see man full of wounds, bruises and putrefying sores. It is here that I see his hopelessness and helplessness.

Again, at the CROSS I see a magnificent display of the harmony of the divine attributes -- love, and oh, such love as has enamored millions with its winsomeness until they have sealed their testimony with their blood.

Love -- such love as wins and weans away from this old world in proportion as I come to realize its worth. I may turn to the towering mountains, the rolling rivers, the blazing suns or the deep blue sea and find a display of power, but when I want an exhibition of love, I must turn to the CROSS.

Wisdom -- I see such wisdom as baffles devils and astonishes angels -- wisdom that stops the mouths of gainsayers, such wisdom as is never known in the halls of learning, or among the most accomplished or scholastic of earth.

Power -- yes, power, not only to create and uphold, but power to break down and subdue all opposition. Such power as beggars all description -- power to conquer the world, the flesh and the devil. Power in you, with your consent, greater than he that is in the world. Power above all the power of your enemies!

Holiness -- and such holiness as repulses sin to the farthest point of the universe -- a holiness which gives the most intense expression of God's abhorrence of sin. To talk or think about holding on to a little sin, to profess to love Christ and to sin a little every day is most unreasonable, the worst of folly. The CROSS will not allow sin anywhere in the moral universe. Sin must go; it must not stop going until it reaches the outer limits of immensity, or the back wall of perdition.

Grace -- I see grace and such grace as sets the sinner in the very presence of God; yes, puts him in the bosom of the Most High -- grace that puts sin away forever, and puts the sinner in the center of Heaven. These attributes can be found nowhere else. Why should not the great author glory in the CROSS?

Let us notice for a moment why he should, and why we should, [glory in the Cross]. We should glory in the cross as the basis of the sinner's peace, as the only basis of righteousness and true holiness, as the only road from earth to Heaven, the only way that leads Home. It is also the basis of the sinner's relation to God -- of his fellowship and communion with God. We can come only as we come by the cross of the only road.

Again, we glory in the cross because it will be the grand center of attraction as the expression of His love through all eternity. It is always proper to glory in the things which will endure, and folly to glory in things which will soon turn to dust and ashes in the flames of a soon-coming conflagration. Many a furious storm has swept that English coast since that dedication day, but the lighthouse still stands. The raging blasts have come from different angles, but it has resisted them all, and has furnished guiding light for millions of sea-faring men. So the CROSS of Christ has been stormed from every conceivable angle for two thousand years, but the CROSS and the CHRIST are there -- the highway of the only road from hopelessness, helplessness, and despair up and up to the highest courts of the highest Heaven.

After a storm of a thousand years of blackness and darkness, Martin Luther caught a rift in the cloud and shouted all the way from the dark mines to the cathedral and the pope, "The Christ and the cross still stands!"

After Germany has blown the hot blast against the lighthouse for a hundred years, the CROSS and the CHRIST of the only road are there. Poor old, broken Germany, France, Spain, and Russia! They have done their utmost: there is nothing left for them but everlasting and inglorious defeat. The CROSS of CHRIST stands unbroken. When American history is forgotten; when the stars have fallen and the suns are all cinders; when Heaven and earth are past; when the New Heaven and the redeemed earth are swinging in their orbit, and it has been declared that time shall be no more, the CROSS and the CHRIST of the only road will be the center of the universe and will be crowned with glory forever!

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02 -- GOOD SOLDIERS OF JESUS CHRIST

Pilgrim Holiness Advocate
Vol. XIII -- June 22, 1933 -- No. 25

Ordination sermon preached by Seth C. Rees at the Southern District Assembly, September 30, 1931

II Tim. 2:3, "Thou, therefore, endure hardness as a good soldier of Jesus Christ."

The word "soldier" not only suggests training and discipline, submission to authority, but suggests difficulty, opposition, hardness, trial, conquest. It may be in the form of a long dreary march through the desert. It may be heavy work at the fortifications. It may be short rations. It may mean a rugged way, -- but the work is never associated with ease, luxury or plenty.

The author of my text was an old warrior. He uses the military language and figure frequently, as you must have noticed, in order to give out the impression, the lasting impression, that ours is a calling to something substantial, to something preeminently important, and he uses the word "good," "good soldier" in contrast with a slacker, deserter, a coward.

A good soldier never complains. No difference what the orders are, they are to be obeyed. And a good soldier recognizes the authority of his superior, regardless of his own personal preferences.

You are here this morning as candidates to the Christian ministry of the Pilgrim Holiness Church. We have little to offer you more than an opportunity. The unoccupied territory is great. If you are wanting a chance to prove loyalty as a soldier, we think we can furnish it; but if you are wanting ease, pleasure, plenty, regardless of results, we would be willing to excuse you now.

As the servant of the most high God, I charge you that you have not chosen a profession. It is not like law, medicine, or any other profession. You are supposed to have had a calling and if you are really called of God to preach the Gospel of Jesus Christ, your ministry will prove it. If your ministry fails to demonstrate your calling, your call must be bogus, for the God of this holy war never calls anybody to defeat. Provisions are made, and they are ample, for us to succeed, and Webster says that success is "the prosperous accomplishment of the object of the undertaking."

The object of your undertaking is: First, the delivery of God's message through Jesus Christ to the people. That is all. You are called to win souls. "Follow me and I will make you fishers of men." "Fear not, from henceforth thou shalt catch men." Now don't conclude that you can fish a whole year and catch nothing. You ought to get even more than a score; you ought to get a hundred. "From henceforth thou shalt catch men." I want to impress you with that fact.

A good soldier is called to more than dress-parade, more than uniform, more than show. You are called to furnish results, absolutely furnish results, of the ministry. Jesus Christ has conquered the world, the flesh, and the Devil, and has declared that "greater is he that is in you than he that is in the world." He has declared that He will never leave you nor forsake you, and that power is given with the baptism with the Holy Ghost. You come to us professing that you have been Scripturally converted, afterwards sanctified wholly, and called to preach. If we had any doubt about this matter, we would not lay hands upon you. I would not touch you. But we have been convinced and we know that so far as resources are concerned, there is no provision for failure. The sword of your Commander will never hang over the grave of a lost cause. We are not out to suffer defeat. We are here, and everywhere, with the odds in our favor. The numbers may be against us, -- "but God." "The battle is not yours, but God's," and God has never ordered a retreat. He has never suffered defeat; and if you keep step with God, you will be a living victor, a conqueror, with an abundance left.

I charge you with reference to ethics, -- your Christian conduct. First of all refuse debt, in temporal affairs -- refuse debt. If you make no debts, you will have no debts to pay. Many of our ministers are hampered because they are so in debt. They are not only hampered, they are embarrassed. They say, "We have to live." That is a mistake. We don't have to live. We are not insuring life and we do know that you don't have to live, and we do know that it is no sin to starve.

There is nothing wrong about going hungry. I am not speaking only for these, but I want the rest to hear it. You will get an excuse for speculation and go into it when you don't see a way to pay your debts. "Well, my family has to live." Well, they don't. They don't have to live long. They will soon be dead unless Jesus comes. A lot of nonsense has crept into our phraseology.

We do have to go straight. We do have to pay our bills, one hundred cents on the dollar; and, to maintain Christian integrity, we have to pay them when they are due, or make satisfactory arrangements. We know preachers that are in debt heels over head and won't answer letters from their creditors. I know some who call themselves "bone-scrappers;" they preach so close that they scrape the bone. In my judgment they are not worth killing. I don't want them scraping my bones. Don't go in debt. Don't get embarrassed financially. Don't take stock in anything except the Joint Stock Company of the Skies. Holiness men have squandered millions of sanctified money by offering something spectacular that is going to prove a fortune. I know a number who have gone to the rocks on mining stock. We are not to speculate. We are not to deal in stocks and bonds with the hope of getting rich. The only thing in the universe that will make us rich is the riches of Christ, -- the "unsearchable riches of Christ."

I charge you to be careful of your conduct toward and in the presence of the opposite sex. You had far better be regarded as unsocial. I have been called that a good many times. I am not social. I am not a "good mixer." You brethren, keep your hands off women. Don't hold a woman's hand too long. Whether you are married, or unmarried, you are to behave yourselves.

This District is bestowing a trust on you that is of greater value than the trust of property or money and you know very well what the penalty is when a man betrays trust property or trust money, and it ought to be greater since the trust is greater. This District is trusting you to practice straight-forward, upright, outright, downright, always-right integrity. And if ever you betray our confidence far enough to put your life legally and rightly under suspicion, you ought to surrender your credentials. And, so far as I am concerned, when preachers of the gospel betray the confidence that is entrusted in them, they should lose their credentials and I never have them returned to them in this world. I will forgive them and pray God to get them to Heaven; but I will never trust any man or woman a second time who deliberately trails in the dust the banner of holiness and disgraces a holy church by improper conduct. Individual friendship is nothing to me compared with the interests of the Kingdom of Jesus Christ. Friendships the dearest would not weigh a single ounce with me. Relations the dearest I could have, -- brother, sister, father, mother, would not weigh a single ounce with me as compared with the interests I have in the Kingdom of Jesus Christ and the honor I have for the Christ who suffered and died for you and me.

You be good and behave yourselves. So much for these. I now turn to the rest of you. The ministers who are supposed to be in fellowship with these and who are supposed to have been longer in the way, your attitude toward these will develop in them the strongest qualities of rugged character and endurance.

Now to the laity, I charge you to give them the warm hand and the burning heart and let them know that you are their friends as long as they go straight and clean and the moment they break, they break with you. I would like to say that on general principles the laity ought to take more interest in seeing that the ministry is properly taken care of. It doesn't make much difference

what they get, they are supposed to have it hard, but you are supposed to do something for them and a bouquet won't kill them. It will do more for them while they are living than an automobile load of flowers on their coffins. I still believe that we are in the last days and Jesus may come at any time. I don't believe that there is any prophecy that is yet to be fulfilled that prevents Him from coming. He told me to be looking for Him and if I knew He would not come for five years, I would, not look for Him for five years, but I heartily believe that He may come at any time. That not only helps me to keep right with Him all the time, but it is a great relief in trial. Many times I have gone to bed at night in great sorrow, or in some thick cloud and gloom and the last thing I would say before I went to sleep was, "Maybe He will come tonight and this will be over." I would awake and He was not there, what did I say? "Well he has not come, but He may come by noon;" and you know that alleviates the situation tremendously for you to think that you don't have to live a hundred years, or one hour, or one month. You don't know but that He will be here before night and what is the use of fussing around with what belongs to tomorrow if He should come today. I am having a great time. I don't make so much noise, but I am having a great time. The Lord is witness, He knows I have "songs in the night."

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03 -- MESSENGERS WITH ROYAL TIDINGS

Pilgrim Holiness Advocate

Vol. XIV -- December 13, 1934 -- No. 50

"Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us?"

In this passage the God of the universe is making an appeal for ambassadors, for commissioned messengers who are willing to bear royal tidings to a hopelessly fallen and lost world. That He, so great and wonderful, should ever appeal to humanity for assistance in His great undertaking is strange beyond all comparison; and stranger yet, He condescends to offer inducements, and furnishes grounds for His plea. He seeks the evangelization of the world. We speak of foreign missions and home missions, but He never does. His Gospel message is for a lost world.

First. Notice that God's first appeal is to the gratitude that we owe, and that we ought to deeply feel, for all that the Gospel has done for us. This well-founded plea should pierce us through and through. Brother, why are you not out in the woods today, a naked savage, a cannibal feeding on human flesh? The only answer that you can give is that Paul and Barnabas heard the Macedonian call, and went over into ancient Britain and Germany, and there planted the Gospel of Christ in the new continent where our ancestors lived.

An infidel, American tourist, a learned fool, was visiting the Fiji Islands, and in conversation with a native Christian, he ridiculed their enthusiasm in crowding their churches to worship God. He said, "In America and Europe we have got beyond this antiquated teaching. It is out of date." The native pointed to a rock and said, "Do you see that rock? Do you see that oven beside it? Do you know that if it had not been for the Gospel we would have killed you on that

rock, and baked you in that oven long ago?" That is what the Gospel has done for us. Thousands today are, with ungrateful feet, defiling the stream from which they have drunk.

Second. His second plea is founded on our love for humanity, our suffering fellow-men. This over-cultured age calls it altruism, the sentiment that would think of others; but God calls it love. It is the heart of the Gospel. It inspires the soldier on the battlefield, the fireman in the hour of peril, the sailor to rescue the drowning, the men and women who have made the history of the world. If we have any love for humanity, the poor, mutilated victims of the rubber traders of the Congo ought to appeal to us. The Gospel is the only thing that will relieve them. The blighted childhood and dishonored womanhood of eastern lands ought to appeal to us. The poor Indian women of Bolivia who sing their babies to sleep by a dirge of sorrow, instead of a song of hope, should appeal to us.

Third. The Gospel ought to appeal to common sense. As a business matter of profit and loss, there is no other investment on earth to compare with it. When, in old age, John Wanamaker visited the heathen world he said, "A lump came in my throat, and I wished I had known all this when I was young." What he knew after this trip would have induced him to have invested in missions instead of this old world.

Henry Stanley, the great explorer, said, "The fruits of missions are nothing less than miracles." The Earl of Shaftsbury said, "The work of American missions abroad has no parallel." Alfred Russel Wallace, though regarded as a liberal-thought scientist, said, "The missionaries have much to be proud of in the South Sea Islands. Forty years ago the country was a wilderness, the people naked, savages garnishing their homes with human heads; now, it is a veritable garden of Eden."

Fourth. The Gospel appeals to the noblest aspirations of the human heart. Bishop Tucker of Uganda, that noble man who followed the martyrdom of Bishop Hannington, took this Gospel and changed the heart of Africa. Mwanga, a savage chief, burned little boys at the stake because they would not yield themselves to his abominable lusts. Today, on that spot, one of the largest churches in the world is crowded with five thousand converts, and hundreds of chapels are filled with Christians all over that land. In that dark land, tens of thousands of Christians are singing our Gospel songs.

Bishop Tucker was an artist in London, and had made himself famous by painting a picture which he called, "Desolation." It was a picture of a poor London girl dragging her fatherless child through a London street. The tears were blistering her face, and the whole scene was blacker than a starless, rayless night. But when the picture was hung in the academy and his world-wide fame was secured, God spoke to him and asked if it would not be better to be relieving some of the sorrow and suffering than to be portraying it on canvass. He turned to God, went into darkest London, and buried himself in the slums of that great metropolis. When a man was wanted to take Bishop Hannington's place, Tucker said, "If it is darker than darkest London I will go."

Fifth. The mightiest appeal of all in this great chapter is the appeal of the Pioneering Christ who will go before us and lead the way. You have read the story of a Scottish army when a regiment was wavering. The Captain took the urn which contained, the heart of Robert Bruce and

flung it far ahead of the first rank, even into the ranks of the enemy and then, turning around, shouted, "Comrades, there is the heart of Bruce; it has gone before you. Let those who love him, follow." The effect was magnetic. The whole band responded, threw themselves upon the foe, rescued the heart of Bruce, and carried the battle to victory.

So the heart of Jesus has gone on ahead of us, and is in the ranks of our foe. Do we love Him? Will we follow that true heart to certain victory? Before some of you, the heart of Jesus has led the way down into the slums. It has gone before you into dark heathendom. It has gone before you into the hottest of the battle's front in this country where we fight spiritual wickedness in high places. I do not think it could have holiness leaders in this country.* Oh, beloved, if we do not dash to the front and win the battle, we will suffer everlasting remorse and shame.

*[This statement by Seth Rees is somewhat vague. He seems to say that though heart of Jesus was calling for Christian soldiers to advance to the hottest front of the spiritual battle, none among the holiness leaders would respond to that call, -- Jesus heart could not have them, could not move them, into that place, -- a serious indictment, if true. -- DVM]

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04 -- FORWARD -- FORWARD!

Pilgrim Holiness Advocate

Vol. XV. -- February 7, 1935 -- No. 5

It is one thing to cross the Jordan and sing a song, and quite another thing to shout down the walls of Jericho, stone Achan to death at Ai and go on to possess all the land. At the time Joshua commanded Israel to move forward it could be said that the land was subdued. The southern tribes were conquered at Beth-Horon, the northern kingdoms were broken at the waters of Merom, thirty-one headless kings were lying at their feet and thirty-one strongholds were in their mighty grip. Yet there was much to be possessed. And when it came to the individual tribes possessing their allotted inheritance they were so slack that Joshua had to throw down a challenge: "How long are ye slack to go and possess the land which the Lord God your Father hath given you?"

How slow the Christian church has been, and how ingloriously she has failed to possess all the land in the evangelization of the world. While she has made three million professed conversions in the foreign field the heathen have increased two hundred million. How long will it take her to save the world? After nineteen centuries two-thirds of the world are without a knowledge of Christ and nine-tenths of them are without salvation.

In individual experience there is certainly much to be possessed before we can get back to primitive piety and apostolic lives. Many seem to forget that sanctification is not only instantaneous but gradual. It is instantaneous in its reception and in the destruction of inbred sin, and sudden coming of the Holy Ghost to His temple. But it is gradual in the outworking of it in the life. Sanctification is not the end but only the beginning of a life of triumph. If you go on to know the Lord in all His blessed will, you will discover exhaustless mines of wealth and untold riches. He will talk to you about His healing power and gently lead you to see that He wants to be all in

all to you. Then some day when you are having sweet communion with Him, He will whisper to you that He is coming back to earth again. He will sweetly open His plans to you and as He sees that you can be trusted He will take you into His confidence and show you the things that the wisest of earth know nothing of. He will not make you wise above that which is written but He will unfold the Scriptures to you so that you will find wonderful things.

He will give you new springs of joy in tribulation. He will let you change your strength and go from "strength to strength." Your faith will grow exceedingly and your love will wax hot instead of cold. Our hearts are made clean in a moment of time but our lives are conformed to His image as time goes by. We have loved the pure and lovely, but He wants us to love the lost and loveless. We have loved our friends, but He wants us to love our enemies. And we have had many lofty conceptions, but He is calling us to something that is far above all that we can think of. Our little pool has been filled full but He will give us a cloudburst that will wash out larger channels for fuller tides. We have had much but we must forget the things that are behind and reach out to the things that are before us. You have traversed your little circle of blessing and looked over your spiritual estates, but He bids you stretch your vision "to the land that is very far off."

As we climb one height of blessing we will see another beyond it. And if we go on we will come to Achsah's blessing. When Achsah was married she claimed from Caleb, her father, not only the south land, which was her rightful inheritance, but also the upper and nether springs. Her lands were south lands lying under a burning sun and often scorched by a burning heat. But from the mountains there came the cool refreshing springs which fertilized the land. When her lower springs failed her, and the pools and sloughs were dry, she still had the upper and nether springs, which never failed.

So when our earthly joys fail us and earthly resources are dry and all the springs and pools of this low land of sorrow fail, we still have the upper springs. There are joys and blessings that flow from above through the hottest summer and the most desert land of sorrow and trial. No matter what the situation may be, we can always find the upper springs. Abraham found them even on Mount Moriah. Moses found them among the hills of Midian. David found them among the ruins of Ziklag. David encouraged himself in the Lord. Habbakuk found his springs when the fig tree failed. He drank from beyond the clouds until he could sing. In the darkest days of the Psalmist's life he found the upper springs until he could sing. Hear his song: "There is a river whose streams make glad the city of God." Paul and Silas found them at midnight in the Philippian jail and sang the prison doors off their hinges. John Bunyan found them in Bedford jail. Mary Dyer found them on Boston common.

It is easier, to be sure, to rest in past achievements, but crowns of congratulations are to be given to those who go forward. We must reach out beyond all our old measuring lines. The men who have wrought the best things for God have pushed out beyond all lines. Abraham pioneered for God. Jonah was the first missionary to Nineveh. Such men as Augustine among the Saxons, Oscar in Sweden, Luther in reform, Muller in faith, Fox in deep spirituality, Whitefield in field preaching, Wesley in songs, Carey in the missions, Booth with the masses -- these are men who could not rest in the old ruts but who pushed out and cut new and larger channels. But for the self-sacrifice of self-denying missionaries we might be heathen today. What right have we to sit

here in comfort and ease while others throng the way to hell for the want of what we could give them?

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05 -- IN THE POWER OF THE HOLY GHOST

Pilgrim Holiness Advocate

Vol. XIX -- February 16, 1939 -- No. 7

"When they heard that, they were cut to the heart, and took counsel to slay them." -- Acts 5:33.

The message of Christ and the cross pierces and penetrates the hearts of sinners and often awakens all the devils there are in them. Nothing so awakens the animosity of hell as a straight testimony to the second blessing. Under the dispensation of the Father, men were persecuted for testifying to the, then present, realities. Under the dispensation of the Son, men were persecuted for testifying to the, then present, living realities of a divine Christ. Under the dispensation of the Holy Ghost, men are hated and persecution abounds when they testify to having received the Holy Ghost.

Daniel and the Hebrew young men were persecuted for keeping the law of Moses and refusing to worship idols. After Christ came, no one was persecuted for following Moses. The Jews boasted of their loyalty to Moses and charged Jesus with trying to change the customs of the Mosaic economy. Now, under the Holy Ghost dispensation, there is not much persecution for professing Christ if you say nothing about the Holy Ghost, holiness or entire sanctification.

Great conventions and conferences of church organizations meet in the large cities who are never insulted by the use of stones and brickbats. But if they should profess that they had been sanctified wholly by the baptism with the Holy Ghost, the very air would become blue and hell would roar. Instead, in some of the cities, placards are hung up over the doors even of drinking places bearing the word "Welcome!" with the name of the special organization then meeting. As it was in the first century, so it is today -- nothing is so hated and persecuted by the ungodly as righteousness and true holiness.

When they said, "He hath given the Holy Ghost," it cut them to the heart and they determined to slay them. Gamaliel, a doctor of the law, and a Pharisee stood up and ordered the Apostles put away a little so that he could speak to the people. He said, "Take heed to yourselves what ye intend to do." He reminded them that Theudas had boasted himself to be somebody, and four hundred followed him, but he was slain and all who obeyed him perished. Then there was Judas of Galilee, who drew away much people after him. He also perished and as many as obeyed him. "If this work be of men, it will come to naught: but if it be of God, ye cannot overthrow it." This statement is a profound truth, yet the Gospel of Christ is not only resented, but hated and persecuted. Even after the people seemed to agree with what this man had stated, they were so stirred that they could not allow the apostles to go without giving them a good beating and then charging them to teach no more at all in the name of Jesus. The apostles departed from the presence

of the council, rejoicing that they were counted worthy to suffer shame for His name. "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

The Bible says that they entered into the temple early in the morning. It also says that when Abraham was commanded to sacrifice his own beloved son, Isaac, he rose up early to obey. Some of us late-comers to church, who are slothful in Christ's business, never get the full benefit of prompt obedience. Some folks are never on time except at their own funeral. To delay to obey is to lose immeasurably. If you parley with the devil, he will get the best of you. The Holy Ghost will make you prompt to do all things which He commands you.

If you are at the washtub or kitchen sink and are impressed to go and pray with a family or to talk to an individual about his soul, leave all and go at once. Do not say, "When I get this and that done, I will obey." Pray first, and the work is easier. Duty delayed may be as bad as disobedience. Remember that if your work be of God, the devil himself can not entirely overthrow it. He may sometimes hinder. Paul admitted that Satan hindered him.

We know of many churches and institutions that have withstood the shocks of hell's artillery and are yet in the best condition and on the firmest foundation they have ever been. A thousand times I have said, "Lord, this is Thine; it is not mine." If it were mine it would have gone on the rocks long ago. But it is His own, and the devil has no machinery that can entirely destroy God's planting. When you are settled on the rock, all the winds of hell may blow and all the billows of damnation may roll over you, but you will right yourself after the storm and ride serenely on.

In conclusion, the thing of the most importance is for us to get the Holy Ghost, and get Him today! "Receive ye the Holy Ghost." He will never leave nor forsake you. He comes to abide forever. Friends may come and go, earthly scenes may change, nothing may seem as it used to be, but He will remain. He cannot fail.

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06 -- THE FATHER'S LOVE

Pilgrim Holiness Advocate

Vol. XIX -- April 13, 1939 -- No. 15

"As the Father hath loved me, so have I loved you; continue ye in my love." -- John 15:9.

When Mr. Nansen, one of the greatest explorers who ever pressed the arctic snows and wildernesses of the northern ocean, said good-bye to his loving wife who had just christened his boat, she said, "Go now, and God bless you. I love you well enough to let you go." Months and months rolled by, but then one day she heard a pecking and a fluttering of wings at the window. She lifted the sash and a little dove hopped in. It was so glad to get home that it rested upon her hand. She found tied under its wing a message from her husband announcing his safety. The little dove had crossed vast stretches of arctic snows and had brought to that lonely woman as sweet a message as could ever have come to her heart from a human standpoint.

And just so, the pure white heavenly Dove has crossed immense stretches of space across rolling ages of time, and has come to us this day with this message, for the above text is a message of love to us.

What if we should individually untie this message from the wings of the Dove, and attach it to our hearts? What if the sweet words of this text should be with us in every furnace, trial, battle, and in every hard place? What if we could learn to remember the contents of this brief passage when in the depths of suffering and in the severest and most protracted tests? His love would cause your heart to thrill and throb regardless of environment. If we can hear this message and feel this love, it matters little what our foes shall say or think.

This is a wonderful message. Naturally, I think of it first as God's love for Jesus -- as the Father hath loved the Son. I must walk softly here for I am in the very presence of the mysteries of eternity. Here we see the Father, Son, and Holy Ghost strangely one and, more strangely, three, loving each other with all that is truest and best, purest and noblest in all that can be meant by affection. Here we find the Father loving the Son and bestowing these words of commendation upon Him: "This is my beloved Son, in whom I am well pleased." We must know that all this is unexplainable, incomprehensibly divine. If I can find out how the Father loved Jesus, then I may come to know how well Jesus loves me.

I must notice that this love was kindred. It was the love of a Father for His Son. Again and again in the New Testament Scriptures there break out such expressions of God's love for His Son: "This is my beloved Son ... hear ye him." Even in our narrow limited sphere, how sweet is the family relation, the love between the parent and the child. Even if dark shadows -- faults, misunderstandings, and misconceptions -- fall across our way, yet how sweet and beautiful is kindred affection. Long before this strong passion ever stirred a human breast, the love of the Father for the Son was hidden in the royal courts of Heaven. Long before a bridegroom ever loved a bride Jesus was loved by the Father and by the Holy Ghost, and with such a passion as we can never understand.

The next thing I notice is that God loved Jesus with a kind of love that always hearkens -- hears all His pleadings and answers His cry. That love which the Father had for Jesus was so eternal, so divine, that He was always ready to hear the cry of His only begotten Son. And as the Father loved the Son, so Jesus has loved us. So, beloved fellow Christian, when you come to prayer remember that Jesus loves you with a love that always listens. Some folk will not listen to our tales of woe; they tire of our coming. But Jesus loves with a love that will listen and answer the piteous cry of His own according to the highest wisdom of the highest heaven. He never fails. Others sleep, get indifferent, grow sluggish and hard and we cannot arouse their sympathy. But Jesus is awake to every cry of His saints.

How little we can endure compared with the strain that God Himself put upon the Son whom He loved so well. The redemption of the race was not compulsory on God's part, or on the part of His Son. It is the mighty, propelling energy of love that has reached us with the message of hope and salvation. Think of the nature of His love and how it endured the testings. There was no shadow of sin or misunderstanding between the Father and the Son. Lasting friendships in this

world are very rare -- friendships that will hold amid misunderstandings and misrepresentations. This makes me know that there is a love which may exist between us and the Saviour which will never be broken either by mistakes or sins of ignorance, as long as our hearts are loyal to Him. I have had a few friends who were so unfailing that, no matter what they heard about me in my absence, they were ever the same, and if we met after years of separation there was no shy feeling or unexplainable something that often creeps in between those who have been real friends. Jesus is ever the same. You may have been lied about by the most malicious and designing; you may have been misrepresented; but when you meet Him at a throne of grace, He is unaffected by all which He has heard since your heart throbs in unison with His.

When a saint is about to fight one of his greatest battles, Jesus is careful to give him the most undivided attention. He has loved me well enough to allow me to get battle-scarred, but He has never allowed defeat. He may love you too well to allow you to settle down in ease and pleasure, for He sees that a more rugged path will be best for you in time and eternity. Praise the Lord! How glad I am to belong to the army of the living God. Some day we shall be reviewed on the highlands of Heaven. Then a battered sword, a tattered banner, a battle scar may be worth more than the uncounted wealth of Wall Street.

And I notice that we are to continue in His love. How shall we do this? Well, as I understand it, it simply means that we are to live in His love, live under the shadow of His love. Where you live makes all the difference in the world to you.

Somebody asked lord B_____ on what platform he stood. He said, "I stand on my head." He meant that he relied upon his intellectuality, his genius. He expected to get through on that line. There are thousands of people who are standing on their heads. But when one is depending on his head, it is almost impossible for that one to continue in God's love. Love is something that affects the heart. We have to live in love, and let it reign in our hearts supreme. Some people live in doctrines, in creeds, always telling you what they believe. Strange as it may seem, I have seen people who lived in Bible research, in the study of the Bible, to such an extent that they would nearly wear one out by telling what they had found in the Word. Yet they hadn't juice enough to ever make anybody think that they had any love for God or for humanity. You can become occupied with anything to such an extent that you lose out spiritually if you do not live in love. Thousands of people are dying with activity without devotion. Many times I tell the Lord not to let me become so occupied with anything else that I will not have time for solitary devotion, time to be alone, to live in His love. You can do it by refusing the things that would hinder you and by encouraging and taking the things that will help you.

God loves you, and Jesus loves you. He loved you so much that He died for you. The meaning of the text is tremendous. You may get tried, and possibly worried, and may forget this message; but you must remember the little message tied under the Dove's wing. One time Billy Bray was digging his potatoes, and the devil walked up behind him and said, "Billy, you see how God has treated you this time. Did you ever see such little potatoes?" Billy said, "Mr. Devil, it's you, is it? I want to tell you that when I served you I didn't get any potatoes at all. Get thee behind me." You may have small potatoes, but it might be worse. You may be having hard times to endure, but they could be worse.

Oh, that God might help us to get away from the things that hinder, that discourage, that would dampen our ardor and get to the place where we will continue in His love, the love wherewith the Father hath loved the Son, and Jesus hath loved us. "As the Father hath loved me, so have I loved you; continue ye in my love."

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07 -- BUT CHRIST IS ALL AND IN ALL -- Col. 3:11

Pilgrim Holiness Advocate
Vol. XIX -- June 22, 1939 -- No. 25

In a great church in Copenhagen is a large statue of Christ carved out of beautiful white marble, but He has Scandinavian features; there is not a Jewish feature to be seen. In visiting the great art galleries of Europe, we observe that Italian artists who have painted the picture of Christ have made Him an Italian; German artists give Him German features; English sculptors have made Him an Englishman. In some of the halls of art in France, He has a slight resemblance to a Frenchman. Underlying this common fact is the principle that He is a Saviour of all nations. He is just the Saviour that all men need. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

There is but one road leading from earth to heaven, but one gate through which to enter; there is but one way -- the highway of holiness. Christ says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

The philosophy of human redemption is ever the same; the conditions of salvation are unalterable. In all lands, the fundamental ethics of Christian life are the same. "Christ is all and in all." There are those who have given the impression that different nationalities may have different approaches to God, but Christ announces, "No man cometh unto the Father, but by me." I have read of the "Christ of the Indian Road," and of the "Christ of Every Road," but in making a careful and critical study of the Christian Scriptures I find only the Christ of the only road. In conversing with a returned missionary from a country known for its class distinction and high caste, I was told of secret believers whom they count as Christians. When I asked further about such believers, they said that these have received Christ into their faith and hearts, but have never confessed Him openly because of the persecution that the breaking of caste invariably brings upon them. According to the fundamentals of Christian faith, there is no such thing as a secret believer or, at least, a secret Christian. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." There can be no Christ of the African Road, or the Italian Road, or the Japanese Road. There is but one Christ, but one road, but one way of entrance in.

We have said that Christ is just the Saviour that all nationalities need. Notice that, the first need common to humanity is wisdom. "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God. "If any man lack wisdom, let him ask of God." When we ask, God's answer is His Son: Look unto my Son, listen to what He says, get His philosophy, and you will have the true philosophy. Get His teaching about sin, salvation, creation, heaven and hell, about yourself, your origin, and future possibilities. Get what Christ thinks of God, the Father, of the mystery of mysteries, and you will get wisdom that will stand in time and eternity -- a wisdom that will stop the mouths of gainsayers. There is little of the Old Testament, which has served as food for critics, upon which Christ has not put His sanction and divine impress.

Our second need is mercy. This is found only in the Spirit of the only road. God is as full of mercy as He is of judgment, but He never offers it to humanity except in the person of His only begotten Son. "Christ is all and in all." He is our justification; He grants mercy and averts judgment. In mercy, He acquits us. He re-establishes our credit at the bank of Heaven, and Himself goes our security.

He, the Christ of the only road, is our sanctification by His own baptism -- the baptism with the Holy Ghost. Sanctification is an experience; holiness is a moral state; the Holy Ghost is a person. By the experience, we come into the state of holiness. This is a divine act and is therefore instantaneous. The state of holiness is perpetuated by the abiding presence of the Holy Ghost.

The Christ of the only road says, "I am the way, the truth, and the life." Let us think of that word "way" for a moment and see how much it means to know the way. A man lost in a storm would give a fortune to find the way home. How strange one feels when he finds that he has taken the wrong way! A ship's crew, lost at sea, would give all they possess to know the way to port. When that young man found that he was lost in the mountains, and remembered that he was not sanctified, and therefore not ready to die, he agreed with God that if He would help him find the way, He would seek this grace at the first opportunity. A day later he was delivered and the following Sunday he walked straight to our altar and was sanctified. Christ teaches with emphasis that He is the only road from darkness to light, from earth to heaven.

Again He says, "I am the bread of life." There are many times when life is everything. A wealthy family en route to Europe were stopping in a New York hotel waiting for the hour of sailing. Suddenly the mother of the family leaned over and life was gone. The want of life ruined the trip and blasted all their future hopes.

Bread -- how much that means! To a starving man, bread means more than do diamonds. Think of the struggle for bread in this world. See the long bread line in New York or London. What would bread mean to the starving millions in China today! I had a personal friend of some wealth in the Palace Hotel of San Francisco when the earthquake and fire almost destroyed the city. He had a fortune in Chicago, but after walking two days and two nights without a morsel of bread or water, or a place to lay his head, he was glad to stand in the bread line with the poorest of the poor and take his meager allowance from charity.

A lifeboat was found with several on board several days after a great ship went down. Being without a drop of water for six days, water was their only cry. The sky was beautiful; the

sea was calm; all about them was attractive; but it was all without charm. Water, water, was their cry. A small cloud drifted overhead and a few drops began to fall. They put out their tongues to catch, if possible, a single drop. Water was everything to them. Christ is all. "I am the water of life." Thousands, yea, millions of human souls are famishing as they trudge over the trackless wastes of burning sands in this world, a howling wilderness, yet Christ is offered as the fountain of life, the flowing streams from the riven side of the Rock of Ages.

A crew was famishing for water. Flying a signal of distress, when sighted and addressed their weak response was water, water. They were told to dip it up, for they were in the mouth of the Amazon. Famishing in a sea of fresh water! Many souls perish for the water of life when they might have it for the taking! "Whosoever will let him take of the water of life freely."

Again, the Christ of the only road is the Good Shepherd, the only Shepherd who has given His life for the sheep. With what tender care He leads His own to green pastures and still waters. He is ever thinking of and providing for His own He leads -- He goes ahead and plans and provides. He is all in all. "All things work together for good to them that love God, to them who are the called according to his purpose." It is easy to believe that He is in all that He sends, but to believe that He is in all that He allows to come is more difficult. But even the roughest and most undesirable things may prove to be for our greatest good.

A stage driver was crossing the Rocky Mountains in a temperature of fifteen below zero. His only passengers were a mother and her child. The child was full of life and activity; the mother was pale and thin. She was not sick, but worn and weak by care and toil. The driver looked into the stage and saw that the mother had fallen asleep. He knew that would mean death. He shook her severely, woke her up, and told her that she must not sleep or she would never waken. After a time he saw that she was again asleep. He stopped the stage. He pounded her and pulled her out into the cold and started the horses. She screamed, "Oh, my baby, my baby" but the driver drove on and she followed the coach for a mile. When he let her in, her circulation was good and she was ready to obey orders. It seemed rough and unkind, but it was his great kindness that saved her life.

There are times when it takes something like that from our Heavenly Father to wake us up. There are very few of us who do not need to be deeply stirred and greatly moved. When Martin Wells Knapp, one of the most saintly men I ever knew, was dying, he said with his last breath, "Wake them up; wake them up." In this, his last earthly vision, he saw that men and women were sleeping their way into hell. Friends, let us go to all lengths to waken men and women and offer them the Christ of the only road.

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08 -- BEHOLDING THE CENTRAL CROSS

Pilgrim Holiness Advocate

Vol. XXI -- March 27, 1941 -- No. 13

"And the people stood beholding." -- Luke 23:35.

There must have been the greatest variety of feelings among those who witnessed this strange tragedy of the cross -- the tragedy of tragedies, that put into total eclipse every phenomenon in all the spectacular world. This strange action, accompanied by such strange signs, must have had a varied effect upon those present.

There was one class present whose hearts were steeled and consciences seared. Those Roman soldiers who drove the spikes into the flesh of the Saviour cared for nothing except the booty for which they cast lots.

The chief rulers with fiendish ferocity must have gloated over the agony of their victim as they felt themselves avenged.

What strange emotions must have stirred the breast of Peter as he stood afar off and witnessed the crucifixion of his Lord! It is easy to imagine that he would have given a thousand worlds, if he had them, to be able to extract the darts which he had thrust into the heart of Jesus.

Then I think of the centurion who was so affected when the earth began to swing, the rocks to open their seamy sides, and the sun to refuse to shine while His Creator died, that he cried out, "Truly this was the Son of God."

Think of those loyal, loving, heartbroken women. as they beheld the helpless anguish of the One in whom they trusted.

All around that hill were those different classes, and more. On the cross beside the Saviour there was one who was reviling and cursing; and while he was raging, there was one on the other side of Jesus who was at the mourner's bench pleading for mercy.

When Jesus said, "It is finished," He took the penitent thief on His arm and swung through the gates of eternity with him as a trophy snatched from the burning; one thief in hellish rage and the other sweeping through the gates, washed white in the warm blood of the Son of God.

Mothers, can you realize something of the sorrow that filled His mother's heart? She remembered the words of Simeon thirty years before, "Yea, a sword shall pierce thine own heart also."

From generation to generation, men and women have "stood beholding." For two thousand years, men have turned their eyes toward that central cross. It has loomed larger and loftier in the vision of the human race as the ages have rolled on. Every turn in the Holy Scriptures shows some new light and different aspect of its many-sided glory.

First, it is spoken of as a death. Death scenes are always impressive. But this was no ordinary death. This man did not have to die. Here was One who chose to die. His supreme mission was to die. Over His cross every member of Adam's race may write, "He died for me."

Here was more than a death scene. Crucifixion was chosen by the Romans as the most severe of capital punishment for two reasons. It was the most agonizing and it was the most

shameful death. In agony every muscle was strained to its utmost tension. The helpless body hung by its own weight of torn flesh, slowly dying from sheer anguish with no vital organ wounded. He hung as a thief among thieves.

His death was voluntary. He could by a word or motion command a million angels, any one of which could have rescued Him. "The good shepherd giveth his life for the sheep I have the power to lay it down, and I have power to take it again." Death itself could not come until He said, "It is finished." Normal human nature flees from death as the worst of foes. But here was a man who all His lifetime had this one supreme object: to lay down His life for the sake of others.

Christ's death was spoken of as a baptism. "I have a baptism to be baptized with; and now am I straightened till it be accomplished." It was ever present in His thoughts. Its shadow was ever over His way. He must have died a thousand deaths before He approached the cross.

His death was a passion, and passion means suffering. He poured out His soul unto death. Intense must have been His agony!

It was also called a travail. Travail is the severest form of human agony.

It was called a decease. That is more than a death. A horse has a death, but he never has a decease. Decease means an outgoing, and carries with it the idea of a future life, a continued activity. It means He has changed spheres and passed through the gates of death to a higher and more glorious ministry.

Again, His death was called a planting. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." -- Rom. 6:5. Planting suggests, not a funeral, but a garden.

We do not drop the lifeless remains of our loved ones into the gloomy grave; but it is like putting away a living seed with the confidence that it will come forth with tenfold beauty in bud, bloom, and fruit.

His death was called a lifting up. As Moses lifted up the serpent in the wilderness, the cross is to be lifted up so that all the world may behold Him.

His death was an accomplishment and a great victory. He met and conquered Satan and overthrew his kingdom. So we are made overcomers through the blood of the Lamb.

It was a reconciliation. The cross is a badge of the new creation. It is here that the offender and the offended may meet and clasp hands. It is and will be an inspiration in all time and through all eternity.

(Reprinted from the Advocate, Oct. 20, 1932.)

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09 -- PATIENCE

Pilgrim Holiness Advocate

Vol. XXI -- November 13, 1941 -- No. 46

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." -- James 1:4.

This passage puts patience in a very high place as the perfecting grace of Christian character. It is here regarded as the last and finishing touch of the heavenly artist. When this grace is complete, we shall be perfect and entire, wanting nothing. Patience is not a brilliant quality. There is nothing sensational, demonstrative or spectacular about it. With patience you do not attract the superficial interest of the multitude or win the applause of the world, but many of the most worthy forces of life move about quietly on velvet feet. Some day we will doubtless see that this quiet force is worthy of the prominence which our text has given it.

McGuffey's reader of the past century told a story of a hare which challenged a tortoise to a race. The hare started off by leaps and bounds and was soon out of sight; then through the neglect of over-confidence, lost the race. The tortoise went straight on and won the race at last. So patience always wins the race. I doubt if there is any other Christian grace lacking in a larger number of people than is the grace of patience.

The word patience is derived from a root which signifies suffering. It is always associated with the endurance of trial. We live in a suffering world. We are born to trouble as surely as the sparks fly upward. One of our greatest needs is the power to endure. Some people have far more of this naturally than others but the patience of my text is not natural, but divine. It is the spirit of Him who endured the cross, despised the shame; was oppressed and afflicted yet opened not his mouth. This kind of patience is learned in the school of tribulation.

I have read of a lady who asked her pastor to pray with her that she might have more patience. He knelt down and began to pray that her trials and afflictions might be increased. When he had kept that up until she was thoroughly frightened, and could endure no more, she cried out, "Stop, stop calling down such judgments upon my head." "Why, my dear sister," he answered, "I thought you wanted me to pray that you should have more patience and you know that tribulation worketh patience; patience, experience; experience hope; and hope maketh not ashamed."

Next, I notice that it is far easier to endure a cross or suffer an affliction when it is directly from the hand of God than to be patient and long-suffering when ill treated by our fellow men; but "When he was reviled, he reviled not again; when he suffered, he threatened not." The Holy Ghost is evidently given that we might increase in grace for Paul prayed, "That ye might be strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

This is a very high standard, but not too high. Not only patience, but long-suffering; not long-suffering only, but long-suffering with joyfulness. This patience would give love for hate;

blessing for cursing; seeking only the good of those who maliciously misrepresent and abuse us. This is a standard of character found only at the cross of Calvary and in the school of Christ.

Again, patience is needed for and secured by waiting for the fulfillment of God's promises. It is said of Abraham that, "After he had patiently endured, he obtained the promise." It seems clear that delay is one of the laws of God's kingdom. This staggers my head and sorely tries my heart and patience. "The husbandman waiteth for the precious fruit of the earth and hath long patience for it." "Be ye also patient; for the coming of the Lord draweth nigh." Do you know how long Abraham waited for his inheritance? How long the early church waited for its Pentecost? How long the bride has waited for her Lord? Do you know how long Mrs. Dolbow waited for the conversion of Andy? Finally, after forty years, her prayers were answered; and Andy led more than fifty thousand souls to Jesus. How long ten thousand mothers have waited for answered prayer! The law of "delay" is a trial of faith, but it develops patience.

God has distinguished at least three kinds of prayer. First, "Ask and ye shall receive." Second, "Seek and ye shall find." Third, "Knock and it shall be opened unto you." There is in the land today a superficial idea of prayer which would make the Throne of Grace like a quick lunch counter where you snatch a morsel and run. "Men ought always to pray and not to faint." "They that wait upon the Lord shall renew their strength." It was when the prophet Elijah bowed himself repeatedly in the agony of spiritual conflict that the forces of nature yielded to the omnipotence of prayer and the little cloud appeared in the sky. It was while they continued in prayer, without ceasing, that the angel came and opened the prison door for Peter.

As the repeated strains of a musical instrument have been known to shatter the solid foundations of a bridge and bring it down with a crash, so the persistent waves of believing prayer, charged with the dynamite of the Holy Ghost, have been known to crumble thick walls of evil and bring about mighty things promised to believing prayer. Some people seem to think that if they do not get an answer as promptly as Central answers their phone calls, there is no use of waiting and they hang up the receiver. God does not always answer on the first call. Many times there are conditions to the bestowment of wealth. In the 28th chapter of Job, He uses the process of mining as an illustration of the process of securing His best and most valuable things. In the Proverbs, He uses the process of securing wisdom to teach us how to secure His best. Time is a great factor in the process of securing gold, iron, coal, or pearls. Time, expense, pains, and labor, along with waiting, is a part of the business. So many things come to those who wait.

There is a persistence in worldly things that we too often lack in spiritual things. The General Petroleum Company put \$200,000.00 in one hole and never obtained one barrel of oil. They moved about three or four hundred feet and put down another well. If we spent hours enough in prevailing prayer, the response would be worth infinitely more than the most splendid results that any earthly industry has ever known. Many of the things that God gives are too great to be given in a hurry. Many of God's processes are deliberate.

How slowly move some of the forces of nature! In the tree, from the sap to the bud, flower, and fruit; from the seed to the blade and the ear and then the full corn. The earth was a great mass of chaotic desolation and darkness and we are told that the "Spirit brooded over the face of the

waters." As the mother bird slowly incubates her nest, so the Spirit of life brooded over the conditions, and order and life began to transform the scene of darkness and death.

In many instances it is just so that the Spirit broods long over the dark heart of some stubborn soul: This may be why some cases of healing are so delayed; to develop patience. He may now be brooding over your poor sick body, and some day life will spring up. Our higher spiritual character needs discipline. How shall we get it? Not by ease and comfort, but by the endurance of protracted trial. Do you know how long it took to make round and smooth those beautiful little stones on the beach? It has taken ages and they have been turned over millions and millions of times. Once they had sharp corners for they had been torn from the cliffs by some convulsion in nature.

"I have learned," said the apostle, "in every state to be content." Not all at once but, "I have learned." "I am instructed to be full and to suffer hunger, to abound and to suffer need." The refiner sits before the crucible, while the heat blows and glows, until he can see his face in the molten gold. Do we patiently wait? We expect grinds in every other school except the school of God. There are quizzings and rehearsals in the grind of spiritual character-making.

Dr. Chalmers called on a dying infidel twenty-four times and twenty-four times he was rudely refused at the door; but on the twenty-fifth occasion, the door was opened and the dying man said he wanted to see the man who cared enough for his soul to stand twenty-four refusals.

Many years ago, in the construction of a canal, it was necessary to go through a ledge of granite rock of the very hardest formation. The workmen finally "struck" because the rock was so hard that they could make no impression upon it. Their wages were increased, but the next week they "struck" again. Their wages were doubled, but they absolutely refused to work where they could do nothing. New men were employed, but after a few days the foreman came to the great engineer, Mr. Brinley, and said, "Mr. Brinley, it is of no use. You are wasting your money." Mr. Brinley said, "Does the rock crumble when you strike it?" The foreman answered, "No." Mr. Brinley said, "Does it move when you strike it?" The foreman answered, "No." "Does it smoke when you strike it?" The foreman said, "Well, yes, there is a little dust." Mr. Brinley said, "Strike on" and victory was the product of that patient persistence.

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10 -- THE CHASTENING OF THE LORD

Pilgrim Holiness Advocate

Vol. XXI -- November 27, 1941 -- No. 48

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him ... Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." -- Heb. 12:5, 11.

One of the greatest problems of human thought is the mystery of human suffering under the government of a loving heavenly Father. This problem confronted Job -- why the godly should suffer and the wicked prosper. David was also perplexed over this question until he went into the sanctuary. There in the light of eternity it was all made plain.

The sufferings of God's children are not punishment inflicted in anger, but they are sent for educational purposes, for the training of spiritual character. The Greek word translated "chastening" literally means "child-training". If ye endure child-training, God dealeth with you as with sons.

This discipline may not be joyous. It may seem severe. It sometimes comes in fiery trials. It may be outward distresses, or the sharp steel may enter your very soul. You are in heaviness through manifold temptations. It may come through sickness, as with Job and many others. "Many are the afflictions of the righteous." But these afflictions and trials put on a very high spiritual polish. That polish on your best furniture was made by several severe rubbings as well as several applications of the finish. Satan himself has sometimes been used as an educational factor in training God's servants.

It was Luther who said that the three principal qualifications of a Christian minister were Temptation, Temptation, Temptation.

The scorching flames from the breath of hell produce the keenest anguish. Under its blazing power Jesus said, "My soul is exceeding sorrowful, even unto death."

Paul was pressed above measure, so that he even despaired of his life.

Jeremiah said, "For the hurt of the daughter of my people am I hurt." "Oh, that my head were waters, and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people."

All the material things about us are nothing compared with character. Your gold and silver will soon be dust and ashes in the flames of a dissolving world. What you do may burn as stubble, but what you are will continue forever. He that is filthy will be filthy still. He that is holy will be holy still. He that wears a high polish through suffering will only shine the brighter under the white light of eternity.

Afterward it yieldeth fruit. This reminds us that time is a necessary factor in God's natural and spiritual processes. Faith learns to wait. Our light affliction is but for a moment. Time is a factor in fruition. First the bud, then the blossom, then comes the fruit. Time is also a factor in quality. The most luscious, the most highly flavored fruit has felt the touch of frost as well as of the August sun. Peaceable fruit of righteousness! The tree that bears the sun-kissed fruit endured a chilly preparation the winter before.

Discipline brings deep and lasting comfort, peace, and joy. "Weeping may endure for a night, but joy cometh in the morning." There is no peace like that which cometh after sorrow. All this comes to those who are exercised thereby. Rotherham renders it, "Well trained."

Then again there are blistering sorrows and scalding tears that leave open sores. There are broken hearts for whom there is no comfort. Blasted hopes for which there is no resurrection. But so much depends upon how you take your sorrow; how you are exercised thereby. We must neither despise the training of the Lord nor faint under rebuke.

"Lift up the hands which hang down." "Casting all your care upon him, for he careth for you."

You have heard of the boy who, when his father seized the chastening rod and was about to lay it on him, leaped into his father's arms and got inside the blow. So you may press so close to the great Father-heart of God as to say, "Though he slay me, yet will I trust him." Finally, make straight paths for your feet. Follow peace with all men and holiness unto the Lord. Live straight outside and straight inside.

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11 -- LOOKING BOTH WAYS

Pilgrim Holiness Advocate

Vol. XXI -- December 25, 1941 -- No. 52

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

"And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." -- Deut. 8:2, 3.

Whenever God's people are called to confront some great problem or to make an important advance, God furnishes ample preparation and instruction. Almost invariably they are called upon to review their past history, to reflect upon the way over which they have gone, and to recapitulate God's dealings with them in the events of the past. This was true of Israel at the time the words of the text were spoken. Their wilderness wanderings were coming to an end. The Jordan was again stretched across their path, and they were called upon to enter into the Promised Land -- the thing that their fathers had failed to do. Their great leader assembled them upon the plains of Moab and preached three great sermons to them. He not only reviewed God's goodness to them in all their past, but announced the great principles of theocracy and Divine law under which their national life was to be established.

As they stood upon the threshold of a new home with new regulations, so we are not only standing on the grave of a dead year and at the cradle of a new year, but we are at the threshold of a new age. We are approaching the goal toward which all history is moving. This is why we use the subject, "Looking Both Ways." We are standing between the living and the dead -- a dead past

and a living future. Whatever the past has been, or has accomplished, it is no more. It is gone, forever gone. We are approaching an inheritance far more glorious than Canaan, and a Kingdom, the glory of which shall never pass away. Standing between two years, let us look both ways, and think briefly of the things suggested in this passage.

Let us remember God's guidance. I notice that God led those people even in their wanderings. All through the forty years of wasted strength and lost time He had not forsaken them. Although they turned back into the desert, He turned and went along with them. "In all their afflictions" He was afflicted. The Word says, "He bore them and carried them all the days of old. Even when you chose your own way, some of you, in mercy He went along by your side waiting patiently for an opportunity to do you good. Joseph said, "Ye meant it for evil but God meant it for good." There is no path so crooked nor providence so strange, no sorrow so deep nor surroundings so bad but that His hand is above all and His presence near, so that "all things work together for good."

Think not only of His guiding hand, but of His hand full of goodness. The Word says, "To do thee good at thy latter end." It may not always be apparent at the beginning of the way, or even as we journey, but a living faith sees that it can culminate only in blessing. Many times His plans are mysterious, and sometimes most trying, but give Him time and He will work it out. "So shall thy night soon end in glorious day."

A child stood on the deck of an ocean liner when a little dog bit a sailor. The sturdy Captain seized the dog and threw him overboard; then he quickly got a hot iron and burned the sailor's arm severely. The child rushed to its father in horror and exclaimed, "Oh, that cruel Captain threw the dog into the sea, and burned the man's arm." The father explained that the dog was mad and must be sacrificed to save the lives of the passengers, and the man's arm must be burned to kill the poison and prevent hydrophobia. So the child was made to see that the Captain had acted in kindness rather than cruelty.

We would think also of the Father's discipline. "He humbled thee, and caused thee to suffer hunger, that he might prove thee, and see what is in thine heart." As I look back over the past year, I see enough to deplore. Not sin for, thank God, He has kept me out of and from sin. I deplore the fact that faith has not gone further, that I have not made better time in these days of speed by land, sea, and air. It seems to me that I should be farther up the road, spiritually. His discipline has not only taught me my unworthiness but His sufficiency, and that answers to prayer are sometimes long delayed.

Let us turn our vision the other way. Let us consider the good land to which He is bringing us. "For the Lord thy God bringeth thee into a good land, land of brooks of water, of fountains and depths." While the fulfillment of this type is largely in the present experience of holiness, ... these vivid metaphors are not and cannot be exhausted in this world. They deal with, infinite resources and eternal verities. God's fountains are exhaustless, and all of His brooks are rolling, rushing rivers. "All my springs are in thee." Springs, yes, springs of holy joy flowing not only from the heights of blessing, but from the depths of sorrow. "Bread without scarceness."

During war times there have been "wheatless days" and "sweetless days" but this is one domain where such days do not figure for "the land floweth with milk and honey." Olive oil and pomegranates abounded even in this land, and they tell us of bread made of giants. This means treasures of muscle, bone, and brawn wrung from the very grasp of the enemy. The greatest blessings come from conflict and conquest. If we would know God's best we must conquer the unconquered, and possess their fortifications in the hill country. We may wring victory out of defeat and riches out of poverty.

The science and genius of this closing age is doing this in the material world. Why should we do less in the spiritual realm? In Kansas I used to travel over rocky ridges as barren and worthless as poverty itself. Bold spirits went down and discovered great wealth underneath the poverty. Vast fortunes have been taken from those barren ridges.

The primeval savages roamed for centuries over the gold of Cripple Creek and Johannesburg, the coal fields of Pennsylvania and the oil lands of California, but they knew nothing of this hidden wealth. Many Christians live very near great wealth, and yet die in spiritual poverty. If we want the deep things of God, we must search for them. We may find the hardest places to be our greatest opportunities. We may wring from the bosom of disaster and apparent defeat the choicest lessons and richest grace.

(Reprinted from Advocate, 1929.)

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12 -- MIGHTY TO SAVE

Pilgrim Holiness Advocate
Vol. XXXIV -- May 15, 1954 -- No. 20

"Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the wine press alone" (Isaiah 63.2, 37).

This splendid poetic vision thrills my soul through and through like a blazing panorama of the most thrilling pictures and the most vivid scenes in the life of our Lord.

I. The first picture thrown upon the canvas of my mind and heart is that of a warrior. He looked from heaven upon the wreck and wreckage of humanity and there was none to help, and He wondered that there was none to uphold. "Therefore mine own arm brought salvation unto me; and in my fury, it upheld me" (Isaiah 63:57). On the borders of heaven He mobilized the armies of God, squadron after squadron, division after division, marched out to the boundary plains and all was set in battle array. The arch foe of God and man, who made insurrection in heaven and took away a third part of its inhabitants, was marshaling his dark hosts of hell on the burning plains of damnation. That was the greatest preparation for the greatest war ever waged in all eternity. I see Christ as a warrior panoplied with all that the Kingdom on high could furnish.

II. A second picture in the tableau is that of a conqueror returning from the field of blood. He is coming back from the conflicts of Edom, Israel's traditional foe. The battle is over, the war is ended; the courage, the struggle, the horrors of the battlefield are all behind Him. As a victor I see Him marching in splendid majesty, glorious apparel, reveling in the greatness of His strength. The picture is true of the whole prophetic story of human redemption.

The first promise of redemption was a prophecy of a battle between the seed of the woman and the serpent. The conflicts between Moses and Pharaoh, Israel and Amalek, Joshua and the Canaanites, and many others, were but types of that great battle, described here and elsewhere. There is a sense in which there is a conflict from Eden to Armageddon.

I see Christ standing in the front of this picture, the battle fought, the victory won, the enemy destroyed. Just here we should catch the vision and learn the lesson that the battle is not ours but God's, and that He has won the victory that includes the victories of all time. Consequently we go into every battle with victory assured. David, the champion of Israel, met Goliath single-handed and defeated the whole army of the Philistines by defeating their leader. So Jesus met the leader of hell's host, the arch foe of God and man, in the wilderness, in the garden, on the cross, and in Joseph's new tomb, and banished him forever. Christ, like the conqueror that He was, came out of the dark confines of the grave, with the world, the flesh, and the devil, death, hell, and the grave, all chained to His chariot wheels. This is why we have His victory and go into every conflict with a shout, "Thanks be unto God who always causeth us to triumph in Christ Jesus."

This being true, we need never know defeat. This is how "we are more than conquerors through him that loved us." In that great battle of Rephidim, Amalek is a type of the flesh. The battle was not won by human power but by the power of God. It was only while Moses held up his hands that Israel prevailed. When his weary, heavy hands went down Amalek prevailed. So they set Moses on a stone and Aaron and Hur staid his hands until the going down of the sun. This was a type of getting sanctified -- the crucifixion of the flesh. Notice, they set Moses on a stone and not on a feather bed and they kept his hands up all day until the sun went down. The uplifted hand of faith will touch the hem of His garment.

III. The next striking picture in this vision is a Saviour. "I that speak in righteousness, mighty to save. Human warriors are selfish. They fight for personal ambition, personal power, honor, or renown. Rivers of human blood have flowed and human hearts have ached that some selfish, lustful hero might be called Conqueror of the World. But in the great conflict of redemption, our mighty Captain came forth to fight the battle of a lost world to rescue us from the powers of darkness. He conquered only that He might save. He has always been the champion of the oppressed.

In this lesson I see four characteristics: First, He is a righteous Saviour. He did not override the claims of justice. He recognized the demands of a broken law and fully met them. He paid the penalty of sin and answered every demand of justice. So we are not outlaws, we have not broken jail, we were brought out and tried and honorably acquitted because He paid the penalty. He could have come down off of the cross and refused to settle the whole bill, but He chose to remain and pay the last farthing, so that when we go out we can go with our heads up, with no fear of meeting a creditor. He made complete settlement of every claim and obliterated the record.

Second, He is mighty to save. He is not only able to cancel your sins but to break the power of habit and cleanse your heart from all accumulated corruption and original carnality. He is mighty to heal the body. He is mighty to save from the consequences of sin. He is able to save from the uttermost to the uttermost.

Third, He is the only Saviour. "I looked, and there was none to help." Everything and everybody else has been tried, but all have failed.

Fourth, I notice the paradox, or strange blending of salvation and destruction. The great underlying principle of redemption is salvation through destruction. The cross signifies life through death, victory through seeming defeat, joy through sorrow, smiles through tears. Noah and his family were saved through the destruction of the world. Israel was delivered from Egypt through the death of the firstborn of Egypt.

IV. The fourth great picture is of the Sufferer. This was a costly victory. "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat." This speaks of the garden of Gethsemane and of Calvary. One of the peculiar features of His suffering was the solitude of the way. "I have trodden the winepress alone." What is more painful suffering than solitude with the added feeling of separation and loneliness? Have you ever suffered and felt that nobody understood you or cared, or in any way entered into your sorrow? It was something that you could not explain and they could not understand. What a sickening feeling! In His very nature He was alone, and so far removed from all about Him that all the rudeness and coarseness and wrongness, must have grated on Him with strange pain. In the darkest hours when He needed help most His disciples forsook Him and fled, and His own Father covered His face. Truly He was treading the winepress alone.

V. One of the greatest mysteries of the philosophy of Redemption is that His supreme suffering was His supreme glory. And it is true with us that it is a part of our discipline and will be our greatest glory. While we have no part in the sacrificial sufferings there are other sufferings which we are to enter into, and which will result in our glory in the ages to come. As He was alone in the deepest tragedies of His life so we must be much alone in solitary retirement with Him. Some of us are there now, but we refuse to be discouraged. We refuse to faint in the heat of battle. When the smoke and dust of conflict rolls away we will enjoy supreme glory.

VI. In conclusion, notice what the Apostle Paul said, "When he ascended up on high, he led captivity captive, and gave gifts unto men (Ephesians 4:8). In ancient warfare, the conqueror returned from the fields of blood attended by the most illustrious of his captives, led in chains. The generals and high officials of the defeated host, those who had held tens of thousands in captivity, are now chained to the chariot wheels of the victor as he returns from the field of conflict. So Jesus returned on high with the six great leaders in the armies of Night chained to His chariot wheels or by His side. The world, the flesh, and, the devil were on one side; death, hell, and the grave on the other, and all the subjects of these great leaders following in train.

What a homecoming we shall have! The devil shall be locked up in the bottomless pit forever, this world shall be redeemed by fire, the elements shall melt with fervent heat. Flesh shall

have been crucified, the gates of hell shall be forever closed. Death itself shall die and the grave shall lose its victory. God himself shall wipe away all tears from our eyes and give gifts unto men.

It was also customary for the conqueror to divide the captured spoils with those who had fought well at the front, the heroic who had helped Him win the battle. So Christ has not only bestowed the gift of the Holy Ghost and the nine gifts which are a legacy to the true Church, but He will finally reward those who have been true in trial. They shall share with Him the spoils forever. They shall wear a crown, sit on the throne, sway scepters, rule cities. because His Word declares that, "If we suffer, we shall also reign with Him."

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13 -- HE THAT IS SPIRITUAL -- I Corinthians 2:15

Pilgrim Holiness Advocate

Vol. XXXIV -- October 16, 1954 -- No. 42

There is a fundamental distinction both in the experience and the results between being under law, and under grace. The law demanded morality, but provided no means for creating it. Grace lifts us into spirituality where all the demands of the law are satisfied. A few who were spiritual under the old dispensation of law, were made so by a special sovereign touch by the same Holy Spirit who produces spiritual character and spiritual life under the new dispensation. This text I take from the end of a very wonderful chapter. Paul has been climbing in the Spirit toward a climax. He has stated that there are two kinds of wisdom, and that he has laid one kind aside and refused to use it in his ministry to the Corinthian Church. He was in possession of worldly wisdom and had used a little of it in his ministry to the Galatians. He was able to quote from an obscure Greek poet. His knowledge of Greek literature and Greek philosophy was exact and extensive. When agnosticism was to be met, he knew how to do it.

Corinth was full of Greek philosophers, and abounded with rhetoric and logic. There were forums in all the Greek cities and towns in which grammarians and philosophers were forever dealing Greek culture and literature. You might have thought that he would have treated them with the honeyed accents they loved so well. But no, he said, I determined not to know any thing among you, save Jesus Christ, and him crucified." I have decided not to use the arts of the elocutionists; I come "not with enticing words of man's wisdom, but the demonstration of the Spirit and of power." That word "power" expresses exactly the thing that worldly wisdom lacks. It has no power; all the philosophers of the world have never changed a human heart.

He gives a good reason for refusing to use human wisdom -- "that your faith should not stand in the wisdom of men, but in the power of God." As sure as you believe because a good man said it, or because you were taught it and it seemed convincing, just that sure you are building on the sand.

I doubt if the wisdom of this world in its highest stage of Greek and Roman reasoning has ever been surpassed. I doubt if the power of the Greek and Roman mind, as exercised in those days has ever been equaled since, and yet that wisdom went down flat under the profound test: "Which

none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." The great religious men of Israel, and the greatest Romans, all of them permeated with Greek philosophy, had at their disposal the Lord of glory. They could find no place for Him except on the cross. And to this hour, whenever they get their hands on anybody that really belongs to God, they crucify him. Hand them God's Book, and they crucify it because it is foolishness unto them. They would crucify the Holy Ghost if they could catch Him and hang Him on a tree.

Brother, if we allow the wisdom of this world to disturb our faith, we are a set of fools. I hold in very high esteem men eminent for learning as long as they remain in their own sphere; but when they get out of their realm, I lose all respect for them. While they remain on their side of the fence, I may be under great obligation to them. As long as Thomas Edison remains in his laboratory, I esteem him very highly for his more than two thousand inventions; but when he leaves the realm of science, and says that man dies like a dog, and that there is no hereafter, I regard him as one of the biggest fools of this generation. When on his eightieth birthday he said that God meant nothing to him, I said, "Who on earth is Thomas Edison?" You answer "He is an electrician." Yes, and that is all that he is. What does he know about a dead dog, much less a dead man? What does he know about what takes place a minute after the dog is dead, or a minute after a man is gone into eternity? Poor man, he has left his realm and entered a sphere where he is as ignorant as a child. His is the sphere of science and philosophy; ours is the sphere of revelation.

How do I know about revelation? God's Book has told me. How do I know it is God's Book? Just as Edison knows a live wire; more certainly than that he knows the difference between a dead wire and a charged cable, I know the difference between a live book and a dead document.

While the scientist remains in his sphere, he may instruct me; but while I remain in mine, I can instruct him. The greatest philosopher who brings his philosophy and comes over into the realm of revelation reveals his lack of wisdom. "He that is spiritual judgeth (discerneth) all things." The natural man does not discern; he cannot see. The spiritual man has eyes. The old time prophet was called a "Seer." He was first called a "Man of God," and then he was called a "Seer" because he could see things out of sight. But, first, he had to qualify as a Man of God before he could qualify as a Seer. To become a man of God, one must be born again, born of God, born from above.

A babe in the home is beautiful, and is the center of family joy, but an old babe is revolting. There has been a case of arrested development. There is nothing handsome or attractive about an old baby. There are many cases of arrested development among the children of God. It is a joy to take care of a babe in Christ, but old babies in the church are tiresome.

He that is spiritual discerneth, first, the Bible. If I am reading a book, and there is anything I do not understand, I am likely to say, "I wish the author were here, I would like to ask him what he means.

The most spiritual have received the Holy Ghost, and He is the author of the Book. He makes plain that which would otherwise be mysterious.

Second, he that is spiritual discerneth sin. He knows it at a sufficient distance to avoid it.

Third, he discerns men. He cannot fail to know more about men than appears on the outside.

Fourth, he discerns the times. God had a controversy with Israel because "Israel doth not know, my people doth not consider." Jesus wept over the most religious city on earth because she did not discern. There was the long-looked-for Messiah in her streets, and she did not know Him. They could discern the sky, and said, "It will be fair," or "It will be foul weather today." "How is it that ye do not discern this time?"

You can't interest a spiritual man in the work of reforming this old world. He knows that mere reform belongs to a bygone age, and that this is the time of evangelism. He cannot put his time or money into wasted energy. Many are so free from discernment that when anyone who gets up and talks about the blessed Jesus, a gentle Lord, or sweet Master, they swallow him down whole and fail to see the slime of the serpent. If a preacher shouts "Holy Ghost" a few times, he may be regarded as a holiness man, though he has never been up stairs for his Pentecost.

Oh, for the deep spirituality which comes only by way of the upper room!

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14 -- BLESSINGS IN DISGUISE

Pilgrim Holiness Advocate

Vol. XXXIV -- November 13, 1954 -- No. 46

"Thou hast caused men to rise over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place" (Psalm 66:12).

The margin reads "a moist place," which means "a fertile place." The great primary truth set forth in this text is the service of difficulty in the Christian experience. It is a fact in the history of nations that adverse circumstances have always been favorable to national prosperity. The inhabitants of a northern country have always had the ascendancy over those of the southern and more tropical lands. The inhospitable climate and sterile soil and adverse conditions have demanded energy and rugged strength.

It was opposition and oppression that forced our fathers to the Revolution and into heroism, and ultimately into independence. Israel gained more by Pharaoh's oppression than she lost. The more she was oppressed the more she multiplied and grew. It has been in the times of great political and social upheaval that the strongest men have been developed. Such men as General Washington, Abraham Lincoln, General Grant, Robert E. Lee, and a host of others would never have come to the front in times of peace; but in the nation's greatest struggles they shone forth. There are millions of people who would never have heard of Hobson or of Dewey had it not been for the recent struggle between this country and Spain.

There is something about opposition and difficulty that wakes up the strongest qualities of the soul and brings into activity the best men to be had. The illustrious characters of the Bible were all educated in the school of difficulty. Abraham was never called "the Father of the faithful" until that awful test on Mount Moriah. Jacob rode to his highest achievements in the chariot of severe discipline. Joseph's path to the throne lay through Egypt's prison cell. David's way to the throne was through the valley of nine years persecution and oppression. He knew what it was to be a king and at the same time to have to wait for his crown. Paul preached in Caesar's household with iron on his limbs, and John Bunyan did his best work in Bedford jail. The most illustrious men of the ages have blazed forth when earth and hell were pitted against them. The darkest hours that the church has ever seen have been the times when she has won some of her most tremendous victories.

This is not only true of the church as a whole, but it is also true of individuals; oppression and opposition and poverty have forced many a life into moral honor and spiritual greatness. Thousands of men are stalwart for God, and will shine like particular stars in the firmament of history, who would have been of no account and would have been worthless but for the force of circumstances, which has forced them out of a place of ease, out of a place of comfort, into great struggle and tremendous conflict; and the greater the conflict, the greater the victory. We can never have a great victory unless we have an engagement. There are thousands of people who seem to want victory, but who dread the conflict necessary to obtain it. Those who shrink from trial, from temptation, from difficulty and from testing, fail to understand that it is impossible for us to have a grand triumph over a foe unless there is a foe to contend with -- unless there is a battle to be fought. If we want to know the triumph of the ages, we have got to be willing to engage in a hand-to-hand conflict with the powers of darkness, that God may have a chance to display His power in making us victorious over the world, the flesh, the devil; over death, hell, and the grave.

What is the service of difficulty? What is the benefit of trial and temptation? Most of people dread them. People look upon severe temptation and on testing as calamities. For what purpose do these things come to us? First, we want to say that they prove our real value. God never tries or tests a worthless soul; and so, if we are severely tested, it is because we are worth it. The devil never tempts a man who is already his; so, if the devil tempts people severely it is because they have been delivered from his clutches and he wants to get them back. Isaiah says the tares are not threshed like grain and wheat. Why not? They are not worth it. Grain and wheat are worth threshing, but the tares are not. And if you and I get a threshing once in a while, it is because God thinks we are worth it, and He wants to get the chaff out of the wheat.

Again, opposition, difficulty, and trial are valuable because they wake up the slumbering faculties of our souls and bring out the very best there is in us. If we have latent powers, if we have qualities that have never been developed, we ought to want them brought out and it would seem from the course that God has pursued with His people that oppression is one of His incentives to faith and holy activity. God lets opposition come to wake up the best there is in us and bring into full activity the strongest qualities of the man. It was the weights on father's old clock that kept it going. It may be the weights and burdens and difficulties that keep us going. God can set our sails so that we can sail in the very teeth of the gale. Our sails fill with an opposing wind, and we set our prow across the waves and we plow through to victory in the face of the strongest opposition.

Beloved, let us mount everything that opposes us. Let us take it for granted that everything that God permits to come to us, comes to us that we may mount from its summit to the summit of something else and go on to victory. The ancient Parthians believed that the strength of every foe they slew went directly into themselves. So let us take from conquered difficulties the strength they sought to take from us, and turn it to our account so that we may be made giants instead of pigmies.

Again, beloved, our enemies and our difficulties and our opposition are intended to be servants. The giants of Canaan were to be bread for Israel; and if God has a process by which He can convert giants into bread, He has power by which He can convert all our enemies and all our oppositions and all our difficulties into friends that will help us. The prophet said that Israel should return from bondage to their homes "on the shoulders of the Philistines." The Philistines were their enemies; and if the Israelites were to convert Philistines into saddle horses and ride them back home, we ought to be able to ride our difficulties and our oppositions, and make servants of everything that confronts us, capturing even the devil, and making him forge the weapons of his destruction, and causing his thunderbolts to fall back upon his own head, giving him to understand that through Jesus Christ we conquer the world, the flesh, and the devil.

Some of us have never had servants, but we can convert our enemies into servants. We are not able to have hired servants, but we are able to convert giants into hot biscuits, and feed on the very folks that mean to damage us. The men that have designed the most malicious things against me have been the men that have been the greatest blessing to me. Some of my greatest enemies have been my greatest benefactors, and people have blessed me and helped me when they did not intend it. Afterwards they would have liked to have taken it back if they could.

We should understand that our enemies are for us, for "if God be for us, who can be against us?" If God is for us, every one is for us, and everything is for us, and "all things work together for good to them that love the Lord," and "this light affliction ... worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are nor seen." May God get our eyes off the visible and let us see the things that are out of sight. Let us see the King in His beauty and the country that is very far off.

Then we will have a good time when other folks are having a bad time, and when you get to this place you will feel almost under obligation to the man who kicks you.

God save us from this dread of a little persecution. We have a type of Christianity that is too weak and delicate for anything useful. It is too sickly for the war. It is too nervous and whiny and too hard to please, and requires too much attention and too much apology and too much excuse to do anything for God.

Difficulty and opposition not only have the effect of proving what we are worth and developing the best there is in us to serve us in our work for God, but they drive us to appropriate divine resources. It is when I get into a close place that I make a heavy draft on heaven's bank. It is when I am "pressed above measure, as Paul says, that I make my heaviest draft on heaven's resources. There is nothing that pleases God more than for us to draw heavily. It proves that we have confidence in Him as the President of the whole business. We have confidence in the

exhaustless resources of the Kingdom, and we are not afraid that things are going to give out up there, and so we just draw heavily.

I am here to confess to you tonight that I have never made a demand on heaven's bank yet that was not promptly responded to. God's storehouses are just laying there, ready to be tapped by the man of faith. The man who will dare to believe God will leap from beggary and poverty to a millionaire, and by a single stroke of his pen of faith appropriate enough of the eternal wealth to put him among the aristocracy of the skies. I would rather belong to heaven's nobility than to belong to Boston's four hundred. I would rather be one of the elect of the upper skies than to have all this world can offer.

We have a salvation that is so tremendous and so magnificent and so extensive that no man has ever yet taxed it; and if the whole earth should apply at once, there would be enough for every angel and archangel in the skies. God wake us up. If He has to get us out of our present condition to get us into something better, I say, "Amen." When the mother eagle wants to teach the eaglets to fly, she stirs up the nest. She frequently picks the cotton out of it and leaves the thorns; and sometimes that does not do, and some great, lazy young bird wants to stay in the nest. After she has gotten out on the limb and set an example and exhorted them and entreated them to attempt to fly, it is not uncommon for her to tear the nest up and make that young fellow do something. Of course she has the mother heart in her, and when the young eaglet starts to fly and falls, she always spreads her wings beneath it.

The mother eagle stirs up the nest and picks out the cotton in mercy. She knows that if the birdlings were allowed to stay in the nest, they would become good for nothing, and their wings would be useless. We have in the church a great lot of folks who are sitting in the nest. They will never fly until God sends something to stir up the nest. Many a time the very thing you dreaded most was God stirring up your nest so as to get you over here in a better place.

We read in God's Word that when David was made king the Philistines came up against him. They did not come up against him before he was made king. Why? Because he was not worth it; but as soon as he was made king they were after him. When we hear the Philistines thundering and tramping and howling about us -- why do we not suppose that they have overheard that we are about to be promoted? Why do we not look on the favorable side of things, and think that God is about to move us into a better place, a moist place, a fertile place, where things never get dry?

"Thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy, a moist place." I want to notice, in conclusion, that the two elements mentioned in my text are the two most fearful and destructive elements in nature -- fire and water -- and if God can take a man through fire and through flood, He is able to keep us anywhere this side the gates of hell. We can dare trust Him, no difference what comes. Fire and flood will only have the effect of bringing us into a moist place where we shall enjoy more than ever before.

But we can never know this experience unless we are sanctified wholly by the baptism with the Holy Ghost, for only this delivers us from carnality and brings us into perfect loyalty to

Almighty God. Therefore, we will have to seek and find this second blessing, this Pentecost, this baptism with the Holy Ghost.

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15 -- BEAUTIFUL FEET

A Missionary Sermon (Repeated by Request)
Pilgrim Holiness Advocate
Volume XXXIV -- November 20, 1954 -- No. 47

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isaiah 52:7)1.

To you who are wholly sanctified the Great Commission is an all absorbing theme of life. What do we care for churches or church buildings, if they are not to produce missionaries, messengers to the ends of the earth? What do we care for Bible Schools or Colleges if they are not to produce missionaries, evangelists, and evangelical pastors. The evangelization of the world is our well-defined objective, the spiritual or scripturally defined objective. We are not called to politics or to reform, but to publish the greatest message ever recorded, to the ends of the earth, and anything and everything that is not conducive to that great object of reaching the unreached, is a failure. When our churches or schools have failed to turn out a finished product, so to speak, or at least a product covered all over with the glory of missionary enthusiasm, we have failed utterly, and it is folly for you or any of us to profess to be sanctified, unless we are on fire for missions.

How beautiful are the feet of those who publish peace, who publish salvation. Beautiful feet, beautiful tracks, beautiful trials, beautiful triumphs, beautiful examples of sacrificial love, for the highest glory of service is sacrificial suffering, without complaint. I wish we might get that. There is no higher glory in service than suffering sacrifice without a murmur, without complaint.

You have already noticed this scripture, and I will not take time to emphasize that those referred to in this lesson have not only talked about the thing, prayed and sang about it, but they have gone. There are many people who have heard the call, but later felt called to an unhappy marriage and have never gone. How many blasted lives, broken hopes there are all because people do not enter into the practical aspect and get up and go.

In announcing the beautiful feet of those on the mountains of sin, we are reminded that mountains suggest rugged things, hard things, but if we are His and His alone, these are a part of our inheritance, no difference where. Hard things lead to loftier experiences. Missionary interest always intensifies spirituality, and spirituality always increases interest in missions. God help us all to make the climb.

Next to the great army of martyrs over yonder, will be the army of those men and women with beautiful feet, whose feet have pressed the mountains of sin in announcing the Gospel of peace. In all of our military records of valor, there has never been produced such an exalted honor or heroism as is found among the missionaries who have climbed the mountains of sin to announce

salvation. All nations make much of their heroes, and when they return from the fields of blood there is a marvelous exhibition of devotion, but there have been no heroes in military life that would not go into total eclipse in the presence of the men and women whose feet have pressed the mountains of sin in this glorious commission of evangelizing the world.

Read again the story of David Livingstone and of William Carey, of Robert Morrison, Capt. Gardner, John Payton, and Bishop Hannington, and a thousand others who have not only made beautiful shining tracks, but they have furnished stories of heroism found nowhere else. If you are looking for glory either in this world or the next, you will never find it unfading until you find it in the carrying out of the Great Commission. This is where there will be true glory. I have greatly desired that I might meet some of these missionaries in this world, but they are gone, they have outstripped us, they are so far ahead of us, that if we get a glimpse of their shining tracks we will do well. Here are men and women, daring men and women who are willing to dare death in its most frightful form, and never complain, no difference what the sacrifice or the suffering is. I think of William Christy, without a weapon, holding at a distance a mob of White Wolf raiders, while the women in the mission station waited in breathless expectation of death. I remember Alexander, though small in body, but great in faith and mighty in will power. When he was attempting to open Hurran he was stoned, mobbed, his boathouse burned to ashes, and he was driven from the province by officials. As soon as he could turn around, he returned to the place of persecution, and planted the Flag of Holiness in the midst of that province of superstition and sin. May God wake us up, help us to get a glimpse of the fact that this is a rugged job, and that only the truly devoted will succeed.

Think of Miss Olmstead, a graduate of Vassar College, distinguished for her ability in teaching English literature, with a career, but she heard a Voice, she answered and went to India. One day while she was out relieving the suffering, she found a Hindoo widow, thrown out on the bank of the river to die. She took her into her home, led her to Jesus. O the beautiful feet, the beautiful tracks, the illustrious, celestial, shining way of a missionary. In a few hours that dreaded and prevalent disease, cholera, took hold of that Hindu woman, and Miss Olmstead, knowing the danger, nursed her, prayed with her, and when she was dead gave her a Christian burial. See that cultured lady from Vassar throwing herself across the new made grave, as the only mourner, and then she returned to her little home. In a few hours sickened and died, buried by strange hands in a strange land. Here we sit, twirl our thumbs, and fool our time away. Great God help us today!

Mrs. Jennie Fuller, a graduate of Oberlin College, competent, keen, and brilliant, would have graced any missionary board, for that matter, any pulpit in this land, heard a Voice and started for India. She just got up and was gone. She spent 20 years in India and was mighty in prayer, but she had a Sunday school class, half of whom not only were sinners, but seemed determined to lead the others astray. Mrs. Fuller felt she must have help, and she knew my dear brother and personal friend, O. M. Brown, of Oberlin, Ohio. This dear brother had taken upon himself the support of two or more missionaries, and to him she sent a letter. This letter reached him on a Saturday night, and he took it into his study. That letter was enough, he went to prayer. This man of God never left his knees until he had the evidence that those six prostitutes would be converted. When he got off his knees it was 9 o'clock Saturday night, and it was about 9 o'clock Sunday morning in India, when the class assembled, and those six girls every one walked straight up to Mrs. Fuller and

called her mother and said, "We want God," and they were all converted in that class that morning. Four of those girls became the wives of native preachers.

See her take a little lousy, filthy urchin who was covered with everything else but purity, and put her cape about it and take it to her own home to care for it. Here was culture and heathenism meeting, refinement and degradation crossing each other. It was overexertion for 20 years that led her to her death. O the heroes of the Cross, I love to read of them, love to think about them, I love to girdle the earth in prayer for them.

Think of that notorious English burglar, Woodcock, who had attempted the most daring crimes and feared nothing. God called him, just as He has called some of you. He went to the heart of Africa. See him penetrating the jungles, fording the swamps, crossing the rivers on pontoon bridges made of vines. He tramped 300 miles to make one circuit of his stations, and when he was dying this is what he said, "O for somebody to catch my falling mantle." There are doubtless folks here that are gray-haired, who had a call as my dear father was called to preach, and was never really saved until he was 70 years old. He lived to be 88 years old, but he lost his chance as thousands have done.

George Atley, a fine young Englishman, was called to Africa as a Pioneer Missionary. One day he was facing a mob. He had on his person a Winchester rifle with ten barrels filled. He stood and looked at them thoughtfully, and made up his mind, 'If I kill them I will do more harm to my Mission than if I let them kill me,' and went as a lamb to the slaughter. When his body was recovered, his rifle was with him, the chambers all loaded. These are realities, not fables.

A missionary lodged at one time in our home in Pasadena, and she left rather early the next morning, and several hours after she was gone, I went into her chamber, and there with hands uplifted, I wept like a child. She was not there, she had been gone for hours, but she left beautiful tracks shining with glory, glory really charging the very atmosphere, until the preacher was so affected by it, that he wept like a child. Would you not like to do something? Wake up to the situation, wake up to the fact that the mountains of sin are large vast stretches of plains, all covered with people that have never had one single flash of Gospel Light.

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16 -- IN HOLINESS AND RIGHTEOUSNESS BEFORE HIM

Pilgrim Holiness Advocate

Volume XXXIV -- December 18, 1954 -- No. 51

"In holiness and righteousness before him, all the days of our life" (Luke 1:75).

The salvation of a human soul is glorious beyond comparison. There is nothing else like it in the universe. It is always the beginning of days with the one who receives this wonderful salvation. But to retain it, to walk in the full power of this salvation, is no less important. To start well is grand; but to go on and finish creditably is infinitely greater and more wonderful. Many a man starts out proudly with his flags all flying and sails swelling, with bright hopes, and large

prospects, but suffers most inglorious defeat. Thank God there is a way to go on, to advance, to continue, and to safely land in the harbor of the other country.

It is one thing to come in with masts torn away and sails in ribbons and flags gone, towed into port by some old tug; it is another thing to come proudly in, "sweeping through the gates, washed in the blood of the Lamb." It is one thing to throw off your lines and launch out amid waving of handkerchiefs, and the shouts of friends and loved ones; and it is another thing to meet a raging sea, to set yourself across angry billows, to out-ride every storm and make a triumphant and successful trip into the haven of eternal rest. Thank God, it is possible!

I used to almost dread to get old. So many people backslide, get crotchety, peevish, and hard to live with. But since I have come in contact with a few old saints, my heart has taken courage. I saw an old man of eighty-six some time ago stand up, and tremblingly declare that for sixty-five years he had been kept in the experience of perfect love; and then when I saw that old man skip before the congregation like a boy of sixteen, I said, "There is no age." There was something about this man so vigorous, beautiful, and energetic at eighty-six that my heart leaped with joy, and I thanked God there is nothing away down in the evening of life that may turn us from a prosperous, triumphant, overcoming journey in this Christian war. It is progress or retrograde. It is to go forward or backward. It is to go on or to become a stagnant pool. It is to be a running stream or to breed malaria. So I have a text that deals not only with the present, but the future and all the way down to the end of our lives. Hallelujah! No one can stay saved long without going on and getting sanctified wholly. The only way to retain what one has is to add to it. The only way to succeed in God's service is to walk in every ray of light that comes, and when He shows one that he needs his Pentecost he must seek it, obtain and walk in it.

We call your attention to a few Scriptural consequences of not coming into the experience of holiness or entire sanctification; and the first is that you fall into the habit, the very dangerous habit, of sinning and repenting. There are very few people who keep this up very long. Sinning may be easy; but repentance is hard, and there are few people who sin and repent very long. The consequence is, if you do not get delivered from inbred sin, you go on in sin without repenting. You get down at night and ask God to forgive you; but He doesn't do it. God doesn't forgive unless you repent; and you don't repent, because you do not expect to quit sinning. But God means that you shall go through by getting saved and sanctified wholly by the baptism with the Holy Ghost. Otherwise you grow weary of the way.

You send a little boy six years old to school for the first time. At the end of two weeks you ask him, "How do you like the school?" He says, "I don't like it." "Well, why don't you like it?" "'Cause I don't." "But Johnny, why don't you like it?" "Well," he says, "the teacher has kept me on A B C's for two weeks. I learned those the first day, and I am tired of the whole business." This is exactly why the people in all our churches are tired. The preachers have kept them on the first principles, giving them milk and water concoctions, and they want something different. The whole congregation is tired of A B C, A B C and in many places the preachers are tired of it themselves. They are the people in this country who are going to give an account to God for the backslidden condition of the churches.

One of the leading newspapers in the city of Chicago, edited by a representative man of the newspaper world, has given the most scathing rebukes I have ever read to the Chicago pulpit, and has charged the Chicago clergy with preaching almost everything in the world but the gospel, and makes the straight announcement in his own and other newspapers to prove that the pulpit has turned away from God. When we reach a state of affairs that the ungodly newspapers have to rebuke sin in the pulpit, we have reached a place where we ought to be alarmed; and the most alarming thing about it is that we are not.

Men are dwarfs when they ought to be giants; babies when they ought to be Samsons. They cringe and compromise with the world until they are weaklings. You can go on; or you can be a great, overgrown baby sitting around and getting your feelings hurt because people do not pay more attention to you. God help us to see that this whining, simpering sentimentalism is not Bible religion at all. The Holy Ghost makes mighty men, He makes giants, tall characters, stalwarts for God. A baby is all right as long as it ought to be a baby; but it is sad enough when it fails to outgrow its clothes. God has a lot of great, big spiritual babies sitting around with rubber rings, and a tin horn or rattle when they should be strong men in Jesus Christ.

The next disastrous result I notice is dullness of hearing. The Apostle Paul says, "We have many things to say, and hard to be uttered, seeing ye are dull of hearing." If you fail to get sanctified wholly you will get confused about the voice of God. It may have been clear and plain, but the devil will confuse, bewilder, and throw you into a bank of New England fog. Some can hear thunder, but that is about all. Some of you say, "I do not know the voice; sometimes I think it is the Lord, other times I think it is the devil." You have not had your Pentecost. You are not a sheep; you are still a lamb. "My sheep know my voice." They do, they do! There is something about Pentecost that opens a man's ears. The sweetest voice that ever enters your ear, is the voice that you hear when you are sanctified wholly. You know His voice from the voice of strangers, and you turn from every strange voice. A sanctified crowd can hear things without their being said. You can just break your sermons up in chunks, and leave them half finished, and the folks will finish them up for you. Sanctified people are so easy to feed and so easy to preach to that they never seem to get enough.

The next effect of rejecting this experience that I notice, is a weak stomach. Paul said to the church that he would like to feed them on meat, but they were able for nothing but milk, and while they ought to be teachers of others, they had need themselves to be taught. It is one of the characteristics of unsanctified people that they can not stand strong meat. They have to have something weak, because they are weak. Sanctified people never shrink from the whole truth. That is why they want this full gospel.

Another consequence of not being sanctified wholly, the apostle says, is instability; "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." One fellow will come along and preach one thing, and you will say, "That seems good;" and another will come and preach just the opposite, and you will take up with that. Anybody can swing you around and twist you about. But when you get the Holy Ghost all is clear to you as high noon, no matter how people preach. There may come along a preacher that has the experience but does not know how to tell it; yet you know he has it. I have found some of them away out in the mountains and on the frontier, who did not know they were sanctified; but they had the experience,

and as soon as they heard a name for it they said, "That is it, and I know when I got it." Glory to God!

Again, one of the disastrous results of failing to be sanctified is that you are unskilled in the Word of righteousness, and you are more likely to take the sword by the blade than the handle, and cut yourself more than you damage others. There are preachers all over this country that are using the sword of God unskillfully. There is nothing that will give us the wisdom of the skies like Pentecost. Why, I have seen a child "down" a whole regiment. And I have seen ignorant men brought up from the slums, who have been saved and baptized with the Holy Ghost, used as mighty instruments in the hand of God for the salvation of souls.

Then, beloved, you can not stay sanctified and flirt or cast adulterous glances at this world. Many a man has lost the affections of his wife by failing to keep up courtship after they were married. And we will lose the blessed Holy Ghost unless we court His favors, studying His likes and dislikes and seeking to please him. He will stay with us forever if we let Him have His way. You can not retain this experience of holiness unless you recognize the Holy Ghost as a person and as its author. To maintain this grace you must give attention, first to reading God's Word, then holiness books, papers, and biographies of holy men rather than magazines and newspapers. Pack yourself full to running over with reading of the gospel truth and the Holy Ghost will make good use of it. Many stuff their stomachs, ornament their homes, and waste their money when they should put it where it will bring valuable results.

"In holiness and righteousness all the days." Thank God! That is rainy days, cloudy days, sick days, days of disaster. Many people complain about hard times. But the Word says, "All the days of our life." Regardless of conditions or environments.

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THE END