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UNHOLY TRINITY

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As Satan is God's rival and competitor all along the embattled line, his climacteric policy is to counterfeit everything God does.

God's trinity of graces is faith, hope, and love -- not "charity," as in the English version. The reason we have "charity" in King James' version, is because it was made under the patronage of the Episcopalian Church, which was still so papistical as to preach salvation by works, the old popish heresy propagated throughout the Catholic world this day. The priests all preach regeneration by water baptism, and sanctification by good works. That is the reason why First Corinthians thirteenth chapter says "charity" all the way through.

Charity is not a grace, but a work, i. e., all phases of eleemosynary enterprises for the relief of the poor, widows, orphans, blind, lame, maimed, paralyzed, etc.

(a) The word "agapee," translated charity throughout the ' New Testament, has no such a meaning, but means divine love, in contradistinction to "philea," the love of friendship, i. e., human love. My translation is the only one in the world that enables you to discriminate between the divine and human love, which discrimination is of so vital importance that everybody ought to be able to make it.

Popular pulpits everywhere resound with sermons on love, which are so soothing to the people, winning their applause until they crowd the house to hear sermons which are smooth and nice things, which tickle the ear and feed fancy and imagination.

They take in their members on a profession that they love the Lord and the brethren. If it is a Methodist church, it is understood that they are to love the Methodists, but they will allow them to hate the Baptists. If it is a Baptist church, you must love them, but they will allow you to hate the Campbellites. If it is a Presbyterian church, you must love them, but they will allow you to hate the Roman Catholics.

The rich man in Hell loved his five brothers so dearly that he wanted to send them a missionary to keep them out of that awful place of torment. He picked out Lazarus, the hottest Holiness crank he had ever known, and begged Father Abraham to send him.

This rich man had lived and died at the front of his church, honored as a paragon saint. Oh! what a pompous funeral they gave him, weeping and wailing, and pouring the flowers on his tomb. Nobody had any idea but that the man whom they all so dearly loved, the pillar in the church, keeping a public table for his friends, loaded with the luxuries of the land, and liberally contributing to feed the poor (Lazarus was not the only one supported by his philanthropy), was a good man. He was a wonderful example of love, seemed to be full and running over, and yet lost his soul.

(b) What is the solution? He had the "philea," i.e., carnal love; and not the "agapee," which means the divine nature. (1 John 4:8 and 16: "God is love.")

While this "agapee," divine love, is the very essence of salvation-regeneration giving us first love and then sanctification, perfect love -- the other word: "philea," means carnal love, unconverted people and even animals showing the most intense love for their offspring, consanguinity, friends and comrades, and having no salvation in it, as it is compatible with selfishness and all phases of carnality.

How adroitly Satan uses this carnal love to delude the people, passing it off upon them for the genuine.

Gold, throughout the Bible, symbolizes Holy Ghost religion. When Solomon built the temple, he had golden shields made and put in it, sacred souvenirs of the great basal grace of Christian experience -- faith as it is the foundation of the whole superstructure, defined in Hebrews 11:1: "The substance of things hoped for."

That word is from "sub," under and "standeo," to stand; therefore it means standing under the great temple which the Holy Ghost builds in the penitent, believing heart, and Solomon's beautiful structure symbolized it.

When Rehoboam, the son and successor of King Solomon -- who, if ever saved, was a backslider -- ascended the throne and grieved the Holy Spirit, driving the ten tribes into revolt, and made the fearful departure into idolatry, God permitted Shishak, king of Egypt (who symbolized

Satan), to come up with his army, besiege Jerusalem, defeat the king's army, come into the temple, and carry away those golden shields into Egypt.

(c) Then Rehoboam had the artificers make brazen shields, and put them in the place of the spoliated golden ones. As they were so cheap, of course they were much larger than their golden predecessors; and, as new, polished brass looks just like gold, shining with a splendor which would magnetize the curious eye, and make the people think it was pure gold, they would congratulate him on the decisive improvement, the new shields transcending their predecessors in magnitude, radiance and artistic beauty.

Gold is one of the sixty-three elements constituting the earth which God created in the beginning, therefore it is impossible for all human ingenuity to make gold. Brass is not an element at all, but a compound of zinc and copper, manufactured by human ingenuity, and while gold, throughout the Bible, symbolizes, Holy Ghost religion, Heaven's pure currency, brass symbolizes Satan's counterfeit, which he uses men to make.

Here we see how churches apostatize, backslide, and become the synagogue of Satan. The devil slips in like a weasel, steals away their Holy-Ghost religion, i. e., the pure gold, and puts his brass in its place, which he so manipulates and counterfeits that eyes, under the eclipse of depravity, cannot detect the diabolical cheat, but take it for the genuine thing.

The churches get rich and build them a fine house, with cushioned pews, pipe organ, high steeple, Gothic domes, Corinthian columns, and loud-sounding bell, and nowadays they are actually putting in not only kitchen and dining-room for their festivals, but billiard-hall, pool-room, and ten-pin alley! They talk about these things jubilantly, and say, "Do you not see what progress we are making?"

(d) Just as Israel went into idolatry in this way, and were carried into Babylonian captivity, so now-a-days the churches lose the gold and satisfy themselves with Satan's brass, i. e., man's religion, and even retrogress away until they take in the devil's institutions, actually admitting him into their church edifices, under the pretext of holding their young people. They do hold them, but it is to the devil, under the cloak of religion, so deceiving them as to infinitely minify the probability of their salvation.

If they will serve the devil, by all means let them do it on his own ground, so they will know they are going straight to Hell. But if you let them do so in the churches, under the shibboleth of religion, and by the approval of the pastor and members, whom sinners regard as ministers of the Gospel and saints marching to Glory, the result is, you can't get them convicted of their sins to save your life. These false props and apologetic institutions will prove a blind to their eyes, so they will walk down the broad road, and not see Hell open and platoons of devils around them binding their clanking chains on them, and leading them steadily on, until they drop into the pit.

When Pilgrim and Hopeful got to that stile leading from the King's Highway, which was stony and thorny at that place and their feet were sore, they consequently crossed over to walk along a nice, smooth path through a flowery meadow, which ran apparently perfectly parallel with the King's Highway. They thought it would do just as well, as they were going toward the Celestial

City. Having gotten over and walked along awhile, they were enjoying the nice, smooth road and there was the King's Highway in full view, and they saw they were going in the same direction. But, before they were aware, the sun goes behind the western horizon, darkness quickly comes on, and they cannot see the King's Highway any more, and become afraid lest they might get out of the course. But in the darkness they hear the tread of some one walking before them, and shout, "Is this the way to the Celestial City?" He answers, "Oh, yes, I am going there; come along; all right."

(e) Then they heard him fall over an awful precipice, and heard him groaning terrifically in the very agony of death. This terrified them so that they halted instantaneously lest they, too, might fall over the precipice. So, they fell down on the ground and hugged it tight, afraid to go any way. And so, tired and worn out, they fell asleep, and slept so soundly that they never woke until the sun was an hour high. Then the crack of a whip around their bodies awakened them. It was wielded by old Giant Despair, who captured them and drove them like cattle before him to Doubting Castle, a frightful looking, gloomy old prison, and as they approached it they saw human bones lying all around and frightful skeletons bleaching whithersoever they turned their eye.

The giant drives them down a gloomy gangway and through a great iron gate, which enters into the castle yard, and through a ponderous door entering the castle, and then down a dark gangway into a deep dungeon, which was entered by a huge iron door. When he got them in there, he whipped them cruelly and advised them to commit suicide, in order to get out of trouble, as the only way. Then he went off and left them in their awful plight, seared almost to death and suffering from the cruel whip.

Next morning he came back to see them and was awfully mad because they were still alive, and abused them because they had not suicided; so he gives them another terrible beating, exhorting them to commit suicide and get out of their trouble, assuring them if they do not, that he would beat them to death; then he goes away.

Next morning he comes, madder than ever, because they are still alive, gives them a terrible whipping, in which they almost die, and goes away to his palace to take his rest.

(f) During the day they talk about their awful estate and wonder what they are to do. Christian tells Hopeful that he is satisfied that another beating will certainly settle the case with him, and he would certainly die under it, and Hopeful says he knows he can't stand another and said, "Now we have reached the Rubicon and we have but the one choice, commit suicide and get out of our suffering, or just let him beat us to death."

Meanwhile Christian, rummaging in his pocket, gets his hand on a key and pulls it out and says to Hopeful, "Oh! how I have acted the fool!" (The name of the key was "Promise.") Says he, "Why! this key will unlock every door in Doubting Castle!" Hopeful brightens up and shouts, "Glory!"

Now they proceed at once to make their escape. Christian takes the key and puts it in the lock, and behold it turns it easily and they walk out of the prison onto the ascending gangway, and come to the ponderous gate, entering the castle, and he finds that very hard to open; but throwing all his weight on the key, succeeds in turning it. They pull the door open and are now out in the

castle yard where they see bones and skeletons all around, showing that many pilgrims had died there. Now they reach the great iron gate, leading into the castle yard, so heavy that it took twenty men to manage it, and what are they going to do? Pilgrim at once tries his key and he is utterly unable to turn the lock. Then he gets Hopeful to help him and they both throw their whole weight on it, and succeed in turning it. But it flies back with so much impetuosity that the clink is so loud as to awaken Giant Despair. At once he leaps from his bed and runs with all his might to head off his prisoners. The night had passed away and daylight was shining all round. They see him coming at race-horse speed to intercept them as they are coming up the gangway with all their might, and he certainly would have headed them off, but he suddenly fell in an apopleptic fit.

(g) Meanwhile the pilgrims, running with all their might, make their escape all the way back to that stile, over which they had passed into the flowery meadow through which they saw the smooth path which led to Doubting Castle. Now they have actually escaped and regained the King's Highway of Holiness. Oh, how they leap and shout for joy and sing their song:

"I am bound for the kingdom,
Won't you go to glory with me?"

Now they go shouting and singing along the way, and soon climb to the summit of the Delectable Mountains, from which they get a view of the Celestial City at a great distance, which they enjoy with infinite delight. You see how the crossing of that stile to take the smooth path through the flowery meadow was a compromise. The result was, soon night came on, i. e., they got into darkness, which is always the case when we compromise, and the fall of that man over the precipice and his awful dying groans alarmed them. That was the case of a man who had made the same compromise, but who had gone just a little ahead of them and utterly backslidden, i. e., lost his spiritual life and become a miserable apostate. Then in their awful trouble they dare to go to sleep, not knowing that they are on the premises of Giant Despair, who overtakes them, drives them cruelly, beats them terrifically and locks them up in Doubting Castle, i. e., they got into awful doubts, as Christians always do when they deflect from the King's Highway, and compromise; though still trying to hold on and make the journey to Heaven. Meanwhile they suffer awfully while battling with gloomy doubts, stalking like avenging spectres all around them. The suicide to which Giant Despair was doing his best to drive them, simply means giving up their experience altogether and surrendering to the devil.

(h) Now you see the wonderful availability of God's promises, which never can fail. When Christian turned his attention to the promises, you see they quickly got out of the prison. Though Giant Despair did his best to head them off, God just knocked him down with an apopleptic fit, showing that if we take the promises of God and go right ahead, doing our best, that God will give us the victory over the despair which the devil does his best to turn on us and utterly upset and ruin us.

So Christian and Hopeful, after they got the glorious view of the Celestial City from the Delectable Mountains, took fresh courage and traveled on, till they finally reached the Celestial City, where the angels received them and immortal diadems were put on their brows.

When the news of the wonderful success of Christian got back to the City of Destruction where he had bidden adieu to Christiana, his wife, when he set out to go on pilgrimage to the Celestial City, she was so stirred up that she immediately set out to follow him, accompanied by a young woman whose name was Mercy. In their journey, as they were timid women, the Lord of the King's Highway furnished them an escort, Great Heart, i. e., a fire-baptized Holiness evangelist, such as, in the providence of God, abound this day. When I became a pilgrim forty-four years ago, oh, how few were in the Way, and as in case of Christian, terrible were the battles we had to fight with the giants. Now the Great Hearts abound, ready to escort pilgrims and fight for them.

When Christiana, Mercy and Great Heart had traveled on till they came to that stile over which Pilgrim and Hopeful had crossed into the premises of Giant Despair, ignorant of their danger and having no thought of leaving the King's Highway of Holiness, but as the road was rocky and thorny and their feet sore, and the path through that flowery meadow ran parallel to the King's Highway, they thought they might rest their weary, sore feet a little and go along their journey all right, in due time getting back on the King's Highway.

(i) But when they had passed through the awful imprisonment and cruel beatings which Giant Despair gave them in Doubting Castle, and miraculously gotten out of the prison and back to that stile where they safely reached the King's Highway again, Christian put up a sign warning pilgrims not to go over that stile, as it led them into the land of Giant Despair who lived near by in Doubting Castle and would be certain to arrest them.

When Christiana saw the sign which her husband had put up and remembered the awful trouble he got into there, how he suffered and so narrowly escaped with his life, she was much excited and trembled with fear and said, "Of course we will profit by that sign and not cross over." But Great Heart said, "Oh, yes, we will cross over and go to Doubting Castle, slay Giant Despair and destroy the castle and thus save coming pilgrims from getting into the terrible trouble and running the awful risk through which your dear husband so narrowly escaped with his life."

By this time several other pilgrims had fallen in with them till they had a considerable Holiness band. The news of Christian's wonderful success in going through to the Celestial City, and the glories which had crowned him there had the effect of stirring up the people in the City of Destruction so that by this time many were going off on pilgrimage to the Celestial City.

(j) Therefore Great Heart leads the way over the stile, and escorts the party to Doubting Castle. When they arrived in full view of the great, old, frowning gloomy castle, the huge giant comes out with a lion's roar and his great whip and orders them down the gangway into the dungeon. Great Heart refuses to obey his orders, words bring on blows, and the result is an awful hand-to-hand fight with the giant, who is so formidable, wonderfully stout and athletic, having so long enjoyed the championship of the castle. Therefore the pugilistic encounter is terrible.

At one time he came at Great Heart so ferociously, repeating his terrific blows in lightning succession, that he fell to his knees, and Christiana fainted, but Mercy administered some cordial which revived her. But when Great Heart fell to his knees, he received such an enduement of power that he made at the giant again, downed him, and cut his head off with his sword. Then they proceed to destroy Doubting Castle, tear it all to pieces. They find in it quite a number of pilgrims

who were there in an awful fix, almost dead. Among them Feeble Mind and Ready to Halt, who had been there a long time and were at the point of death. But when they and other poor pilgrims were rescued and taken out they burned down the castle. Oh, what a shouting time they had! Then these rescued pilgrims all fell in with Great Heart's Holiness band, and with tremendous shouts of victory, they all moved on their journey to the Celestial City.

Reader, are you a pilgrim now traveling the King's Highway of Holiness? Beware how you dare to compromise, in order to get an easier way. The King's Highway may be rough and thorny, so your feet will get sore and mark it with blood; yet the thing to do is to stick the closer to it, singing as you go:

"I am in this way to stay,
To go every step of the way,
To hold my ground and wear a crown
And play on a harp some day."

"And when the battle's over,
And the victories all are won;
The saints will meet on the golden street
And rest by and by."

"The road may be rough,
But it cannot be long,
We will cheer it with hope
And brighten it with song."

(k) Faith, hope and love are God's trinity of graces; while, antithetically to these graces, Satan has a trinity, sin, ignorance and superstition, as he is so very religious and so shrewdly provides for every emergency. While in the fall of Lucifer, he utterly lost his spiritual life, he largely retained his wonderful intellectual power, which he uses with paradoxical efficiency, bringing it into its utmost availability in the captivity of souls. So many people have nothing in their religion but sin, ignorance and superstition, the great majority of preachers actually preaching a sinning religion, standing up before their congregations and telling them that they sin daily and hourly in thought, word and deed (what more can Satan himself do in the way of committing sin?).

When I was conducting a Holiness meeting in a Kentucky town early in the Movement, the pastor of the largest church in the place stood up and testified that he knew nothing about the religion we were claiming, which kept us from committing sin, and that he sinned, in thought, word and deed, daily and hourly. I responded, "Now, my dear brother, though by your own confession you are a sinner and on your way to Hell, mercy's door is wide open and now is the time to repent of your sins and get saved before it is eternally too late, and now I give you a loving invitation to come to the altar and let us pray for you."

Instead of coming to the altar, he left the house and came back no more. Some of the pilgrims castigated me for my plain dealing with him, observing that if I had not made the matter so decisive he doubtless would have attended the meeting and no telling the good he would have

received. I told them about the man who went turkey hunting and in the moonlight saw a fat gobbler on a limb and was about to shoot, when a soliloquy sprang up in his mind: "If I let him alone, he will come back tomorrow night and bring a flock with him." So he withheld his fire, and came back the next night; but behold! there was no turkey. Therefore he saw he made a mistake, and should have fired on him when he saw him. So I didn't know as I would ever have another chance to tell that preacher the truth which was so much needed to save his soul, consequently when I saw the fat turkey I fired my Gospel gun. We know not the good it may do.

Old Lyman Beecher, the father of Henry Ward and Thomas, great preachers, was a pioneer in the state of New York. He had an appointment in a country church one awfully wintry Sunday when the blizzard swept from the North Pole from the icy midnight on through the ensuing day. It was so intolerably cold that nobody came to meeting except a solitary youth whom he had never seen, yet he proceeded to preach as faithfully as if the house had been full, turning on him his Gospel shotgun in that awful appeal of Nathan to David, "Thou art the man." He shook him over an uncapped Hell with herculean hand, till he could stand it no longer; so, grabbing his hat, he leaped from the door and ran with all his might through the raging blizzard.

(l) Then Satan resorted to his fond device, and played God on Beecher, in his castigatory, rebuke: "You have acted the fool this day. You should have had more sense than to come out in the wintry storm, exposing not only your health but your life. When you got here and found a lonely youth, if you had talked loving kindness to him, no telling the good you would have done; but you acted the fool again, uncapping Hell and shaking him over it till you scared him to death and ran him off."

He thought it was God talking to him, and accepted the castigation, responding, "That is so, Lord. I confess my foolish mistakes and my silly forfeiture of my opportunity to do good. Do forgive me and I will try and have sense hereafter."

A couple of years roll away and he finds his religious paper enlivened with reports of a wonderful revivalist down in Ohio, carrying everything before him, like John the Baptist preaching in the wilderness. Eventually his curiosity is so aroused that he mounts his fine horse and rides away (no railroads then). On arrival he finds the house overcrowded and the yard full and the man in the midst of his sermon preaching like Paul on the Areopagus to the Greek philosophers. As Beecher is a giant, he elbows his way through the packed crowd to reach profitable proximity to the speaker he has come so far to hear. When the preacher espies him, he runs to him, shouting, "Oh, brother Beecher, is this you? I never expected to see you till we meet in Heaven," astonishing him unutterably because he didn't recognize him at all, but responds, "Where did you ever see me before?" "Oh," says he, "do you not remember that blizzard Sunday in the country church in New York when you preached to a lonely young man?" "Oh," says he, "I do, and I remember that I ran him off." Says the preacher, "I am that poor lost sinner to whom you preached that awfully straight truth which knocked my trotters up till I had to run for life. I outran you, but not the Holy Ghost, who ran the race with me, and that day my destiny was settled, my soul converted and I was called to preach."

(m) Oh, how Satan does manipulate to keep the people ignorant! Through the long, rolling centuries he has held poor lost Catholicism by the throat and the trite maxim, "Ignorantia mater

pietatis est" (Ignorance is the mother of piety), is better known among the Catholics than any phrase in the Bible, the Pope and all its priests actually teaching that if you want people to be truly religious, you must keep them ignorant. The Pope has burned multitudes of people for reading their Bibles. Instead of doing their utmost to teach them the Bible and get them to study it, the Catholic hierarchy have done their best to keep them utterly ignorant of it, as they know that if they understood it, they could not manage them as they would not stay with them.

Pope Leo XIII a few years ago expressed deep regrets in reference to the present generation because they have been taught to read, stating that the people of Europe two hundred years ago were more religion than now, because then they could not read and consequently followed their leaders, whereas now they can read and will not follow their leaders. How strange that everybody cannot see that the Catholic Church has actually been captured by the devil long ago, when God positively commands us (2 Tim, 2:15): "Study, to shew thyself a man approved of God, rightly dividing the word of truth, a workman not to be ashamed," thus positively commanding us to study the Word of the Lord, whereas the Pope has been burning the martyrs by millions for reading their Bibles.

(n) Superstition is the third member of Satan's trinity. Oh, the unutterable horrors wrought by these three perdition-born things, sin, ignorance and superstition. Col. 2:8: "See that no one shall be deceiving you through philosophy and empty delusion, according to tradition of men, according to the learning of the world and not according to Christ, because in him dwelleth all the fulness of the godhead bodily, and you are complete in him, who is the head of all principality and power."

The greatest idol in the American church is immersion, actually idolized by the Campbellites and Mormons, who make it essential to salvation, i. e., make a god of it, just as literally as the heathens worship their wood and stone gods. The word "immersion" is not in the Bible, either Old or New Testament, and though there are two words in the Greek Testament, - "katapontidzo" (Matt. 18:6) and "buthidzo" (I Tim. 5:9) they are never used a single time to define "baptidzo" (baptize), which Jesus constantly defines by katharidzo," which has no meaning but to purify. (Luke 11:38 and Eph. 5:26.) All the statements "into" the water and "out" of it are not in the original, but inserted by King James' translators because they had all received the trine immersion which had spread over the whole world during the Dark Ages, consequently, having water on the brain, they put those statements in the Bible.

Whereas they buried by baptism, Romans sixth chapter and Colossians second chapter have not the remotest allusion to the human body, but positively mean the burial of the body of sin; that is, the "old man," or devil nature, after he has been crucified till he is dead, is buried into His death, i. e., the death of Christ, the Atonement, the magnitudinous sepulchre into which every sin personality must find an interment or be buried in Hell, and pull you down with it if you do not get Jesus to baptize you with the Holy Ghost and fire, thus expurgating out of you everything Satan ever put in you, and giving you victory, world without end.

(o) The creeds were all made in the Dark Ages and abound in superstitions. We have no business with any creed but the New Testament. The Old is all right and in perfect harmony with the New, but we are not under that dispensation and there is danger in a rigid adhesion to it, of

falling back into legal bondage, instead of shouting the Pentecostal victories to the ends of the earth.

Again we have Satan's trinity in 1 John 2:16, the lust of the flesh, the lust of the eye, and the pride of life. The flesh doesn't mean the physical body, but carnality. John 3:6, our Savior to Nicodemus: "That which is born of the flesh is flesh; that which is born of the Spirit is spirit;" should read, "That which is generated of depravity is depravity, and that which is generated of the Spirit is spirit." "Soma" is the word for the human body, whereas "sarx," here translated flesh, means depravity, i. e., devil nature. This is clearly proven by the antithesis, the Holy Spirit.

When Satan fought the battle of Eden he achieved the greatest victory of the ages, because when he slew Adam, he killed the whole human family, as we were all in him, Eve being no exception to the unity of the race in Adam, as she was but the transformation of Adam's rib and not a separate creation. Adam was created, like everything else, with the power of self repetition. After he lost his spiritual life, he could not transmit it, therefore he has filled the world in all ages with human beings minus spiritual life.

Nicodemus made the great mistake of thinking our Savior meant his body. Hear his response, "How can a man be born again when he is old? Can he enter again the second time into his mother's womb and be born?" showing plainly that he thought the Savior meant an operation to be performed on his body. Jesus not only corrected his mistake, but castigated him for his ignorance, as he should have known better. After our Savior's faithful correction and castigation, how strange that the multitudes, clerical and laical, still have their feet in the hobble in which Nicodemus got tangled, when they have the beautiful correction, given by our Savior, positively telling him that He is not talking about a body birth but a spiritual.

(p) "That which is generated of depravity is depravity; and that which is generated of the Spirit is spirit." This forever clears away the fogs with which, Satan has so adroitly and successfully enveloped that beautiful sermon our Savior preached to Nicodemus on the supernatural soul and not the body. "Born again" in this passage is a wrong translation, as the Greek "anothen," does not mean again, but "above." Again would actually send to Hell every child who died before the physical birth, thus crowding Hell with infants, flatly contradictory of God's precious Word, which recognizes them all as citizens of Heaven. Jesus everywhere taking them in His arms says, "Of such is my kingdom," thus positively certifying their citizenship and consequently their right to the badge of that citizenship, which is Christian baptism, as the regenerating grace of God in Christ, through the vicarious, substitutionary Atonement, reaches all of them far back in the prenatal state.

Hebrews 2:9: "By the grace of God, Christ tasted death for every one," not as the English version says, "every man." Hence the very moment the transition out of the fetal into the personal state supervenes, God in Heaven justifies that soul freely for Christ's sake, and the Holy Spirit raises it from the dead, as every one is, generated in Adam spiritually dead, but regenerated in Christ, spiritually alive. You clearly see the fallacy of using this "born of water" as an argument for the immersion of the body in water, as our Savior not only corrected Nicodemus for applying it to his body, but, in His next sermon, to the woman at the well, when He mentions water seven times, and she naturally thought He meant the waters in the well which she had come one mile to

carry away, the Savior tells her twice over that she is mistaken, and that He means this Water of Life. God alone is Life. He gives it to every living creature, physical and spiritual.

(q) The Holy Ghost is the Executor of the Trinity the Spirit of the Father (Acts 5:3, 4), and the Spirit of the Son (Acts 16:6, 7). Ephesians 2:1: "You hath he quickened who were dead in trespasses and in sins." That word "zooee poies" is from "zooee," life, and "poieo," to create, therefore it literally means, "He hath created life in you." Every sinner is a spiritual corpse till the Holy Ghost creates life in his dead soul, thus raising him from the dead.

See the beautiful truth, the Holy Spirit creates the divine life in the soul, which is "the water," as physical water symbolizes the "Water of Life," and the Spirit creates that life in the dead soul. Therefore the soul is born of water and spirit, and not a drop of material water in a million miles but the Water of Life. Oh! what oceans of superstition has Satan run on God's people in by-gone ages so materially dead to spirituality.

In this passage (1 John 2:16) we have Satan's trinity, the lust of the flesh, the lust of the eye and the pride of life, the hellish antithesis to the heavenly Trinity, Father, Son, and Holy Ghost.

Paul, in his Epistles, constantly puts a burning emphasis on the flesh in his awful denunciations of uncleanness, fornication, adultery, and lasciviousness. Those four strong words so prominent in all his Epistles reveal his sledge-hammer assaults on the man of sin. In Matthew 16:43-45 our Savior speaks of the unclean spirit cast out of the man. We frequently leave that expression for the most conspicuous phase of human depravity, i. e., an unclean demon, or the, demon of impurity, the worst prevalent and incorrigible sin, and consequently the most conspicuous in the awful judgments executed by the divine indignation against sin.

(r) When I was preaching in a camp-meeting in Texas, I heard a flaming Holiness evangelist, in the presence of a large Sunday, congregation, tell the people that in her evangelistic peregrinations she was preaching in a Texas city, when a phone message reached her of a poor girl in a house of ill fame, urging, her to fly to her relief, which she did with all expedition. On arrival she finds the girl in deepest distress, because she had been kidnaped and sold into that pandemonium, and, in absence of the matron, had gotten off the message and was so anxious to get away before she would return. Procurers had made much of her and invited her to wine suppers thus getting their hands on her, and sold her to this awful soul destroyer. In that case they always rob the girls, if they have any money, so the evangelist had to raise the money to buy her ticket before she could send her home. She pushed out and raised it very quickly and engaged a carriage to take her to the depot. The arrival of the matron was in the very nick of time to intercept the embarkation. Rushing on them like an infuriated bear, she orders her to let go of the girl and skedaddle, but she holds her grip the tighter. The matron draws her revolver and puts the muzzle against her head and with demoniacal rage and horrific blasphemies, threatens to blow her brains out if she does not let her go and get away from there. She speaks not a word, remembering the example Jesus gave us all when, under prosecution by His enemies to take His life, He remained reticent; actually playing dummy on King Herod all the way through without speaking a single word, and largely so with Pilate. So, while the virago was raging and threatening to shoot her and holding the revolver gainst her head, she was constantly talking to the Savior: "Jesus, you came all the way from Heaven and died for this girl. If you still need my blood to save her out of this

hell-den, it is ready." Meanwhile in this attitude, talking to the Savior amid the rage of the demonized matron, suddenly the revolver clatters down on the floor out of her paralyzed hand and she exclaims, "Take her and go." The Lord had stricken her arm with paralysis and she thought it would go all over her and she was glad to get rid of them. Consequently they mount the carriage, hasten to the depot and the girl returns to her broken-hearted mother, so glad to get her lovely daughter safe at home once more.

(s) While holding that girl, and with the revolver against her head, she saw a Baptist deacon and Methodist steward go, you know where, i. e., right into Hell. Those men were officer-bearers in their great popular churches, promoted by their brethren to places of honor and responsibility. If they had died, they would have been complimented with a pompous funeral and an eulogistic sermon and mournful dirges, yet you see they were possessed with an unclean demon.

The reason why Paul uses four words to describe that horrific demon, impurity, is because he is the most incorrigible of all the satanic cohorts ever having eloped from the bottomless pit, and permitted to roam over this world, cutting down souls like an avenging spectre, sparing neither age nor sex, rank nor dignity, not only cutting down unmercifully the illiterate rabble, but, like devouring harpies, infesting palatial homes, filling them with desolation, sorrow, ineffacable disgrace and scandal, and actually having the audacity to invade the sacred desk, cutting down the tall piers of the pulpit on whose eloquent lips spellbound multitudes are wont to linger. Oh, how this social evil moves in withering siroccos and sweeps in pestilential simooms through all nations, desolating every blooming flower and blighting every delicious fruit, wrapping the most lovely homes in the weeds of weeping and mourning!

(t) The appalling desolations of the demon impurity in the ranks of celibacy are denominated fornication; in circles of wedlock, designated adultery. Under the veil of the sacred institution which alone survived the fall and came down to bless the world with Christian homes, the nuclei of civil society and Christian government, the protection of mankind from marauders, predatory and devastating armies, we have it in so clandestine and occult environments that the world passes by uncognizant and oblivious of its detrimental and deleterious anathemas, interpenetrating the human organism, spirit, mind and body, under the strong Pauline cognomen "lasciviousness," which means excess.

Temperance means total abstinence from everything forbidden and injurious, not of everything permitted, commanded and all right in its place. In the former is included all narcotics, i. e., tobacco, opium, alcohol, which is the intoxicant in the drinks vended in saloons. In the latter is included all the new edibles and potables throughout the whole world. God has given us intelligence and requires us to use it and will hold us accountable in the great Day of Judgment.

Under the genus impurity, we have the species fornication and adultery, positively forbidden and excluded by the divine law, in every sense. And lasciviousness, which is the excessive indulgence of the sexual appetite in legitimate matrimony, as the excess is exceedingly detrimental to body, mind and spirit. Immense harm is done and suffered, thus hidden away in the seclusion of the matrimonial alliance. Not only is health injured, and life shortened, but indefinable spiritual detriment is incurred by thus grieving the Holy Spirit who requires us to walk in all the

light He gives us, not only the blessed illuminations irradiating our hearts, but by His precious Word and wise and loving providence.

This problem of lasciviousness, i. e., excessive indulgence in the matrimonial relation, is so delicate, there is difficulty to give the necessary teachings, without offending the senses of modesty and prudence, yet it is of the greatest importance that people should be instructed, because feebleness of body and mind, and spiritual dwarfhood, are the normal consequences, in every case. As there is so little light on it, the detriment incurred is vastly more serious than apprehended.

(u) The pride of life is, in the above Scripture (John 2:16), specified as a member of Satan's trinity. That caps the climax and really is, as John Wesley says, the great mother sin from which all others have emanated. It was the very first sin that ever mixed with the unsullied purity of the celestial universe, when Lucifer, the great archangel, far back in the ages of by-gone eternity, before this world was created, ventured to deflect from God, lifting aloft his banner of revolt, thus declaring his candidacy for a following. Isaiah 14:12: "How thou art fallen, O Lucifer, the son of the morning!" That was the first departure from the divine administration, setting up for himself in rivalry and competition with God. Thus inadvertently and improvidently he severed the vital cord identifying him with the Source of all life. He became like the ship, loose from her moorings, on the great wild sea, tossed by the tempest, driven by the sales, the sport of the raging billows, the caprice of the howling storm and the sport of the raging hurricane, a bauble tossed by every cyclone.

The pride of life was the briarian arm that reached forth and dared to sever the cable of divine loyalty that had kept Lucifer's vessel safe in the harbor of omnipotence and infallible providence from creation's bright morn, when angels and archangels leaped from the creative fiat and chanted the gaudamus of immortal intelligence around the effulgent throne, where the golden harps, celestial trumpets and ethereal peans only awaited the touch of immortal fingers to fill the universe with praise and admiration of the omnipotent, omniscient, and omnipresent Creator of all things. As all immortal intelligences have been created on probation, which means the possibility of the contrary choice, it so turned out that Lucifer, the light-bearer of Heaven, was the first to ever attempt independency and personal leadership.

(v) We see this aspiration to leadership again rising to trouble the Apostolic Church. The Apostle John was the patriarch of the Apostolic Church, having far outlived all his compeers. His own brother had been in Heaven sixty years when John wrote his Gospels, Epistles and Prophecy; Paul had been in Heaven fifty years. All the Apostles had preceded him a whole generation when he was honored with the translation. In Revelation he writes his powerful castigatory letters to the seven churches of Asia Minor, five of which were in a badly backslidden condition, normally supervening by the removal of the good old members to Heaven and the succession of a new generation, who did not get so well saved.

(w) In those seven churches, Smyrna represents the Martyr Church, running down to the conversion of Constantine, A. D. 321. Philadelphia represents the church of the Reformation, which followed the Dark Ages and shook the world in the days of Luther and his compeers in the sixteenth century. Ephesus represents the backslidden church after the Apostolic days. Pergamos the proud Constantinian Church; followed by the idolatrous Catholic Church, under the cognomen

Thyatira. Sardis represents the spiritually dead church; and Laodicea represents the great lukewarm Protestant Church of today.

In His appeal to these backslidden churches, the Lord says: "In this I commend you, because you hate the Nicolaitanes." Now who were those Nicolaitanes? The word is a compound from "nicao," to conquer, and "naos," the people; hence it means those who conquered the people, i. e., the leaders of the people, and we see that even those backslidden churches hated them, and God says He hated them.

They were really in the succession of fallen Lucifer, now the devil, because he fell in that way, by aspiring to the leadership. He got it, as one-third of the angels followed him, lost their spiritual life, and were cast down to Hell, and became demons.

(x) Even in the Holiness Movement this day, we have the trouble of human leadership. We frankly admit that the Holy Ghost rules and leads, through human instrumentality, but His leaders are invisible, hidden in the dust and the straw. As I am the oldest active preacher in the Holiness Movement, I might have had a following. They appealed to me long to organize them, in my native Dixie Land, where the Lord used me to pioneer the Movement fifteen years before it crossed the Ohio River at Cincinnati and moved on into the sunny South. If I had accepted the call, there would have been a lot of Godbeyites, in the lovely Southland. But I will never have a following. If the people will not follow my Jesus, they may all paddle their own canoe.

Ambition to lead began in Heaven with the fall of Lucifer before this world was created, while the angels were on probation, and in that way some of them kept not their first estate, but left their own habitation.. (Jude 6)

In all ages this same predilection has been conspicuously manifest. Egypt was the first nation to come to the front of the world and there remain during the reign of the Pharaohs. Phoenicia was the next to reach pre-eminence, during the palmy days of Tyre and Sidon. Israel was the third, during the illustrious reigns of David and Solomon. Chaldea was the fourth, under the leadership of Nebuchadnezzar. Persia was the fifth, Under the reign of Cyrus the Great. Then followed the heroic Greeks, under the leadership of Alexander the Great, whose wonderful heroism gave to the whole world the Greek language, preparatory to their evangelization. Great Rome, the iron empire of prophecy, was the seventh at the front of the world. She was succeeded by Arabia, under the leadership of Mohammed, the false prophet, being the eighth at the front of the world. India was the ninth, under the leadership of Akbar, the great statesman, and Tamerlane, the Tartar conqueror, bringing the Moguls to the front of the world. Then France comes to the front, the tenth in the world's leadership, through the wonderful pre-eminence of Napoleon Bonaparte. Then little Sweden comes to the front, through the paradoxical valor of Charles XII., the eleventh power in the pre-eminence followed by Germany, under the leadership of Frederick II., the Jehu of the age and the twelfth in the world's pre-eminence. Now the Anglo-Saxon power is at the front, enjoying the pre-eminence of the nations.

(y) You see in I John 2:16 that the lust of the eye also belongs to Satan's trinity. This is the grand servitor of pride, the pre-eminent mother sin, as God says, "The high look and the proud heart are an abomination unto the Lord." I have heard people seem to boastingly confess that they

had church pride. An awful mistake, as church pride will send people to Hell as quickly as any other pride. Pride has but one source and that is fallen Lucifer. We must get rid of it altogether. Rest assured it dies outright when the "old man" is crucified. (Rom. 6:6.) Pride does everything for show and display, hence it makes you the slave of fashion, style and pomposity, phantasmagorical, artistic display and all sorts of foolishness.

While nine hundred million heathen, two hundred million Christless Jews and Mohammedans, and five hundred million heathenized Catholics, are without hope and without God, what a shame to waste bushels of the Lord's money on fine edifices, actually running our own people into idolatry, so they lose their souls, and are at the same time wasting the Lord's money which ought to go to save the lost millions.

The Presbyterians built a church in St. Louis at the cost of three hundred thousand dollars, and when it was done it was found to be a failure, because the voice of the preacher could not be heard in it, as they had unfortunately so violated accoustical laws that no preacher could be heard. Oh, what a blessing would all that money have been, used among the heathen in building churches! All of that waste was to gratify the lust of the eye and the pride of life.

St. Peter's Cathedral in Rome cost two hundred million dollars and two hundred years work to build. There was money enough wasted to build two hundred thousand churches for the heathen. We readily see that sufficient money is wasted to bring the Gospel to every home in all the world and establish it permanently in every neighborhood beneath the skies.

(z) This awful waste of the Lord's money in Christendom, so grievous to the blessed Holy Spirit, is downright idolatry, as Jesus said in His sermon to the woman at Jacob's well, who thought that the Samaritan temple in Mt. Gerizim was the place to worship God, as she had been so taught by her nation. Seeing that He was a Jew, she readily inferred that He would say Jerusalem was the place to worship the Father, but while He certified her that salvation was from the Jews, because the Savior came into the world in that nation, and hence salvation there began, He told her that the time was at hand when the worshipers of the Father would not be localized on Mt. Zion or Mt. Gerizim, but it behooved those who worship the Father to worship Him in spirit and in truth.

His commission sends us into all the earth to preach the Gospel to every nation, and it is for every creature, so the whole world will be the temple of the Most High; the mountains, the rivers, the isles, over which we travel by steam, and the beautiful blue sky, the canopy over our heads, and all the beautiful, glittering constellations chasing each other from the Orient to the Occident, the glowing chandelier lighting up this great temple comprising the whole world. Climacteric in the glorious illumination we have the gorgeous king of day, the glowing sun, which never wearies in his journeys round and round the world, lighting us by day; and the silvery moon, the lovely nocturnal queen, moving in her majesty amid the glorious constellations, and all cheered anon by the visitation of the majestic comets, belting the celestial vaults with their fiery tails.

While we bewail Satan's conquest, capturing the churches and defeating the beneficence in the speedy evangelization of the whole world, we are electrified with the cheering omens of the glorious millennial dawn in all the earth, and the near approach of the archangel who will arrest, chain and take him out of the world, and lock him up in Hell; while the Lord simultaneously

descends, accompanied by His glorified Bride, and establishes His millennial kingdom in all the earth.

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THE END