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LEPROSY

By William Baxter Godbey

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LEPROSY

Our Savior in all His ministry had mercy on the poor lepers, saying to them, "Gatharisthete" ("Be thou cleansed"). This is a verb in the imperative mood, second person, singular number, and is still ringing around the world fraught with unutterable mercy to every lost soul which is full of leprosy, without a single exception, and doomed to endless woe, unless felicitously expurgated by the cleansing blood, which the Holy Spirit applies to every abandoned, believing, soul, reaching every corpuscle of spiritual blood, eliminating the virus of depravity, verifying the adjective used in the English Bible in connection with the word, "Be thou clean," which means the removal of all impurity out of the spiritual organism, making you clean, like Adam and Eve before they fell, when they had no idea what sin was.

It is wonderful how everything in Bible lands is now going on as when our Savior and His apostles were on the earth. They still have the lepers in that country. The Lord has let me make four journeys thither in the last twenty years. I always gave especial attention to the lepers, as I was so very sorry for them. They exiled them to prevent the spread of the disease. If you have your skin ruptured anywhere and a particle of the matter should strike your organism, it will disseminate throughout, like a little taint in a ham of meat will quickly infect it all. As it is hereditary they prohibit them from marrying.

In my tour round the whole world through India, Burma, China, Japan, I visited the largest leper asylum in the world, in India, covering about twenty acres and containing about seven hundred exiled sufferers.

As the poor lepers are so crippled, some of them, with hands eaten off, others the feet eaten off, or their bodies eaten up, and their faces awfully disfigured, they are not competent to work, consequently they have a large and commodious church edifice there on the ground; no chandeliers to light it as they hold no night meetings, but come to meeting and fill the house every day at the appointed hours, those who are physically able, helping the lame, halt and crippled ones, so they can manage to get to church.

I found them exceedingly religious, all wanting salvation and sanctification and everything the Lord had for them. I preached for them morning and afternoon and somewhere else at night, as I was busy all the time, being so anxious to do all I could in that densely populated country in which so few, comparatively, enjoy salvation. Oh, how they would all at once designate themselves for salvation or sanctification! Therefore of course we had a glorious revival, souls praying through and passing triumphantly from death to life and shouting the praises of God. I preached for them a solid week, it being one of the bright spots in my pilgrimage, as I look back, shining and blooming like an oasis in the desert.

At the conclusion of my service, we had a baptism, the native pastor, a Bengalese, administering it. He could not speak a word of English, neither did I know his language. In that great country there are a hundred nations, each speaking its own language, more speaking the Bengalese than any other, the next numerically being the Hindu. I did all of my preaching through interpreters, as I had not time to stay to learn any of their languages; the missionaries, whom I was helping, serving as interpreters.

The pastor had me preach to them just before he administered the baptism. You can well guess my subject; it was the baptism which Jesus gives with the Holy Ghost and fire, burning up all the sin the devil put in us, transmitted through fallen Adam. I preached to them with all my might, telling them that the water baptism was nothing but a sign of the real baptism, which Jesus alone can give, at the same time exhorting them with all my might to be sure and get Jesus to baptize them, and that His time is now, and the moment they perfectly and forever, abandoned themselves to Him, He would baptize them with The Holy Ghost and fire, according to their faith, i. e., that they must perfectly give up to Him to be His forever and to do His will on earth as the angels do it in Heaven, saying yes all the time and no to the devil all the time. In that perfect abandonment to God, they are on believing ground, so they have nothing to do but have faith in Jesus to baptize them with the Holy Ghost and fire, and He would do it according to their faith. "So," said I, "you are to believe that He does, not simply that He will, because that is putting it off, and while you are believing that He does baptize you with the Holy Ghost and fire, He actually executes the blessed work."

I did my very best to make it plain to them to get the Savior's baptism, at the same time telling them, what it meant, a purification, taking out of them all the devil put in them and giving them a clean heart and His sweet grace, to walk with Him in white and live for Him in glory and immortality, and live forever with Him in Heaven and lay up treasure in Heaven, where neither moth nor rust doth corrupt nor thieves break through and steal.

I literally spread myself to get those poor lepers in a fix to receive the Savior's baptism, and to look for it now and every moment, and especially while their pastor was baptizing them with water. When the time came he called all forward who desired baptism and administered to them the vows, as we do, and the water was put in a stone trough, chiseled out in the end of a stone pillar about waist high, so as to be convenient, He had the candidate come to the fount and lean over it a little, and he took up water and poured it on his head in the name of the Father, and again he took it up and gave it in the name of the Son, and again the third time in the name of the Holy Ghost, thus baptizing them by trine effusion.

I must confess that I never in all my life, so blessedly and gloriously realized the presence of God. He wonderfully poured down His Spirit upon them, baptizing them with the Holy Ghost and fire, so that those who had the physical ability leaped for joy and those whose hands were not eaten off, clapped them, jubilantly, the full hundred, with the senior brothers and sisters, as there were about seven hundred participating in the Pentecostal feast of heavenly manna, which in condescending mercy God sent down, I was not allowed to touch them and stood on the platform above them and preached. They keep them all exiled, to avoid the spreading of the disease and consequently I could only speak to them.

I shall never forget their jubilant shouts, and their loving words to me, "Oh, American preacher; I do love you as no tongue can tell. I feel that it would do me much good to hug you and kiss you, but we are not allowed to touch you because of this leprosy in our bodies. We will soon meet in the bright upper world where there is no loathsome-consuming leprosy; then we will give you a rousing hug and a copious kiss. Oh, American preacher, do continue to pray for us, that we may have the victory in our souls and His sweet grace to bear this loathsome and incurable disease."

Sixteen years ago I was evangelizing in Portland, Oregon, and suffering much from a sore on my body under my clothing which I had done my utmost to heal with medical applications, but all signally failing. As it was raw, the friction of my clothing gave me pain and annoyance, despite all my efforts to keep it bandaged and thus prevent the friction. I would put a bandage on it, but could not make it stay. I was dining in the house of Dr. Kelly, a cousin of mine, who had been educated in this city. I spoke of it, and he responded, "Cousin Will, as soon as we get done eating, I must see that sore." Therefore going into a sequestered retreat in his orchard, removing my apparel, the moment his eye dropped on it, he shouts, "Cousin Will, it is a cancer," (at the same time out with his tablet and pencil writing a letter, turning me over to the Medical College in Cincinnati, and exhorting me to take the next train) . "It will do its work quickly; we could amputate it here, but you are too far from home for an important surgical operation; therefore do not miss a train."

I had a great round of appointments before me, and much regretted to disappoint them; so instead of going to Cincinnati, I at once went to the Great Physician, turning it over to Him with the humble prayer, "Now, Jesus, this troublesome sore on my body has finally been pronounced a cancer, and I am assured by medical advice that it will do its work quickly; therefore, if my work is not done, You will have to talk to it. If it is done, this cancer is all right, because I know of nothing that would more elegantly turn the key, open the pearly gate, and let me in. I know one thing, it is bound to do what You tell it. If you bid it leave my body it is certain to go." While

praying in that simple, conversational style, I heard Him say, "Cancer, go!" and it did go. That physician had put a bandage on it with no medical treatment, as he simply protected it with raw cotton from the friction of my clothing, till I could make the run to Cincinnati. I observed that the pain evanesced, but I let that bandage alone till it wore off, and then looked in vain for my cancer. It had evanesced, leaving the scar, a souvenir of my obnoxious old companion. I have the scar today, but no cancer.

Thus when Naaman, the Syrian, dipped the seventh time the leprosy took its everlasting flight. What is the solution? Seven is the sacred number, all the time representing Christ, who is both man and God; four representing man, north, south, east and west, the cardinal points, which mean the world, of which man is king; three representing His divinity, Father, Son and Holy Ghost; and four plus three are seven, our Savior's own number.

We see Naaman tried the water six times and got time nothing; then he tried Jesus one and got everything. I traveled the same road, sought sanctification nineteen years (no holiness people to help me) , and finally the Lord gave me the experience fifteen years before the Movement crossed the Ohio River, through my humble instrumentality, and reached Dixie Land. Early in that period of nineteen years, I was advised by best friends to go for immersion, though I had already been baptized by affusion. Therefore I tried the water twice and, like Naaman, got nothing; finally losing sight of water gods and everything else, I find myself in a large place, where I see none but Jesus, who then and there baptized me with the Holy Ghost and fire, burning up the Freemason, the Oddfellow, the college president, and the Southern Methodist preacher, and giving me the glorious victory in my soul, the shine, the shout, and the leap which have been getting better ever since.

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Chapter 1 EVERY HUMAN SOUL IS A LEPER

Leprosy in the Bible is the bold and powerful and alarming symbol of inbred sin, which Satan put in Adam in the fall and through him transmits to every human being in all the world, without a solitary exception. He has filled the world with heresies, rallying all Hell to cover up that awful, deadly, black leprosy which fills every human soul and is the germ of Hell incipient in every human heart. If the devil can so hide it and blind your eyes to it, as to get you to let it alone, until you die, then it proves Satan's millstone round your neck, dragging you down into unquenchable fire, and as Hell has no bottom, sinking you into a deeper damnation through the flight of endless ages.

God's Church has not a sinner in it nor a saint out of it; only one way to get in, and that is to be born from above, not of literal water, as Satan's preachers hallucinate the people, but by' the water of life, as Jesus clearly told the Samaritan woman at Jacob's well, to whom He mentioned water seven times and she leaped to the conclusion that He meant the water in the well, when He twice over corrected her by the plain statement that He was talking about living water. This is in perfect harmony with Isaiah preaching in Jerusalem and roaring aloud, "Ho, every one that thirsteth, come ye to the waters and drink;" every one understanding him to be calling them to come

to the God of Israel and get saved, i. e., raised from the dead, as a dead man cannot drink nor eat, and also to be filled with the Spirit and enjoy Heaven's sweet, rich pabulum forever.

Those people are the successors of the ancient Pelagians, who gave the Church so much trouble in the fifth century, when Pelagius launched his doctrine, denying depravity and preaching that we are born into the world free from sin. When their great evangelist was preaching in San Francisco, the question door was thrown wide open for all to make ad libitum inquiry about the blessed Word and satisfy all controversies and put to flight dubitations. The question rang out from the crowd, "What is inbred sin?" When he promptly answered, "There is no such thing;" this in the face of Psalms 51:5, "I was shapen in iniquity, and in sin did my mother conceive me," which they shove away, relegating it into an unseen corner, on the allegation that it was personal to David's mother, when he was not talking about her at all, but crying to God to deliver him from his own sins, in that notable case isolated in his whole life, as the Scripture says that he never disobeyed God except in case of Uriah, when Satan so adroitly hoaxed him on the apology of his kingly power, that he actually downed and smashed him in the awful sins of adultery and murder. 2 Peter 1:20 irrefutably sweeps away that refuge of lies into which Pelagians run the people, "No Scripture is of private interpretation." The Methodists have long been singing:

"Lord, I am vile, conceived in sin;
Born unholy and unclean,
Sprung from the man whose guilty fall
Corrupts his race and ruins all."

Sin is the black thread running through the Bible from the Alpha of Genesis to the Omega of Revelation; while the blood of Jesus, which cleanseth from all sin (1 John 1:7), is the scarlet thread, running parallel with it and reduplicating to and fro, latitudinally and longitudinally, till it actually weaves the garment of salvation sufficiently capacious to clothe the whole human race in the bloodwashed robes so we may be purified and made white in the blood of the Lamb.

Hear Isaiah again, "The whole head is sick, the whole heart is faint, from the crown of the head to the soles of the feet, there is naught but wounds, bruises, putrefying sores; they have not been mollified with ointment nor bound up;" thus vividly and brilliantly portraying the utter and hopeless ruin of humanity, world without end.

The grand clinching argument for total depravity is the simple fact that God pronounces every sinner dead. N. B. -- That word is never used while there is a spark of life. A man may be in the last stage of consumption, and at the point of death, but they never pronounce him dead till his heart ceases to beat, his blood to flow, and his lungs to respire. It is a notorious fact that the children of lepers are bright and sprightly, like those of untainted people, yet the taint is in their blood; it may be slow in its development, but will some day break out in running sores and eating cancers, which symbolize actual sins; wicked habits, dissipations, debaucheries, and gross sensualities, as well as the alarming sins of theft, robbery and murder.

The baby is born in the Kingdom of God, as we see demonstrated in the case of the prodigal son and his elder brother; born in their father's house, the latter having never gotten out, thus representing the whole human family and confirming the conclusion that everyone is born a

Christian and should be converted before the forfeiture of infantile conversion and regeneration; as in that case, he would never be a sinner, exposed to wrath and Hell.

The reason why all children go off into willful sin, unless Satan is headed off by the infantile conversion, is because they have that leprosy, i. e., inbred sin, in the heart, in common with all unsanctified Christians. Oh, how we need preachers of the Gospel, to show up this hereditary leprosy in the heart, which is the soul poison, Satan's gunpowder, at which he is shooting Hell fire, that it may explode, plunge its votary into condemnation and usher him away into a wicked life, till the myrmidons of the devil succeed in riveting on him the adamantine chains of wicked habits, so tight and heavy as to prove irrefragable. [indisputable]

The baby is so sweet and loving and innocent that Satan hallucinates us with the delusion that it is just now ready for Heaven, thus chloroforming and paralyzing our efforts to bring it up in the nurture and admonition of the Lord; get intelligently converted, before the forfeiture of infantile justification, and then lead it on into sanctification, before it backslides; in which case it has a wide-open door for a life of eminent usefulness and a glorious reward in Heaven; as Satan did not succeed in blighting the innocence of childhood, chilling the buoyancy of boyhood, paralyzing the enterprise of youth and defeating the aspirations normal to young manhood.

The great fact, fundamental in Bible truths, is that every human being is born into the world with this awful black leprosy hereditary in the heart, and sure to develop into a wicked life and wind up in eternal damnation, if we do not walk in the light and rally the Gospel forces, before the enemy has gotten the run on us and so manipulated his' own nature, i. e., the inbred sin, as to give it a preponderance over all the ordinary means of Gospel grace.

A man was traveling in Africa and found a little snake running along, and concluded that he would take it home with him and pet it and teach it all sorts of tricks and legerdemain, and then use it for public exhibition. When he picked it up, it was so small that it was perfectly manageable at his bidding; but a man happened to see him who was acquainted in that country, and observed to him, "Sir, that is one of the largest species of serpents in all this country. I am satisfied it is a boa-constrictor."

He took it home with him and kept it, at the same time entertaining himself by teaching it to perform evolutions and display activities and somersaults, to the edification of the people. As the snake grew, he manipulated it, and taught it curious and astounding performances, among which was that it would coil around him and pile up till it had formed a circular pile, and then reach up its head and make many maneuvers, to the astonishment and edification of the people. Therefore he was going round and gathering the people to see the wonderful activities and evolutions of the monster, as it had become by this time for magnitude.

One time, amid a spellbound multitude, he had it coil around him till it completely enclosed him, and hid him till nobody could see the man, but all saw the huge and frightful tower of the snake, piled away up in the air, a huge and frightful column, and above all extending his longitudinal black neck, and swinging round his magnitudinous, terrific head; his great and voracious mouth, like a huge crocodile, wide open, to the infinite curiosity of the rabble. Suddenly

they heard a shriek, impressing them as that of dying agonies. When the snake uncoils and they see the man, behold he is dead! He had thus fooled with the boa-constrictor too long.

As that snake was so little that it could not hurt him, and he had reared it up, managing it from the start, as it grew he had no thought that it would cost him his life. I mention this to illustrate inbred sin in the heart. While the grace of God in Christ reaches every soul, far back in the prenatal state superinducing a free justification on Heaven's chancery, the gift of the loving Father, for the sake of His only begotten Son, who bled and died to redeem us from sin, death and Hell; and then the Holy Spirit, the Executive of the Trinity, creates divine life in the dead soul, superinducing its felicitous birth in the Kingdom of God, a bona fide citizen, while this is our Savior's glorious victory over the devil, who lassoed us all in Adam the first, seminally, Jesus recapturing us all in the prenatal state personally and giving us citizenship in the Kingdom, yet that hereditary soul-leprosy is in the heart, and if not conquered, manacled and bound by the converting grace of God in Christ, reaching that soul antecedently to the forfeiture of the prenatal justification; pursuant to that innate depravity, so soon as it reaches responsibility, earlier in some cases than others, if will forfeit justification by personal transgression; thus falling under condemnation, i. e., the leprosy breaking out in running sores of wicked habits, which will get worse and worse, till an awful end will wind up probationary life in a devil's Hell.

At what age do we reach responsibility so as to forfeit infantile justification? This depends on the amount of light we have; the more and the brighter superinducing the earlier age of accountability. When I was presiding elder, forty years ago, I was in the experience of sanctification and in that early day, when there was no Holiness Movement in the country, by the help of God, I got my whole district literally wrapped in a Pentecostal flame; preaching nine hundred sermons a year, and protracting every other quarterly meeting. As they occupied Saturday and Sunday, I would rush over one with those two days, the scheduled time; travel on to the next appointment and begin Monday night or Tuesday; then run on till the next Thursday night, a week, giving me about a dozen days for a regular Pentecostal revival campaign; meanwhile the whole country would be stirred over a radius of forty miles in all directions; people pouring in and getting saved and sanctified by dozens, scores and hundreds.

Amid this run of things, while I was pushing the battle with all my might, arriving at my appointment Tuesday, I began the meeting day and night; meanwhile I utilized the fleeting vacation hours dashing around from house to house on my 'fleet' horse, and running in, fell on my knees and prayed with all my might to God to send the revival down from Heaven, which He always did.

Running into a house where I had some members, falling on my knees, I proceeded to pray for the revival. Pretty soon the sister springs to her feet and shouts over the house after the old style; the brother soon following suit; thus both leaping and shouting. Meanwhile I continued in prayer, though inwardly soliloquizing, "Glory to God! the revival has already come to this house; but for Jesus' sake do spread the fire."

When I closed my prayer they proceeded to tell me that their little boy, at the age of seven, had passed away to his heavenly home during my absence of three months (which it took me to make a round on my district) The sister stated that when the doctor had given him up and he was approaching his end and she was watching him, at the same time doing her kitchen work, he said to

her, "Mother, do you think I ever committed any sins?" She responded, "My sweet child, I do not know; you ask God and He will tell you." Then, walking into her kitchen through the partition door, she pursues her work a half an hour, when, stepping back into his room, he said to her, "Mother, I asked the Lord about that, and He told me I never had committed any sins; but mother, I know this, the bad man did whisper some bad things in my ears, but I never did them;" thus showing that he had reached the age of accountability, where he knew right from wrong, and had been tempted by Satan, but, like other Christians, had, by the help of the Holy Spirit, nobly resisted the temptation. As they knew his end was nigh, they were both in his room, while the sun was shining in his beauty, When he spoke out and said, "Mother, do you not see these two angels here by my side? Jesus has sent them from Heaven for me, and I must go," at the same time reaching out his hand. They went and took him by the hand and bade him good-bye; meanwhile an unearthly radiance gathered on his beautiful face and he breathed no more.

There was an illustrative case of a little boy, who had been converted before he reached responsibility, where he might lose his infantile justification, and though he had been tempted to commit sin, had never yielded.

This leprosy is hereditary in every human soul, transmitted from the devil, and it is his own nature through fallen Adam. In case that condemnatory sin is not committed and thereby justification forfeited, it will be taken out of the heart in the article of death, because Christ has paid the debt and people dying unsanctified pass out under the Blood, which expurgates this leprosy out of the heart. The same is true in case of spiritual infants, i. e., all unsanctified Christians. If they do not press toward sanctification, and do their best to get it, they will grieve the Holy Spirit, their Sanctifier, fall under condemnation, and wind up in a backslider's Hell.

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Chapter 2 JESUS ALONE CAN CLEANSE THE LEPER

This conclusion is abundantly demonstrated during His entire ministry, because He never did fail to cleanse them. Take the case of the ten who met Him, and all lifted up their voices and pleaded for cleansing; although He cleansed them, only one out of the ten got His soul saved at that time, and he was the Samaritan that turned back with a big shout and fell down worshipping Him.

I have been with the lepers in Jerusalem and all about over the Holy Land, as they are still there, monumental souvenirs of our Savior's ministry, I was also with them much in India. It is a universally conceded fact today that the medical world combined is utterly impotent when it comes to cleansing the lepers. and throughout the whole world, not only in bygone ages, but this very day, it is conceded that Jesus alone can cleanse the leper.

When we take a bird's-eye view of the world, nine hundred millions of heathens, bowing down to wood and stone gods; three hundred millions of Mohammedans, praying to the false prophet instead of God, our Father, Savior, and Comforter; four hundred and fifty millions of Catholics, looking to their debauched clergy to take away their sins; and one hundred millions of backslidden Protestants, who are utterly impotent and inefficient in the great work of expurgation

from the hereditary leprosy; we see none but the Holiness people still in the succession of John the Baptist, crying, "Behold the Lamb of God that taketh away the sin of the world!" This is the battle-cry ringing round the world, resounding, echoing and reverberating beneath every sky. Oh, how we need all the Holiness people to take up the heroic acclaim and, like the hermit prophet, with stentorian voice send it around the world!

The English version is wrong in the statement "crying" in the wilderness, indicative of a feminine or juvenile voice; the pure Greek says, "bontis," which is taken from the very noise which the great ox makes when he opens his huge mouth and bellows long and loud. This shows that John was a very stalwart man and had a voice like a lion, roaring in thunder peals so loudly as to hold spellbound his audience of ten thousand and at the same time burn the truth into them with fire and dynamite, so as to bring down the worst of sinners, publicans and harlots, wallowing in the sand till the Holy Ghost consummated His mighty work of radical repentance and raised them up to shine and shout the victory.

Our Savior settles the question that John was the Elijah to come, who would turn the hearts of the fathers to the children and the hearts of the children to the fathers before the awful tribulation, A. D. 66 to 73, which denationalized and expatriated the Jews; at the same time desolating the land from Dan to Beersheba, not even sparing the beautiful temple, but tearing it all down, leaving not a stone upon a stone. Meanwhile our Savior's few disciples among His own people pass through it all with impunity, as He had assured them, "Not a hair of your head shall be hurt."

Acts 4:12 assures us that there is no other name given under heaven among men by which we can be saved, except the name of Jesus, yet Christendom is actually overrun by preachers, Catholic and Protestant, crying out, "Come to me, join my church, and let me put you in the water, sacrament you, and you do what I tell you, and I will manage your soul." Paul brilliantly describes them (2 Cor. 12), "False apostles, transforming themselves into the ministers of Christ," and no wonder, because Satan, their god, transforms himself into an "angel of light." When ever you hear anyone crying out, "Come to me, take membership in my church, and let me manage you," as you see so prominently manifested with Catholic priests, Mormon prophets, and multitudes of backslidden preachers in the orthodox churches, the effect of all this should focalize on us a unanimous response to the cherubic call (Isa. 6th chapter), "Who will go for us?" Reader, I claim you as a volunteer, now responding in the succession of the juvenile Hebrew prophet, "Here am I; send me." If, like him, you lack sanctification, God is ready to send the angel with a live coal from Heaven's altar to put on your lip, and expurgate your sin, giving you the Pentecostal baptism with the Holy Ghost and fire.

The Lord is very nigh, the nations of the earth rising up and dashing against each other on the bloody battlefield signally fulfilling the latter-day prophecies. The present magnitudinous spreading and widening belligerency in the great Orient does seem like the adumbration of the great Armageddon war, which is to wind up the devil's reign on the earth, giving him the unsaveable millions to populate Hell, and at the same time clearing the way for the reign of righteousness from the rising of the sun to the going down of the same.

As Jesus alone can cleanse the leper, oh! how we need faithful heralds to run everywhere, in the succession of the hermit prophet, drying out, "Behold the Lamb of God, that taketh away the sin of the world!" Only those who get rid of the leprosy hereditary in the heart will go up in the Rapture.

When [I was] a little boy, an old Bible agent stopped at our house and spent the night. My father said to me next morning, "Willie, take the young horse and go with him to Clifty, serving him as an escort." With glowing enthusiasm I dashed away, riding before his carriage. Reaching my destination five miles distant, I am to turn back. Calling me to his carriage, he gave me his patriarchal blessing, the spirit of prophecy falling on him, claiming me for a preacher; at the same time presenting me a Bible, the first book I had ever owned, as we were very poor, and in school I had always used the old books of my three sisters, all my seniors.

When he presented it to me, oh, what an electric bolt thrilled my heart as the thought inundated my juvenile brain, "I own a book and that book a Bible!" I could hardly sit on the horse, as it seemed I would have to fly away. My father, a preacher, owned Bibles, but I had never read them much. Oh! how I go for my own new Bible now, reading it every moment I can get. Sunday coming round, I am all day out under the apple trees reading my Bible (no Sunday Schools then). The neighbor children come and want me to play with them, but I have not time; in my infantile conversion, the Lord had called me to preach, consequently I availed myself of that opportunity and told them of the wonderful things I have read in the Bible. They listen spellbound, mouths open, tongues lolled out, unutterably electrified and edified as I tell them of the wonderful creation of the world, of Adam and Eve, the mountains and seas, rivers and plains, the sad and lamentable fall, the awful destruction of Noah's flood; the patriarchs and prophets, the Savior and His apostles.

When I read about the patriarchs and prophets, to whom God spoke face to face, I wept to think I was not there, and settled down in the gloomy conclusion that I had missed all the good times. Eventually, when I reached the New Testament times and read about the Savior of the world coming, preaching His wonderful Gospel, and calling disciples around Him, again I wept because I was not there, soliloquizing in my own heart that if I had been there I would have been the first one to volunteer to go with Him.

But I have changed my mind, I honestly believe that I am living in the most felicitous, opportune and glorious age the world has ever known, because the prophecies show up, so brilliantly, indubitably, and irrefutably the near proximity of the Lord to take His waiting Bride.

I have often contemplated Enoch walking with God three hundred years, and then, in his blooming youth, complimented with a chariot of fire to ride away to Glory and never see death, thus heaving the world a glorious antediluvian star-gleam, souvenir of the original economy, to be translated instead of dying; followed in after ages by Elijah, the greatest of the prophets; then by the seer of Patmos, as John Wesley, Irenaeus (who lived in the same century in which John wound up his ministerial career), and your humble, servant believe that he was translated to Heaven alive.

Oh! what unutterable glory flashes down from Heaven, cheering the faithful pilgrim this day in his glorious outlook for his coming Lord, to call us all to meet Him in the air along with the

sepulchered millions from Abel down, heaping from the dust, responsively to the archangel's trumpet, to shout the victory over death, Hell and the grave, in the happy verification of First Corinthians 15:51: "We shall not all sleep, but shall be changed, in a moment, in the twinkling of an eye, for the trumpet shall sound and we shall be changed; this mortal shall put on immortality and this corruption shall put on incorruption."

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Chapter 3 HOW DOES JESUS CLEANSE OUR LEPROSY AWAY?

This is a momentous question, fraught with most thrilling interest to every soul

In our Savior's ministry He said to the lepers, "Catharistheti" ("Be thou cleansed"). This word has no meaning but to purify. It is used in the Bible thousands of times and always with that isolated signification. Our great English language at present contains two hundred thousand words; only twenty-three original, and all the balance brought in from quite a diversity of other languages, more from the Latin and Greek than any other. This word is now in our vocabulary's ca-thar-tic, and is used by all the physicians in their medical practice. If you get sick and call a doctor, he will diagnose you and say your stomach is foul, or your blood out of order; you need a cathartic to purify your blood and your alimentary organs. Thus you see every doctor in his practice preaches entire sanctification for the human body, using the very word which the Great Physician utilizes in the sanctification of the immortal soul. You have nothing to do but utterly abandon yourself to the omnipotent Savior,

"Here I give my all to Thee,
Friends and time and earthly store,
Soul and body Thine to be,
Wholly Thine forevermore.

"Wash me in the Savior's precious blood,
Cleanse me in the purifying flood,
Lord I give to Thee, My life and all to be,
Thine henceforth eternally."

In this utter abandonment you are on believing ground and have nothing to do but believe the Blood cleanses you from all sin, i. e., takes the leprosy out of your spiritual organism. N. B. -- The Holy Ghost is on hand to give you all the help you need to make the full and eternal abandonment, thus putting you on believing ground; then remember that He is still on hand to inspire the faith you need, i. e., to get your leprosy cleansed away.

As leprosy is a blood trouble, infecting every atom and corpuscle of the blood, you see at once the reason why no physician can cure it, from the simple fact that he would have to take out of you every drop of blood and you would die before that was done; hence the absolute impossibility to cure the leprosy.

This is the reason why the saved are few, as Jesus says,

"Broad is the road that leads to death,
And thousands walk together there,
While wisdom shows a narrow path
With here and there a traveler."

It is not because all cannot be saved, but because Satan, the great deceiver, is on the throne of the world and he has filled it with his false religions, in order to keep the people from giving Jesus a chance.

This day six hundred million people in this world are called Christians, and believe they are, and are indulging the glorious hope of a blessed immortality; meanwhile God says that without sanctification no one shall see the Lord. (Heb. 12:14). Jesus alone can cleanse the leper, i. e., take out of our spiritual blood all the virus of sin, which Satan put in us, and transmitted through fallen Adam. The Bible tells us plainly how He does it. John the Baptist preached all the time, "I indeed baptize you with water, but he that comes after me will baptize you with the Holy Ghost and fire." When Jesus baptizes you, He takes out of you the satanic leprosy and gives you a clean heart.

In Luke 11:37, we see a Pharisee invites Jesus to eat dinner with him. He sits down at the table, and proceeds without washing His hands, a ceremonial signification of which the Pharisees were stickleristic, therefore while He was eating without washed hands, they were inwardly criticizing Him. He, knowing their thoughts, orally answers their silent criticisms, "You Pharisees make clean the outside of the cup and the plate, while the inside is full of extortion, pollution and defilement."

In this passage the word for wash is baptidzo (baptize), and Jesus defines it by catharidzo, the very word which has no meaning at all but to purify; showing up incontestably that our Savior cleanses the leprosy out of us when He baptizes us, i. e., His method of cleansing the leprosy out of the heart, without which we will never walk on the golden streets nor play on a golden harp. The blood is the life, hence we see that our living immortal spirit is totally infected by the virus of inbred sin, hereditary in every heart, and transmitted by the devil through fallen Adam.

The glorified Savior is sitting at the right hand of the Father on His intercessory throne in Heaven. How does He cleanse the leprosy out of human hearts? He pours on us the Holy Ghost and fire, thus executing the work through His omnipotent Agent, the blessed Holy Spirit. We deliver our soiled clothing to the laundryman, and he applies his powerful chemicals in the expurgation of all impurity out of the garments. The blessed Holy Spirit is Heaven's Laundryman. When we fully and eternally abandon to God, for this world and all others, and believe on Jesus for salvation from all sin, i. e., the expurgation of the leprosy of our spiritual blood, as it has infected every particle. of it, then Jesus baptizes us with the Holy Ghost and fire.

Baptize has no meaning but to purify (as you see by these Scriptures where Jesus uses that strong word catharidzo, which has no meaning but to purify, i. e., to take out of you everything the devil ever put in you and give you a clean heart) , and He thus prepares you for His own glorified presence and the eternal society of the loving Father. So as you purify your soiled garments,

through the instrumentality of the laundryman, Jesus baptizes, i. e., purifies your heart, through the instrumentality of the Holy Ghost, Heaven's omnipotent Laundryman, whom Jesus pours on in Pentecostal affusion, thus, baptizing you. Hence, in this way He cleanses your leprosy, as that word translated "cleans" has no meaning in the Bible but to purify, and Jesus Himself uses it to define baptize.

Ephesians 5:25: "Husbands, love your wives with divine love, as Christ loved the church with divine love, and gave himself for her, purifying her by the washing of the water through the word, that he might present her to himself a glorious church, having neither spot, nor wrinkle, or any such thing."

In the English version we have the pronoun "it," to our astonishment, as it is neuter gender and this refers to the Bride of Christ for its antecedent, who is the mother of all of God's children. Here the beautiful Greek gives the feminine gender of the pronoun all the time. If it were correct, we would all be in a deplorable condition, because "it" is neuter gender and has no children, therefore it would throw an anonymous gloom over the whole plan of salvation. God told Abraham that his children, i. e., his spiritual seed in Christ, would be as innumerable as the stars, the sands of the sea and the dust of the earth, hence you see the Bride of Christ is the mother of this innumerable host.

In the above lengthy quotation (v. 26), "purifying" is catharsis, which is the participial form of that same word catharidzo, which our Savior uses to define baptidzo (baptize), therefore you see hagiadzo (Eph. 5:26), the regular word for sanctify is defined by catharidzo, which is the Lord's definition of baptize. Consequently sanctification and baptism are precisely synonymous, the very same great work of grace.

When Jesus sanctifies you, He does it by baptizing you with the Holy Ghost and fire, thus destroying depravity, cleansing the leprosy out of the heart, making you clean, pure and holy, and at the same time destroying all sorts of foolishness and worldliness, as fire throughout the Bible means sanctification, because it is the great destroyer, and in that experience the sin personality is destroyed, the leprosy cleansed out of the heart, and you are made holy.

When the Lord sanctified me, forty-six years ago, fifteen years before the Movement reached Dixie Land, and we had no light on lodgery, I was chaplain in the Masonic lodge and also in the Oddfellows. I had no conviction against it; as I was their preacher I would attend and perform my religious duties. But when the Lord baptized me with the Holy Ghost and fire He utterly burned up lodgery, sectarianism, politics, fashion, and style, and many worthless and foolish things went down in that general conflagration nevermore to be seen. They went out of me before I was aware.

This hereditary leprosy in every human heart, transmitted thither by Satan through fallen Adam, has interpenetrated every atom of the spiritual organism, till nothing but an omnipotent miracle can take it out, the omnipotent Adam the Second is alone competent to slay the man of sin in every human heart, thus expurgating the soul-leprosy.

The Holy Ghost is the Executive of the Trinity, and the Custodian of the Blood, which simply means the Dispenser of the miraculous power of the vicarious substitutionary atonement which our Savior made for every son and daughter of Adam's ruined race. N. B. -- The only definition of baptidzo (baptize) in all the Bible is that wonderful catharidzo (to purify), whereas that is the very word, He always spoke to the lepers, as in Mark 1:41 and many other Scriptures, "Catharistheti" ("Be thou, cleansed").

When you fully and eternally consecrate all to God, for this world and all others, thus reaching believing ground the Holy Ghost, who has already given you all needed help to consecrate, will also inspire your faith in the omnipotent Savior to sanctify you wholly.

Will you not look away from the mighty host of Satan's false prophets, who want you to take their baptism and content yourself without the glorious Pentecostal baptism with the Holy Ghost and fire which Jesus alone can give and is now ready and waiting? Surely you will this moment settle the matter, utterly abandon to God for this world and all others; thus reaching believing ground, where you have, nothing to do but to receive the baptism of Jesus by simple faith. Then abide at His feet forever, lost in God and trusting Him to baptize you with the Holy Ghost and fire, and thus cleanse your soul leprosy; resting assured that there is your only hope of transition through the pearly portals and of a starry crown which will never fade away, but accumulate new luster, through the flight of eternal ages. Be sure you get it and then tell all the people you meet what a wonderful Savior you have found. Let your head be God's bell, and your tongue a clapper, to ring in the home circle, your social life, and all your religious peregrinations.

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