

All Rights Reserved By HDM For This Digital Publication
Copyright 1993 -- 2003 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

IN THE CITADEL -- ON THE THRONE

By Joseph Benjamin McBride

1584 North Lake Street, Pasadena, California

Pentecostal Publishing Company
Louisville, Kentucky

Copyright 1920
By J. B McBride

* * * * *

Digital Edition 03/12/2003
By Holiness Data Ministry

* * * * *

CONTENTS

Introduction
Dedication
Foreword

01 -- Establishing Grace
02 -- Christian Perfection
03 -- Christian Perfection, Continued
04 -- Christian Perfection, Continued
05 -- Christian Perfection, Concluded
06 -- Pentecost
07 -- Entire Sanctification
08 -- Some Who Were Sanctified Instantaneously In My Meetings
09 -- None Good, No Not One (Sequel To "I Sin Every Day")
10 -- The Record Opening
11 -- The Record Opening, Concluded
12 -- The Second Coming Of Christ
13 -- The Second Coming Of Christ, Continued
14 -- The Second Coming Of Christ, Concluded
15 -- On The Throne

* * * * *

INTRODUCTION

The atonement of Jesus Christ was a provision for the restoration of a lost race to Godlikeness in this present world. The salvation it brought was an adequate salvation -- nothing less than a salvation from all sin. It is the preparation for meeting a just Judge with confidence, without fear of condemnation or rebuke. Such a full salvation is possible only through the baptism with the Holy Ghost, entire sanctification, such as is depicted in these pages.

Many of these chapters I heard preached with the Holy Ghost sent down from heaven, and saw men and women believe the message, put the Word to the test, and be made every whit whole.

To me an added value to the exhortation of this book is the fact that the author lived as my next door neighbor for seven years, and I hereby testify that he lived before me the experience of holiness of which he writes.

Charles Allen McConnell

* * * * *

DEDICATION

I lovingly dedicate this book to the memory of my little daughter, Ava, who went to heaven at the age of ten years and ten days. She was converted at the age of five years, under the preaching of Rev. Seth Rees, and was sanctified a little later. She lived a most exemplary life. Her prayers, testimonies and singing were a benediction to the home, and are yet of sweetest memory.

J. B. McBride

* * * * *

FOREWORD

The writer has no desire to make a display of learning, nor of his ability as a preacher. His desire is to give to the children of God these messages of truth from the Lord in the hope that the plain gospel of Jesus Christ may not only encourage some soul, but that others may be enlightened as to full salvation, and led into the experience of holiness as a second work of divine grace. He asks the readers of this volume to give all the glory to God for any good they may receive from it.

The Author

* * * * *

01 -- ESTABLISHING GRACE

"For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; Night and day praying exceedingly that we might see your face, and perfect that which is lacking in your faith?

"Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

"And the Lord make you to increase and abound in love one toward another, and toward all men, as we do toward you.

"To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." -- Thess. 3:9-13

Text: Verse 13.

The subject for the hour is Establishing Grace, which is the keynote of the teaching in all the Epistles of the Bible, and is found in the thirteenth verse which we have just read. If the reader will carefully examine all the letters of the author of this text, he will find that Paul dedicates all of his fourteen letters to the church of God, and all his efforts are to bring the saints into this experience of establishing grace. He makes it clear that folks must have a good experience of justification in order to get holiness of heart and life.

We desire to bring some evidence to prove that the saints at Thessalonica were saved, though not established in grace. After greeting the Thessalonians, St. Paul says, "We give thanks to God always for you all, making mention of you in our prayers." He remembered them; they had been converted under him, and he had a very tender feeling for them just as we ministers have today for those who are converted in our meetings. Somehow there seems to be a special love for them; and we often pray for those who are the fruit of our labors. So did St. Paul. He gave thanks to God for them. And oh, what a joy it must have been to him to know that his converts were standing true. You will note that they had a work of faith. He says: "Remembering your work of faith;" and he says, "without ceasing," too. They were known not for their numerical strength, nor for their wealth, nor for their social functions, but solely for their faith. Most churches these days are known for their numerical strength, wealth, and social functions. Many church houses are almost turned into restaurants and play-houses. It is common for them to have fish fries, ice cream and cake, oyster stews, donkey shows, old maid conventions, old bachelor suppers given in honor of the old maids in the Sunday school, and many other things just as foolish in the house of God. And lately we have read where an effort is being made by a certain denomination, to raise money to establish a church house at every cross roads in the heathen lands with a pool room in each. And who knows what is coming next? We do not know. It seems that the church that can make the greatest show on this line is the greatest and best known in the religious world. But such churches are not ready for establishing grace: they need a revival of old-time regeneration. But the Thessalonians were known because of their faith that pulled the fire out of the skies when they prayed. Their faith braved heathenism and defied false religions, rulers and kings, and made kingdoms sit up and take notice that they were worshipping the true and the living God. Oh, for such a church today. They had a faith that "laughed at impossibilities and cried, It shall be done." We are justified by faith: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Rom. 5:1. So if we draw a Bible conclusion we must say that they were

justified, for they had faith. Not head faith, but saving faith. It would be worth going across the continent to see such a church today. Oh, that we once more may see the church of God back to primitive experience of saving grace. They had a Work of Faith and were commended for it by the Apostle.

To prove that they were Christians: They had a labor of love, or a love that worked. Love is one of the Bible evidences that we are born again, or saved. "We know that we have passed from death unto life because we love the brethren," says the Apostle. When one is saved, he has a divine love. There is a vast difference between human and divine love. Human love, loves those that love it, and hates those that hate it. That is to say, it has its limitations or boundary lines. But divine love loves those who hate it as well as those who love it. It has no boundary lines. Glory to God! A real Christian loves everybody. They used to sing, when we were children, "It makes me love everybody, and it's good enough for me."

Divine love is the first proof that one is saved. Turn to Galatians the fifth chapter and the twenty-second verse and you will read, "But the fruit of the Spirit is love." And it is the first fruit mentioned. Oh, how differently we love when we get saved. "Whosoever loveth is born of God. In this the children of God are manifested. If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" But their faith worked; they loved. Oh, there is so much coldness among professed Christians these days, that we often wish for a greater manifestation of love among the children of God. We may differ in opinions about the non-essentials in church matters, but we can love each other as brothers and sisters in the Lord, and thus prove to the world that religion is a reality. What we need is a "laboring love."

Next we notice that they had a patience of hope. This is a rare grace these days. We see much manifestation of impatience among professors of religion, but patience seems to be a grace that is rare. It is true that we have many things to try our patience, but we are to prove to sinners that we are unlike them when things do not go our way. It is when we are tempted and tried, if we are patient, that we shine. Many a soul has been driven from God and heaven by the impatience of a professed Christian. Oh how much this grace of patience proves sometimes, and how much impatience disproves sometimes, too.

We were told of a pastor of a church who by his impatience, one Sunday morning, drove a man to such anger that he said, "I will never enter the church again. There is nothing in religion." The pastor became impatient with this man's little boy in church, and took him up and set him down on a seat with such a temper that it hurt the boy, and scared him, too. And the way the pastor looked when he did it, convinced all that he had lost his patience. The church asked him to confess his wrong, and ask the man to forgive him; this he did, and the man forgave him, but as he was a sinner he could not reconcile it with religion, and, we fear that he never got saved. We followed this pastor, and we know that two years after the pastor left that man still refused to go to the church. Impatience did it. But with all that came to the Thessalonians to test and try them they manifested a patience of hope. Their patience brought them a hope that there was something better for them when the day of testing and trial was over, and for the sake of Christ whom they loved and worshipped, they could suffer. They had a patience of hope. This patience of hope was in our Lord Jesus Christ, so they could well afford to suffer for His sake. They knew that their election was of

God, and that they would be winners in the end. Paul reminded them that the gospel that they had been saved under was a gospel that did something for folks. He said unto them, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." And he says, "And ye were followers of us, and of the Lord, having received the word in much affliction, with joy in the Holy Ghost." You see that they had not only become followers of Paul, but also of the Lord, and they had received the word which cost them affliction or persecution. He further says, "Ye were made ensamples to all that believed in Macedonia and Achaia. And from you sounded out the word of the Lord not only in Macedonia and in Achaia, and also in every place your faith to God-ward is spread abroad: so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and, how ye turned from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

Thus reads the eighth, ninth, and tenth verses of the first chapter of this Epistle. No better recommendation could be given any Christians than St. Paul gave these. Not only did he say, "Ye are ensamples to the people," but he says that they had been diligent in preaching the word of the Lord. It is a sure sign that folks are converted, when they want to get the gospel to others who have not heard the good news of salvation. They must have been like the disciples after Pentecost; they went everywhere preaching the word. This could not be said of the average church members of today. They seem to be more interested in social functions and card parties and the world in general than they are in getting souls in touch with the Christ and His word. The new convert has a peculiar love for the Bible, and somehow he wants others to find the Christ who saved him. This is God's way: they shall hear His word and believe on His name. Not only had the word of the Lord sounded out from them, but their faith had spread abroad. It was not merely a faith in their propaganda, but faith toward God. It seems that their faith had wings to it. We are alarmed these days at the little faith we find among professed Christians. We could pray as did some in the day of Jesus and be in divine order, "Lord, increase our faith." Paul says, "For themselves show of us what manner of entering in we had unto you." That is, the effect is seen in your life. There has been a change wrought that convinces one that the gospel is not a failure; that it does what it is recommended to do. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. So it was evidenced in their lives by turning them from idols to serve the living and true God. In those days if one gave up his idols he was counted a Christian, but nowadays people can hold on to their ways and live as they always have and be accounted Christians by the church, and many of the preachers. But such people do not want to be established in grace by the baptism of the Holy Ghost. They usually oppose a further work of divine grace. But all converted folks want full salvation, and are candidates for all God has for them. The reason we find it so hard these days to get folks to seek purity of heart, that will establish them in the things of God, is, because there is such a letting down on Bible regeneration. If the ministers were all of the John the Baptist kind we would have but little trouble to get the Christians to go on unto holiness. We need a revival of old-time regeneration in the churches. The Thessalonians had become worshippers of the true and living God, hence all sin and idolatry had been given up. We must break with sin and give up everything that God will not sanction today if we will be Christians. God never changes. We notice that these saints were waiting for the second coming of Jesus. Sinners do not want to see Jesus come. They are not in love with Him, and they prefer that He delay His coming. But a Christian does not object to the coming of Christ; rather he hopes that He will come and put an end to sin, and take His own

to live with Him eternally. They were walking in this faith that Jesus would soon come from heaven. The people who are living in view of Jesus' coming always are ready for holiness and are the first to seek the blessing of establishing grace.

To further prove that they were converted and in the enjoyment of a good experience of saving grace, yet not sanctified, or established, we call your attention to the fact that Paul sent Timothy to see them to ascertain whether they were backslidden or not, before he would go to hold a holiness meeting for them. Timothy was also to try to establish them, and comfort them concerning their faith. How clear the Bible teaching is if one will lay aside all prejudice. He was determined that nothing be left undone to bring them into this establishing grace. "For this cause, when I could no longer forbear, I sent Timothy to know your faith, lest by some means the tempter had tempted you, and our labor be in vain. But now Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we do to see you. Therefore, brethren, we are comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord." 1 Thess. 3:5-7

Now let us sum up all the evidence that we have brought and see if our statement is correct, that they were saved but not established.

They had a work of faith.

They had a laboring love.

They had a patience of hope in our Lord Jesus Christ.

They were to be elected of God.

They had been converted under a gospel of power.

They were followers of the apostles. They were followers of the Lord, having received the word in much affliction, with joy in the Holy Ghost.

They were ensamples to all that believed. They had been persistent in proclaiming the word of the Lord. Their faith had spread abroad, so that they needed no one to speak in their behalf.

Their lives showed the manner of entrance the apostles had unto them, in turning them from idols to serve the true and the living God.

They were waiting for the Son from heaven, or for the return of Jesus in His second advent.

Timothy brought good tidings of their faith and charity, saying that they were desirous to see Paul.

Reader, do you not think that from the evidence which we produce, (and we could produce much more, but this should be sufficient) that they were well saved?

Now they were not established in grace, for the Apostle says, "We thank God for you, and we are praying for you day and night;" not only praying, but praying exceedingly "that we might see your face that we may perfect that which is lacking in your faith. To the end that he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saint." This proves beyond all question to the writer that they were not established in grace, yet that they were saved.

The great need of all Christians is to be established, and the Bible abounds in proof that we can be thus fixed in God. There is a second work of divine grace provided for us in the economy of God to fix and settle us in Him, thus enabling us to withstand all the temptations, conflicts and battles of life, and be more than conquerors. To show you what the apostle meant by establishing grace, we turn to the fifth chapter of Romans, beginning at the first verse. We read: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God. Not only so, but we glory in tribulation also: knowing that tribulation worketh patience, and experience; and experience hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

We see that Paul says that we are to stand; and to stand means to be established, for when a thing is established it stands. Let us notice this scripture. Paul says we are justified by faith, and that we have access by faith into this grace wherein we stand, (established). So you see that we can obtain it here, for it is to be received by faith, and anything that is obtainable by faith can be had anywhere that faith is exercised for it. Thank God for the revelation of the truth!

We will give you an illustration. Though simple, it brings out the truth that we desire to get before you. When I was a boy my father lived out in the country in a beautiful pasture near the county thoroughfare that ran from one large town to another. On the east side of that big road lived a well-to-do farmer, a cattle man. Uncle Joe, as we called him. There was a contention between my father and Uncle Joe over the dividing line between their lands. They did not get mad over the matter, but just could not agree; each contended for what he called his rights. In the process of time father made Uncle Joe a proposition, that they send for the county surveyor and let him survey out the tract of land according to the original field notes, and wherever the line fell he would abide by it. This they did, and the oldest claim was surveyed first. The original field notes called for an oak tree on a creek as the beginning corner, and to run so many yards west, and so many yards north, and so many yards east, and so many yards south to the beginning corner. And the line was established, and though the land has changed hands several times the line still stands to this day.

There was a dispute between the powers of right and the powers of wrong over the sin line for four thousand years, God, contending that man was to live above sin and the devil contending that man must sin until he died; that one could not be holy in this world or live above sin. At last an agreement was reached and heaven's surveyor was sent for, and the line run out according to the original field notes. God having the oldest claim, His was run first. The field notes called for the little post-oak of heart purity, down by the river of God's holiness, for He made man holy in the

beginning. And thus the claim was run out, and the line established above the sin-line, and it remains settled for all time. Glory to God and to the Lamb. Jesus, heaven's surveyor, has established it in His own blood by His death on the cross, that we could live above sin. Amen. He who contends for sin, and pleads for sin declaring that we must sin as long as we tabernacle here, lives too far back in the fogs and mists of the yesterdays, for me to argue with him. Such advocates will have to move up into the light of today before they will attract our attention. We have too much to do trying to get sinners saved to waste our time trying to convince such men. Sinners must be brought to Christ; believers must be established; and the suffering must be relieved. Hence we must be about our Master's business.

The Thessalonians were established in grace by the coming of St. Paul unto them, and thank God we can be established today, by consecration and faith in the blood of Jesus where we can stand under all circumstances and rejoice in the hope of the glory of God. It is the need of the church today to prevent so much falling away. We are astonished and crushed in heart, now and then at the downfall of men and women who should be used for the salvation of souls, but the temptation was more, seemingly, than they could stand. Yet if they had, been in the full-orbed experience of establishing grace they could have stood the test. Beloved, we can stand, though some do fall, for Paul says that there is an experience where we can rejoice in tribulation. The word "tribulation" comes from the Latin word "tribulum," which, in the days of St. Paul meant a flail, which was used for separating the grain from the chaff. The process was beating it out, or flailing it out. The word "tribulum" in the modern use of language would mean a "threshing machine," for that is the instrument we use to separate the grain from the chaff. Glory to God, we can have an experience where we can be put into the devil's threshing machine and glory in the threshing. The threshing serves to separate us from the chaff of this old world, so we can glory in the threshing.

Dear reader, if you have the establishing grace of holiness you know what I mean, for in some way you have gone through the "tribulum," threshing machine. The Hebrew children went through the threshing machine when they were put in the fiery furnace, but they walked out without the smell of fire on their garments, because the "Form of the Fourth" was with them. Daniel's threshing machine was the Lion's Den, but he slept like a baby in its mother's bosom, and got up praising God in the morning, and made the king acknowledge that he was worshipping the true and the living God. John the Baptist got into the devil's threshing machine and lost his head, but he came off a victor, for the Revelator saw him under the altar of God when heaven's curtain was lifted, and he was permitted to look into the city of God.

The Author of our salvation, Jesus, got into the devil's threshing machine many times, but He defeated the devil on every battlefield. Look at Him as He came from the wilderness, with angels ministering unto Him, and from the garden with His face shining as the sun and His robe as white as the light, and a howling mob reeling, staggering and falling at His feet. From Mount Calvary, with the soul of a thief in His arms whom He had wrenched from the devil and the jaws of death and hell, flying up through rolling systems and moving worlds to God's paradise, to lay him at the Father's feet, as a trophy of the plan of redemption while saints and angels, sang and shouted for joy, and crowned Him Conqueror. Yea, look at Him as He came from "Sheol," with the keys of death and hell buckled to His belt, declaring to men and devils, "Behold, I am alive forevermore." From all the "tribulums" He came out a victor. And so can we, glory to God! The preacher to the

church of the Thessalonians, the author of this epistle, had his experiences in the threshing, but he was established in grace and stood the tests. Look at him as he came from the "tribulum" five times with bleeding back and limbs. We find Paul and Silas in the Philippian jail at the midnight hour after they had been beaten until their backs were bleeding, and their feet had been made fast in the stocks, singing praise unto God. They were holding a prayer meeting, and rejoicing that they were counted worthy to suffer for His sake. They gloried in the tribulation. In answer to their prayers God sent an earthquake that gave that old Philippian jail a congestive chill, and it shook the door open and the windows open, and the stocks off their feet, and awoke the jailer. He was so frightened that he was going to kill himself, but Paul cried unto him, "Do thyself no harm; we are all here." And the jailer came trembling and fell down at their feet. An altar service followed and a revival was on, and the jailer and his family were saved and were baptized, and they all feasted together. It was a camp meeting for the apostles. Paul declared that he had been in many perils with his countrymen, with robbers, in the deep, and with false brethren, in the sea, and on land, but in all things approving himself a minister of God, "in much patience, in necessities, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report -- as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:4-11

In the last hour of the Apostle's life, just before he went to the block and lost his head for the truth, he preached. We hear him saying, "I have fought a good fight, I have finished my course. I have kept the faith, henceforth there is laid up for me a crown of righteousness which the righteous Judge shall give me in that day; and not to me only but to all them also that love his appearing." 2 Tim. 4:7-9. No wonder that Paul was so anxious to see the Thessalonians that he prayed exceedingly night and day for them. He was desirous that they should have their hearts established in holiness before God, that they might be able to stand and be ready for His appearing, for they were waiting for the Son from heaven. Dear reader, Paul says, "Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace." Heb. 13:9. "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth." 2 Pet. 1:12. Have you this grace wherein ye stand? If not, you may have it now. I am writing to you to the end that He may establish your heart unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all His saints.

The Apostle Paul tells us how we may have this blessing. The Lord has not changed His plans. The way He gave it to the saints in those days, He gives it to us today. We read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God" Rom. 12:1, 2. It is made clear in this scripture that it is obtainable by consecration and faith in the blood. The Bible teaches plainly that our bodies are to be the temples of the Holy Ghost, hence He wants us to present our bodies to Him in order that He might cleanse them from all carnality, thus preparing them for His habitation. "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are

not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temples of God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people." 2 Cor. 6:14-17. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. A sinner cannot consecrate or bring his body to God a living sacrifice, for he is dead in trespasses and in sins, and it is impossible for a dead man to bring anything to God in consecration.

But we read: "And you hath he quickened [or made alive] who were dead in trespasses and in sins." Thank God,! there is life-giving power in Jesus. "I am come that they might have life and have it more abundantly." John 10:10 After we are made alive, He commands us, to present our body and all our ransomed powers to Him. We esteem it not only a command but a great privilege to do it; thus enabling us to render more effective service in His vineyard. God works through human instrumentality for the salvation of the lost, but He only demands our reasonable service; He knows just what we are capacitated to do, and. He loves us too well to impose upon us anything that we are not able to perform. Our God is no tyrant. He is a loving heavenly Father. Bless His name! When we were a child our father loved us too well to demand of us any service that was unreasonable, although he was not a Christian. Certainly God, who is the embodiment of wisdom, love, justice, and mercy, will not ask an unreasonable service of His children. He calls some to preach, some to go to foreign fields, some to sing the gospel, some to prison work, some to lead prayer meetings, visit the sick, and to look after the needy; others to farming, merchandising, teaching school. In fact, He calls all to be holy, no matter what our station in life may be. "For God hath not called us unto uncleanness; but unto holiness." 1 Thess. 4:7. If we read in the fifth of this same epistle beginning at the sixteenth verse we will see that Paul exhorted the Thessalonians to this experience; He says: "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ concerning you. Quench not the Spirit, despise not prophesying. Prove all things, hold fast to that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who will also do it."

The Thessalonians were led into the light of establishing grace, and the desire of the Apostle was realized. They were sanctified by the second work of divine grace. What they had we can have, for we read that with the Lord there is no respect of persons. And that Jesus Christ is the same yesterday, today and forever. Beloved reader, if you are not in possession of this grace make a full and complete consecration, and by faith claim it now. The Thessalonians were saved but were not established. The Apostle showed them that they could have "The Blessing." They received it. You may have it too. Get it now.

* * * * *

"Paul, an apostle of Jesus Christ, by the will of God to the saints at Ephesus, and to the faithful in Christ Jesus, Grace be to you and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4.

We have given you the first four verses of the first chapter of Ephesians, which we wish to call your attention to for a little while. This epistle, like all others written by this wonderful apostle of the Lord, is addressed to the Church. The fourth verse is the key to this letter. The apostle makes it clear that while the Ephesians were enjoying a good experience of saving grace they were not all that God designed that they should be. We purpose to produce such evidence to prove that they were Christians, that every thinking mind will be fully convinced that they were converted, yet were not made perfect in love. Now let every reader of these pages study this subject with me from a Bible point of view.

The first evidence we shall bring to prove our position is the fact that Paul recognizes them as saints; not sinners, but saints. Take the definition of the word saint and you will be convinced. Mr. Webster tells us that a saint is a religious, a devout, a pious, a holy person. First, sinners are irreligious and make no claim to religion. Thousands of people think that all the saints are in heaven. So did I when I was a boy living back yonder in the twilight of the gospel. I used to hear the story of Enoch, and I thought that all the good people had gone to heaven, and that there were no saints on earth. Hence, I thought if ever I should see a saint I would have to go to heaven. The preachers preached about the saints over there, and how sinful we were, and how hard it was to live a Christian life, and that there were "none good, no, not one," until we were made to believe that no one could be a saint here. But thank God, a brighter day dawned and the sun arose and the light came to us that it was our privilege to be a saint and to walk as Enoch of old walked, in companionship with the Lord. And since we have been going up and down the land for the last sixteen years, we have met thousands of saints just as holy and as true as the Ephesians. Every justified person is a saint.

The second evidence we offer in proof of our position is that they were not only saints, but were faithful saints in Christ Jesus. No higher tribute could be paid to a Christian than Paul paid to these Ephesians. He says that they were faithful saints. That meant that they were walking in the light and living up to their duty. When a pastor we have gone to our charge and found that while we had some members that were not faithful, yet we had some that we could term faithful saints. We had no disposition to unChristianize the less faithful ones; we had confidence in their being Christians, but they were not as faithful as the Lord wanted them to be, nor as we desired that they should be, and often have we said, "Oh, if all our members were like old Brothers Smith or Jones, or like old Sister Simmons or Sister Marrs, "how delighted we would be." But the Ephesians were like those -- they were faithful in their duty to God and to the church -- so you see they were not sinners.

The third evidence we offer is in the greeting Paul gives them: Grace be unto you. Now they had grace; if not, this greeting was all out of place. And if they had grace, they were saved.

Grace to a sinner, would be like Greek to a boy in the grammar school; he would not understand it. But they understood what the apostle meant.

Now when we begin to look at this manifestation of the fruit of the Spirit we are at a loss to know how to express to human hearts and minds what we mean when we say "grace" for the want of words. But it is better felt than told, and every child of God knows what we are talking about if we fail in our definition. Theologically speaking, it is the unmerited favor of God; but experientially speaking we would say it is that supernatural something that God puts in human hearts that enables them to stand against the onslaughts of the enemy. Thank God! it is that "supernatural something" that is sufficient when we are tempted and tried; when trouble and sorrow come heavy upon us. But with Paul we can say, His grace is sufficient. Some of us have tried it under various circumstances of life, and we know the value of it. The writer has tried it when tempted to the death; and when trials were sore we tested it. When things were against us, it was our stay; yea, in affliction, in sorrow; and when death came into our home, and when we stood by the open grave and the casket was being lowered, and the last farewell was said to our loved ones, and, the mounds were made and through blinding tears we returned to our home and looked at the empty chair, and the vacant place at the table, it was grace that held us then, and holds us now. So that we can say with the poet:

"Through many dangers, toils and snares we have already come,
'Tis grace that brought us safe thus far, and grace will lead us home."

The Ephesians had grace, hence they were not sinners.

The fourth evidence we offer is that they had peace. Not peace with their fellow man, but peace with our Lord Jesus Christ. Peace with our fellow man is a great thing indeed. How enjoyable. But it does not compare with the peace that comes from God. Take a community, town, or city where peace reigns supreme, and it is a delightful place to live. How good one feels when he can look the whole human race in the face and know that he is at peace with them. But, oh, no tongue can describe the joy and feelings of the souls that have peace from God. They look at a once broken law and its penalty that hung over their heads; but now it is satisfied. They look the wrath of a sin-avenging God in the face; but now it is appeased. They look at what was once a face of frowns; but now it is a face of smiles. Reconciliation has been brought about through our Lord Jesus Christ, and God whispers peace, sweet peace, to the soul, and the soul begins to sing,

"Peace, peace, wonderful peace, coming down from the Father above;
Sweep over my spirit forever, I pray, in fathomless billows of love."

The Ephesians had peace.

The fifth evidence is the last we offer, but not the least. They were spiritual. We know that sinners are not spiritual, but are recognized by the Apostle Paul as being dead in trespasses and in sins. "Wherefore awake thou that sleepest and arise from the dead and Christ shall give thee light." Eph. 5:14. "And you hath he quickened, who were dead in trespasses and in sins; wherein ye walked according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience:

"Among whom also we all had our conversation in the times past in the lusts of our flesh, fulfilling the desires of the flesh and the mind; and were by nature the children of wrath, even as others.

"But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;)

"And hath raised us up together, and made us to sit together in heavenly places in Christ Jesus." Eph. 2:1-7.

But now they are no more sinners, but children of God and have peace that passeth all understanding. No preacher or teacher with any good sense or religion would attempt to prove that the Ephesians were not well saved at the time of the writing of this letter. All the evidence summed up, would convince any unbiased person that they were Christians. If all the professors of Christianity of today had as good experience as these, we would have no opposers of the second work of grace, but they would be hungering for this wonderful, sweet, indescribable experience of Christian perfection.

They had been dead in sins, but they were quickened by the power of regeneration, which means to make alive, and which also means to become a new creature. The apostle says, "Therefore, if any man be in Christ... he is a new creature; old things are passed away, and behold all things are become new." 2 Cor. 5:17.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Tit. 3:5 We clearly see that regeneration is the first work of grace that makes us Christians, but it takes the second work of grace to make us perfect Christians, or to perfect us in love as we are told by the writer that God had chosen them in Christ before the world was made. At first thinking, it would seem that if the Ephesians had all that we are told they had in their first experience or justification, that there would not be any room for a further work of grace. Now let us notice what Paul says of them in a final summing up in this first chapter. He says that they were saints, faithful saints; and that they had grace and peace; that they were blest; they were spiritual; and that they were in heavenly places. And yet they were in need of being made perfect in love. The facts are that they were just ready for the second work of grace. Keep in mind this one thing, that one must be in a good state of grace to get perfect love, or Christian perfection. No sinner or backslidden person ever gets entrusted to them this pearl of great price. The saints are the only ones that are eligible to perfection, and whom God will make perfect. The Ephesians were Christians but were not perfect Christians.

We hold that God saves all people in all ages, in the same way; and that what others had we are to have; that He makes no exceptions, nor does He change His plans. Reader, you can have this experience now. If you are yet without this blessing plunge in now by faith, and let Jesus perfect you in love this very moment.

* * * * *

03 -- CHRISTIAN PERFECTION -- Continued

To prove that we are right in our proposition in the preceding chapter, we call your attention to the fact that the ministry was ordained for this express purpose. Turn with me to the fourth chapter of Ephesians and let us read, beginning at the eighth verse: "Wherefore he saith when he ascended upon high he led captivity captive and gave gifts unto men." Now, skipping the verses that are explanatory and beginning at the eleventh verse, we read, "And he gave some apostles, and some prophets, and some evangelists, and some pastors, and some teachers for the perfecting of the saints, [not sinners] for the work of the ministry, for the edifying of the body of Christ; Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

If the reader will stop and consider carefully he will see that they were not perfect, but the ministry was ordained for this specific work. Now if they were made perfect in love in regeneration, the ordination of the ministry, as given by St. Paul, is all out of order. No, beloved, they were not perfect, but glory to God! they were chosen to be perfect before the world was made. It is the privilege of every saint to be made perfect. Jesus, in His sermon to believers, the sermon on the mount, commanded His followers to be perfect. And in all His sermons to believers He preached on this theme, or on holiness.

You remember when a certain rich young ruler came to Him and said unto Him, "Good Master, what good thing shall I do that I may have eternal life? And he said unto him: why callest thou me good, there is none good save one, that is God. But, if thou wilt enter into life, keep the commandments. He saith unto him, which? Jesus said Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother. And thou shalt love thy neighbor as thyself. And the young man saith unto him: All these things have I kept from my youth up. What lack I yet?" Matt. 19: 16-20.

A good Christian he was. Look at him. He did no murder, he committed no adultery, he stole nothing, he told the truth, he honored his parents, and loved his neighbor as himself. Where is the justified man that has more than that? But, listen to Jesus in the next verse. He says: "If thou wilt be perfect, go sell that thou hast and give to the poor, and thou shalt have treasures in heaven; and come and follow me." He was a Christian but needed one thing, and that was to be made perfect. It is one thing that all Christians need today. And the ministry was ordained for their perfection; and unless the ministers give them the light and do their best to get them into this much needed experience we do not see how they will stand clear in the judgment. St. Paul clearly teaches us that this experience will unify the church, and all confess the church needs unifying. Nothing else will bring heart unity. If all the Christians had, perfect love the problems, of the church that give the pastors so much trouble at times, would be solved. Thank God, when all carnality is extirpated from the heart, we are made perfect in love, and are one. Methodists, Baptists, Presbyterians, Campbellites, Nazarenes and all the rest will tear down their denominational cross-fences when they get sanctified, and plant grape vines and pomegranates along the old fence row and put out some maple trees and set bee gums under them, and they will have holiness camp meeting on the old fence row once a year, and a big feast of fat things, and they will all come and shout and sing and eat grapes, and pomegranates, and rob bee gums and have a

time where they used to debate, clash and get mad if things did not go as they thought they should. Hallelujah! it is fine to have the blessing.

All differences are settled when God's people are sanctified, or get perfected in love. Paul states the object of Christian perfection, "That henceforth we be no more children, tossed to and fro and, carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive." Eph. 4:14.

He designs that we shall get out of babyhood into manhood so that we will quit playing in religious things and go after a lost world and try to bring them to Christ. When we enter manhood and womanhood in Christ, then we will be burdened for souls, and the nonessentials will not take up our time. One can plainly see that this is the great need of the church and our high privilege.

The trouble with the church world today is, that each denomination is trying to see which can exceed the other in numbers, buildings, colleges, and a cultured ministry, but thank God, when His people get into this sweet, unifying experience all division, strife, and jealousy, and spirit of rivalry is taken out, and, bless God! unity prevails, and the church is edified, and her greatest desire is, "Lord give us souls." This has been practically demonstrated in many places. Where the revival of full salvation has gone the different denominations have been unified by the grace of perfect love, and large numbers of sinners have been saved, and additions to the church was the inevitable. As we have gone from state to state, from city to city, from town to town, and out into the rural districts, we have noticed this one thing, that it brings the Christians into a closer union, enlarges their hearts and views, and gives them a broader fellowship, and intensifies their desires to see a lost world brought to the feet of our risen Lord. Why should any minister or member of the church object to anything that uplifts and has a tendency to make us better, and more useful in the Master's vineyard.

It is the heart cry of every redeemed soul, and their intense longing, and the only thing that satisfies. Oh, that the Lord will move on the heart of everyone who reads this book to seek the Pearl of great price. The founders of all orthodox churches, so far as we know, recognized that all Christians must reach this state somewhere, sometime, before they are ready for heaven, and hence they wove it into all their creeds (or statements of doctrine). The only difference seems to be when, where, and how it is to be obtained. It is the Christian's legacy; yea, his gold mine. They could not have very well founded a Bible creed and denied this great truth, for it is the golden thread, or cord, that binds the Word together. It is the central truth of the Bible's teaching, and the terminus of all vital doctrines. Why rob the Christian of this treasure? We are truly glad that the time has come, when the light is dawning upon the path, way of every child of God, and the hungry are finding their lost inheritance. Hallelujah! Ere another quarter of a century rolls by all the saints of earth, like the Ephesians, will hear and know of their privilege in Christ Jesus.

The fire of perfect love that flamed and glowed in the day of the Wesleys, though it afterward seemingly died away, has been rekindled, and is destined, to sweep the earth; for the rank and file of the holiness people and preachers have consecrated for the death struggle or for victory. How every saint should praise God for this host of bloodwashed, purified, and tried soldiers of the cross. God is raising up, ordaining and sending out a ministry that will perfect the saints, build up His kingdom, evangelize the world, and "hasten the coming of our King. Dear

reader, will you carefully consider this subject of Christian perfection, and with an honest heart, walk in the light, and seek, and obtain this promised blessing?

* * * * *

04 -- CHRISTIAN PERFECTION -- Continued

That the experience of Christian perfection was for the Ephesian Christians is evident from the fact that St. Paul, in writing this letter to the church at Ephesus, became so desirous of seeing them made perfect in love that he prayed one of the most wonderful prayers for them that we find recorded in Sacred Writ. Hear him as he calls upon God, "For this cause I bow my knees before the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man; that Christ might well in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend, with all saints what is the depth, the height, the breadth and the length, and to know the love of God that passeth knowledge, that ye might be filled with all the fullness of God.

"Now unto him who is able to do exceeding, abundantly, above all ye ask or think, according to his power that worketh in us. Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Now let us consider who Paul is praying for. Let St. Paul answer the question. He says, the family of God, of which a part is in heaven and a part is on earth. He is certainly not praying for those in heaven who are beyond the need of help, but for those who are on earth fighting against foe without, and fears within, and in need of the overcoming power of perfect love to make them victors here, and to fit them to join those who have been homed in the home of the good, for they were soon to be reunited forever. That divine fitness St. Paul recognizes to be the fulness of God, or perfect love, or the indwelling Christ in their hearts. Not only does it prepare one for heaven but to comprehend with all the saints in this old sinful world what is the depth, height, length, and breadth of His fulness while we are in the conflict here.

Thank God, that there is an experience that passeth knowledge that gives us a heart comprehension of things that are divine, and enables all the saints to fellowship, commune, and enjoy the wonderful things of God together, regardless of education, race, color, or denomination. I have seen the washerwoman who did not know her name in print, who bent her back over a wash-tub all week to win bread for her children, come to the service on Sunday, and while the preacher would be giving the message under the Holy Ghost she would punctuate his sermon with glad hallelujahs and amens and get them in at the right place. Why? Because she had a heart comprehension of the message. The Holy Ghost always does things at the right place, and right time. We have known men who did not know a noun from a pronoun, nor a verb from an adverb, but they could wade the stream of full salvation with you and shout on the battle, all because they had a heart understanding of the matter.

Thank God for something that is not based on worldly knowledge, but on heart condition. By one Spirit we are all baptized into one body. Glory to God! But you may say that we cannot be

filled with the fulness of God. Well, I am going to say that it is in the prayer, and that evidently the Holy Ghost never inspired a wrong prayer, nor employed meaningless words when He spoke through lips of clay. Remember that we have not come to the farthest reachings of this utterance; there are yet great fields of exploration within the bounds of this prayer. There is much for the soul after sanctification, or perfection of love; there are larger developments, there are broader fields, more extensive valleys, and higher ranges of mountain experience for the soul that will go on and possess the land of Perfect Love.

Now hear the great apostle say, "Unto him who is able." Just stop and think of the ability of God. He scooped out the valleys, piled up the mountains, laid the mudsills of earth, planted the rolling rivers; stretched out the heavens like a curtain, and by word of mouth spangled the heavens with rolling worlds and moving systems, and through six thousand successive years, yea, millions perhaps -- He has held them in space whirling at lightning speed, some going to the right while others are going in the apposite direction, never varying a hair's breadth nor having a collision. Cannot He fill you with His Spirit and keep you, my dear reader? Able? Yes, He is able to do exceeding, abundantly, above all we ask or think according to His power that worketh in us. Oh, how wonderful that God has so richly provided that we might be filled with Himself. Yea, He says that we may ask, and ask for every good thing that we can employ words to ask for, and then, we can harness up the vehicle of thought and ride that and think, and think, until we ransack the earth thinking of all His riches on earth, and then He privileges us to mount on the vehicle of thought up, and on, up and on, until we pass the stars; up and on, up and on until we pass the moon; up and on, up and on until we reach the milky way; up and on, up and on until we pass the sunpath; up and on, up and on until we reach the line of the supernal, and leap over heaven's embattlements and on the vehicle of thought ransack the archives of Glory and think of all His riches in glory. And then He says, "I will beat that." You remember that He says that the earth is the Lord's and the fulness thereof, and if we are willing and obedient we shall eat the good of the land. As to heaven He says that eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him, but the Spirit reveals them unto us. O, glory to God! He can do the exceeding for us if we will let Him.

Think you, that I am going to be satisfied short of God's best for me? Never! Never, no, never. Now listen reader, Paul is yet praying. He says, "Unto him be glory." Where? In the church. By whom? By Christ Jesus. How long? Throughout all ages, world without end, amen. This proves beyond all doubt that Christians are to receive the grace of perfect love as he stated in the first chapter of Ephesians and the fourth verse, "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." You see it is love that we are to be made perfect in. Now let us sum up the whole of this prayer.

First, we are to be filled with all the fulness of God.

Second, we are to have the "exceeding abundant blessing," above all we ask or think.

Third, we will be able to spiritually comprehend this blessing.

Fourth, limitation to growth and to exploits in the things divine is removed.

Fifth, this accomplishment takes place in the saints, or within the pale of the church.

Sixth, it is accomplished by Jesus Christ, "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate."

Seventh, this experience is to be had throughout all ages, or as long as there is a militant church on earth.

Eighth, it is all to be done that God may be glorified.

In Ephesians the fifth chapter beginning at the twenty-fifth verse, we read. that, "Christ so loved the church that he gave himself for it, that he might sanctify it, and cleanse it, by the washing of water by the word, that he might present it to himself a glorious church not having spot nor wrinkle, nor any such thing, but that it should be holy and without blemish. For both he that sanctifieth and they who are sanctified are all of one for which cause he is not ashamed to call you brethren." Heb. 2:11.

The Holy Ghost knowing that we would be opposed and criticized put the fact of our being made perfect in love, of obtaining Christian perfection; yes, of even being made perfect in this life, beyond the possibility of our being deceived, if we are not biased against this experience. For St. Paul says, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." This is a fulfillment of the command, "Be ye therefore perfect even as your Father which is in heaven is perfect," thus proving that we can have it here. There is no difference between the terms perfect love, sanctification, the Baptism of the Holy Ghost, the fullness of the blessing, and a pure heart. They all mean Christian perfection. We are to receive this experience by faith after we have made a complete consecration of ourselves to God for time and eternity, and we are to keep it the same way. "As ye have received Christ Jesus the Lord so walk ye in him." So in the last analysis if, according to Paul's prayer, He dwells in us by faith after we receive Him by faith, and we are to walk in Him as we received Him, there is no power, human or satanic, that can keep us out of a rich experience of perfect love. Glory to God.

In conclusion, we want to sum up the teaching of this Epistle to the Ephesians so that the reader can get it in a nut shell.

First, they were chosen to be holy. Eph 1:4. (Or perfect in love).

Second, the ministry was ordained for their perfection. Eph. 11-17.

Third, Paul prayed that they might have the blessing. Eph. 3:14-21.

Dear eternity-bound reader, do not let any preacher or layman keep you out of this wonderful experience. You are an heir to it. It is the qualification for life, and for death, and for heaven at last. You may have it here and now, if you will lay hold of God by consecration and faith. Get it now, if you do not have it. "Faithful is he that calleth you, who also will do it." 1 Thess. 5:24.

* * * * *

05 -- CHRISTIAN PERFECTION -- Concluded

Noah was a just man and perfect in his generation and Noah walked with God. Gen. 6:9.

And when Abram was ninety years old and nine, the Lord appeared, to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Gen. 17:1.

Thou shalt be perfect with the Lord thy God. Deut. 18:13.

Mark the perfect man and behold the upright, for the end of that man is peace. Psa. 37:37.

Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5:48.

If thou wilt be perfect, sell that thou hast and give to the poor, come take up thy cross and follow me, and thou shalt have treasures in heaven. Matt. 19:21.

That ye may be made perfect in one. St. John 17:93.

And he gave some, apostles, and some prophets, and some evangelists, and some pastors, and some teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. 4:11-14.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, that come to naught: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. 1 Cor. 2:6, 7.

Let us therefore, as many as be perfect, be thus minded, and reaching forth unto those things which are before. Whom we preach, warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus. Col. 2:28.

Laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Col. 4:12.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. 3:16, 17.

From the above quotations the careful reader will see that the Bible is clear on this subject of Christian Perfection, and no matter what men may say, this doctrine and experience are to be dealt with if one is going to study the Bible and have all the atonement provides for. The Bible and church history are rich with the testimonies of the saints of God who have lived and died in this beautiful experience that gave them such courage in life and such consolation in death and a safe

landing in "the Home of the soul." There are many footprints of those joyful pilgrims yet to be found in the old, well-beaten path of full salvation. Let not anyone turn you from this safe road to the goal. Christian Perfection is clearly taught in the scriptures, and the sweet experience is the Christian's legacy.

We desire to call the reader's attention first to what Christian Perfection is not.

It is not Absolute Perfection. Absolute perfection belongs alone to God; He alone is absolutely perfect, for it implies creative power. One who is thus perfect can by word of mouth speak worlds into existence, and can speak worlds out of existence. In Him is vested all power in heaven and in earth. Reader, we will never reach absolute perfection in this world nor in the world to come. We may ever approach God and yet never reach Him. There will be hills of glory for the soul to ascend through all eternity and an upward flight for the redeemed. Glory to His name.

It is not Angelic Perfection. Angels are created, and perform a mission work that we shall never be capacitated to perform and they will always remain in the order of angels. We shall never be angels nor reach angelic perfection, here or hereafter, in spite of the fact that we often sing,

"I want to be an angel and with the angels stand,
A crown upon my forehead and a harp within my hand."

I do not want to be an angel; for I had rather be myself redeemed by the blood than to be any created angel that ever fled on blistering wings through God's upper courts, for the blood-washed soul will be able to sing a song that angels will never be able to hum the tune of in the first run of eternity. No angel will ever be able to join in the songs of redeeming love, for none have been redeemed by the blood of our Christ. St. Peter says that now they stand and look on us with wonderment, and desire to understand what we are having such a glorious time over when we are in worship in His holy sanctuary. I trow that God will get more glory out of one sinner redeemed by the blood than out of a thousand created angels. When a soul, robed in white, stands before His throne and begins to wave his palm of victory and shout, "Unto Him be glory and power and dominion forever, and ever, for He is worthy," no music will be so sweet, nor receive so much attention. Think of it! when the saints come marching in, as they were seen by the Revelator on the lone isle of Patmos; then will be fulfilled his saying, "they were like the voice of mighty thunders and the rushing of many waters, saying Alleluiah. Oh, the engagement of the finally saved soul; it is beyond all expression by pen, word, or tongue. You will just have to wait until you try it to know the joy of it.

It is not Mental Perfection.

Get all you can of grace and experience and then you will be far from mental perfection. You will be subject to mistakes as long as you live. That is one injury that man suffered in the fall that glorification or resurrection power will have to care for. Faultiness of mind will cling on as long as one tabernacles here. It is the writer's opinion that right here much damage has been done to the cause we represent. Preachers and laymen have made extravagant statements and put the standard higher than they, or anybody else could measure up to, and people have been made to

stumble, and finally disbelieve in Christian Perfection. They watched someone who claimed this high experience, and who had it, no doubt, and all because they made some error or did something wrong through their impaired judgment, for they were made to have a wrong conception of holiness or perfect love. They condemned them, and said, "I told you that no man could be perfect." At the same time it may be that the Lord credited them with perfection, because He knew the error or wrong was done unintentionally. To save that soul from making the same error or doing the same wrong again, He turns light in and shows that the thing was wrong. Then, if the soul walks in light it will say, "Lord, let the blood cover the past and I will never repeat it again." Therefore we are never wrong in praying the prayer Jesus taught His disciples to pray, "Forgive us our trespasses as we forgive those who trespass against us." No matter how long one has had the Holy Ghost or this precious experience, he will never be free from mistakes or blunders. The writer knows that there are many problems in mathematics that he once could solve but now it would require time to review, before he could solve them again, if ever. Why? Because of mental imperfection. No, we will not reach that state here.

It is not Physical Perfection. We shall always be subject to sickness, sorrow and death. We may have the toothache, appendicitis, slow fever, smallpox, influenza, or any other disease and be sanctified, or have the indwelling Holy Ghost, or Christian Perfection. It is for the lack of wisdom, or, may I say, good common sense, for one to make a statement that if you have the experience we are talking about you will not be sick at times, and if you are, it is because you have sinned. The Lord can heal, but we are not discussing healing now; we are talking about being sick and yet being perfect. Do not be deceived; this is an awful day of men seeking followers, and preaching heresy to get them. We know of a man at this writing that is trying to make the saints believe that if they are in possession of the Holy Ghost that they are immune from diseases, and if they are sick it is because they have sinned, and some folks are being deceived by him, too. Let me say with emphasis that it is not physical perfection.

It is not Adamic Perfection. We do not get back to Adamic perfection in this life. No garden of Eden experience for us. Only morally do we get restored to the condition we were in before the fall. But we are left weaker than we were, therefore, we must be on the constant watch lest we be caught unawares and fall again, for Satan always attacks at our weakest point. We have suffered many things that Adam never suffered before the fall, that will always hamper and hinder us in our service for the Master. At our best there will be room for improvement, so let us not think that we are as good as Adam was, and as strong as he was in his Edenic experience before the devil deceived him. If we do, we are on dangerous grounds. No, it is not Adamic perfection.

It is not Freedom From Temptation, Nor From Liability To Sin. You say, "I thought when we were made perfect that we were never tempted." There is where you are wrong. We will be tempted; if possible, more after we get this perfect love than we were before, for one is able to stand more. If Job had not been a perfect man, or had not been made perfect in love, the Lord might not have said, "Satan, behold my servant Job, there is none like him in all the earth, he is a perfect man, he loves righteousness and eschews evil." But He could turn the devil loose on him because he was a perfect man and could stand. Having done all to stand; he stood. Glory to God. This proves by the Bible that the holy soul is tempted. All those who have entered this land of Canaan of perfect love will testify that they have found giants over there, and walled cities with stubborn kings, and many battles to fight, and temptations come thick and fast. But no temptation shall take

you but such as are common to men, and He will not suffer you tempted above that you are able, but with every temptation will make a way for you to escape that you may be able to bear it. Notice that when the devil lays down a temptation before you, Jesus lays down a way of escape by it, and we can take the way of escape and be victorious. Hallelujah!

We want next, to call the reader's attention to what Christian Perfection is.

It is Freedom From All Sin. In the atonement there was provision made not only for our sins (plural) which refers to our actual, willful transgressions against God, which must be forgiven, but also for our sin (singular) our Adamic sin, or, better expressed by the Apostle Paul, the old man. "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7. Thank God that there is cleansing for the sin principle; yea, from the last and least remains of it, as Mr. Wesley so often said in his writings and preaching. It is wonderful to be forgiven, but it is more wonderful to be cleansed from the thing that caused as to sin, and that is one meaning of Christian Perfection; it is to be perfectly cleansed.

It is A Pure Heart. The Apostle James says, "Cleanse your hands ye sinners, and purify your hearts ye double-minded." James 4:8. "Beloved, now are we the sons of God, and it doth not yet appear what we will be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

Purity of heart defined in the meaning of the Bible, is a heart free from all impurities. Sin is moral defilement, therefore must be cleansed away, and the blood is the remedy for moral impurities.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1. The sin spoken of in this text is called "the sin" which so easily "beset" us and is more easily understood if we employ the phrase of the colored man who, in his preaching from this scripture said, "Let us lay aside every weight, and the sin which so easily 'upsets' us." And truly he had it right. For how many times has it "upset" us in the Christian race! But thank God it can be removed in a second by consecration and faith. If you still have this "sin," flee to Jesus and try the remedy.

It is A Heart Filled With Perfect Love. Nothing but pure love occupies the heart, when it is perfect. The root of bitterness, malice, envy, and jealousy that springs up and defiles is removed, and no matter what you have to suffer there is no manifestation of any of these things, for they are not there, glory to God, for He can take out the last root of sin and fill you with perfect love. Mr. Wesley said that Christian Perfection summed up is the loving of God with all the heart, soul, mind, and strength, and your neighbor as yourself, and this is all we claim it does for the soul. It enables us to fulfill this command on earth while we walk among men.

It is Perfect Motives And Intentions. We may not always be perfect in service rendered or in our life, as men would judge, but at the same time the Lord would judge us perfect. For man

looketh on the outward appearance, but God looketh on the heart. When the Lord sees that our motives and intentions are perfect toward Him He says perfect, when the service was imperfectly rendered. Thank God that we can be freed from every selfish interest and desire and have no other ambition but to please the Lord and glorify Him in our body and spirits which are His. Christian Perfection is the soul's highest privilege, and we should never be satisfied with anything less than God's best for us, and our highest attainments for His glory. In the past sixteen years of evangelism we have seen thousands of Christians enter this sweet experience by consecration and faith, and return to their homes to adorn the doctrine of God our Savior in all things, and reader, you may have it now if you are in need of this wonderful experience of Perfect Love.

* * * * *

06 -- PENTECOST

First. Pentecost Foretold

The Pentecostal revival that is now sweeping the land and is destined to belt the earth and girdle the globe with holiness unto the Lord, is not of late origin, as some of its opposers think. They call it the heresy and fanaticism of the twentieth century. But we find by a close study of God's word that it was ordained in the council of the trinity before worlds existed. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. We were chosen not from the beginning of the world to be sanctified or made holy, but from the beginning of the plan of salvation; as Paul tells us in another place, before the foundation of the world. We are made holy by the baptism with the Holy Ghost that cleanseth from all sin and purifies the heart. This we call Pentecost. From reading God's word we see that the children of Israel had their Pentecost, and were commanded to keep up their Pentecostal feasts which of course were a shadow of the Pentecost of the Christian age. It has been symbolized in the Father dispensation and foretold by the prophets. "And ye shall count unto you from the morrow after the sabbath, from the day that we brought the sheaf of the wave offering; seven sabbaths [49 days] shall be completed. Even unto the morrow after the sabbath [50 days] shall ye number fifty days, [fifty means Pentecost] and ye shall offer a new meat offering unto the Lord." Lev. 23: 15, 16. Dear reader, you can see that we are not at sea about this great doctrine and experience of Pentecostal cleansing, that Israel was commanded to make an offering in order to receive the blessings of Pentecost. God's people in all the ages have observed the law and the commands of their heavenly Father when they had a willing heart and received what was in store for them.

We have a beautiful picture of Pentecost in the worship of the children of Israel under the leadership of Moses. "The Lord said seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the Lord thy God with the tribute of a free-will offering of thine hand, which thou shalt give unto the Lord thy God according as the Lord thy God hath blest thee; and thou shalt rejoice before the Lord thy God, thou and thy son and thy daughter, and thy servant, and the Levite that is within thy gates, and the stranger and the fatherless and the widow, that are among you in the place which the Lord thy God hath chosen to place his name there. And thou shalt remember that thou wast a bondman in Egypt; and thou shalt observe to do these statutes. Thou shalt observe the

feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine. [Have a holiness meeting]. And thou shalt rejoice in thy feast, and thy son and thy daughter, thy manservant and thy maidservant and the Levite, the stranger and the fatherless and the widow that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands therefore thou shalt surely rejoice." Deut. 16:9-16.

Isn't it true that this sounds very much like a Pentecostal revival? Of course, if you are prejudiced against holiness you will not see it, but bless God, it is as clear as the sun to me, and better than that, the echoes from my own soul life say amen to this great truth. For another vivid description of a Pentecostal revival with the children of Israel participating, read in Nehemiah the twelfth chapter and from the twenty-seventh to the forty-fourth verse inclusive; I am sure as you read this scripture in connection with this chapter you will see the clearness of it. The prophet Joel gives us one of the minutest descriptions of Pentecost that we have recorded in Sacred Writ. Peter standing in the midst of Pentecost eight hundred years after Joel's utterances, would not attempt to describe it, but looking back down the lane of prophecy, he simply repeats Joel, saying, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams and your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

All Bible students are amazed at the prophet's vision of this glorious coming of Pentecost for the people of God who will believe and press on into it. Ezekiel foretells the work of Pentecost or the baptism of the Holy Ghost. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; And I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and do them. And ye shall dwell in the land that I gave your fathers; and ye shall be my people, and I will be your God. I will also save you from uncleanness; and I will call for the corn and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no reproach of famine among the heathen." Ezek. 36:25-31.

What can be more clear than this marvelous prophecy? It evidently teaches us that there is a work of cleansing to be wrought in the soul of a believer by the Holy Ghost in His fiery baptism that destroys every idol of the heart, thus enabling one to love God with all the heart, with all the soul, and with all the mind, and to worship Him in the beauty of holiness. Zechariah foretells this wonderful experience five hundred years before the crucifixion of Jesus. He says, "In that day there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1. And in the fourteenth chapter and the twentieth verse, He says, "In that day there shall be upon the bells [bridles] of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar." And the next verse reads, "Yea, every pot [believer in the church] in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seeth therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

Malachi, the last of the Old Testament prophets, uttered these words, "Behold, I will send, my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to His temple even the messenger of the covenant whom ye delight in; behold he shall come saith the Lord of hosts. But who may abide the day of his coming? And who shall be able to stand when he appeareth? For he is like a refiner's fire and like fullers' soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge [cleanse] them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1, 4. Four hundred years after this wonderful prophecy foretelling the Pentecostal revival, John the Baptist, the "voice of God," appeared on the Jordan banks and with his clarion voice heralded the glorious message, "I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and fire." Matt. 3:11, R. V.

When the Baptizer of the Holy Ghost and fire came, He also foretold Pentecost, but He told His disciples that they could not receive the promised blessing until He had departed. "Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you." John 16:7. And again he said, "If ye love me keep my commandments, and I will pray the Father and he shall give you another Comforter, that he may abide with you forever." John 14:15, 16. After His resurrection He said to them, "Behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49. Once more He reminds them of it. As He stood on Mount Olivet, His last words were, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence [from now]. But ye shall receive power with the Holy Ghost coming upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." Acts 1:5-8.

Dear reader, can you not see that Pentecost was foretold by the prophets of the Old Dispensation and by John the Baptist, and Jesus of the New Testament? The Old Testament cried out for four thousand long years, "Where is the Lamb?" But the New Testament shouts back, "Behold-the Lamb of God that taketh away the sin of the world." In the Pentecostal baptism there is cleansing from all sin.

"If we walk in the light as he is in the light, we have fellowship one with the other and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

We have given only a few of the scriptures that foretell the coming Pentecost, for the Bible abounds in proof texts. It was the theme of the prophet, the song of the poet, and the expectation of the saints of the old dispensation. The pages of Holy Writ glow with this golden truth, and through all the dark days of the people of God the promise of this glorious Pentecost was preserved, and today we need not be in the dark relative to it. The prophet Isaiah gave us a description of the Pilgrim in the enjoyment of the experience of full salvation eight hundred years before the birth of the Babe of Bethlehem. He says, "Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from the holding of bribes, that stoppeth his ears from the hearing of blood, and shutteth his eyes from the seeing of evil; He shall dwell on high: his place of defence shall be the munition of rocks: bread shall be given him; his waters shall

be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." Isa. 33:14-18. Then He says, "The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen the weak hands, and confirm, the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap, as an hart, and the tongue of the dumb sing: for in wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty lands springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah the thirty-fifth chapter.

* * *

Second. Pentecost Come

Ten days after the ascension, and fifty days from the resurrection, while one hundred and twenty men and, women were tarrying in obedience to the last command of Jesus for the baptism with the Holy Ghost, "Suddenly there came a sound from heaven as of a rushing mighty wind and it filled the house where they were sitting: And there appeared unto them cloven tongues as of fire and it sat upon each of them; And they were all filled with the Holy "Ghost and began to speak with other tongues [not unknown tongues] as the Spirit gave them utterance." Acts 2:2, 3.

The prophecies were fulfilled; the fulness of time had come. The world's great age had dawned and the Holy Ghost was being inaugurated, the Comforter that abides in human hearts had come to them who had long waited for Him. Such a scene had never been witnessed in the world's history by mortal eyes. The bush that burned with fire, the mountain thundering with its cloud-smoked cap, and Moses' shining face would fade before such a scene like a milky cloud before a blistering sun. It far eclipses and transcends the angelic singing over the Babe of Bethlehem, for the blessed, sweet Holy Ghost came into mortality to dwell and, to make it His home. Hallelujah! Hallelujah! When the law came it came to condemn sin; when Jesus came He came to save from sin. "And thou shalt call his name Jesus for he shall save his people from their sins." Matt. 1:21. But when the Holy Ghost came, He came to sanctify and destroy sin. (The carnal mind). Because, "the carnal mind is enmity to God for it is not subject to the law of God neither indeed can be." Rom. 8:9. "For this purpose the Son of God was manifested that he might destroy the works of the devil." I John 3:8. This crowd of one hundred and twenty men and women filled with the Holy Ghost, rejoicing, prophesying, leaping and praising God stirred Jerusalem from center to circumference, hence the people came from every part of the city. As they looked upon these people, "They marvelled saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue [not unknown tongue] wherein we were

born? Parthians and Medes Elamites and the dwellers in Mesopotamia and in Judea and Cappadocia, in Pontus and in Asia, Phrygia in Egypt and in parts of Libya about Cyrene, and strangers of Rome we do hear them speak in our own tongues [not unknown] the wonderful works of God. And they were all amazed, and, were in doubt, saying one to another, What meaneth this?"

Dear reader, I want you to note carefully the above quotation and satisfy yourself as to the kind of tongues the gospel was preached in and its far-reaching effects. To my mind it was more than a jargon or a gibberish, and, too, they did not need an interpreter. Every man got the message at firsthand. There was no make-like or make-believe in this Pentecostal revival; it was the genuine thing. There was no foolishness such as is commonly seen in the so-called modern Pentecostal revivals where the "unknown tongue" is made the test of one's receiving the Holy Ghost, but to the contrary, they spoke dialects and gave the sound, simple gospel of Jesus Christ that brought conviction to souls that made them cry out for deliverance from sin. As three thousand of them began to inquire, men and brethren what shall we do? Peter exhorted them to "repent and be baptized every one in the name of Jesus Christ for remission of sins and receive the gift of the Holy Ghost." They repented and received the baptism with the Holy Ghost as we will show you a little later. Mount Sinai in the Law dispensation thundered, "Thou shalt have no other God before me," and Pentecost of the Holy Ghost dispensation shouts back, "I love God with all my heart, soul, mind, and strength." Mount Sinai thunders, "Thou shalt not kill." Pentecost shouts back, "I don't want to." Mount Sinai thunders, "Thou shalt not steal." Pentecost shouts back, "Thank God I don't want to." Mount Sinai thunders, "Thou shalt not commit adultery."

Pentecost shouts back, "Glory to God, I don't want to." Mount Sinai thunders, "Thou shalt not covet." Pentecost shouts back, "I love my neighbor as myself." Hallelujah, Pentecost removes the bent to sin, and we can adopt the language of the poet, when he said,

"Oh, spread the tidings round wherever man is found,
Wherever human hearts and human woes abound,
Let every Christian tongue proclaim the joyful sound,
The Comforter has come.

"The long, long night is past; the morning breaks at last,
And hushed the dreadful wail and fury of the blast,
As o'er fine golden hills the day advances fast,
The Comforter has come.

"Lo, the King of kings, with healing in His wings
To every captive soul, a full deliverance brings,
And through the vacant cells, the song of triumph rings
The Comforter has come.

"Oh boundless love divine, holy shall this tongue of mine,
To wondering mortals tell the matchless grace divine,
That I, child of hell should in His image shine,
The Comforter has come.

"Sing till the echoes fly above the vaulted sky,
And all the saints above to all below reply,
In strains of endless love the song that ne'er shall die,
The Comforter has come.

Chorus:

"The Comforter has come, The Comforter has come,
The Holy Ghost from heaven, the Father's promise given,
Oh spread the tidings round wherever man is found,
The Comforter has come.

* * *

Pentecost Repeated

One of the arguments that we have to meet today is that the Pentecostal baptism with the Holy Ghost was especially for the disciples, and that no one has received the experience since that day in the upper room in Jerusalem. But thank God we are not at sea on this subject. We have the Bible on our side, and we find by a careful study of it that Pentecost has been repeated many times since that memorable Jerusalem revival. The Holy Ghost, knowing the opposition that we would have to meet even in this day, spake through Peter and said, "For the promise is unto you and to your children, and to all that be afar off, even as many as the Lord God shall call." It seems that such a plain statement from God's word ought to settle this question in every honest mind. Notice the statement, To you (Jews) and your children, and to all that be afar off, (the Gentiles), even as many as the Lord our God shall call, everybody, or, as the Revelator puts it, Whosoever will. Thank God, with Him there is no respect of persons; no matter who, nor where you come from, nor your nationality, the blessing is for everyone God calls.

And we find in Matthew the eleventh chapter and the twenty-eighth verse, Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest," So you see that Jesus gave all an invitation to come. And He further says, "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls." This second rest spoken of in this verse is for the Christian and relates to the Holy Ghost baptism. Mr. Charles Wesley, in one of his hymns, says: "Let us find that second rest." Bless God, we can have rest from the "being of sin," and shout with the Pilgrim of yesterday, "The yoke is easy and the burden is light," and with the poet, "It is for us all today." Then they that gladly received His word were baptized. On the day following Peter and John went into the temple, and as they were about to enter they beheld the lame man at the gate, and Peter fastening his eyes on him, with John, said, Look on me. And he gave heed unto them. Then Peter said: Silver and gold have I none; but such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk." And the man went leaping and praising God. This miracle stirred the people and gave Peter a great crowd to preach to, and he said: "Repent therefore and be converted, that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord." Acts 3:19. "Howbeit many of them which heard the word believed; and the number was about five thousand." Acts, 4:4.

According to the Bible there were eight thousand, and perhaps more, converted in two days. The apostles knowing the need of young converts, held a holiness prayer meeting at once that they might receive their Pentecostal baptism. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word with boldness. And the multitude of them that believed were of one heart and one soul. Neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. And neither was any among them that lacked: For as many of them as were possessors of lands or houses sold them and brought the prices of the things that were sold, And laid them down at the apostles' feet and distribution was made unto every man according as his need." Acts 4:31-36. Reader, you can see clearly that Pentecost was repeated on this occasion.

Nothing could be plainer, for the very characteristics of this revival prove it beyond all doubt. The first characteristic we notice is, they were of one heart and one soul; There is nothing that will unify but sanctification that is wrought by the baptism of the Holy Ghost. Jesus prayed that all believers might be sanctified in order that they might be one, so that the world would believe that He had sent them. Oneness is the proof of our being sanctified, and these were one.

The second characteristic we notice is, that they had a spirit of liberality and that they had all things common; that is to say, that they were utterly void of the selfish spirit. If the Pentecostal experience does anything at all for us it takes all selfishness out and enables us to love our neighbor as ourselves.

The third characteristic we notice is, the power manifested, in this meeting. The place was shaken, so it must have been supernatural power, as was manifested in the rushing mighty and in the upper room two days before. It gave them great boldness to witness just what Jesus told the disciples it would do. "And ye shall be witnesses unto me." The great trouble with most preachers of today is, they try to make the young converts believe that they get it all at once, and that there is no further work of divine grace to be wrought in their hearts. Or else that if there is anything else for them, they will grow into it; or, that by the means of death they will have the crowning work done for them. Either theory is dangerous and will result in eternal ruin to the soul. Nothing but the baptism with the Holy Ghost, subsequent to conversion, will purify the heart. Mr. Wesley says, "The time preferable to all others to get young converts sanctified is soon after they are converted," and we find that he was in line with the apostles. We find that immediately after this repetition of Pentecost, that persecution arose, and the apostles were arrested and threatened, and charged to not speak any more in Jesus' name. But they were persistent and bold in proclaiming His power to save. And Stephen lost his life because he preached the truth, telling their persecutors that they were just like their fathers who were uncircumcised in ears and heart, and who always resisted the Holy Ghost. He says: "So do you. And they gnashed upon him with their teeth and. stoned him to death." This served to scatter the disciples, "and they went everywhere preaching the word: and Philip went down to Samaria and preached unto them Jesus, and they believed the words he spake unto them, and unclean spirits and devils came out of many of them that were possessed with them, and the palsied were healed, and he baptized them and there was great joy in the city."

"Now when the apostles at Jerusalem heard that Samaria had received the word of God," they held a council meeting to arrange to hold another meeting to get them to receive their Holy Ghost baptism, for they realized this was very important, and their greatest need. So they came to a decision and "sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them: only they were baptized in the name of Jesus." They had done what Peter told the three thousand to do at Pentecost, repent and be baptized in order that they might receive the Holy Ghost. "Then laid they their hands on them, and they received the Holy Ghost."

How long was this after Pentecost? About one year according to chronology. This was certainly "Pentecost repeated." For they received just what the apostles did on that memorable day.

We read in the tenth chapter of Acts, beginning with the first verse, of Cornelius who was "a devout man and one that feared God with all his house, and prayed to God always, and gave much alms to the people." Look at this man for a moment and see if you think he was a Christian. He was a devout man, he feared God, he prayed to God always, he gave much alms to the people. Where is the Christian of today that exhibits more of a Christian spirit than he? We find him in prayer about the ninth hour of the day, or three o'clock in the afternoon, and it was at that time when the Lord, through an angel, appeared unto him, and said, "Cornelius, thy prayers are heard and thine alms have come up before God as a memorial. Send men to Joppa to a man that is a tanner by the sea-shore; there is a man stopping with him by the name of Peter. When he is come, he will tell thee what thou oughtest to do."

We further read in the same chapter that while the messengers were on the road to Joppa, that Peter was in prayer, and he had a vision, and the Lord talked to him. And the result of both visions were that Peter was to go to Cornelius' house. Cornelius made preparation for the meeting by gathering in the people and, setting his house in order. Peter arrived, on time, and opened the service by relating his vision, which, when interpreted, revealed the fact that God had accepted Cornelius and that he was a righteous man and of high standing among the people, and that he was safe in preaching on Pentecost to him. "And while Peter yet spake the Holy Ghost fell on all them that believed." And the same manifestation of Pentecost was repeated, and they had a marvelous outpouring of the Spirit in Cornelius' house. For afterward, when Peter was arraigned before the apostles and elders for preaching to the Gentiles (the Bible says that they considered the matter) and when there had been much disputing, Peter rose up and said unto them, "Men and brethren, ye know that how a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God which knoweth their hearts, bear them witness, giving them the Holy Ghost, as he did unto us; And put no difference between us and them purifying their hearts by faith." Acts 15:8, 9. Here we have every proof that it was "Pentecost repeated." How long was this after the outpouring of the Spirit at Jerusalem? Let history say: it was about ten years after.

Next we call your attention to the revival at Ephesus. Paul having sailed by the upper coast, stopped at Ephesus, and finding certain disciples there, he said unto them, "Have ye received the Holy Ghost since ye believed?" St. Paul had informed the church at Corinth that he was to be at Ephesus at this time for Pentecost. "For I will not see you now by the way; but I trust to tarry

awhile with you, if the Lord permit." 1 Cor. 16:7. He is speaking to the church at Corinth about not waiting with them until Pentecost, but says in the next verse, I will tarry at Ephesus until Pentecost. The Ephesians in answer to Paul's question said, "We have not so much as heard whether there be an Holy Ghost. (Or that the Holy Ghost had been outpoured at Jerusalem). Then said he unto them, "Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied. And all of the men were about twelve." Acts 19:1-8.

How long was this after Pentecost? About twenty-six years. We see that Pentecost was repeated all through the ministry of the apostles. And down through the history of the church from that day until this, we find its pages all aglow with the reports of Pentecostal revivals. Let us only go back to the days of Rev. George Fox and we will see that he had many such revivals, and for years the Quaker Church was noted for its stand on full salvation lines, and for the great outpourings of the Holy Ghost it revealed.

Mr. John and Charles Wesley saw this great truth and they sought and obtained this blessing and God mightily used them for years to propagate this gospel of full salvation. Their works tell us of the marvelous Holy Ghost revivals that they had in which men and women were slain under the Pentecostal power. Out of their labors came Methodism, or the Methodist Church, which stood for Pentecost repeated and preached this glorious doctrine that God always honors. The Methodist Church for many years was the greatest factor this country has ever known in spreading scriptural holiness over these lands. Her history is full of the accounts of holiness revivals in which thousands of saints received their Holy Ghost baptism, and preachers and missionaries were called to carry the glad tidings to a lost world. As we come on down through the years we find the footprints of the sainted Chas. G. Finney, Inskip and McDonald, and as we review their history we find it all aglow with the fire of Pentecostal revivals. There are people living now who were in those meetings and found this blessed experience that has stood the test of years, and brightens as the days go by, and one day will land them in the skies. Thank God, we can come closer home than that. In the last twenty-five years, under the ministry of Drs. Morrison, Fowler, McLaughlin, Bresee, Revs. L. L. Picket, Bud Robinson, Seth C. Rees, J. L. Brasher, George McCulloch and scores of others have seen Pentecost repeated; yes, and the writer has had many such revivals. In the past sixteen years we have traveled over two hundred and seventy-five thousand miles by rail in this country, and have seen thousands converted and thousands sanctified by the baptism with the Holy Ghost. Glory to God! One day a local preacher in the Southern Methodist Church I made a full and complete consecration, and by faith in the blood of Jesus got "the blessing," and it has held good for nearly twenty-four years and it is sweeter and richer today than when I first received it, and I can truthfully say that Pentecost has been repeated in my own soul. My dear reader, if you have not this blessing, seek it now. It is yours if you will have. Get it now.

* * * * *

The subject under consideration is Entire Sanctification, and will be drawn from the seventeenth chapter of St. John. In the preceding chapters we have a record of our Lord's last sermon to His disciples, and in this chapter we have His last prayer for them. Jesus, for more than three years, had been indoctrinating them in this great truth, for they were to propagate His gospel after His departure. We call your attention to the fact that in all His sermons to the disciples or to the saved He made this His theme. There are many terms used in the Bible to express this doctrine and experience, hence He was not confined to the term sanctification. He sometimes called it the baptism with the Holy Ghost, purity of heart, fullness of joy, the promise of the Father and kindred names. But we unhesitatingly say that they were all on this great theme. This perhaps will give the reader a new field of thought, but we are living in an age when people think for themselves. Sanctification is the theme of the Bible, and the specific purpose for which Jesus suffered and died. "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate." Heb. 13:12. It is the core, the hub of God's salvation. Every vital doctrine has its terminus and imbeds itself in this great truth. We have noticed that the usefulness and value of a wagon wheel depends largely on the hub. Therefore, every man wants a black locust hub, because the hub is the great essential of the wheel and should be of solid wood. We have noticed also that every spoke in a wheel drives straight to the center of the hub, no matter from what point of the circle it may start. Sanctification is the hub of the wheel of the plan of God's salvation, and it is solid, for holiness is of God, and from Him we derive our sanctification. The doctrines of the Bible are the spokes, and all of them drive to the center of the hub, no matter from what point of the circle they may start. All of Jesus' teachings drive to the center of holiness. Jesus in all of His preaching used wisdom. When He preached to sinners He preached on repentance, or on sin and its final consequences, and urged them to prepare for heaven and escape hell. When He preached to believers, or to His chosen twelve, He preached on sanctification, or full salvation, as we often term it. You remember after that fearful forty days' battle with the devil, conquering him, He left the battlefield with angels ministering unto Him and immediately He entered upon His mission in the world. Returning to the Jordan He took up the work where John left off, and He began to say unto them, "Repent ye for the kingdom of heaven is at hand." Matt. 4:17. "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of diseases and torments, and those which were lunatic and those which had the palsy; and he healed them, and there followed him great multitudes of people from Galilee, and Decapolis and from Jerusalem and from Judea and from beyond Jordan." Matt. 4:23-26. Now while Jesus was preaching to the unsaved and healing the sick, He was also calling His disciples. "And Jesus walking by the sea of Galilee, saw two brethren, Simon called Peter and Andrew his brother casting a net into the sea, for they were fishers. And, he saith unto them, Follow me and I will make you fishers of men. And they straightway left their nets and followed him. And going on from thence he saw other two brethren James the son of Zebedee and John his, brother in a ship with Zebedee their father, mending their nets; and he called unto them, and they immediately left the ship and their father, and followed him." Matt. 4:18-23.

Now when Jesus had chosen the twelve, He desired to preach to them on holiness which they were to receive, and because of the great multitude who were largely sinners that were following Him, He withdrew Himself from them and went up into a mountain and when He was set His disciples came unto Him and He opened His mouth and taught them saying: "Blessed are the poor in spirit: for theirs is the Kingdom of heaven. Blessed are they that mourn: for they shall be

comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God." Matt. 5:1-9. What could be plainer than these words? Jesus is pointing out to them that there is a richer, deeper, and sweeter experience for them, and He calls it the filling of the Spirit. See how beautifully He leads them up to the experience:

- 1st. They are to be beggars for the Spirit.
- 2nd. They are to be mourners for the Spirit.
- 3rd. They are to be meek and humble to get the Spirit.
- 4th. They are to hunger and thirst for the Spirit.
- 5th. They are to receive the filling of the Spirit.

As the Savior become more enthusiastic on the subject, He breaks forth in His flight of oratory and reaching the climax, He says: "Blessed are the pure in heart: for they shall see God." And before He gets through His sermon He commands them, and says: "Be ye therefore perfect even as your Father which is in heaven is perfect." Matt. 5:48. And on through the sixth and.. seventh chapters He brings out this doctrine in many beautiful phrases and climaxes again in the closing up of this great sermon with the unshakableness of one who builds on the rock. From other expressions in the Bible this rock was Christ. Jesus said to Peter, "Upon this Rock [Christ] I build my church, and the gates of hell shall not prevail against it." Peter said: "This is the Stone which is set at naught by you builders: And is become the head of the corner." And Paul said: "Other foundations can no man lay, than that which is laid which is Jesus Christ."

Thank God, you can have something that the storms of the judgment can't shake. We haven't time to take up all the sermons that Jesus preached, but the reader may get his Bible and read them closely for himself. But we will notice His last sermon to His disciples. He begins in the fourteenth chapter of St. John by saying, "Let not your hearts be troubled; ye believe in God believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and I will receive you unto myself, that where I am ye may be also. Thomas saith unto him, Lord we know not whither thou goest and how can we know the way? Jesus saith unto him, I am the way, the truth and the life and no man cometh unto the Father but by me." John 14:1-7.

Now Jesus was speaking unto them of going away but promises to send them the Comforter on conditions, and the conditions were that they were to love Him and keep His commandments, or obey Him. "If ye love me keep my commandments, and I will pray the Father and he shall give you another Comforter and he shall abide with you forever." John. 14:15, 16. "For this is the love of God, that we keep his commandments, and his commandments are not grievous" (or hard). Hence you see, that they could easily meet the conditions. And He told them that He would "pray the Father and he shall give you another Comforter." The expression, "another," discloses to every thinking mind, especially to those who know anything about language, that they had at least

received one Comforter; and the promise is that they shall receive another one. Suppose the writer should come in contact with the reader of this book, and because of the acquaintance formed and of our friendship and congeniality of spirit, the writer should give the reader a book as a token of his love and friendship, and after several days of agreeable companionship together, he would say, "I am going away, but if you will continue in the life begun and become my representative and obey my commandments, I will send you another book." And suppose that the writer had the attribute of omnipresence, and the scrutiny of omniscience and could behold the reader every moment and know that he was keeping his commandments, and according to promise, he should send him another book, how many books would he have? You will answer "two" for there is no other answer to give. Well, Jesus declared that He would send the disciples another Comforter if they would love Him and keep His commandments. He says, "Even the Spirit of truth whom the world cannot receive." The expression "world," is a generic term and means the unregenerate. And He offers a logical reason why the unregenerate world cannot receive Him. For they see Him not, neither know Him. Good reason, isn't it? But He says, Ye know him, for he dwelleth with you (one Comforter) and shall be in you (another Comforter). One with you witnessing to your sins forgiven. Another one to abide or live with you, and that forever, makes two of course. Now there are two epochs in the Christian's life, viz., regeneration and entire sanctification. When one is clearly regenerated he has the Spirit with him. "The Spirit himself beareth witness with our spirits that we are the children of God." Rom. 8:16. When one is sanctified he has the Spirit to come into him to abide. "For by one offering he forever perfected them that are sanctified," (present tense). "Whereof the Holy Ghost is a witness unto us" (in us witnessing to our sanctification). These two epochs are so clearly taught in the Word of God that we cannot see any way for one to get around them. Now at the close of this wonderful sermon He tells them that it is expedient for them that He should go away, for He says, "If I go not away the Comforter will not come, but if I depart I will send him unto you." John 16:7. Then Jesus kneels in the very shadows of Golgotha on which He was soon to die, and He prays for the sanctification of the disciples. In order for the reader to satisfy himself as to the justification of the disciples, we call his attention to some evidence in His prayer that proves it beyond question. "These words spake Jesus and lifted his eyes to heaven and said, Father, the hour is come; glorify thy Son that thy Son also may glorify thee. As thou hast given them power over all flesh, that he should give eternal life to as many as thou hast given him. And this is eternal life that they might know thee the only true God and Jesus Christ whom thou hast sent." In His sermon He said, ye know Him, and to know Him is life eternal; but sinners are dead and have no spiritual life. Paul said, "Awake thou that sleepest and arise from the dead, and Christ will give you light." Eph. 5:14. But these had life, "I have manifested thy name [made known thy name] unto the men which thou gavest me out of the world, and they have kept thy word." Verse 6. Thank God, regeneration makes us acquainted with Him.

One great trouble with both the ministry and the laity of this age is that so few of them have a personal knowledge of God's saving grace. The modern method used to get roll, s saved in the average revival, is nothing more than to get them to join the church, and thus profess Christianity. The card-signing, church-joining revival will never get men to God. Hence, thousands of people do not know what we mean when we talk about regeneration. A mere form of religion is all they have. It is no wonder that they deny the power, and that infidelity floods the church. Too many modern ministers know nothing of His life-giving power. They have chosen the ministry as a profession, as a lawyer or teacher or a doctor chooses his profession, and have educated themselves for that purpose. Hence, infidelity has mocked at them and higher criticism has driven

them from the arena of conversion, and they no more preach the new birth nor invite men and women to the mourners' bench to get saved.

But when men get acquainted with God there comes a new epoch into their lives. They will stand for the doctrine of the new birth: no matter of they are in the minority. It makes no difference how much education we may have, we need to know God. Thank God, we can have education and the Lord too; but if we must have one to the exclusion of the other, let us have good religion. We will show you the difference between having education and no salvation, and having salvation with but little or no education, by a simple illustration. Once there was a young man who chose the ministry as a profession, and after years of preparation in college, having graduated with honors, returned to his home. While a crowd had gathered around him and were extending congratulations, an old physician who was a professed infidel came up and congratulated him on his achievements in school, but said to him, "Young man (having known him from childhood) I think you are making a serious mistake in your choice of a profession, as there is no such a person as Jesus Christ which you are to represent." Consequently, an argument followed. In the heat of the argument the old doctor said, "Young man, I want to ask you a positive question, and I demand a positive answer. Do you know that there is a personal Jesus Christ?" The young man said, "I have read so-and-so" -- to the question. "Give me an answer. Your evidence would not be accepted in any court. Reading about and hearing about an individual would be rejected. The court wants men who know something, and so does the world." The young man whipped from the battlefield, turned away in anger, the infidel laughing in his face. But no sooner than the field was cleared than a young man came on the scene and threw his hat down and said, "Gentlemen, I know that there is a personal Jesus Christ." The infidel demanded the proof, asking him the same question that he asked the first young man. The young man said, "Sir, one day I was brought under awful conviction and I went to the brush to pray, and there I met Jesus Christ and He forgave my sins, and said, 'Go thy way and sin no more,' and I know there is a personal Christ. I have met Him." The old infidel said, "Young man, I take off my hat to you, if you know that there is such a person." And the young man went away with angels attending his pathway. One had a finished education, but no knowledge of saving grace; the other had practically no education, but had salvation.

The disciples did not only know Jesus, but they kept His word. Now if they kept His word, we are sure that they did not sin, for He says, "My little children these things I write unto you that ye sin not." 1 John 2¹. They were different from most professed Christians of this day, for many of them say that they cannot keep the word of God. No wonder; for they have not been regenerated. Now Jesus says that they have kept His word. "For I have given them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Verse 8. They had not only kept God's words, but received them and believed on Jesus. Many professed Christians of today will not receive the word of the Lord nor believe, much less keep them. But the disciples did, hence they were saved and ready to be sanctified wholly. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." St. John 3:16. They believed on Him. Twice in His prayer He says, Father they are not of this world even as He was not of the world. Sanctification is not just to fit us for heaven, as some suppose, but it is the keeping grace. Jesus says, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." They were already saved from the world as this prayer plainly shows, now they must have something to keep them; and sanctification is the keeping grace. "I pray not for the world

[the unsaved world], but for them which thou hast given me, for they are thine; and all mine are thine and thine are mine; and I am glorified in them." Verses 9, 10.

"And now I am no more in the world, but these are in the world, and now I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are. While I was with them in the world I kept them in thy name. Those that thou gavest me I have kept and none of them are lost but the son of perdition that the scriptures might be fulfilled. And now I come to thee; and these things I speak in the world that they might have my joy fulfilled in themselves. For I have given them thy word; and the world [unsaved] hath hated them because they are not of the world as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself that they also might be sanctified through the truth." But says one, we acknowledge that Jesus prayed for His disciples to be sanctified and they received the blessing, but no one has received the experience since Pentecost, and we cannot have it today. But I am glad to tell you that Jesus, looking down through the vista of coming ages beheld you and me trying to live for His glory and struggling with the carnal mind; and He being no respecter of persons remembered us in His great loving heart, and prayed for us. Bless His dear name. "Neither pray I for these alone, but for them also which believe on me through their word. That they all may be one as thou Father art in me and I in thee, that they also may be one in us: That the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one as we are one. I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Verses 20-24.

There is nothing so convincing as the oneness among God's people, and this Jesus prayed for, that the world (the unsaved) might believe and accept Him as their Savior and Sanctifier. There is only one thing taught in God's word that will bring perfect oneness among His children, and that is entire sanctification. The church world has made a great mistake in trying to get the denominations together by legislation and resolutions instead of urging them to get sanctified, when oneness would be an inevitable result as according to God's plan. It has been practically demonstrated that sanctification does make Christians one in and out of all denominations. They are one in heart, purpose, and in life. We do not say professors of holiness, but those who have the experience. They are one. There are tens of thousands who will bear witness to this truth today. It is the common testimony of all the sanctified from the Atlantic to the Pacific Ocean; from the Great Lakes to the Gulf of Mexico; yes, thank God, there are those all over the world that will bear witness to this fact. It is not just a saying among those professing holiness either, for we have divine testimony to back up the truth. "For both he that sanctifieth and they who are sanctified are all of one for which cause he is not ashamed to call them brethren." Heb. 2:11. Jesus is the one who sanctifies, for to this end He died that the church might be sanctified. "Husbands love your wives even as Christ loved the church and gave himself for it [the church]; that he might sanctify and cleanse it [the church] by the washing of water by the word. That he might present it unto himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Eph. 2:25-28.

The church world is not divided on this doctrine, they all admit that somewhere, sometime between the cradle and heaven's gates they must be sanctified to see God: that nothing unclean shall ever enter there. But they differ as to the time and place, and the way this work is to be

wrought. There are five theories taught in the churches by theological teachers. The first theory; that we get sanctified when we are converted, called the "get it all at once" theory. However, we want to explode this theory by calling your attention to the scripture which we have just quoted. Now look at it carefully. Christ "loved the church and gave himself for it that he might sanctify and cleanse it by the washing of water by the word." Now who constitutes the church, sinners or Christians? Certainly every honest person will say Christians. Well, if so, they must be regenerated to become Christians. So you see there is no way to get around the fact that they were converted, yet not sanctified; so they did not get it all at once. When a man tells me that he got it all at once, to dodge the second work of grace, I always concede that he got all that he got at once, but not all the Lord has for him. There is a vast difference between what most Christians have, and what the Lord has for them. "And I brethren could not speak unto you as unto spiritual, but as unto babes in Christ. I have not fed you with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife and divisions are ye not carnal and walk as men?" Now here is a picture of the regenerated people who constituted the church at Corinth. Look at them; they were babes in Christ, hence they must have been regenerated. "For if any man be in Christ he is a new creature," says the apostle. They were fed on milk because they were not able to bear meat. There was envying and strife among them, which proves that they did not get sanctified in conversion. They were yet carnal, and needed the oneness that sanctification brings to the church. There is one thing sure, they did not get sanctified in regeneration, for they had the works of the devil (carnality) in them. And "for this purpose the Son of God was manifested that he might destroy the works of the devil." 1 John 3:8. Christians do not get converted and sanctified all at once. The second theory we want to notice is, the death theory. This school of theologians and teachers has a large following. We regard this theory as being without foundation, scripturally and very dangerous. This theory has some very prominent and eminent advocates, and with all respect due to them, we are going to say that they are teaching a theory out of harmony with the Bible and all human experience. These may seem to be strong statements, and at first thought, to be harsh, but we speak out of a heart all aglow with divine love. But come, let us reason together, saith the scripture: If we must be sanctified (and this we all admit) and if death sanctifies, or is a factor in our sanctification, then death becomes our savior and not Jesus. Hence, Jesus dying to sanctify the people with His own blood is a failure, and is ruled out of the plan of redemption. But we read that "the last enemy to be destroyed is death." If death is our enemy it is certain that our enemy will not prepare us for the place that he is out of harmony and love with. That would, be attributing the work to the enemy of mankind. But thank God, we read: "For he [Christ] must reign till he hath put all enemies under his feet." And as death is an enemy to mankind instead of a friend, God purposes that His Son shall reign until death is destroyed. Death came by sin, and hence can be no savior. Rom. 5:12. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:55-58. This is the shout of a soul delivered from sin and death. Glory to God! We object to this theory 'because it deprives us of our privilege in the blood. "And the very God of peace sanctify you wholly, and I pray God that your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. What a wonderful experience to be enjoyed. Being sanctified soul and body, and being preserved blameless. And yet if we are sanctified in death, then death would rob us of this sweet experience in this life. But the next verse reads, "Faithful is he that calleth you who also will do it. For God hath not called us unto uncleanness,

but unto holiness." He called us. He is faithful. He also will do it. And He will do it now. Hallelujah!

"Jude, a servant of Jesus Christ and brother of James to them that are [present time] sanctified by God the Father [not death] and preserved in Jesus Christ and called." This proves conclusively that we are sanctified this side of death. Hence those who are influenced to put off this important matter of getting sanctified until death, will find that they are deceived and that death is only a gateway into eternity and that they are not prepared for the most critical moment of their lives. The death theory has no witnesses to the sanctifying grace of God, for no one has ever returned from the dreary region of the dead to testify. So we cannot consistently believe in a theory which has neither witnesses nor the word of God to back it up.

The next theory we want to notice is the growth theory. This is a very popular theory which is advocated by many church leaders; and has a large number of people depending upon it as a means of bringing them into their rich inheritance. Grow in grace, get a little better every day, and finally obtain the blessing seems plausible, perhaps, but on examination is found to be as erroneous as the other theories that we have discussed. To grow in grace and make advancement every day is Biblical, and should be urged upon all Christians. Growth is enlargement, development, or expansion; it is only addition, and sanctification is subtraction. In regeneration we get added to us something that we never had, and in sanctification we get something subtracted from us that we always had. Growth cannot change the nature of anything; it only enlarges. For instance, an oak tree was as much an oak when it was one day old as when it was a hundred years old. The only difference one can see is, it is a larger oak. As we see in the illustration in the Bible of the corn, that so many people have used to their own hurt, "First, the stalk then the blade, then the full ear in the corn," but this is only development, nor purging. It is corn to begin with, and corn when it reaches its fullness. This would be maturity, not purity. And, too, this would mean, inevitably, decay, for anything that matures must decay. So the growth theory is an incorrect view of sanctification. We grant the reader that the approach to sanctification is gradual in most if not in all cases, but the work itself is instantaneous, and is a cleansing by the incoming of the Holy Ghost into the soul. But we give an illustration that serves its purpose right here. Some years ago we were holding a meeting on the streets of a Georgia town, and our crowd was large, being composed of both whites and blacks. We were preaching on sanctification by consecration and faith being an instantaneous work of divine grace, and this illustration came to us. I said, "Suppose I were going down that street and several blocks away the street crossed a deep canyon and it was bridged. The approach to the bridge would be gradual, but there would come a moment when I would instantly set my foot on the bridge and I would know it," and an old colored minister of years cried out, "Brudder, I is on de approach." The next Saturday afternoon we were preaching again from a farmer's wagon, on the same street, from the same text, on the same subject, and while I was making my point on instantaneous sanctification, the same old colored minister cried aloud, "Brudder, thank the Lord, I is on de bridge. The Lord sanctified me this week, and I knows when it was done." We may be a time on the approach to holiness, for we are to walk in the light as He is in the light, and we are to consecrate as God shows us, but when a full, complete consecration of all we have, soul, body and spirit, for time and eternity is made, then by faith in the cleansing blood of Jesus we are sanctified instantaneously. Glory to God!

If sanctification is by growth, then we must have time to grow, which would necessitate a guarantee of life for the period that it takes to grow into the experience. If it takes forty years to grow into holiness, then we must have a guarantee that we will live forty years after we are converted. Suppose it should take forty years to grow into holiness and one is converted and lives only thirty years and dies, then he would miss the blessing by ten years. And if holiness is an absolute necessity to get to heaven, or to see God, which the Bible says, then what? He has missed heaven by ten years, has he not? We have heard of and read of people getting converted on their death bed. If it is by growth, what about them? My dear reader, the growth theory is a subtle theory and is void of scripture, or good reasoning, or human experience to sustain it. We remember an old Methodist minister, once a pastor, and then a flaming evangelist in Ohio and through the east, who won for himself quite a reputation. His name was Dr. Havily. After he had been an ordained minister for sixty years and had worn himself out in the work of the Lord, he attended one of my meetings near Lawrence, Texas, and was sanctified by consecration and faith, and testified that he got in one second what he had tried to grow into for sixty years. He died a year after in the fulness of the blessing. Bless God, you can have it when you pay the price and believe. Growth is too slow a process for the Lord to work by. He speaks and things are brought to pass; He is able to sanctify in a lightning flash. The Psalmist says, "Create within me a clean heart." Psa. 51:10.

The next theory that we want to mention, only for a moment, is the purgatory or Catholic Church theory. They claim that we must be sanctified to enter heaven, but they tell us that we must go to purgatory, and there have all sin burned out. This theory is so utterly without a Bible foundation and so ridiculously absurd that we will not spend much time on it. First, the location of purgatory is uncertain. Pope and priests tell us that it is an intermediate place this side of heaven where the soul goes after death to be prepared for its final life of happiness with God. But since there is no Bible on the subject and none has ever discovered its location, we feel shaky about such a theory. Our whole argument against this dogma will be made in a brief statement. It sets aside all scripture and robs the blood of Christ of its saving efficacy. We herewith give you a scripture to repudiate this false doctrine, which should settle it in every candid mind. "Wherefore Jesus also that He might sanctify the people with His own blood suffered without the gate." Heb. 12:13. Now if Jesus does it with the application of His own blood, then it is not done in purgatory by a burning process. The writer prefers the blood to purgatory. The blood is God's way; purgatory is the pope's way.

The last theory we have to consider is the theory advocated by the Bible and is handed down from the apostles to the Wesleys, and from the Wesleys to us, and is the doctrine of the Methodist Church; that is the "Second blessing properly so-called," or sanctification by consecration and faith in the atonement of Jesus, subsequent to regeneration.

First, we shall notice the Bible on the subject. Look at St. Paul's commission, "To whom now I send thee to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me" Acts 26:18.

First they were to receive forgiveness of sins. This is certainly one work of grace, or blessing, or epoch in human experience, just as you may desire to call it. "And inheritance." This is another grace altogether, and separate from forgiveness of sins, and we term it "The Second

Blessing." It is to be received "by faith that is in me," says Jesus to the Apostle Paul. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away. And every branch that beareth fruit He purgeth it, that it may bring more fruit." John 15:1,

2. It takes a work of divine grace to get one into the vine, and it takes another work to purge the branch so that it may bring more fruit. One may join the church, or be baptized, or sign a card, and profess religion, but one cannot get into Christ, "the true vine," without a supernatural work of divine grace. And after one is in the Vine, bringing fruit, he is to be purged. A dead vine cannot bear fruit, therefore a sinner cannot be sanctified. He must first be made alive so that he can bear fruit, and he must be bearing fruit before he can be purged. The third verse of this chapter reads, "Now are ye clean through the word which I have spoken unto you." And Jesus further says, "Herein is your Father glorified that ye bring forth much fruit." "Draw nigh unto God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts ye double-minded." James 4:8. Here we have one of the plainest scriptures in the Bible on cleansing, or sanctification, which is synonymous with it. He says, "cleanse your hands ye sinners." Now hands stand for actions and have reference to the exterior life, or to the sins which we have committed. We are first to get rid of them. And we read, "If we confess our sins he is faithful to forgive our sins, and to cleanse us from all unrighteousness." Bless God, we can be saved from our sins. But in the above quotation we notice that He says, "purify your hearts ye double-minded." You ask, "Who is the double-minded man? We answer unhesitatingly, the justified man, for he is the only person that we know of who has two minds. The sinner has but one mind, and that is the carnal mind, which dominates his life. His heart is evil only continually, as we read in the book of Genesis. Also, that "the heart is deceitful above all things and is desperately wicked, and who can know it?" asks the prophet Jeremiah. The sinner has but one mind. The sanctified man has but one mind, too, and that is the mind of the Spirit, and by this mind he is dominated. "Let this mind be in you which was also in Christ Jesus," says Paul! "Nevertheless I live, yet not I, but Christ liveth in me," is the explanation. And, "when Christ, who is our life, shall appear then shall we appear with him in glory." Col. 13:4. The sanctified man has but one mind, but the justified man has two, or is "the double-mind." He has the mind of Christ and the carnal mind, and there is a civil war going on (and it is not so civil sometimes, either) in the heart. Paul explains it by saying, "The Spirit wars against the flesh and the flesh against the Spirit," and, the flesh here means the carnal mind. "But the carnal mind is not subject to the law of God neither indeed can be." Rom. 8:7. "For to be carnally minded is death; but to be spiritually minded is life and peace." Verse 6. "For the good that I would, I do not" but the evil that I would not, I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find a law, that, when I would do good, evil is present with me. For I delight after the law of God in the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Oh wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh (the carnal mind) the law of sin." Rom. 7:19-29.

In the seventh chapter we have a vivid description of the double-minded man reaching the crisis of his civil war. Almost despairing, he cries; O wretched man that I am who shall deliver me from this inward foe! (the carnal mind or the body of death). Then he catches, a vision of Calvary and its bleeding victim; and he shouts for joy that he sees in Christ the victory, and exclaims, "Thanks be unto God through Jesus Christ our Lord."

In the eighth chapter of Romans we hear him saying, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit." Here is full deliverance from all sin for the believer in the sacrifice made for sin, and it is obtained after regeneration as a second work of divine grace, wrought instantaneously on a consecrated, believing soul. The theory of the subsequent sanctification is sustained by hundreds of scriptures, and it is your inheritance provided that you have been born again. Before we leave this subject, we want to look at a few statements from the standards of Methodism to prove that the founders of our beloved church which so many of us have spent years in, and we will see if they ring the bell clear on this doctrine. Mr. Wesley says, "But even babes in Christ are so far perfect that they do not commit sin..... We all agree and maintain that he that committeth sin is of the devil. We agree that whosoever is born of God doth not commit sin." Sermon on sin in believers. Mr. Wesley says again: "But we do not know a single instance, in any place, of a person's receiving in one and the same moment remission of sins, the abiding witness of the Spirit, and a clean heart at the same time." Plain Account, page 24. And again he says, "I cannot therefore, by any means receive this assertion that there is no sin in a believer from the moment he is justified: First, because it is contrary to the whole tenor of the scripture. Second, because it is contrary to the experience of the children of God. Third, because it is absolutely new -- never heard of in the world until yesterday. Fourth, because it is attended with the most fatal consequences; not only grieving those whom God hath not, but, perhaps dragging them into everlasting perdition." -- Sermons, Vol. 1, page 111. Mr. Wesley says, "I have been thinking lately a good deal on one point wherein, perhaps we have all been wanting. We have not made it a rule, as soon as persons are justified to remind them of going on to perfection, whereas this is the time preferable to all others. They then have the simplicity of little children, and they are fervent in spirit, ready to cut off a right hand, or to pluck out a right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them even again to this point." -- Letters of Thomas Rankin. Now listen to Dr. Adam Clarke: "What then is complete sanctification? It is the cleansing of the blood that has not been cleansed; it is washing the soul of a true believer from the remains of sin." -- Clarke's Theology, page 206. Again, Dr. Adam Clarke says: "We are to come to God for an instantaneous and complete purification from all sin, as the instantaneous pardon. In no part of the scripture are we directed to seek the remission of sins seriatim -- one now and another then, and so on. Neither a gradatim pardon nor a gradatim purification exists in the Bible.... For as the work of cleansing and renewing the heart is the work of God, His almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our hearts, and as we cannot do this till He cleanse our heart, consequently He is ready to do it this moment, because He wills that we this moment love Him.... This moment, therefore we may be emptied of sin and be filled with holiness and be truly happy." -- Clarke's Theology, page 208.

Rev. John Fletcher says: "We do not deny that the remains of the carnal mind still cleave to imperfect Christians... This fault, corruption, or infection, doth remain in them who are regenerated." -- Last Check, pages 507, 541. He also speaks of sanctification, "It is the pure love of God and man shed abroad in a faithful believer's heart by the Holy Ghost given unto him to cleanse him and to keep him clean from all the filthiness of the flesh and spirit and enable him to

fulfill the law of Christ according to the talents he is intrusted with and the circumstances in which he is placed in this world." -- Last Check, page 567

Dr. Adam Clarke says: "If Methodists give up the preaching entire sanctification they will lose their glory. That fitness to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all believers under the name of Christian perfection." -- Theology, page 201

Mr. Wesley says: "Therefore, let all our preachers make it a point to preach on perfection to believers constantly, strongly, and explicitly.... I doubt not we are not explicit enough in speaking of full sanctification, either in public or private." -- Vol. 6, page 529.

In the Journals of Dr. Clarke, Bramwell, Carvosso, Mrs. Hester Ann Rogers, Lady Maxwell, where a great number of Mr. Wesley's sermons and texts are noticed, you will find that a large portion of them are on the subject of full salvation or perfection, just as one wishes to call it. In conclusion we give you for an example a few verses from his hymn:

"Speak thou the second time, 'Be clean,'
Take away my inbred sin;
Every stumbling-block remove;
Cast it out by perfect love.

"The seed of sin's disease,
Spirit of health, remove;
Spirit of finished holiness;
Spirit of perfect love.

"Refining fire go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

"Prone to wander, Lord I feel it,
Prone to leave the God I love;
Here's my heart, Lord take and seal it,
Seal it for thy courts above.

"O, for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood,
So freely shed for me.

"A heart in every thought renewed,
And full of love divine,
Perfect, and right, and good,
A copy, Lord of thine."

-- Charles Wesley

* * * * *

08 -- SOME EXPERIENCES OF INSTANTANEOUS SANCTIFICATION RECEIVED UNDER MY OBSERVATION

We will give the reader some cases of instantaneous sanctification that came under our own observation in the last twenty years of ministry. We have seen some marvelous demonstrations of the Holy Ghost in the salvation of men and women for which He has all the glory. One day when we were pastor of a church, a man who lived three miles out in the country had been genuinely converted in a meeting previous to this time, felt that he must get sanctified. So he told his wife that he must go to town on business. His wife was not a Christian, and he would not tell her the business he was going on for fear she would object to his going. But he was so hungry for holiness that he could not wait another day. When he arrived at the parsonage he came in and made his business known right away. He said, "I came to get you and your wife to pray for me to be sanctified." We asked him to kneel by a chair, and down he went praying as if the world was coming to an end. We joined in the prayer, and in five minutes we were all shouting over his being sanctified wholly. We will never get over that hour's work of the Holy Ghost. Brother P. went home rejoicing over the business transaction he had with the Lord. We have known him ever since, and though sixteen years have passed by he has been as true as steel, and as hot as fire, and as sweet as the Holy Ghost can keep a man. He is one of the best layman workers that the old Peniel camp in Texas has. He has seen his wife and some of his children saved and sanctified, and we expect to walk with him on the streets of gold by and by.

In Brunot, Missouri, we were engaged in a meeting where God, was wonderfully manifesting His power. Rev. Amos S. Clark, now of Topeka, Kansas, who was singing for us at that time, well remembers how the meetings would run until midnight, and how sinners were converted and believers were sanctified. When we began the meeting the people said, "There is one man in the Methodist Church they will never get sanctified, for he has the blessing if anyone has. He is Sunday school superintendent, and he gets happy in the prayer meeting; he is one of the best members in the Brunot Methodist Church." But Judge W. H. Hay was one of the first seekers for holiness. He had been county judge for about fifteen years. Day and night he was at the altar, but one afternoon as we were reading and commenting on the fifth chapter of First Thessalonians, and Brother Hay was sitting right in front of us, when we came to the 23rd verse which reads as follows, "Faithful is he that calleth you who also will do it," the Holy Ghost said to him, "Judge Hay, who called you?" He answered, "God called me." And the Spirit said, "What did God call you to?" The Judge said, "He called me not unto uncleanness but unto holiness." And the Spirit said, "Faithful is he that calleth you, who also will do it," and Judge Hay, with his face looking like a full moon, sprang to his feet saying, "He does it! He does it!" and the Holy Ghost came in to take the throne, and he was sanctified in a flash. In fifteen days more than one hundred souls plunged into the fountain of salvation, and many were sanctified. I have never known a more devoted, holy, and faithful soul than this man. He was an inspiration to all the saints. He often got blessed and shouted aloud to the glory of God. Five years after that, as we were boarding the train in Des Arc, his home town, he put his arms around my neck and said to me, "I have a premonition

that I will never see you again, but if I do not I will be at the Eastern Gate to bid you welcome home." About a month after that while we were in another state in a meeting we received a message saying, "Judge died in the triumph of faith, saying, 'Holiness is not only good to live by, but gives one a passport into heaven.' And after a brief conversation with his wife, he went home to God." In Brother Hay the Holiness Movement had one of the best friends it has ever known. In the preceding meeting at Des Arc, Mo., we had one hundred and fifty souls saved and sanctified just as definitely and as instantaneously as that of Judge Hay, as Brother Clark will remember, and thus began the holiness work in Southeast Missouri that is still sweeping on.

In Altamont, Kansas, some years ago, while Rev. Joseph E. Bates, was traveling with me assisting me in the work, we were holding the meeting in a Baptist Church. On Sunday morning we were preaching on instantaneous sanctification by consecration and faith, and as we were stressing faith, a Baptist deacon jumped to his feet and said, "I believed, and the Lord sanctified me on my seat." He had no more than testified, when a lady jumped up and said, "Glory to God, I got it, too," and before we called penitents, seven people testified that they were sanctified instantly on their seats or on their feet. By this time people were shouting all over the house, and all we had to do was to sing "old time religion," and give folks a chance to get to the altar. I was preaching one Sunday morning in the Peniel College, and while under the inspiration of the Spirit I found myself sitting on top of a stack of theological books on a table which I put up there while preaching. The fire was falling, and the saints were shouting, and a young lady got sanctified on her seat. It struck her like lightning, and there was pandemonium such as we often saw in those days.

We were holding a meeting once in a church, and having a hard fight. The opposition was stubborn, but we were pressing the claim that a Christian could get sanctified instantaneously. It was on Sunday morning and we were giving an illustration of the beautiful tree that stood in the Oriental desert. It stood in defiance of the burning sands and the parching winds and the blistering rays of the sun. It always afforded a resting place for the traveler under its lovely foliage and was a comfort to the pilgrim on his tiresome journey. Scientists became interested in the tree and set about to find out why the tree was so beautiful and full of life while no other vegetation existed in the burning desert. So, on examination, they found that the tap-root of the tree had gone down through sand and clay, rock and gravel until it pressed its way into the Ganges River and imbedded itself in the flowing stream, thus drawing its life and vitality from the river, defying all conditions and circumstances. We said, "If you who are seeking holiness will make a complete consecration and sink your faith down through the rocks of opposition, and sands and gravel of doubt and unbelief until you strike the river of full salvation you can get sanctified in a moment and be able to stand in spite of condition or circumstances. Just about that time a woman who was hungry for the blessing sprang to her feet shouting, "Glory to God! my faith has struck the river, and I am sanctified." She shouted, "Preacher, keep telling about that tree." Immediately opposition vanished, stubbornness melted away, and we were in a good revival.

We recall a camp meeting in Louisiana. On the closing night an old minister of fifty years' experience stopped me in the conclusion of the sermon on crossing the Jordan into Canaan land of perfect love, saying, "You have led me up to the Jordan and I am standing with my feet pressing the waves, and I am persuaded that there are many who are just where I am, but no man can cross us over. Jesus must do that. I do not know what you are going to do, but I am going over." And splash

he went into the stream by faith, and he came up shouting on the other side, "Glory to God! I am sanctified."

We could relate hundreds of such experiences, but we will not in this chapter. But we want to tell you, dear reader, if you are hungry for this wonderful grace of full salvation you can make your consecration complete, leave your all in the hands of God for eternity, and by faith plunge into the fountain of cleansing, and the Holy Ghost will come in and put the old man out with all his traps and take the throne of your life and run a holiness meeting all the days that you tabernacle here. Thousands today would be in the enjoyment of this pearl of great price if they would only throw away their unbelief and trust the blood that cleanseth from all sin.

"Lord, I believe a rest remains,
To all thy people known;
A rest where pure enjoyment reigns,
And thou art loved alone.

"A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.

"O that I now the rest might know,
Believe, and enter in;
Now Savior, now the power bestow,
And let me cease from sin.

"Remove this hardness from my heart,
This unbelief remove;
To me the rest of faith impart,
The Sabbath of thy love."

--Charles Wesley

* * * * *

09 -- NONE GOOD, NO NOT ONE -- (A Sequel to "I Sin Every Day")

(A sermon preached at the old Vashti camp in Texas, July, 1908. Published by C. A. McConnell in Pentecostal Advocate.)

Text: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13

There is a damning dogma being preached from North to South, from East to West, from the pulpit orator to the layman, that men must sin and will sin a little as long as they tabernacle in the flesh. But tonight we want to notice this doctrine and hear what God has to say on the subject. The

scripture that is so precious and sweet to those advocates of the sin business is found in the third chapter of Romans, beginning with the tenth verse which reads as follows, "There is none righteous, no, not one." They take these few words and isolate them and apply them to Christians in order to defeat the doctrine of salvation from all sin. My friends, I would not ask you to hold up your hands and say by that, that is your crowd, because I do not believe that you will own them by the time we are through describing them tonight, and you would be embarrassed to be so exposed before this vast audience. I would like to poke about nine verses of this chapter down their throats. I think one dose would be sufficient to accomplish my desire tonight. The man who stands in the sacred desk and preaches that it is impossible for a man to live right with an open Bible before his eyes and with the aid of the Holy Ghost to enlighten his mind, has been the problem of the age to solve. But I have concluded that the preacher who teaches that we can't keep from sinning, and will try to hide behind this scripture: "There is none righteous; no, not one," and then offer to prove it by saying, "I sin every day and hour, and I know that I am a Christian," is either on the road to the insane asylum or he's rotten-hearted; one or the other. I want to tell you good Methodists and Baptists tonight that I propose to take your part and defend you, for I know that there are plenty of good men and women in the churches. But for the good of these deceivers, and those whom they would deceive, we want to paraphrase about nine verses of this chapter and see how they will take it. Now, hold on here, and don't get mad. I dare say if I were to come into this community and talk about you good Methodist folks as Paul talks about these folks, you would hang me to a limb out there if I did not make good my escape; and I would not blame you. But let's read, beginning at the tenth verse: "As it is written there is no Methodist that is righteous, no, not one. There is no Methodist that understandeth; there is no Methodist that seeketh after God." My! my! aren't we a pretty set of Methodists? A set of ignoramuses who don't even seek after God! Now, keep still; that is your crowd and your picture, you sinning Methodists. But hold on! "All the Methodists are gone out of the way. All the Methodists have become unprofitable; there is no Methodist that doeth good, no not one." Look at that crowd of Methodists, will you; you may claim them as your crowd, but they are not the Methodist crowd I run with. Ours is a better crowd than that. But let us read on. Hush! says one, don't read any more. Yes, but it is here and you must take your medicine. "Their Methodist throat is an open sepulcher. With their Methodist tongues they have used deceit, and the poison of asps is under their lips. Whose mouth is full of cursing and bitterness. Their Methodist feet are swift to shed blood. Destruction and misery are in their Methodist ways. And the way of peace the Methodists have not known. There is no fear of God before their Methodist eyes." Now isn't that a crowd to be claiming to be Christians? You may claim them to be the Methodists but we will still say they are not the crowd we run with. Now let's look at them. There is none righteous, none that understandeth, none that seeketh after God, they are all gone out of the way. They are unprofitable. There is none that doeth good, no not one. Their throat is an open sepulcher, with their tongues they have used deceit; the poison of asps is under their lips, their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways. They have not known the way of peace, and they have no fear of God before their eyes. My! my! what a Methodist crowd! Are you in that crowd? If not, why claim to be a Christian and run with such a crowd? No, my good Methodist, you know that we can beat that for a crowd, can't we? Yes, say voices. Well, we want to apply this same scripture to the Baptists and see if they will own them. Now, everybody pray. We are on dangerous ground, for this is one of the Baptist cudgels to fight holiness with. You Baptists keep still now, and let me read. All right: "As it is written there is no Baptist righteous; no, not one. There is no Baptist that understandeth; there is no Baptist that

seeketh after God." Dear me! they're no better than the Methodists, are they? "All the Baptists are gone out of the way. All the Baptists have become unprofitable. Their throat is an open sepulcher. With their Baptist tongues they have used deceit. The poison of asps is under their lips. Whose Baptist mouth is full of cursing and bitterness. Their Baptist feet are swift to shed blood. Destruction and misery are in their ways, and the way of peace the Baptists have not known. And there is no fear of God before their Baptist eyes." Now, my Baptist friends, is that your crowd?

Voices from the audience say, No. Well, I want to tell you that there are good men and women in the Baptist Church, and if I were to hold this picture up before you and declare it was your photograph, you would be ready to hang me at the close of this service. But that is not your picture, and I want you to quit claiming that there is none good; no, not one, and that all men sin every day and every hour; for I read in the Bible that "he that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, to destroy the works of the devil." It matters not who he may be that committeth sin -- preacher or layman -- he is of the devil. So says the Word, and it seems to me that all men ought to let the Word of God settle their differences. If you will show me an honest thief, I will show you a sinning Christian; or show me a truthful liar, and I will show you a sinning Christian; or, show me a sinning Christian and I will show you a sainted devil. My brother you cannot show me one. They are one kind of a creature God never made. It is beneath the dignity of the Almighty to make such a being. Think of a Holy God making a sinning Christian! The question is asked in Sacred Writ, "Can an unclean thing come out of a clean thing." The logical conclusion is that it cannot. But, you ask, What are you going to do about the scripture that says, "He that saith that he liveth and sinneth not is a liar and the truth is not in him?" There is no such scripture in the Bible. But many of you are ready to say, "I have read it, or heard my pa or my grandpa read it, and I know it is there." Well, as poor as I am and as small as the collections are, I will give ten dollars to anyone who will bring me that scripture. A voice says, "I will lend you the money if you want it." It is passingly strange that people know so little of God's word. My friends, you never read such a scripture. You simply heard some holiness-fighting preacher quote it, and you thought it was so.

A preacher who will willfully fight holiness will lie, and you may expect to get lots of chimney-corner scripture. A few years ago while holding a meeting in Texas, the Primitive Baptist people held a service nearby, and out of respect to them we changed our hour of service and went over to hear them. There were three preachers and, as their custom was, they all had to preach. Each of them took his text on holiness and tried to prove that there was "none good; no, not one." The leading preacher was from another state, and he thought he would put an end to holiness. So in order to prove that we could not live without sin, he said he had told his congregation in another place, that if all the sins they had committed while in that service was written on canvas where all could read them, he would be without an audience in a few minutes, and if all the sins he had committed in thought while he had been in their presence were written on canvas where they could read it, they would be without a preacher. My! my! what an acknowledgment! A devil incarnate standing before an audience and confessing that he was full of sin and corruption, and offering it as a proof that no one could live right. Another one said, "You folks don't want to pay any attention to these little two-by-four preachers running around through this country preaching holiness. They claim to be as good as God and getting better every day." How he did charge and chew up his English in pouring forth his anathema on the holiness people; and the audience looked at us as though they thought we were ruined forever. There are thousands of people who are taught by such

deceivers and are being led down to hell; but thank God, the day has come when the gospel in its purity is being preached by men who are not afraid of public sentiment, pocket-books, or clay faces. We read in Matthew 1:21, "And she shall bring forth a son and thou shalt call his name Jesus for he shall save his people from their sins." Yet in the face of this plain statement there are men who will tell you that no one can live without sin. You will notice, "He will save his people from their sins," not in their sins. There is a vast difference in the words; they do not mean the same.

Thank God, He says He will save us from our sins. The inference is that He will take us out of the sin business. To illustrate: If someone should come up tonight and say that a man was drowning down there, in the creek, and I should go down to save him, and in an hour return and tell you that I had saved the man, and you should ask, "Well, what did you do with him?" and I should say, "Why, I left him in the creek," how many of you would believe that the man was saved? Not one, would you? Why? Because the man was left in the element that was destroying him. Now, why not be as sensible when we come to spiritual things? It is the black river of death that sweeps through this country, and millions are drowning in it and sinking down into a bottomless hell. But Jesus has come to our rescue; and it is said of Him that He will save us from our sins. Do you think that He will leave us in this awful stream of sin? No, thank God, He will take us out of it and put our feet on the rock Christ Jesus, and will put a new song in our mouth, even praises unto God. But it would be just as reasonable to believe that a drowning man can be saved and remain in a stream of water as to believe that a sinner can be saved and remain in the river of sin and death. But hallelujah, the mission of our Lord was not a failure. He is abundantly able to save from sin. We read in 1st John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin because he is born of God." You see the new birth stops the sin business, and we stay out of the sin business as long as we stay born of God.

Yet the "none righteous, no not one" fellows declare that you must sin as long as you live; that with all God's omnipotence He cannot keep from sin. But listen. Let us hear the conclusion of the whole matter: In the sixth verse of this same chapter John says, "Whosoever abideth in him [in Christ] sinneth not Whosoever sinneth [continues to sin] hath not seen him neither known him." Yet you say, "I sin every day, and I know that He saves me." There is one thing sure; you or God are wrong. Which do you suppose it is? Of course, you need not speak out, but answer me out of the honesty of your heart and let God save you from sin if you are still in your sins. John plainly tells us in the fourth chapter that "whosoever committeth sin transgresseth the law." Do you think that God would give a man a law that he could not keep? Certainly not. He would be unjust to do such a thing, and we know that He who has borne with us all these years in our sins is not an unjust God; and knowing our weakness He would not impose a law upon us that we could not keep. Well, let us see what kind of a command He gave us relative to the sin question: In 1st John 2:1, He says, "My little children these things I write unto you that ye sin."

No, says one; read it again. All right: "That ye sin not." Now, if we keep God's commandment we will not commit sin, for sin is a transgression of the law. In St. John 14: 15, Jesus says, "If you love me keep my commandments," and He commands us not to sin. But in the face of all this scripture men will preach that there is none good, no, not one, and tell you that Jesus himself was not good. Apart from God His humanity was not good in itself, but thank God, Jesus was God manifest in the flesh; and to say that He was not good would be to say that God is

not good. On one occasion when He was speaking of His human nature charged with the divine, He asks, "Is thine eye evil because I am good?" So you see, we must harmonize the Word. When you say that "there is none good, no, not one," and apply that to everybody, you contradict the Bible. Do you suppose that a man could walk with God as did Enoch, and become so much like Him that He would take him up to heaven without letting him see death, and not be a good man? Think of it! He walked with God three hundred years, and they tell us that we cannot walk without sin and be good. What a shame that a man should preach such a dogma in this gospel land: of light. Yet they will do it, and people will gulp it down and declare that it is good doctrine. We read in Genesis 17:1, where God said to Abraham, "I am the Almighty God; walk thou before me and be thou perfect."

A positive command to an individual to do a certain thing; and these "None righteous, no not one" preachers say it is a lie -- that it cannot be done. The Lord says, of king Asa, that his heart was perfect with the Lord all his days, but they say that the Lord, was mistaken; there is none good, no, not one. Hezekiah prayed on his deathbed and said, "I beseech thee, O Lord, remember how I have walked before thee in truth and with a perfect heart, and have done that which is right in thy sight; and Hezekiah wept sore." 2 Kings 20:3. But these fellows would say that Hezekiah was beside himself, and that they wouldn't say that for anything, for the Book says, "There is none righteous, no, not one." Lord, give us some good, common sense and let us see that scripture interprets scripture instead of making contradictions. We find a man whose address the Lord gives us, telling us where he lives. Listen. "There was a man in the land of Uz whose name was Job; and that man was a perfect and upright and one that feared God and eschewed evil." Job 1:1. Now the Lord calls the devil's attention to the fact that Job was a perfect man; and if one will read the history of Job's life he will have to acknowledge that Job was a good man. Yet, in the face of all this scripture, men will say, "There is none good, no, not one."

Well, you say, to whom does Paul have reference in the third chapter of Romans? If you will notice the beginning of the tenth verse and then read the fourteenth and fifty-third Psalms, you will find the class that he has reference to. You see, God speaks in the Bible, and man speaks, and the devil speaks, and at one time God made the dumb ass speak; and when we are reading we should see who is speaking and who is addressed, lest we be found talking after a man or the devil, or the mule, and calling it God's statement. You remember that when the poor woman was brought to Jesus, and after her enemies had fled, He told her to go her way and sin no more. And again, He said of Zacharias and Elizabeth that they were both righteous before God, walking in all the commandments and ordinances of the law blameless. Surely they were good. Now, my brother, you will have to hunt some other hiding place to cover up your meanness. Before I make a proposition I want to put God on oath and see what He will swear about a man living right: "This is the oath that he swear unto our father Abraham that we being delivered out of the hands of our enemies might serve him without fear in righteousness and holiness before him all the days of our life." Do you believe God on oath? If not your case is a hopeless one. But, says one, do you mean sinless perfection, or that we are to live a sinless life? Well, sin is a transgression of the law, and John says, "Whosoever is born of God doth not commit sin;" meaning that he will not knowingly commit sin.

Paul asks the questions in Romans, sixth chapter and the first verse, "Shall we continue in sin that grace may abound? God forbid; how shall we that are dead to sin live any longer therein?"

Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. [Not in the water]. "Therefore, we are buried with him by baptism into death [not water] that like as Christ was raised from the dead by the glory of God the Father so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Knowing this that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin. For he that is dead to sin is freed from sin." I have read down to the eighth verse, but let us read some more. You know that there are people who believe that sin is in the body (corporeal flesh) for their good. We want to read the twelfth verse, "Let not sin reign in your mortal body [corporeal flesh] that ye should obey it in the lust thereof." Now we will read the thirteenth and fourteenth verses, "Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as they that are alive from the dead, and your members as instruments unto God. For sin shall not have dominion over you for you are not under the law but under grace."

The sixteenth verse reads thus: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom you obey, whether of sin unto death or obedience unto righteousness?" The fact is clearly brought out in this scripture that there is salvation from all sin, and that there is a glorious possibility of our living free from sin. The eighteenth verse says, "Being made free from sin ye became the servants of righteousness," and the inference is that we do not have to serve unrighteousness or the devil; and the twentieth verse confirms the deduction, "For when you were [past tense] the servants of sin ye were free from righteousness." But let us read the twenty-second and twenty-third verses: "But now being made free from sin ye become servants to God and ye have your fruit unto holiness and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Listen to St. Paul once more: "There is therefore now no condemnation to the them [present tense] who are in Christ Jesus who walk not after the flesh, but after the Spirit. For the law of life in Christ Jesus hath made me free from the law of sin and death For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh. That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. For they that are in the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, For it is not subject to the law of God neither indeed can be. So then they that are in the flesh cannot please God."

Say, says one, that is what I have been told. No one can live without sin so long as he is in the flesh. Well, let us read the next verse: "But ye are not in the flesh if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of God he is none of his." Rom. 8:7-10. My friends, if this scripture does not convince you that we can be made free from sin and live above sin, come to me after service and I will give you a hundred more proof texts on the subject.

I want all who do not believe that we can be saved from sin and live without sin to hold up your hands; I would like to look at you. Not a hand goes up. Nosy "none righteous, no not one" folks, forever hold your peace.

Now, I want all who believe that men can live an upright life here, a life free from sin, to stand. (Hundreds stand). Look at them, will you? I think we will have to say with the wise man,

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments for this is the whole duty of man." We've gained the victory, hallelujah! now let us come around the altar and pray God to help us to live clean lives. Amen.

* * * * *

10 -- THE RECORD OPENING

"And as it is appointed unto man once to die, but after this the judgment." Heb. 9:27

First, we want to notice the subject of death that is set forth in this text. We do not have to make any long argument to prove that death is a reality. Every day we are convinced of this fact. We cannot pick up a morning or evening paper, either secular or religious, but its pages bear the sad news that death has laid its icy hand upon some of our fellows and claimed them for his victim. How often do we see the hearse move slowly by our doors, followed by a procession of heart-broken people, speaking to us and saying that death is abroad in the land. But we feel it more keenly and realize it more fully when he stalks into our home and snatches from our fond embrace our own darling loved ones. Every day, every hour, we are brought face to face with this monster riding the horse of pale. From the most insignificant creature to the capsheaf of God's creation, man, from the tiny flower to the giant oak, we can see the marks of death. And he is everywhere leaving his finger prints, and the indications speak to us that death is an awful reality, and that only a few more days, or months, or years at the most we, too, shall be his victims.

Perhaps you can remember one day when this black-winged messenger entered your home and, took from you someone you dearly loved; perhaps a precious mother, father, brother or sister, or a darling child, husband, or wife, and you were made to drink of the cup of sorrow that death brings and you wakened to the fact that we must live somewhere in eternity. I can remember when my precious mother lay on her deathbed, and though it has been forty-three years ago, I have never gotten over the wound of that hour. She looked death in the face, then looked at her five children soon to be left motherless upon the bosom of a cold, heartless, Christless world, to become a prey to the enemy of human souls, and she called us to her bedside and planted a kiss on each of our cheeks and prayed God to keep her darling children, and left word for father to raise us right and bring us to heaven (father was away from home) and she fell asleep in Jesus. Since that day the writer has come in contact with the enemy many times, and has been made to feel the smarting sting that death brings. He came into our own little family circle twice and took from us two daughters that we loved better than we loved our own lives. Oh, how many times has my heart been wounded by this enemy to humanity. We have stood yonder by the open grave of our loved ones; we have preached the funeral of many saints and sinners; we have had our heart smitten until we have been made to say, "Oh, death thou art so cruel!" yet we could say, "The Lord's will be done; the Lord giveth and the Lord taketh away; blessed be the name of the Lord."

The toll of the world's war combined with that of the plague of influenza that has brought millions to starvation, widowed thousands of wives, made thousands of fatherless children, and brought horror and misery to the race. Let me say to you, that death is on your track. He has a death warrant for you, and ere long will overtake you and lay his cold, icy hand upon you and summons you to the judgment. When you feel his hand pulling at your heartstrings and the death chill begins

to slip over you and the death-rattle comes into your throat, and this old world begins to fade from your vision, you will gasp for breath and try to cling on to life. But, alas, death smiles and says you must go. Then, if not before, you will certainly realize the reality of death. Dear soul, are you ready for this sad ordeal? If not, begin now to get ready.

Maybe your casket is already manufactured, and maybe your grave-clothes are already in their shelves awaiting your order. The old Book says it is appointed unto man once to die, and there is no evading it. Again, we read in Romans the fifth chapter from the twelfth to the fourteenth verse, "By one man sin entered the world and death by sin, and so death passed upon all men for all have sinned. Nevertheless, death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression who is the figure of him that is to come."

I dare say that if you will retrospect your life, and begin to search for the boys and girls with whom you were reared, you will be startled to find out how many of them have passed the line of worlds and are gone to their eternal homes. When I visited my father's home not long since, the home of my boyhood, as I looked upon his bent form, his white locks, his furrowed cheeks, and noted that his vision was almost gone, I could see the mark of death upon his frame, and that death was only a little way off. As my mind ran back to childhood's happy morn, when we used to play around the hearthstone and visit the neighbor children, and when we used to go to school together and romp and play on the old playground and, "tag" each other home at night, it seems as but yesterday. As the vision passed before my eyes, I could look back and lay my hand on mother's old cradle that she rocked me in when I was a baby; and as I looked down through the coming years it seemed that I could lay my hand on my open grave, and I said to myself I am just over the turn of the hill and life's sun will soon set.

"My latest sun is sinking fast,
My race is almost run;
My strongest trials now are past,
My triumph has begun."

"O come angel band, come and around me stand,
O bear me away on your snowy wings,
To my immortal home."

Then I began to cast about in my mind for those who were my youth's companions, but alas, there was only one here and another there. But death whispered, "Look yonder in the silent city, and you will find the major part of them." How strange it all seems that beautiful flowers bloom today to die tomorrow; but it is also true with the flowers that bloom in humanity's garden; they bloom today and die tomorrow. We are here today and gone tomorrow. We walk in time today and in eternity tomorrow. It has been rightly said, that this life is but a "fading flower and a sinking boat." "It is like the grass of the field which today is and tomorrow is cast into the oven." Remember that we are in a funeral procession to the grave. As most of my playmates were dead, I said the poet's words are true:

"Death rides, on every passing breeze,
And lurks in every flower;

Each season has its own disease,
Its perils every hour.

"Our eyes have seen the rosy light
Of youth's soft cheek decay,
And fate descend in sudden night
On manhood's middle day.

"Our eyes have seen the step of age
Halt feebly to the tomb;
And yet, shall earth our hearts engage,
And dreams of days to come?

"Turn, mortal, turn, thy danger know:
Where'er thy foot can tread,
The earth rings hollow from below
And warns thee of the dead.

"Turn, Christian, turn, thy soul apply
To truths divinely given;
The forms that underneath thee lie
Shall live in hell or heaven."

Just as truly as the subject of death is set forth in this text, so is the subject of the judgment, and it is stated as certain as we die, so certain will we meet the judgment. We consider that this is a very important truth couched in this text, and one that demands our most solemn attention. There are many things that we can keep concealed in this life, and evade the officers and justice, but the day is fast approaching when God's High Sheriff will arrest us and we will be brought to justice and our records will be opened and our lives will be made manifest to all the teeming millions of earth and justice meted out and righteousness vindicated. We read in Ecclesiastes the twelfth chapter and the fourteenth verse that God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Jesus says, "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Matt. 12:35-37. "But I say unto you that for every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned."

The time is coming when every secret thing shall be brought into judgment. God has a recording angel on the track of every individual, and he is taking cognizance of our lives. He pencils down on the pages of eternal history every thought, word and action, and by and by the record will be opened, and every secret will be revealed. There are thousands who would not dare have their records opened before a small audience. If their records were opened, they would quit this country before the stars went out tonight, even if they had to take the suicide route. But never mind, it will be read out before all the world, and your only chance is to get it under the blood. For we read, "Though your sins be as scarlet they shall be white as snow; though they be red like crimson they shall be as wool." That which goes under the blood here will never be read

out at the record opening. There are husbands who would not have their records read out before their wives for anything. Their lives have been such when out of the sight of their wives that they are ashamed of their records. That deed that was done in the city that is as black as hell itself, is recorded there. Your vulgar conversation and the company you kept when you thought no one was watching you, which you think you have covered new, will soon be made manifest, for every secret thing shall be brought into judgment, says Solomon. The lady you smiled at and tried to lavish your affections upon and make believe that you were a single man, thus betraying the confidence of your wife who loved you with all her heart; God will bring it all to light in that day. The whiskey you drank, the cards you played, and your vile language, with all your midnight revelings will come out on you; for the old Book says, "Be sure your sins will find you out."

Say, brother, what will the record opening mean to you? There are thousands of wives in the same awful condition, who are only living with men instead of being their wives in the truest sense of the word. They, too, are living the double life; they love someone else better than they do their own husbands, and many times when their husbands are absent, other men are taking their places and are being caressed and loved by their own supposed darlings. Many smiles are caught by another, and many signs are understood which mean "I love you better than my hubby." Hundreds of letters pass through the post office and many midnight marches are stolen, of which the contents and actions will never be known until the day of the great revelation. But, ah, there it will stand out in letters of fire so that all the world can see that you get your deserts. Oh, the sin in homes! Many buildings are beautiful without, and everything denotes happiness, but within they are as rotten as the pit. There is no contentment there because of the sin that is covered up like a smoldering volcano watching for a chance to break forth. There are thousands of husbands and wives whose midnight rest is never disturbed by the cry of an innocent babe, but at the record opening their skeletons will walk out before them and their cries will haunt them in hell forever. The babies from old wells, pools, and water towers, the unborn murdered ones, will give testimony at the day of punishments and rewards. There are men and women who are preaching the gospel trying to get others saved, who, no doubt, will be startled at the cry of their own innocent babe at the judgment, and will see its blood upon their fingers. We are living in an age when babies are unwanted and poodle dogs, parrots, and pets of all kinds are preferable. I fear that some of these will be found among our holiness folks. Anyway, we dare to preach on the subject, so that if none are guilty, then it will serve as a preventative or warning to someone who may heed the signal. Look at the barren homes, and the homes with only one child, where husband and wife are strong and stalwart, and suspicion can't help raising its head and asking, Why? The answer may not be given here, but at the record opening the secret will be revealed.

For St. Paul tells us that everyone of us shall give an account of himself to God. Rom. 14:12. There are thousands of boys and girls whom their fathers and mothers think are as good as angels, who, when their records are opened will be painfully surprised. One cannot conceive of the sin and deception and even galvanized hypocrisy practiced by some of our children. But one day, son, one day, daughter, it will all come to light, and all the world will see your life, for we read, that every tongue shall confess to God. Rom. 14:11. You may cover up here and go on nicely and be unapprehended, but it will face you out yonder when all accounts are rendered. It makes no difference what your avocation in life may be, one day there will be a settlement between you and the Judge of the quick and the dead. If you are a merchant your books will be audited by the Chief Accountant and a correct report given to all, and your reward will be given according to your

works whether they be good or bad. If you have been a common laborer, you will be likewise settled with, and if you have not been honest in every particular in life it will then be made known. If you expect to receive God's approval it means honest deals. We have a description of the day of judgment given by Daniel in his prophecy, the seventh chapter, beginning with the ninth verse. He says, "And I beheld till the thrones were cast down and the ancient of days did sit whose garment was white as snow and the hair of his head was like pure wool. His throne was like the fiery flame and his wheels burning fire and a fiery stream issued and came forth before him. Thousands, thousands ministered unto him and ten thousand times ten thousands stood before him. And the judgment was set and the books [records] were opened." What a scene, what a gathering, what a day! Are you ready to meet such a scene, stand in such a gathering, and abide such a day?

* * * * *

11 -- THE RECORD OPENING, Concluded

In the twelfth chapter of Luke, the second and third verses, Jesus gives us a vivid description of the record opening. He says that there is nothing covered that shall not be revealed; (uncovered) neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in the close shall be proclaimed from the housetop.

This scripture has reference to the final judgment day when the records of all the race shall be opened, and everything in human lives shall be disclosed to an assembled universe. Nothing will stand in that day but that which is right and clean in the eyes of him who shall pass judgment upon souls for eternity. Fancy, if you can, what it will mean for an individual to stand before myriads of human beings and the holy angels to be judged by a holy God, and have his record of life opened and every covered thing uncovered, and every hidden thing brought to light; and every word whispered in the ear in the closet proclaimed from the housetop. Surely it will be a day that will try the hearts of men. One cannot conceive or imagine what people have covered up in their lives, for this is a day of unthinkable hypocrisy.

Men and women who are being passed off as the best people in the church, in many cases are full of deceit and dirt and are truly whited sepulchers and are full of dead men's bones. This is a day when men seek to pass for what they are not, and to sell for more than they are worth on the market of human opinion, but remember that the day is coming when every man shall be valued in the estimation of God for just what he is worth, and be rewarded for exactly what he has done.

There are men, and women, too, who cover up their tracks so well that they work their plans and deceive the church and the world, but there is One who said, "He that covereth his sin shall not prosper," and the writer thinks that it would read well to say "shall not go uncovered." What a time it will be when the cover is pulled off from a lot of church folks, as well as sinners.

Once, in a great convention, a man was put up to bring a message. In his preliminary remarks he said, "Friends, I make no pretensions to be a great preacher, but there is one thing I can do, and that is, I can pull cover as good as any man." And before he had finished his sermon it looked like everyone present was made to see their hearts as God saw them. People turned pale,

trembled, and staggered as if in the jaws of the judgment, and many came to the altar with streaming eyes calling on God for mercy. We thought if such a scene could be made possible by an ordinary man preaching in the Holy Ghost what would be the scene if God, who knoweth the secret of every heart, should make the disclosure. No wonder the Apocalyptic Evangel said all men shall wail because of Him. Of course this means all men who have not their records covered by the blood.

Think of every word that you have spoken in secret being proclaimed aloud from the housetop so all men can hear. My! but some folks will quake, tremble, faint and fall when the things that they have whispered in the ear in the closet are proclaimed like mighty thunder falling upon the ears of an assembled universe. The greatest curse of the ages is this whispering that is going on among men; one talking about another. This business is so prevalent in the church world today that confidence in one another is well-nigh eaten up by this caustic of hell. Thousands of church members have no influence for good; even ministers practice it until the filching from one another their good names is something appalling. If this is so in the church, the best institution on earth, what must it be in the world? But the time is coming when their records will be opened, and then it will be made clear why certain preachers did not get certain stations and circuits at conferences or assemblies, and why some evangelists were ignored and set aside. It will all come to light in that day.

All the trickery, chicanery, wire pulling, office seeking and politics will be brought out at the final settlement on the day of rewards and punishments. Preachers, how will you stand? Thank God, those who have been falsely accused, censured, defamed and outraged until they have had a heart-leakage for years and have been looked upon with suspicion when the truth was they were most deserving men, shall be vindicated and exonerated. Preachers will be dealt with for eternity. Oh, what will the record opening mean to you, my fellow preachers?

There are thousands and tens of thousands of people who are two-faced. When in your presence they are all smiles and full of good words and eulogies for you, but as soon as you turn your back to them they are ready to speak disparagingly of you, and will knife you, and try to destroy your influence. Never mind, dear traveler to Eternity, when your record is made known you will receive your reward. Oh, for an old-time revival to come to us that will right the wrongs, and cause a general straightening up among God's so-called people, and that will bring sinners to repentance, restitution, confession and salvation, so that everything may be covered by the blood of the Son of God before the record opening day.

We once heard a preacher say before an ordinary congregation that if his record was exposed before his congregation he would flee to unknown parts. He believed that he had to sin every day. We did not doubt it in the least, as we supposed that he knew his own life. But we wondered how he would feel if he were to die in that condition and go to the judgment, and there stand before the assembled universe that all might see his life just as he had lived. We remember of reading in an Old Book where it said that such characters would cry for rocks and, mountains to fall on them to hide them from the face of Him that sat upon the throne, and from the wrath of the Lamb. They even sought death, and desired to die, but death fled from them to be chased by their deathless spirits through hell's dark, misty domain, but they could not die. What an awful picture! yet it is true. Worst of all, the Spirit of God will haunt the soul forever. The Psalmist said in the

one hundred and thirty-ninth Psalm, "Whither shall I go from thy presence, or where shall I flee from thy Spirit? If I ascend into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea even there shall thy hand lead me and thy right hand uphold me. If I say surely darkness shall cover me; even the night shall be light about me, yea the darkness hideth not from thee; but the night shineth as the day: the darkness and the day are both alike unto thee."

My brother, if one should desire to flee from his record and hide his deeds from men, he might succeed. But he can never flee from God, nor hide one thing from His all-seeing eye. Oh what will be the eternity of a soul with a record that he cannot face? Everywhere he turns, this way or that way, the deeds of the past meet his gaze, Be it man or woman, their eternity will be an awful hell. The hope of a soul's happiness, here or hereafter, is to confess his sins and get them covered by the atoning blood of Christ.

Blessed is he whose iniquities are forgiven and whose sin is covered. In the twentieth chapter of Revelation beginning at the eleventh verse we have a more vivid picture of the final record opening. The Apocalyptic Evangel said, "I saw a great white throne, and him that sat upon it, from whose face the heavens and the earth fled away: and there was found no place for them, and I saw the dead small and great stand before God and the books [records] were opened, and another book was opened, which is the book of life: and the dead were judged out of those things written in the books, [records] according to their works. And the sea gave up the dead which were in it; and death and hell [hades] delivered up the dead which were in them: and they were judged every man according to his works. And death and hell [hades] were cast into the lake of fire. This is the second death, and whosoever was not found in the book of life was cast into the lake of fire."

This is the most startling photograph of the human family that was ever put into God's album. Not a single soul of Adam's race is missing: from the king to the peasant, young and old, rich and poor, white and black, red and yellow, from every part of the inhabitable globe are there. Fancy if you can all the people that every lived through six thousand successive years, or from the time our federal head left the Garden of Eden, to the last day of probation, standing before the Judge of the quick and dead in one great mass. What a sea of humanity you would behold. I trow that if such a crowd should be assembled on the plains of earth that they would be as thick as the blades of grass. This will be a true picture on the plains of the judgment. The drunkard, the harlot, the bum, the thug, the vagabond, the moral man, the society man, the heathen and the Christian will all be at the record opening. There will be no excuse making nor shirking, but everyone will stand on their own merits.

The writer used to think that the crowd that would come up from the sea would be comparatively small, but since the great world war the old North Sea has been turned into an international grave-yard, besides all over the briny deep thousands have been sent to the bottom of the seas to sleep until the blasts of the judgment bugle. Add to this the countless numbers of the past centuries and no doubt that it will be staggering to the human mind. In that day the true story of the Titanic, the Lusitania, many hospital ships and other crafts will be told. Secret plans and compacts will all come to light when God writes them on the canvas of the judgment.

Kings and rulers who have made slaves of their subjects and have made gun fodder of millions of earth for selfish purposes and for self aggrandizement, will reap their rewards. The wicked intrigues of Congresses, Parliaments, Reichstags and other Legislative assemblies that have been instigated and carried out by subtle enemies to humanity and liberty will be made known. This is an age of traitors and treason against the common people of earth. Nearly, if not all the people of every Commonwealth of the world are being sold into slavery by those posing to be their friends. When the revelation is made at that day it will stagger the minds of men. All governments, democratic or autocratic, will have their deeds written in letters of fire before the multitudes of earth. The rottenness of politics of today is appalling, but tomorrow in the revelation of governmental records it will be shameful and horrifying in the last degree.

If only county, city and state affairs were written where all could read, it would make decent people throw up their hands in holy horror. Never mind, it will all be known tomorrow. Most politicians are after fame, honor and filthy lucre. They are self-centered, deceivers, covetous and will pull any wire or play any card to reach their desired goal, or achieve their ends. There are a few excellent characters, and some honest men in politics, but they are nearly always defeated.

The newspapers of the land, as a rule, are corrupt, and are used to carry out the design of the politicians, as most of them are owned or controlled by the political machines or "steam rollers." What will the record opening mean to all this motley crowd of human blood suckers? In that day every man will be judged according to his works. The cries of the poor and the down-trodden have already entered into the ears of the Lord of sabaoth, and He answers back, "Weep and howl ye rich men, for your miseries shall come upon you. Your silver and gold has cankered and the rust of them shall eat your flesh as it were fire."

The Lord of the skies is only enduring the present system of earth's governments until He can carry out His program in the activities of this old world. He is blood-washing His saints and robing them for the marriage supper of the Lamb. As soon as His work is finished and His kingdom has come, He will dethrone kings, shake governments to pieces and expose their corrupt and shameful records and cast them into hell and set up His kingdom of righteousness forever. Then the redeemed shall possess the earth and inherit it forever, and give eternal praise, and crown Him Lord of all. Then will kings and rulers join in the world's last great prayer meeting and cry for rocks and mountains to fall on them and hide them from the face of Him that sitteth upon the throne and from the wrath of the Lamb for the day of His wrath has come and we are not able to stand. Oh the cries, oh the wails, oh the heart-rending screams of that day!

Not only will the corruption of civil governments, rulers and politicians be shown up before the teeming millions of earth, but religious systems and governments with their rulers and leaders will have their records revealed. It will be alarming when such systems as Catholicism are made known. The convent life, the nuns, and the relation that exists between them and the priests will all come out in the white-light of the last day. Oh, how alarming. Oh how appalling it may be in the eyes of men. Oh the ignorance of the parishioner; no Bible, no Christ, no freedom, no salvation, no heaven offered them save through perfect obedience to the priest. They must live the life of drudgery and bondage to priest, prelate and pope. The deceivers in this system of religion are to have their blood-chilling records opened before all the world, and many of them will be

consigned to a nethermost hell, although they posed as their spiritual fathers and their only means of getting to heaven. The little light that is thrown on them here reveals them as vile, devilish and mean, (not all of them). Tell me what it will mean for this old Harlot on the Tiber to face her history when all the sighs, groans, moans, sufferings and torture of the Inquisition of centuries is brought to light under the scrutiny of the all-seeing eye of God. Think of the heads she has lifted from the Protestant Christians, the martyrs she has put to the stake, and the women she has ravished, outraged and strangled to death. Oh, the record of such lustful, demonized men, imposing and feeding on the innocent of the land.

The lives of the priests who have advocated bachelorism for the ministry, and yet have lived in beautiful homes and even mansions with a half dozen "good sisters" to keep house for one old bachelor, makes one wonder why so many women to take care of one man? It would no doubt make decency hang its head, and angels hide their faces if the actions of some of the bachelors and sisters were revealed.

The sad tale of woe from some of those who have escaped from a prison of living death has revealed the licentiousness and degeneracy of the lustful practice of such human hyenas professing to be the spiritual fathers of the race. When God unmasks their lives on the day when the secrets of all men are brought to light, they will have justice meted out to them. When such men's records are made known in the light of the white throne, decency will blush with shame and retreat to covering. The prison cells, the torturing methods, and the baby skeletons, and the cries of blood will haunt, and augment the woes of those deceivers through all eternity. The homes they have intruded upon and the women that they have robbed of their virtue will meet their "holy" gaze. Mohammedism is not a whit better, nor is any other pagan religions. They are vile and rotten as perdition and are only existing until God can accomplish His purpose and get His bride to join Him in holy companionship forever. Then He will show up all those rulers, leaders and religions and will snatch from them their power and thrust them down to hell, to weep, wail and eke out a miserable existence, traversing the corridors of dark damnation, threading the inky abysms forever. Oh that day of revelation is going to settle things for Eternity.

If all the deceit, rottenness and hypocrisy was confined to heathen religions, even then it would be too bad, but does it stop there? Is all Protestantism free from those things? We wonder how the leaders of the most enlightened people in the world to whom God has revealed Himself as the only hope and Savior of men will stand when their records are made known to an assembled universe? Years of association with men of conferences, assemblies, and ministers of all rank, and close observation, and the way some good men have been dealt with that has caused heart suffering, humiliation, and ostracism through wire pulling and trickery of men and officers, posing as the God-called leaders of the church; men on whom God has laid the burden of the church and a lost world, has convinced the writer that not all that shines is gold, and that all professions are not genuine.

Many men and women have left conferences, assemblies and synods and councils with sad hearts because of self-centered, office seekers, and politicians working wires and carrying out their selfish plans to gain their ends. But it will all be brought to light. All the shams and farces that have been practiced to carry out their designs will all be uncovered at the last great day. My official brother or great leader of men, how will it be with you in the day of final accounts? Will

your record make you drop your head because you worked some unfair plan to carry out your purpose? The plans that you carried out to defeat some good man and keep him out of office will be charged up to you when accounts are settled. There are some men today with wounded spirits, and limited in their opportunities to help lost souls to God, and looked upon with suspicion and hampered in their life's work because ecclesiastics were in the saddle and prostituted the power that was vested in them to persecute the work of God. They have crushed and thrown out some of the choicest men in order to retain their position and vindicate their administration in the eyes of the world. When their actions are read out at the assembly of the skies with God in the chair they will acknowledge, we fear, to their own eternal undoing that their records are all too true, that they are guilty. It will be awful, it will be heartbreaking, it is heart-rending now to think that when the sunset, of our pilgrimage comes and night draws its sable curtains around us and we fall into the cold embrace of death to rest from our weary toil and tears that we are to be wakened by the trumpet blast of the judgment of tomorrow to attend the record opening, to meet the past of our lives, and to meet the disapprobation of God and have our lives and actions condemn us to eternal despair, and to hear Him say, "Depart ye workers of iniquity; I never knew you. Go ye away into everlasting fire prepared for the devil and his angels."

We remember that Jesus said, "Not every one that saith unto me Lord, Lord shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will say to me in that day: Lord, Lord have we not prophesied in thy name, and in thy name cast out devils and in thy name done wonderful works? But he will say I never knew you." What a sad answer. Oh that we may all have the past of our sinful lives washed in Jesus' blood.

* * * * *

12 -- THE SECOND COMING OF CHRIST

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out (margin). But the wise answered, saying, Not so; lest there be not enough for us and you: hut go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us, But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. Matt. 25:1-14.

The text is these words in the sixth verse: "Go ye out to meet him." First, we call the reader's attention to the fact of Jesus' second coming.

This has been the hope of the people of God from Adam until now. The patriarchs, martyrs, saints, and prophets of the old dispensation lived, walked, and died in this faith and glorious hope. The Old Testament pages shine, blaze, and glow with this glorious fact. Like a thread of gold this

hope runs through the Bible from Genesis to Revelation. Abel died in this faith; Enoch walked in this faith; Noah had it, and so did all the saints of old.

Job, sitting in the ash pile, fortune gone, friends gone, loved ones gone, with false comforters tormenting him, and his heart companion advising him to curse God and die, looked down through the vista of coming centuries, and rolling ages and caught the vision of the all-conquering, descending Lord, seated in the chariots of fire, speeding through blazing suns and burning worlds, with ten thousand of His saints to turn this old sin-cursed earth into a peaceful reign of a thousand years and shouted out to all his mockers and opposers, "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in a rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh I shall see God. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 23-28.

Though Job's dust has been sleeping in the ground for centuries, he will not be disappointed. One glad, happy morning he shall realize his faith. We are told that one verse out of every thirty in the Bible relates to Jesus' second coming. We do not know as to the correctness of this statement, but we do know that the Bible is full of this teaching. If you should remove this hope from the church of God today, you would retard her progress, quench her zeal, and cause many of her people to backslide, and perhaps lose their souls. But to preach this great fact will keep this hope buoyant within the church and will prove a great incentive to the saints to keep on the white robe, and keep the smut of this old world off their garments. Jesus says, "In my Father's house are many mansions: if it were not so, I would have told you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." St. John 14:2, 3.

If there were not another scripture in the Bible that taught Jesus' second advent, this would be sufficient for me to base my hope on, for He says, "If I go, I will come again." He went away nearly nineteen hundred years ago. Not a believer in Christ will dispute His going. All concede that He did go. His going insures His coming "If I go I will come." He did go, and He will come. Glory to God! The Bible teaches us that the church is the Lamb's wife, that the blood-washed are the Bridehood, and that Jesus is the Bridegroom. He is now in another country building a mansion for His bride. When it is finished He will return for His bride; then in the fullest and complete sense of the word will He be married to His bride. There is a sense in which we are now married to Him, but not in the fullest sense. Engagement is the first step in marriage; and if the engagement is not broken by either party, it means marriage. It is like the Negro who said, "Boss, I like's to ride on de train." "Why, Sambo?" was the reply. He said, "'Cause, when I gets on de train I'se good as dar." When one is engaged he is as good as married if the engagement is not broken. Christ's coming for His bride will be the rapture with the saints. He will come as a thief and catch away His bride. He will not have to steal her, for she belongs to Him.

But the devil and the world does not want to give her up. After the marriage we will go to the marriage supper of the Lamb. Just where it will take place the writer does not profess to know, and doubts seriously if anyone else knows, but it will take place in the air, somewhere between here and Mars, or amid rolling worlds and whirling planets. I am on the way now. Won't you go

along, reader? Here we do not get invitations to big suppers, banquets and to-do's, but, thank God, we have an invitation to the greatest Supper of all worlds. We do not know how long it will take to eat this supper, for there are divers opinions among Bible students. The time is given all the way from three and a half to seven years. One thing I know, it will be satisfactory to the banqueters. After the supper we, like all newly married folks, are going off on a wedding tour, or our honeymoon trip. You know that it is the custom in this country. It all depends on the wealth of the bridegroom as to where they go, and the time that they are gone.

Millionaires go to Europe, or around the world, and are gone perhaps a year. Others with less means go to New York, Boston, Jacksonville, New Orleans, San Antonio, Los Angeles, San Francisco, or Seattle. Others with less means go to Philadelphia, Chicago, Atlanta, Dallas, Denver, or Minneapolis. Others with less means, go to Louisville, Memphis, St. Louis, Kansas City, or Shreveport. Others go to their home town, or take an automobile ride and return. Anyway, it is called the wedding tour if it be long or short. Well, our Bridegroom is immensely rich, and He has prepared to bring us back to this old world and make His revelation in chasing the devil down, and putting him in hell, and locking him up for a thousand years. And will turn this earth into one vast campground, and we will take our honeymoon in a holiness camp meeting that shall last a thousand years.

Glory to God and to the Lamb! You ask me what I will do in that camp meeting; it is hard to tell. We make no promises. This we know, that we can hardly get through a ten days' holiness meeting here, with the devil to tempt and try, and folks to criticize. Think of being in a meeting where the devil will not be around in a thousand years! It is beyond the vision of prophets. Hallelujah! we will have one great time. They say every fellow has his day. Well, mine has not come, but I am on the way to it. Oh, the glorious rapture, the wonderful camp meeting! Reader, do not miss it.

In the first chapter of Acts we have a description of Jesus' ascension. He went up in the clouds of angels. In 1st Thessalonians the fourth chapter we have a vivid description of His dissension. "The Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Fancy, if you can such a scene. The descending Lord shouting with the voice of an archangel and the trump of God, while the dust of saints everywhere is waking, and the graves are bursting, the tombstones are leaping, the living saints are changed in the twinkling of an eye. The laws of gravitation are suspended, and all the living and the resurrected dead form one vast throng, and join the Christ of glory in the eternal shout of triumph. "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, [body of our humiliation] that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3:20, 21.

There has been much discussion over the kind of body that we shall have, but that does not occupy my mind very much. He promises me one like His, and that will be good enough for me. Throughout all eternity you will never meet an individual with a missing limb, eye, nor a decrepit form, gray hair, furrowed cheek, tear-scalded eye, nor a breaking heart. "The old will be young

forever, and the young shall never get old." This corruptible shall put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Then with St. Paul we will shout back to the graveyards, "O death, Where is thy sting? O grave where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:53-58.

* * * * *

13 -- SECOND COMING OF CHRIST, Continued

The Signs Of His Coming

We are not dogmatic in that we would say that we know the day that Jesus will come. We cannot tell; it may be tomorrow, it may be a month, it may be a year, or it may be many years. The Bible says that no man knoweth the day nor the hour, but it also says, that when certain conditions obtain, we may know that His coming is near. What we want to do in this chapter is to establish the fact that those conditions obtain now, and that we know His coming draweth nigh, and it is exercising good wisdom for all saints who are not ready to get ready, and that it is time that all sinners were getting ready to meet their God. These are surely the last days.

The reader of these pages are asked to take a stroll with me down through God's Art Gallery and we will pick up some photographs painted by the Apostle Paul nineteen hundred years ago that should be the likeness of the people that should live in the days preceding the coming of Jesus. The artist has not lived in modern times that could paint a photograph that is a better likeness of the people of this age than has Paul. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-6. Is it not true that we are in perilous times? History has never recorded a more perilous time than we are in just now. The ravage of the world's war, the industrial unrest, the economic condition, strikes many, and the sorrow brought on by all kinds of human suffering, with a gloomy prospect for any lasting peace, make indeed perilous times. Profiteering, men filling their coffers; millionaires increasing at the rate of four thousand a year, while want and death stalk through the land. Graft and greed, and the cancer of covetousness eating the heart out of humanity, and the cries of the suffering are heard on every hand. The churches are losing their primitive power, and the old-time prayers and shouts are fast dying out in the house of worship, and the shouts of the new born are rarely ever heard at the altar: while formality, ceremonialism, ritualism and works take their place.

People of God, or those who profess to love God, are lovers of pleasures more than lovers of God. Baseball grounds, football grounds, race courses, theaters, picture shows, and all places of worldly amusements are full to their limit, while the house of God goes wanting for a decent crowd to worship at its altars. They have a form of godliness but deny the power thereof. We are

told that they will be even despisers of those that are good, and we see the literal fulfillment of this prophecy before our eyes. Home government is no more respected, children are unthankful and unholy and without natural affection, while pet cats, parrots and poodle dogs are more highly prized than they. This explains why children are born without natural affection. But evil men and seducers shall wax worse and worse, deceiving and being deceived. 2 Tim. 8:13. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: Speaking lies in hypocrisy; having their conscience seared as with a hot iron." 1 Tim. 4:1, 2.

Take the wave of witchery and spiritualism, false tongues doctrine, and so-called Christian Science, and new thought, and other strange doctrines of devils that are so prevalent everywhere, and we must say that the horizon is full of the signs of His soon coming. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and his kingdom. Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and, not to me only, but unto all them also that love his appearing." 2 Tim. 4:1-9. When we see the fulfillment of these prophecies we are exhorted by the great apostle to endure affliction, and do the work of an evangelist, and to keep ready for the worst, without compromise, and to love His appearing, and we shall obtain a crown of life. Now is the time to give heed to the injunction, and keep ready to go up. Or, as Rev. John J. Hunt, of Philadelphia, said, look for an "upper-taker instead of an undertaker."

Glory God! He is coming soon. But first He must suffer many things, and be rejected by this generation. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark, and the flood came and destroyed them all." Luke 17:25-28. If the writer can read correctly, we are re-writing the history of Noe's day. Jesus' great heart is being grieved, and He is suffering many insults now. Look up, He is coming one of these nights or days. "But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass: but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places, and famines, and pestilences: and fearful sights and great signs shall there be from heaven." Luke 21:9-12.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; And men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall ye see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Go ye out to meet him." Verse 25-28.

This scripture is having its literal fulfillment, and, bless God, I am looking up, and am ready to go out to meet Him in the cloud. Think of the recent earthquakes in Europe and in Old Mexico that have destroyed thousands of lives and millions of dollars worth of property, and the rumblings in the earth in our own fair land. Strange appearances have been discovered in the elements, so exciting were they that great minds prophesied the end of the world in nineteen hundred nineteen in December. "He that dasheth to pieces is come before thy face" keep the munition, watch the way, make the loins strong, fortify thy power mightily; For the Lord hath turned away the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and marred their vine branches. The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightning." Nahum 2:1-4.

Though Nahum uttered this prophecy seven hundred and thirteen years before the advent of Christ, he so minutely described the things that should transpire in this day that none will dare deny it, unless they want to make the scriptures bend to suit some ideas or dogma of their own. All that one has to do to prove the fulfillment of this scripture is to step out some night in the street of a city or on some highway and they will see the literal fulfillment.

We have passed through the long, long night of sin's carnage, or man's day of sin. But thank God, over the hills of the eastern mountain range we can see the long, gleaming finger of light from the Millennial morning shooting its rays athwart the earth, penciling on every hill and valley the imminent coming of our Lord. One whose vision is clear, who lives in the prophecies of the Old Book, and who is wide-awake to current events, can almost see that we are in the dawning of a better day. Go yonder and stand in the midst of Daniel's visions and see how in this present age we are fulfilling his prophecies. "And I heard the man clothed in linen, which was on the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times and a half time; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way Daniel: for the words are closed up and sealed to the time of the end. Many shall be purified, made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Dan. 12:7-11. Beyond all question we are now in the fulfillment of this prophecy. Everywhere we look we see the wicked doing so wickedly, they are committing the most outrageous crimes of all ages, seemingly without any compunction of conscience.

The daily newspapers are but little more than a report of crimes. Some of them make the heart stand still with horror if you read them. The powers of the holy people are being scattered almost to the end of the earth. In almost every country under the sun you will find a few holy people. It is seemingly an impossibility to tie them together with even an ecclesiastical cord. But the prayer of Jesus has been answered in unifying their hearts by the baptism with the Holy Ghost. Yet in organization they are scattered throughout the earth, thus fulfilling the purpose of God in this prophecy. May the Lord keep us unified in soul, purpose, and effort and ready to go out and meet Him.

* * * * *

14 -- SECOND COMING OF CHRIST, Concluded

The Preparation For His Coming

A thousand years before the birth of Jesus this question was asked and answered, so there can be no doubt as to the qualification for the coming of Jesus or an endless walk with Him for ever. The psalmist David, on bended knee asked "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." We understand by this answer that purity of heart is the preparation for dwelling with Jesus and the heavenly host forever. Jesus, a thousand years after this answered question, said, "Blessed are the pure in heart for they shall see God." God is holy, heaven is holy, angels are holy, Jesus is holy, and we have the Holy Spirit as our Comforter, and it stands to all good reasoning that if we are going to live with them in a holy heaven that we must be holy, or heaven will be spoiled. God hath decreed that nothing unclean or maketh a lie will ever enter there.

Peter says, "But as he which called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy." 1 Pet. 1:15, 16. St. Paul says, "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners: and purify your hearts, ye double minded." James 4:8. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:1-4.

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." 1 John 1:17. "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping things that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy." Lev. 11: 44, 45. "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: for I am the Lord which sanctify you." Lev. 20:7, 8. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess. 5:23, 24.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the linen is the righteousness of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:7-10.

"And I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with

white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe all tears from their eyes." Rev. 7:9-17.

Holiness is the only preparation to meet God, according to the Bible. Reader, we want to ask you in conclusion, Have you this experience? You cannot afford to be deceived on this one point. Men may fight holiness, and people may believe them, but when we come to stand yonder in the presence of a holy God we will need this preparation. Let us all be sure that we are not only converted, but that we are sanctified. Conversion gives us a title to heaven, but holiness gives us the fitness for heaven. Let us not be found without the wedding garment on in that great day, or He will say, Take him away and cast him into outer-darkness. When the King comes in all His power and glory may we all be washed in His blood, and be able to obey the text, "Go ye out to meet him."

* * * * *

15 -- ON THE THRONE

"And he that sat upon the throne said, Behold I make all things now." Rev. 21:5.

When the Lord planned the great scheme of redemption before the mudsills of earth were ever laid, or before He ever scooped out the valleys or piled up the mountains, or planted the rolling rivers, or before the stars ever sang together, or the sons of men shouted for joy: fore-knowing and fore-seeing that man would fall into sin, laid the foundation of salvation deeper than sin ever sunk its roots, thus insuring full restoration in the ultimate or consummation of all things. The plan of salvation involves the earth as well as man, This means a new heaven and a new earth, with God on the throne ruling without a rival; with His enemies locked up in hell forever. If redemption means anything, it must reach from Eden to heaven. When God made the world and all things therein He planted a garden eastward in Eden, and then made Adam and Eve, and pronounced upon them and all creation His benediction, saying that it was good and very good. Man having been made in the likeness and in the image of God must have been holy; for God is holy. The creation story (the only one that has ever been authentic) as recorded in Genesis the first chapter and the twenty-seventh verse, "So God created man in his own image, in the image of God created he him; male and female created he them."

Man in the fall lost the likeness and the image of God, which was righteousness and true holiness. Not only did he lose the image of His maker, but he plunged the entire race into sin and

brought death upon the trinity of man. The soul lost its holiness of fitness to walk with its God and became the subject of sin. The body lost its perfect health and became the subject of disease, and death. "For by one man sin entered the world, and death by sin: So death was passed upon all men for all have sinned," says Paul. The soul in the fall was distanced from God by sin. And the body was sent back to dust by the way of death when its days on earth were lived out. So both soul and body were affected by the fall. The world also was affected, and all animal creation as well. Hence, to make all things new would mean redemption to the extent of the fall and effects of sin. We see sin evidenced in man by his being sinful and devilish in the very trend of his life. Surely the Psalmist was correct when he said, "The babe goeth forth from its mother's womb speaking lies as soon as it is born."

Sin in the transgression of God's law is seen in the life of an individual, from infancy to the grave, unless changed by the supernatural power of God. His thoughts, words and actions bespeak the sinful heart. Sin is evidenced in this old world by thorns and thistles, droughts and floods black-winged clouds, lurid lightnings, storms, earthquakes, heaving volcanoes; death and destruction on every hand. God in His plan, planned first, for the redemption or making anew the soul which is His own offspring, and of the greatest value. He makes the soul anew by the washing of regeneration and renewing, or the rehabilitation of the Holy Ghost Tit. 3:5. The soul being thus restored to its moral condition as in Eden, will be fitted to walk and talk with his Maker. Thank God, there is forgiveness of sins, and the purifying of the heart through the atoning blood of Jesus. The soul thus made new and have blessed fellowship and communion with the Trinity every moment of its Pilgrimage, no matter what the circumstances are. Now power, human or Satanic, can bar the soul from the presence of its God. "And He that sat upon the throne said, Behold I make all things new."

Secondly, He planned to redeem or to make anew the body. This body in its glorified state will be re-inhabited by its blood-washed spirit, and will live for- ever. Glory to God. Here we sicken and die, and our bodies go back to dust, but thank God, out yonder there is the dawning of resurrection day, when He that sits upon the throne will make all things new. No matter how long the dust of the saints has been sleeping in the earth, the Son of God will utter His voice one glad morning, and all that are in the graves will hear His voice and shall come forth, they that have done good unto the resurrection of eternal life, and they that have done evil unto the resurrection of damnation. The body will be made anew through the resurrection power of Jesus. When it seemed that all was lost: forever, and the mission of Jesus was a failure; His body lying in Joseph's new tomb, His Spirit in Sheol, the disciples back at their former occupation, the devil and demons dancing a jubilee in dark damnation, and an unbelieving world saying that He was an impostor; "It's all over; He failed."

But glory to God, on that third eventful morning, Jesus asserted His power, shaking the throne of damnation, seizing the keys of death and the grave from the arch fiend of the pit clothed in His crucified body, walking put of the tomb smiting the guards with blindness and death, flew up to heaven and announced that He had brought life and immortality to light, and then back to earth He came shouting to three worlds, "Behold, I am alive forevermore. I am the resurrection and the life. He that liveth and believeth in me shall never die, yea, though he were dead yet shall he live again." Jesus unlocked the tomb for every soul of Adam's race, bringing hope to all the children of God of the dawning of a glorious resurrection morning. When this mortal shall put on immortality,

and this corruptible shall put on incorruption, then shall be brought to pass this saying, Death is swallowed up of life, and then shall we realize what full redemption means. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:18-24

Thank God, there is full redemption for soul and body in the atonement of blood by the sacrifice of Calvary's Lamb. Making all things new involves the renewal of this old world, for it was smitten by the fall, and the stroke of sin has been felt in its breathings of six thousand years, and it is groaning to be delivered from the injury it sustained. For that reason God fore-planned its renewal. When Jesus came in fulfillment of the Edenic promise in that forty days' battle with the devil He bruised the serpent's head and conquered him. And when He comes again the second time without sin unto salvation, after the glorious rapture, He will chase the devil down and drag him to the pit and lock him up for a thousand years and give us this earth for a holiness camp ground during the millennium while the gates of hell are locked against the foe. The devil will be raging with anger by the time he is locked up a thousand years. So the Lord will loose him for a little season, "And he shall go out and deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and forever." Rev. 20:8-11

With the devil and his cohorts defeated and locked up in hell forever, then shall come the destruction of the world that now is, and it will be formed anew. "Seeing that these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the day of God, wherein the heavens being on fire shall melt with fervent heat? Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. 3:11-14. Then the city four square shall come down from God out of heaven; as a bride adorned for her husband. It will become the capital of the new earth. The city is fifteen hundred miles long, fifteen hundred miles wide and its skyscrapers are fifteen hundred miles high. Its walls are of jasper, and its streets are pure gold, as transparent glass. Its river of life is as clear as crystal, and it has twelve gates every one a several pearl. This city bathed in the effulgent light of the glory of a holy God shall be the dwelling place of the saints forever. And the meek shall inherit the earth. Hallelujah! "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And they shall bring the glory and honor of nations into it. And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21:22-27.

With trouble over, sorrow ended, sighing done, tears wiped away, division and strife ceased forever, night gone, sickness, pain and death felt no more, the last battle is fought, sin's stain is blotted out, the devil in his eternal prison, the gates of hell forever closed; the dust of the battlefield has floated away. The throne of God wheels into sight, a new world, the golden city, the white robed inhabitants in dazzling glory shouting, "Unto Him who loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and our Father: to him be glory and dominion for ever and for ever. Amen. And he that sat upon the throne said, Behold I make all things new."

* * * * *

THE END