

THE  
NAZARENE PULPIT

WISLEY



# The Nazarene Pulpit

*A collection of sermons from  
well known preachers*

Preach the word; be instant in season, out of  
season. (2 Tim. 4: 2).



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## PUBLISHER'S FOREWORD.

**T**HE true preacher puts his best intellectual and spiritual effort into his sermons, so in preparing a book by many authors, we thought there could be no better way than to include a sermon from each of twenty or more of our well known preachers. The result is the little book which we herewith present.

We have called the book "The Nazarene Pulpit," because we believe it represents in a fair way what one could expect to hear in any one of the fourteen hundred churches of the Church of the Nazarene which are scattered with more or less irregularity throughout this and other lands. The themes of the preachers who have contributed to this book are quite varied, and so it must be with the ministry of any church which preaches the whole Bible to men.

But the Church of the Nazarene has a special message and that special message is indicated by the large percentage of sermons on the various phases of the Wesleyan doctrine of sanctification. And regardless of the theme announced by the preacher, his great thought in every case is to encourage sinners to seek pardon and believers to press on into full sanctification. We feel therefore, that we are presenting a book that will prove a blessing to anyone and every one who will read it.

The ministers whose sermons appear in these pages are all actively engaged in evangelistic, pastoral or educational work in connection with the Church of the Nazarene, and their voices are heard in churches or camp meetings every week in the year.

If you are profited by the reading of this book, may we not count on you to help us give it the wide circulation which it deserves?

THE PUBLISHERS.

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## THIS GREAT SALVATION

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*Rev. Bud Robinson is one of the best known preachers the holiness movement has produced, and there are few men in any calling in life who can gather a larger crowd on short notice than Bud Robinson. But he is sixty-five years old now, and everyone who has not heard him will do well to make an early effort to do so. Also buy and read his books—especially his “Sunshine and Smiles,” his life’s story, and his “My Hospital Experience.” Also subscribe for the Herald of Holiness in which his “Good Samaritan Chats” appear every week.—Editor.*

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**I**N the 2d chapter of Hebrews and third verse, we have one of the greatest questions that God ever asked man. The question is enough to scare a man to death. It is the unanswerable question. God says, “How shall we escape if we neglect so great salvation?” Just why the Lord asked man a question he couldn’t answer, is a mystery, but still He did it. I suppose that neither our heavenly Father, nor man, can answer the question. For if a man neglects the salvation of his soul, there is no escape, for we read in Hebrews 9th chapter 27th verse, “And as it is appointed unto men once to die, so after this the judgment.” Therefore, we are all headed toward that great day and we will have to go and stand before

the King, and it may be possible that we will find out that through the goodness of our heavenly Father, He asks us this question in order to wake us up, and to alarm and arouse our dead, slumbering conscience, that we might arise and bestir ourselves, and if possible make the escape from an eternal doom. But as we see there is no escape and we can't answer the question, thank the Lord there is still hope, for we can talk about the greatness of our salvation.

First, salvation is great because God himself is the author of it, and everything God does is great. His little things are some of His greatest things. In the days of King Solomon they used the little red ants for their college presidents. And when Solomon met a lazy, trifling, good-for-nothing fellow he sent him off to college, and when he got there he met a red ant, and Solomon said, "Learn wisdom." Again Solomon said, "The spider taketh hold with her hands, and is in kings' palaces." The ant represents works, and the spider represents faith. Solomon said, "The ant layeth up her store in the harvest time, and the spider is in kings' palaces." To show you that the ant had more sense than lots of men, in Jeremiah 8th chapter 20th verse, Jeremiah said, "The harvest is past, the summer is ended, and we are not saved." So if the ant had sense enough to lay up his store in harvest time, and man fails to do it, then the ant is more sensible than man. And the spider had taken hold with her little hands, and had gotten into the king's palace, and everybody wants to get into the palace of the king. The spider, being a representative of faith, takes hold with her hand and spins her web out of that which is invisible. No man can see with his physical eye the material that the spider

uses in making her beautiful gown. And so faith is invisible, but by faith we take hold with our hands, and spiderlike, we finally weave us beautiful garments, the most beautiful things the human eye ever beheld, as they are woven by that which is invisible. Now again the old Book says that our life is like the flying of the shuttle. There are two things about a shuttle, the first is it goes with great speed, but the most beautiful thing about it is, it pulls the thread as it travels along, and the threads are various colors. When we have trouble the shuttle pulls a black thread; when we have happiness it pulls a beautiful red thread, and when we have joy it pulls a white thread, and when we are overflowing with love it pulls a beautiful blue thread. And when the garment has been woven behold we have all colors in it, and it takes these colors all mingled together to make the beautiful garment. If it was all trouble the garment would be of only one color, or if it was all happiness it would only be of one color, but all of these, the different trials and blessings mingled together, will make up the beautiful robe of righteousness that we are to weave with the hand of faith. And we will understand what Solomon meant when he said, "The spider taketh hold with her hands, and is in kings' palaces." So we see that God's least things are some of His greatest things, and they teach us some of the most beautiful lessons as we journey from earth to heaven.

SALVATION IS GREAT BECAUSE IT IS BOTH A SECRET AND  
A MYSTERY

In the 25th Psalm and 12th verse we read "the secret of the Lord is with them that fear him, and he will show them his covenant." We next notice in the 3d chapter of

Ephesians that St. Paul said that "Salvation is a mystery that hath been hid from the ages, but is now revealed by the Lord Jesus Christ." Now there is something peculiar and strange concerning secrets and a mystery. As strange as it is, they have always had a wonderful fascination to the human family. The average man or woman is loaded down with secrets. Men sit up at night and watch their secrets. Women have worn the soles off their shoes trotting over town looking for a secret. Some men have rode the goat all night in search of a secret, and some women have looked for and trotted after the Eastern Star in the hope that they might hear or find out some secret. We find that salvation is both a secret and a mystery united, and we found that secret and a mystery are not exactly the same. Yet they are so closely related that you can scarcely tell where one ends and the other begins. I can give you a plain, practical, commonsense illustration:

Along about the first night in the month of April a man goes out into his garden and plants an Irish potato. Nobody saw him plant it there, that was a secret. But two weeks later the potato comes up and the secret gets out. Two months later he goes to this potato hill and will scratch out a washpan full of Irish potatoes. This one little potato multiplied itself into one dozen big potatoes. Now there is the mystery connected with the secret. But you say, "How can you apply this to a Christian experience?" Well, we will do this:

We will say that away back under the dispensation of the Father the plan was laid and the potato was planted, and when Jesus was born in Bethlehem of Judea, the potato came up, and the secret got out, as they generally do, and on the day of Pentecost, when there were

three thousand converted, that was "potato-digging" day. There was the secret and the mystery united, and worked out so plain that if a man can get one idea through his noggin, he can understand both a secret and a mystery.

#### THE COST OF THIS GREAT SALVATION

Another reason why salvation is the greatest thing in the world is because it cost more than anything else in the world. It is the only thing that ever cost much. But salvation cost God His Son, and Jesus Christ every drop of His blood, and thirty-three years absence from His home, and it cost heaven its brightest Jewel. The beautiful city of God was without the Christ for thirty-three years. We can't imagine what heaven would be without Jesus, and yet the home of God had no Son in it for thirty-three long years. During that time the Son of God walked the Judean hills and worked at the carpenter's trade to make His bread. He preached on the streets of the cities and slept on the mountainside at night. He did all this for a lost, perishing, doomed, hopeless world. Bless His name! He was in search of fallen humanity. Man had fallen and had lost his holy estate and the Son of God was in search of him, and thank God, He found him, and the beautiful story of the shepherd in search of his sheep is nothing more nor less than the Son of God looking for me. Don't let us forget that the Devil had the human family on the auctioneer's block was bidding us off and buying us in for the express purpose of damning us forever. Thank God, Jesus appeared on the scene just in time to put in the highest bid and purchase a diamond in the rough, and bring home the lost sheep. It has been said that He bought man with the gold of His blood, and the silver of His tears: therefore, the redemption of man is

the costliest thing in the world. We have often heard people say that everything costs; that they had paid a hundred dollars for their cow, but God said long ago, that "the gold is mine, and the cattle is mine," therefore the cow really cost us nothing, for we paid for God's cow with God's money, but it is different when it comes to the price of your soul. For Jesus tasted death that we might taste of life: He became the Son of man that we might become the sons and daughters of the Almighty. Jesus left heaven and came into this world that He might open up a way by which we could get out of this world and go into heaven. He put on humanity that we might put on divinity. When He bore the Roman scourge it was for you and for me. He had looked down from the throne and seen men under the lash, but Jesus had never been whipped until He came to redeem us. He went under the lash and endured it in order that a way might be opened up by which man could get out of the life of sin and bondage into a life of freedom and happiness. Jesus had seen the human family without a home, but He was never without a home until He came to redeem us and then we hear those beautiful words, but oh, so sad, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." Dear reader, isn't that strange talk for a person to use when He himself had built the world that He was walking on? and yet it was true. For we read His own words that He had created all things, and by Him all things were created and that He upholdeth all things by the right hand of His power, and yet He took the place of a pauper. When He was born into this world it was so arranged that He should be born in a wagon yard or a

livery stable, that He was to work at the carpenter's trade, and paid His taxes. He literally traveled through this world as a lonely wanderer, and when He hung on the cross He was even refused a drink of water, and instead of a cup of cool refreshing sparkling water, He received a cup of gall, and yet this was the King of the world. But the first crown He ever wore as a King was the crown of thorns. While the world was trying to disgrace Him and heap shame and contempt on Him, their very attitude toward Jesus, and His attitude toward them has won for Him a name that is above every other name. And today there is not an infidel club in the world, but has to put on its billheads when they announce their services, the birth of Jesus. I say, shame on an infidel club that denies Jesus Christ, and yet can't hold an infidel meeting and get out their announcements but what they put on every bill-head the birth of the Son of God. Every note that is given in a bank, and every deed to a tract of land and every mortgage that a man gives on his ranch, or a team of mules would be worthless without the birth of Jesus Christ on it. And all of this makes me shout, bless God, when I think that Jesus Christ with all the derision that is heaped on Him is the most popular being that ever was in this world, and to think that this wonderful Savior is mine!

SALVATION IS GREAT BECAUSE IT OFFERS A REMEDY FOR SIN

Salvation is the only thing that is known to man that offers a remedy for sin. Man has tried many inventions, he has worked overtime to think out some plan that would put him on his feet and deliver him from an internal bondage and struggle that he has carried all of his life, but they have all failed. They have tried civil law, and civic

righteousness, education, and charitable institutions, and so far all remedies that man has ever invented have utterly failed. Some men for a remedy have denied that there was any sin; others have denied the existence of eternal punishment, hoping by so doing to find a remedy. Others have sneered at the Devil and swore until they were black in the face that he was not in existence; others have declared that we have a universal salvation, that all men will be saved, both good and bad. Other men in their bewilderment and sad predicament have decided that only a special few, that they term the elect, will be saved; and they imagine that the elect will be saved, it matters not how mean they are, and that all the rest of the human family was long ago predestined to damnation and will be eternally lost, it matters not how good they are. But after all, this is no remedy for the curse of sin. So we see that all human inventions and man-made remedies are tee-total failures. We remember that King David said that his enemies had made them gods of their own; he said they had eyes and didn't see and had ears and didn't hear; he said they had throats and could not speak through them, and he said the sinners of his day were as bad off as the gods they had made. The reader will see that the self-made gods were only man's remedy to get rid of sin, and yet all have failed. In our day we have a wonderful hurrah going on about the Fatherhood of God and the brotherhood of man. Some preachers have even quit the pulpit and given up preaching Christ, and are going up and down the land lecturing on the Fatherhood of God and the brotherhood of man. Then others have decided that the only God there is, is the God that is in man, that man himself is a divine being and that he is able to handle

the situation. But they have all gone down in defeat, and will go down, for there is but one remedy in all the wide, wide world and that is the salvation offered to man through the atoning blood of Jesus Christ, which is the only remedy for sin.

Salvation means deliverance from sin, and salvation is a double gift and a double blessing, because sin is a double tragedy and God provided a double remedy. In the 51st Psalm, King David said, "Blot out my transgression," and in the second verse he said, "Cleanse me from my sin," and we find that God provided a double remedy for this double disease. That is, pardon for the guilty, and cleansing for the believer, and in order to provide a double remedy, necessarily the atonement had to be doubled, for we find in Romans 5th chapter 8th verse, "But God commendeth his love toward us in that while we were yet sinners, Christ died for us." Here the reader will see the atonement reaching down to the sinner. But in the next place we see the atonement reaching down to the Church, for in Eph. 5th chapter 25th and 26th verses, "Husbands love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious church not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Here the reader will see the atonement reaching the Church, and while the sinner needs pardon, the Church needs cleansing, and thank God, we have the remedy for both through the shed blood of the crucified Son of God, which is the only remedy for sin in the whole world. Bless God, we have the remedy! We have got the goods, and in spite of an unbelieving Church, and a

wicked world, we are delivering the goods just the same. Bless God!

SALVATION IS GREAT BECAUSE OF THE EXTENT OF IT

When we think of the extent of salvation our minds well-nigh reel and stagger, for we must evidently think of the depth to which man has fallen, and then to the heights of glory to which God intends to lift him. First, we must see the new birth, and the idea of being born of the Spirit carries with it a wonderful mystery. How it is that one moment a man can be a guilty sinner, and far out in a world of sin, and the next moment a truly regenerated believer, and far up in the world of righteousness, and yet that takes place when a man is born of the Spirit. For St. Paul tells us in Col. 1st chapter 13th verse that the meaning of the new birth is to be a deliverance from the power of darkness and to be translated into the kingdom of God's dear Son. So there we see first that salvation means deliverance from the powers of darkness, and second, a translation out of that dark world into the kingdom of light, for in John 8th chapter 12th verse Christ said, "I am the light of the world; and he that followeth me shall not walk in darkness, but shall have the light of life." And the idea of the new birth is really something new in the world, while it looks to us like it is old because we have heard of it all of our lives, yet the new birth was never heard of in the world until Jesus was born.

When He introduced the subject to the great and learned Nicodemus, it was the most astonishing thing that ever entered the head of that wonderful Jewish teacher. I don't wonder that the doctor scratched his head and said, "How can these things be?" He had thought much of sin, but he didn't know how to get out of it, but how new it was

when Jesus said, "Nicodemus, the way to get out of sin is to be born out of it." Nicodemus had thought that changing climates and changing localities and changing your surroundings and your environments was probably a good remedy, but all the changes he had made had had no effect in the world on his moral condition, and he never heard of a remedy until he met Jesus. Thank God, some of the rest of us have heard of that remedy, have accepted it, and have shouted ourselves hoarse over the fact that, bless God, we have got it now. So Jesus is the author of the new birth. And it was something new under heaven. But it is just as new today as it was then, and our nation is now drifting to the place where many are rejecting the new birth because it is inexplicable by the theological teachers of our universities.

Beloved, when it comes to an explanation of the new birth the president of a university has no advantage over the washwoman. And for all this I say, "Glory to God!" That wonderful question of Nicodemus, "How can these things be?" is still ringing down over the hills of Judea, but it has reached down over the plains of earth, it has crossed the mighty deep. Beloved, an explanation of the new birth is not found under a plug hat, nor under the lapel of a double-breasted broadcloth coat; thank God, it can be fully understood in the bosom of an uneducated man. One of the greatest mysteries connected with the salvation of a man's soul is seen in the fact that the unlearned knows as much about it as the cultured and brilliant.

I remember one morning when my heart was leaping for joy and bubbling over with the perfect love of God, a college president seemed to be insulted and with a look of defiance on his face, he said to me, "Sir, you are just a

gosing and have not shed off your down yet, and how dare you stand up and profess to be made perfect in love?" I said, "Doctor, I have been saved for twelve years, and if the Son of God can't make a man perfect in love in twelve years, I defy you to prove that He can do it in twelve thousand." The doctor failed to make good, and I kept the blessing, thank God. But here is another little point that I don't want to forget while we are talking about the new birth. When Jesus said, "Ye must be born again," He absolutely left you without a choice. He didn't say you could take it or let it alone and get to heaven. He said, "Ye *must*," and beloved, if "ye must" then "*ye must*." And then He added this clause, "Without it ye can not see the kingdom of God." And when the learned turn up their noses and sneer, God never modifies it nor rounds off the corners, and has never taken it back from that hour till this. It stands out there in letters of fire, and reaches down to the gates of hell and up to the beautiful walls of the city above, and will stand out forever, and ever and ever, "Ye must be born again, or you can not see the kingdom of God."

I used to sing in the Salvation Army, "How well I remember in sorrow's dark night, how the lamp of His love shed its beautiful light. More grace He has given, and burdens removed, and over and over His goodness I've proved. And shall I turn back into the world, Oh no, not I, not I, and shall I turn back into the world, oh no, not I." Many a dark drizzly night I have stood on the street corner and sung that song and beat the drum and called the wanderers to Jesus, and I have seen them kneel on the cold, muddy streets and in less than a minute I have seen them born of the Spirit and translated out of

the kingdom of light, and have seen the tears plow a furrow down through their dirty faces. Thank God! Amen!  
SALVATION IS GREAT BECAUSE OF THE FULNESS OF THE

## BLESSING

Dear reader, we want you to see that a wonderful experience is promised to the sons and daughters of our heavenly Father in the 17th and 18th verses of the 5th chapter of Ephesians. Now listen to these wonderful words of the inspired apostle: "Wherefore be ye not unwise, but understanding what the will of the Lord is, and be not drunk with wine wherein is excess, but be filled with the Spirit." Here we have a direct command from the inspired apostle to be filled. It doesn't mean half full, or three-quarters, but to be full. And we must remember, and we do remember, and then we don't propose to forget, that the most beautiful life in the world is a Spirit-filled life. No life is so beautiful as the Spirit-filled life. No life is so useful as the Spirit-filled life. In fact, the hope of your own soul and the hope of your family and the hope of your church of which you are a member, and the hope of the world in which you live, is only seen in this wonderful Spirit-filled life. No man is a success for God or himself that is not completely filled, led and controlled by the Holy Ghost. Without the Holy Ghost we would be failures. Without Him we would be helpless, indeed, without Him we would be hopeless. But, thank God, with Him difficulties are saddlehorses, surrounding circumstances are stepladders, and impossibilities are springboards to leap off of and land right in the middle of a glorious victory. When the Holy Ghost comes, Christ said, "He will take the things of mine and show them to you." More than that, He said, "When he is come, he will

bring all things to your remembrance whatsoever I have said unto you." He even went so far as to say, "For I will give you a mouth and a wisdom which all your adversaries will not be able to gainsay or resist." This refers, of course, to the incoming of the blessed Holy Ghost which is to do two things for you. First, He is to cleanse the temple, and second, He is to fill it. Then we might add a third clause and say that He is to rule it. For the Holy Ghost is today the executive of the Godhead in this world. And the men of the church that stubbornly reject Him have closed every avenue of victory and have shut the door of hope and success in their own face.

There is no institution in the world that is dead and more lifeless and hopeless than a church without the Holy Ghost. We can take the American church and we will see at a glance that she never had better buildings, their pews were never better made, their carpets are the best, their organs can not be improved on, they have a beautiful ritual, and, bless your heart, they know it. They can sing a verse and the pastor and the official board, their choir leader and all the congregation can say AH-MEN, and draw it out as long as your arm, and stand up so precisely, it looks like if they were to smile it would break their faces all to pieces, and they would ruin their religious service, and yet as beautiful as those things are, they are no more signs of life and juice and unction and glory, not a bit more than if there were no such things in existence. The machinery is good, but there is no oil on it. We might ask, What is the matter with this wonderful institution? No thinking man has to study for a minute to get the answer. They have just rejected the Holy Ghost, and they are running their institution without God. In many places

we fear that He has taken His everlasting flight and He may never return. It is true that a church of this description will add members to its enrollment. They will send out cards beautifully printed, the very type itself is well set, the cards are gilt-edged, some will sign them up and drop them in the collection basket; others will come in by hitting the trail. Many others will come in on Decision day; and we are not abusing those methods; we are only stating that they can gather in members by those methods, but, beloved, does that look to you like an old-fashioned revival of heart-felt, Holy Ghost religion?

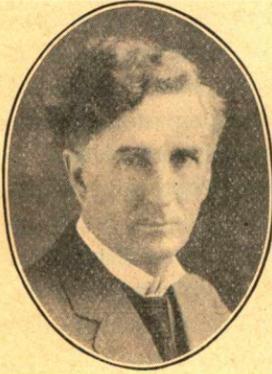
Sad to say that many of the people that come by those methods never go back to see how the institution is progressing. At a glance you can see they have no interest there because they have received nothing. But you let the pastor preach a series of sermons on the awfulness of sin and the horrors of hell and the glory of heaven, and eternal life until conviction seizes the hearts of men and they weep their way to a place of prayer, and are really born again and come into the Church of Jesus Christ by the gateway of the new birth, then her altars will be the most sacred place to them of any place in the world, and you can hardly keep them away from church: Then later on let the pastor preach a series of sermons on the Spirit-filled life, the power of the incoming of the Holy Ghost, the burning, surging glory of the sanctified experience, and the beauty of perfect love and such glorious themes, until his entire church becomes so hungry for the fullness of the blessing until they will weep their way to a place of prayer, consecrate all, look up through their tears with simple faith and receive the Holy Ghost, and beloved, you will have a church that will march through this

old world and the Devil will weep as the angels rejoice while the saints shout for joy. This church will be composed of a company of sky-openers and fire-pullers, sin-killers, Devil-drivers, trench-diggers, water-haulers; and it takes all of the above to make a true soldier, and the Spirit-filled life will make you a soldier of the cross.

Bless God for the privilege of preaching this great salvation and seeing multiplied thousands pull till the skies open and dig till they strike water, and today they are feasting on the fat of the land, for they are living in the land of Canaan. You remember the beautiful song that we sing, that "It is good to live in Canaan where grapes of Eschol grow, it's good to live in Canaan where milk and honey flow." We will now act like the church where they all say AH-MEN. For, glory to Jesus, the word "Amen," means, "Yes, Lord, and I'll pay my part."

## TRUE HOLINESS

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*Rev. W. G. Bennett was converted at the age of eighteen and was sanctified ten years later. He was pastor in the M. E. Church for seven years, has been associated with Dr. S. A. Danford in the work of spreading Scriptural holiness in North Dakota and helped to organize the Layman's Holiness Association there. He united with the Church of the Nazarene at the Northwest District Assembly in Yakima, Wash., in June, 1922. He has been District Superintendent of Montana District for two years, but is now entering the evangelistic work. He is a strong preacher, a good soul winner and a wise leader.—*  
*Editor.*

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TEXT: "And that ye put on the new man which, after God, is created in righteousness and true holiness" (Ephesians 4: 24).

THE subject of holiness must always be tabooed in a world where Satan reigns and fallen men follow their own carnal desires. Mr. Herrin, the noted writer on Socialism, said, "There is no more serious reflection on modern conditions and life than the way the people of this world speak of and regard a holy man." From the standpoint of modern society, a holy man means "no man at all." But for the children of God, there can

be no more entrancing theme than that of *true holiness*. Misunderstood by the world, occasionally misrepresented both in teaching and practice by its professors; but the great central theme of the Bible, the innate hunger of every true child of the kingdom, the song of angels and of the redeemed in Heaven—what can be so interesting, important and delightful as the contemplation and study of *True Holiness*?

The word "true" brings to our mind something that can be tried, tested, looked at from every angle, investigated from, every standpoint, but which reveals no flaws or defects. I used to hear an old farmer speak complacently of a "true horse." That, of course, does not mean an automobile, a tractor or a steam engine, but a horse that could, and would, do anything that a horse was supposed to do. You could test him from the standpoint of horse-ology and find him reliable.

We speak of a true man, and we mean a man that stands the test of true manhood from every standpoint; a man that is right in his business relations, his domestic relations, his social and political relations; we mean that he stands the test of true manhood.

True holiness is all this, and more. It has to do with fountain heads, with motives and mainsprings of action, as well as with outward conduct. True holiness can be scrutinized, investigated, tried, and tested. It is not afraid to have God turn the searchlight on it. "Herein is our love made perfect that we may have boldness in the day of judgment." True holiness can give an account of itself. It is Scriptural; it may be ostracized by the world, but it stands the test. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst

of a crooked and perverse nation, among whom ye shine as lights in the world."

We are dealing in this message largely with the positive side of the experience of entire sanctification, but we cannot ignore the negative side, or cleansing from inherent sin, and deal intelligently with the subject of "True Holiness." For true holiness implies cleansing from all sin. Dr. Huntington who, a few years ago, attempted to give to the world some new standards of holiness, made a somewhat labored but unsuccessful attempt to define sin as consisting solely in disobedience to Divine law, and hence, sin was not twofold, as the great theologians of the church have always taught. If sin were only disobedience to law, holiness would be the opposite—obedience to law. But innate human consciousness, the Word of God, and the theology of the Church have all affirmed that sin is twofold. And whatever a man's theories of sin may be, whenever he has looked into the corrupt fountains of his own heart, he has been compelled, with Paul, to admit, "I find there a law, [an inevitable cause of action] that when I would do good, evil is present with me." Holiness in God is infinitely more than right action. It insures right action. But holiness in God is an eternal quality of character. And holiness in man must be the same in quality as holiness in God, differing only in quantity, and in the fact that in God holiness is inherent and immutable; while, in man, it is imparted by grace and may be forfeited during a state of probation. There is a theory of holiness that teaches that when Jesus was crucified on the cross those who are incorporated into the body of Christ were there sanctified, and that His holiness was in some mysterious way imputed to us (which, of course, means that we do

not in reality have it) and that we were there sanctified in Him. Hence the evasion quite common among certain people "I am sanctified in Jesus" which has a tone of humility and is very subtle because very near the truth, and yet evades the truth and escapes the reproach that always attends a profession of genuine experience of holiness, while it is a deceitful effort to hide inbred sin.

Mr. Wesley says, speaking of this error, "God could no more confuse me with Jesus Christ than with any other man." If sin is only covered up, it is still there, and that is not true holiness.

You are all acquainted with the suppression theory, and perhaps with the somewhat newer theory of repression, which means pressed out. Both of these theories are supposed to be necessary by their advocates because they think that the advocates of eradication cannot explain to their minds how inbred sin can again take root in the heart of a man who has once been sanctified. Well, this is very easily explained, whether they can understand it or not; but, even if it could not be explained, the Bible very clearly teaches the eradication of sin, even though it does not use the word "eradication." And, if sin is covered, suppressed or repressed, it is still there and that would not be true holiness. And, to teach that man could be holy with remaining sin, would be to infer the same relative to God. Any conception of God that allows of sin would blast forever the hope of every Christian believer. Holiness in God makes holiness in man, not only a requirement, but absolutely requisite to his eternal happiness.

Holiness, without cleansing from all sin, is a contradiction, a name, a farce. The context makes this very clear, "That ye put off, concerning the former conversation, the

old man which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind. And that ye put on the new man which, after God, is created in righteousness and true holiness." The holiness of God—there is the standard of true holiness. Here we need some discrimination. That is to say, that, while in some respects, we are to be like God, in others, we are very unlike Him, which is true of all finite beings.

1. God is immutable. That is to say, He never changes; what He is now He has ever been and always will be. Here is stern, unrelenting justice. Here is tender, thoughtful, compassionate love. Brother, if you build on this rock, your hopes will never be disappointed, but if this rock falls on you it will grind you to powder. (No finite being, angel or man, is immutable in the sense that God is immutable.)

2. God is omniscient. That, of course, means all knowledge. There is no eternity, past or future with God. All knowledge of all planets, all beings, and all things belong to God. Men search in vain to find out the secrets of nature, study the rocks to find out the age of the earth, talk about the guesses they make as scientific facts, die and are forgotten, only to have future generations laugh at their ignorance and crudities. I think that when we get our glorified bodies and minds, perfectly free from the effects of the fall, we will learn more in a single year than the wisest philosopher has learned in a life time; but when æons of time have slipped by, we will still be infinitely below, in knowledge, the Omniscient God. It will be fortunate for us if we learn deep humility and, as the Bible says, conduct ourselves as a weaned child.

3. God is Omnipresent. That is, God is everywhere.

The sinner will find at the judgment that every sin that he supposed that he was hiding was committed right under the blazing light of the eye of an Omnipresent God. The Christian will find that when tempted, tried, heart-broken and persecuted, God was there through it all, watching, guarding, guiding many times, in ways that he was not aware of. He never allowed the fire to become too hot, the floods did not overflow because God had His hand on them. How awful it must be to the soul that has sinned, plotted, planned, ruined, lusted after and dragged human lives into despair and down to Hell to finally awaken to the fact that God was there, saw the plot, read the motive, detected the foul rottenness of sin, which he thought he was covering with a pretense of religion, or a profession of self righteousness. The sweep of the human mind is marvelous, but so far from omnipresence that we stagger when we try to think through and comprehend the Omnipresence of God.

4. God is Omnipotent. This is a theological statement; we believe it. But if it should really dawn on us what it means to the extent that we might possibly comprehend it, it would take all the discouragement out of us and fill us with a shout of triumph that would shake the foundations of hell. A glance at the mechanism of the universe will give us a slight comprehension of God's Omnipotence. Did you ever take note of how often in prayer the old prophets addressed the "God that made heaven and earth, the sea and all that in them are"? The Psalmist said, "The heavens declare the glory of God; and the firmament sheweth His handiwork." Dr. Dick tells us that there are a hundred and seventeen million glowing suns, with their attendant planets, known to the science of astronomy, and

then suggests that all this is probably only the suburbs of God's universe. Then scientists tell us that all these systems of worlds are flying through space at a rate so rapid that, if a man could be placed at a point where he could observe he would count the great cities—San Francisco, Denver, Chicago, Cleveland, New York, London, Paris, Berlin, Jerusalem, Bombay, and Peking—they would sweep by as rapidly as though he were counting telegraph poles from an express train. And then to think that God holds it all in the hollow of His hand. And yet the Omnipotence of God is as clearly discernible from the provision for all the creatures, small and large, that make up animate creation. Why am I taking all this time to deal with what seems to most people dry dogmatic truth? Because I want to stimulate your faith until you can see that God can save you from all sin and preserve you, unblamable, from now until you stand at the great white throne judgment and your probation will be over. Some people are all the time attempting to stretch their faith. You will get along faster if you study God. God does not require us to be omnipotent; He does require us to be holy.

Some traits of character in which we are to be like God; the term, "After God" means in His image or likeness.

1. We are to be like God in purity. In this sense we are to be exactly the same as God in quality, but infinitely less in quantity. One drop of the ocean is exactly like the ocean, but don't try to float a steamer on a single drop. One of the greatest truths of Divine revelation is the holiness of God. And everywhere in the Bible, the holiness of God is the reason for, and standard of, the require-

ment for the holiness of His people. No man who reads his Bible intelligently can doubt the fact that God requires men to be holy in this life. And every man who becomes acquainted with God through the experience of conversion will cry out for purity that makes a man feel at ease in the presence of a holy God. And no man who believes in the omnipotence of God can doubt His power to make a human soul as pure as God is pure.

2. We are to be like God in righteousness. Righteousness is more than merely right conduct. It also includes right motives. God's character is the assurance of His right actions. Abraham paid a very high tribute to God when he said, "Shall not the Judge of all the earth do right?" It is said by some opposers of the present day holiness movement that our professions seem to have nothing much to do with our ethics. *Well, thank God, that is not so.* Experimental holiness does not consist simply in subjective emotional states and feelings. True holiness has to do with, and is the main spring of, right action. Christian perfection admits of human weakness and mistakes, but of no unrighteous conduct, and the tree is always to be tested by the fruit.

3. True holiness is like God in His affectional nature. Jesus was a revelation of God's affectional nature. He said to Phillip, "He that hath seen me hath seen the Father." We must not forget that there was in Jesus a stern regard for justice. But He was so tender that mothers crowded their way up to Him and laid their babes in His arms. Even a fallen woman washed His feet with her tears and wiped them with the hair of her head, while to another one He said, "Neither do I condemn thee, go and sin no more." He did not resent the insult of

the Samaritans, nor turn away a poor heathen woman whose daughter was devil-possessed. He covered the indifference of sleeping disciples with the comforting expression "The spirit indeed is willing, but the flesh is weak." Here is the compassion of God; the poor drunkard, the outcast woman, the hungry child, the broken-hearted, rich or poor, the sad, the lonely, the tempted and distressed, all alike are the objects of His pity, His beneficence and His love. True holiness is never icy, distant, cold or indifferent. It is always warm, gentle, thoughtful, tender, compassionate. Only yesterday a sanctified surgeon said in private, while his eyes filled with tears (and I knew he meant every word of it), "I'd rather lose my limb than to see that poor working man lose his." He will pardon me for mentioning this if these lines should reach him, but this is a concrete example of what Divine love can work in the human heart. Oh, brother, perfect love, perfect love, perfect love, is a rare jewel, but *this is true holiness.*

— True holiness has no compromise in it. In the temptation of Jesus the Devil sought to bring Christ into partnership with him. When Jesus was hungry he said in effect, "Bread is the principal thing, that has always been my theory, that is the plan on which I am running this world. Take care of yourself. Make bread out of these stones." Jesus looked down the long avenue of the future, saw His own suffering and that of His followers, and the Devil said, "Go into partnership with me and I will turn this world over to you." Then he said in effect, "The people of this world are very susceptible to the strange and spectacular. Show them what you can do. There is a large crowd in Jerusalem, this is a strategic moment for you,

throw yourself from the pinnacle of the temple." And all through the history of the human race, the Devil has been trying to get holy men not to be so pronounced and straightlaced and radical on this question of holiness. Satan never fears ecclesiastical holiness, or even doctrinal holiness, but to be insistent on true holiness, to propagate it, to get people into the experience, to be radical and clean cut, this has always been very unwise from Satan's point of view, and, unfortunately, many souls who have once been holy have listened to his advice. When Jesus said, "Ye shall be witnesses," scholars tell us that the Greek says *martyrs*. All the blood of the martyrs for nearly two thousand years could have been spared if they had consented to compromise. Every man that has been baptized with the Holy Ghost and retains the blessing would rather die at the stake than compromise. I am not talking now about bombast and foolish statements and movements to try to prove courage. When a man has to prove his courage, he is usually a coward. But there is something about carnality that shrinks, dodges, and evades the real issue. True holiness gives a man the gentleness of the dove with the courage of the lion.

Finally, true holiness is experimental. Some rather favor the term experiential. But if you obtained the blessing, and have retained it, it is experiential, but if there was not a time when you experienced it you are not experiencing it now and hence, it is not experiential with you. A thing that was created must have had a beginning and my text refers to this as a creation. Doctrinal preaching is the great need of our times, but doctrinal preaching untested by experimental knowledge will kill the church and kill any holiness movement. A body has bones, blood,

sinews, outlines, shape and form, but without life is only a carcass. Experience is the life of the church and life is experience and true holiness is experimental. Does it not seem strange that people who are very particular about every other thing, should be so easily contented with almost any thing when it comes to matters that pertain to the soul. But all eternity will reveal the folly of their carelessness. Brother, God demands holiness in every intelligent creature. And He has made provision sufficient to cleanse you from all sin and preserve you in that condition. You can test to your satisfaction the experience of entire sanctification, which can be verified by the Scriptures, certified by the witness of the Spirit, will keep you steady in trial, victorious in temptation, and will enable you to finally stand in the presence of God and holy angels unabashed. This is true holiness.

## FOUR IN ONE

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TEXT: *"Inheritance among them that are sanctified by faith that is in me" (Acts 26: 18).*

*"Ye shall be baptized with the Holy Spirit not many days hence" (Acts 1: 5).*

**W**E have read these two parts of verses in order to get the two expressions "sanctification" and "baptism with the Holy Ghost." These are expressions quite familiar to theology and to the pulpit and to Christian literature but it is very evident that they are not used with any great unity of meaning. Words are carriers of thought or ideas. One person within his own consciousness has an idea or a collection of ideas. He speaks words, which are but noise that starts sound waves

moving, and these pass through the air and are received by another person (when radio is used these words are received for long distances), and bring to this other person an idea or collection of ideas. Now if both persons have the same definition of the words used, the same thought that the first person has will be conveyed to and received in the consciousness of the second person, but if the definition of the words should be different then the thought received will be different from that sent forth. Behold the necessity for correct definition on the part of both the sender and the receiver, if words are to be correct transmitters of thought. It is very clear that the two expressions that we have taken from these two Scripture verses do not carry exactly the same thought when used or read by different persons, and because of this more or less misunderstanding results. Sometimes they are filled with the wrong meaning, sometimes with too little meaning, and sometimes with too much meaning. As these are terms of Christian experience, any misunderstanding as to the meaning of either or both of them will to some degree be hindering to the Christian life. With things of such importance it would seem that serious mistakes would be unnecessary, and that there would be a way to get a correct definition.

In current use these terms in their relation to each other are not understood in the same sense. The movement now popularly known as the "tongues movement" uses them both quite largely, especially the latter. Many branches of this movement have recently sprung up until it is a bit hard to tell just what they do believe, but their original teaching was that sanctification came first and after that the baptism with the Holy Spirit witnessed to by speak-

ing in tongues. Although they denied it, this was clearly teaching a third blessing. The Keswick teaching is just the reversal of this order; to these the baptism with the Holy Spirit comes first and is followed by sanctification as a progressive work through life. This is no third blessing but it does not include sanctification in the second blessing. Between these is the Wesleyan teaching that both are received at the same time, and that both are included in the second blessing. All of these teachings cannot be correct, but who will say which one is? There is but one final authority here, that is the Bible.

The expression "baptism with the Holy Spirit" occurs but six times in the Bible. Three of these are three different writers recording the same utterance of John the Baptist! They are telling what he said upon a certain occasion so it is really but one use of the expression by the one man. Upon another occasion it is again used by John—he uses it twice. One time Jesus uses it, and one time Peter uses it. Both times that John uses it, and the one time that Jesus uses it, it is in the form of a promise or prophecy. Only Peter uses it as something having been fulfilled and experienced. By reading Acts 11: 15-17 it will be seen that Peter there says that Cornelius and his company received the baptism with the Holy Spirit while he was preaching to them, and that they received the very same experience that the apostles and others received on the day of Pentecost. This is what he said: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who be-

lied on the Lord Jesus Christ; what was I that I could withstand God?" But this is not all that Peter says. In Acts 15: 7-9, especially the 9th verse, he tells us that they were also sanctified at the same time as were also those receiving the blessing at Pentecost. He does not use the exact word sanctify but he says they received that which is the result of sanctification, "their hearts were purified by faith." This is not a ceremonial cleansing, as some would have us think; it was the heart that was purified and it was purified by faith. We are sanctified by faith and we shall see clearly in a moment that the work of sanctification is to purify the heart.

From this it seems that the Wesleyan teaching is the correct one at this point. The one hundred and twenty on the day of Pentecost, and Cornelius and his company while Peter was preaching, were sanctified and baptized with the Holy Spirit coetaneously, as one experience as to point of time; and these are the only times in the Bible that it is directly said that people were baptized with the Holy Spirit. The conclusion that these two constitute one experience as to point of time is scripturally justified. He who is sanctified is baptized with the Holy Spirit, and he who is baptized with the Holy Spirit is sanctified.

Having thus seen that these two expressions stand for one experience as to point of time we must now study carefully the meaning of each word that we may know the nature of that which is received when one comes into possession of this experience. While sanctification and the baptism with the Holy Spirit do take place at the same time they do not stand for the same thing done, their meaning is different. By making them synonymous in

meaning confusion results and a part of the experience is lost sight of. This is weakening to the experience.

1. To sanctify means to purify, to cleanse, to make holy. This is clear from the etymology of the word and the definitions in the lexicons, but this is not the final authority. In 2 Chron. 29: 15-19 we read, "And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the word of the Lord, to cleanse the house of the Lord. And the priests went into the inner part of the house of the Lord to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord into the court of the house of the Lord. And the Levites took it to carry it out abroad into the brook Kedron. Now they began on the first day of the first month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord. . . . Then they went in to Hezekiah the king, and said, We have cleansed the house of the Lord. . . . Moreover all the vessels, . . . have we prepared and sanctified. . . ." The words sanctify and cleanse are here used interchangeably. They sanctified the house by cleansing it, by going inside and getting all of the uncleanness and bringing it clear outside and casting it away.

In 1 Thess. 4: 3 Paul tells us that "this is the will of God, even your sanctification, that [or in order that] ye should abstain from fornication." After arguing the case a little farther he says in verse 7, "For God hath not called us unto uncleanness, but unto holiness." Thus sanctification has this same meaning of cleansing in both the Old and New Testaments.

Whatever else of meaning may correctly ride in this

word it clearly does carry this meaning of cleansing. To sanctify a person is to cleanse his heart from uncleanness, to make it pure, to carry the uncleanness clear outside and eradicate it from the heart. It was for this that David prayed in Psalm 51: 10, "Create in me a clean heart, O God," and to which Jesus referred in Matt. 5: 8, "Blessed are the pure in heart for they shall see God." We all like to have a clean house in which to live, clean clothes to wear, clean food to eat and clean dishes to eat it from. Is not a clean heart even better? That we may be thus cleansed is good news. To object to sanctification is to favor dirt and filth, to plead for sin and uncleanness to remain in the heart. To be sanctified is to have a pure heart. This is very wonderful that fallen man may thus be blessed and have a heart free from sin.

2. But cleansing is not all of the meaning that this word sanctify carries. It means further to separate and set apart. This is not the individual consecration that is necessary in order to sanctification, this is the work of God the sanctifier. Man consecrates and God sanctifies and this setting apart is a part of the sanctifying. In Genesis 2: 3 we read, "And God blessed the seventh day, and sanctified it; because that in it he rested from all his work which God had created and made." And in the Commandments He says, "the seventh day is the sabbath of the Lord thy God, in it thou shalt not do any work . . . the Lord blessed the sabbath day and hallowed it." The thought here is not that of cleansing. The seventh day was sanctified by setting it apart from the common and secular use to sacred use. Property was sometimes thus sanctified.

In His great high priestly prayer we hear Jesus say (John 17: 19), "And for their sakes I sanctify myself that

they also might be sanctified." Jesus was already holy, He was without sin. He could have no thought here of cleansing Himself. His meaning was that of setting apart, a setting of Himself apart in order to accomplish something for others, that others might be sanctified. In Heb. 13: 12 we are told, "Wherefore Jesus also, that he might sanctify the people with his blood, suffered without the gate." Jesus set Himself apart to the suffering of the cross that He might sanctify the people, that he might accomplish the will of God. In both the Old and the New Testaments the word sanctify carries the meaning of separated from the common and secular to the sacred, and set apart to accomplish some sacred service.

For that which is unholy to be sanctified always means primarily to be cleansed and made holy. Fallen man can only be sanctified by being cleansed. But he is also at the same time separated and set apart, he is no longer common, he is sacredly the Lord's; he no longer does secular work as such, he is in sacred service for the Lord, the secular is made sacred. He has a sacred calling, he is working together with God in building a holy character for himself and helping others to do the same, and whatsoever he does is as a service for the Lord. This adds to the wonderfulness of this experience.

3. Since one is baptized with the Holy Spirit at the same time he is sanctified he is at this time more than cleansed and set apart. We have already said that the expression "baptism with the Holy Spirit" does not carry the same meaning as sanctification. We are both sanctified by the Spirit and baptized with the Spirit. One must be clean in order to be baptized with the Holy Spirit but the baptism brings something else than cleansing.

The inspired account of the day of Pentecost, at which time the one hundred and twenty received the baptism with the Holy Spirit, tells us that "they were all filled with the Holy Ghost" (Acts 1:4). Every one knows that to be filled with means that something is put within that occupies the entire space. To be thus filled with the Holy Spirit is a fulfillment of the promise of Jesus given in John 14:16, 17. "And I will pray the Father and he will give you another Comforter that he may abide with you forever, even the Spirit of truth . . . for he dwelleth with you and shall be in you." To be baptized with the Holy Spirit is to be Spirit filled, to be divinely indwelt. He who has this experience has the abiding presence of the divine Spirit so long as he keeps the blessing, the Spirit within to teach and guide and companion. He is never alone day or night, at home or away from home, sick or well; where he is and whatever he is doing there are always two in holy fellowship. This wonderful fact is too little in our consciousness, we do not practice the presence of God as we should. This is a wonderful experience to have God in us in holy fellowship and helping service. We miss much by not emphasizing this side of this experience.

4. The expression baptism with the Holy Spirit carries with it also the thought of power. In Acts 1:4, 5, we read, "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." When He gave them this promise which He says they had heard, He said, "And 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). The promise was the baptism with the Holy Spirit and it was to be an enduement with power. In agreement with this is Christ's other word in Acts 1: 8, "But ye shall receive power after that [or when] the Holy Ghost is come upon you." This blessing does mean power and we speak slightly of the preaching of this phase of the blessing to our own detriment, we neglect it to our own weakness. The possessor of this blessing must have power as well as purity. Much more should be made of this power than we make.

This is power, first, within us to enable us to successfully meet and overcome temptation, to keep sin from re-entering the heart. This blessing does not free one from temptation or from the possibility of falling. Satan is stronger than man and can overcome him in a lone battle, but we have this help of the empowering Spirit so that none need be overcome. This is power, second, to enable us to do the service to which we are called. Every sanctified person is set apart to serve, he has some work to do for the Lord; it may not be to work in the Sunday school or in some department of the home church; it may not be to go as a foreign missionary but it may be to do mission work in the missionary society, or visit in the home community; He is empowering to successfully do this work. We can do, and successfully do, that which we are called to do. We all have something to do and may have the power to do it. Failure is unnecessary in the work of the Lord. There is power for us that we are not appropriating.

There is an experience that is the privilege of all believers that is described by the two expressions "sanctifica-

tion" and "the baptism with the Holy Ghost." This is one experience, never two. That which is represented by one of these expressions cannot be received without the other, to have one is to have both and to testify to one is equivalent to testifying to the other. Yes, this is one experience, but there are four outstanding things comprehended in the one experience, it is the "Four in One" experience. First, there is the cleansing of the heart from sin; second, there is the separation from the common and secular to the sacred and to God, and the setting apart to sacred service; third, there is the infilling and indwelling of the Spirit, the indwelling divine presence; fourth, there is the enduement with power, power to resist evil and power for service. To realize these four things in the every day life is the ideal of this blessing. To do this to any large degree there must be a personal recognition of each, an appropriating faith that makes practical that which has been promised and given to us. We are not getting out of this experience nearly all there is in it for us, nor seeing the divine in human life as we should. Especially is this true of the divine presence and power. There is a depth of divine fellowship and a largeness of power that is but little realized. Many who have entered into this experience have done so with but little realization of what is comprehended in it and are not appropriating its benefits and manifesting its results as largely as is their privilege. This is a wonderful experience and the world is greatly in need of that which it can bring. Let us enter it, and live in it in that fullness that becometh such a blessing. Remember it is purity, service, indwelling and power. All should be manifest in those who have the blessing.

## THE TRIUMPHANT GOSPEL

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*sections of the country. The sermon on "The Triumphant Gospel," which is here presented, was preached before the General Assembly of the Church of the Nazarene at Kansas City, Missouri, in 1919.—Editor.*

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TEXT: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1: 16).

**T**HIS text is both a personal testimony and a general maxim. As a personal testimony it is the property of Paul, the Apostle to the Gentiles; as a general maxim it belongs to the Church and to individual Christians in every age.

First, let us consider it as Paul's personal testimony:

Now the validity and force of testimony is affected by the past experience, present conviction and future intentions of the person offering it. If one is but a novice, we

appreciate his zeal, but we cannot give him the full credence that belongs to the warrior who is the scarred hero of many conflicts; for we are not sure but that he will change his mind, or lose his courage, or alter his convictions when he has thought more and felt more and borne more. If he is one who has lived long and passed through much, we desire to know whether he is confirmed in his faith, or whether his soul has reached its senility and dotage so that he holds his former convictions with apology. And in any case we should know the prospect which greets him and the temper with which he faces it.

We are fortunate in that we are able to know some of these things concerning Paul when he gave the testimony which we have read today. He was a man who had had many opportunities in his early life. He was a free born citizen of Tarsus, which was "no mean city," and this gave him standing with the Romans. He was educated in the well known schools of his native city, and this gave him knowledge of and honor with the Greeks. He was "An Hebrew of the Hebrews," being able to trace his genealogy to the tribe of Benjamin; he was a Jew of strictest sect, a student of the notable Gamaliel at Jerusalem and a zealot for the traditions of the fathers: all this gave him high honor and high position among his own kinsmen after the flesh. So we know then that the author of our text was no barbarian whose head had suddenly been turned by the cheap notoriety which his adherence to a new religion might bring to him. He was accustomed to associating with scholars and men of honor and he had himself occupied positions of trust and had been praised by the populace and by his own peers.

But Paul had a remarkable conversion on the Da-

mascus road one day. The vision which he had there not only took him from his Syrian steed, but it broke and melted his heart and transformed his whole course of life and plan of thinking. From a proud Jew persecuting the Church of Christ, he was transformed into a humble Christian who defended the faith he once sought to destroy. He was a young man when this transformation took place; but thirty years have passed when he gave his testimony as to the state of his emotions regarding the gospel, and in the mean time he has had many opportunities to test his faith and to compare it with what other religions offer.

First he had three years in the desert of Arabia in which to pray and think things over. Doubtless he walked on Horeb's side and looked upon Sinai's bleak peak and communed with the glorious past of which, until recently, he had seemed to be a part. He re-read the Hebrew Scriptures, seeing Christ in them as never before. And at last he emerged from the desert affirming solidly, "I am not ashamed of the gospel of Christ."

Then he went up, after three years, to Jerusalem, where he could look upon the gorgeously robed priests of Aaron, hear the singing sons of Levi, and behold the solemn splendor of the temple worship. Here he compared the gospel of Christ with the religion of the Jews in their own Capital City. He had found that they had but the scaffolding, while Christ has the finished building; they had the shadow, Christ offers the substance; they had the form, Christ has the power: and he turned away murmuring, "I am not ashamed of the Gospel of Christ."

Then he stood under the shadow of the temple of the Great Diana at Ephesus where they told him they housed

a black image which had fallen down from heaven, and where they had a thousand priestesses who ministered in sensual rites at altars of heathen worship. But Paul compared with all this the story of the True Son who came down from and went back to heaven and whose worship requires and provides holiness of heart and purity of life, and he lifted up his voice amidst the confusion and cried, "I am not ashamed of the Gospel of Christ."

Then he went to Philippi where commercialism was rife and where the men were too busy to attend the places of prayer. Money was their god, and when Paul led the fortune telling girl to Jesus and thus destroyed the source of her masters' gain, he was scourged and sent to jail without his supper. But though in a place of shame, he was not ashamed and at midnight he and Silas broke out into hymns of praise, turned the jail into a mission hall and the jailer's home into an inquiry room and concluded the altar service by baptizing the jailor and his household. He thus completed the nucleus (along with the show girl and the worker in purple) of the church of his future joy. And as he looked upon the membership of the little band and thought of what a motley crowd they were when they knocked at the door of redeeming mercy—a show girl, a worker in purple, and a jailer's family—and were now all so changed and so serene and so pure, he drew up his garments for the beginning of a new conquest and whispered, "I am not ashamed of the gospel of Christ."

Then he went to Thessalonica where the magicians and wizards and witches and spiritists had a school. And when Paul showed them the true Miracle Worker, these fakirs brought out their books and made a bonfire, broke up their faculty, dismissed their students and turned to Jesus

Christ. No Jew ever looked upon the black smoke of the morning sacrifice, or upon the pale smoke of the burning incense with greater awe or fuller satisfaction than Paul looked upon the ascending smoke of the library of magical art at Thessalonica. And with eyes turned to heaven whither the smoke seemed to go, he sang, "I am not ashamed of the Gospel of Christ."

Then he went to Athens, and up to Mars' Hill where the disciples of Socrates, Plato, and Aristotle, the Epicureans and Stoicks—the wise acres of the day—held their gatherings. These were men of so much leisure that they had time for nothing but either to tell or to hear something new. And the Athenians were religious. They were sure they must have the true worship, for they thought they had it all. They never forsook any ancient god, but added a shrine for every new one of which they heard. Then lest they should overlook and hurt the feelings of one whom they did not know, they built yet one altar more and inscribed it to "The Unknown God." These wise men on the hill top had thrashed their old straw over and over, but when Paul stood up he declared the Unknown God unto them; and this was the newest thing that could possibly have been spoken. So he was able to outdo the wise in their game of wisdom. Some believed on Christ, all were silenced and dumbfounded, and Paul came down from the Hill Top saying, "I am not ashamed of the Gospel of Christ."

And now he is at Corinth where pleasure is the goal. Long haired men and short haired women abandoned themselves to the tendencies of their fallen natures, denying the validity of all moral restraint and selling themselves to fleshly delight. Nothing daunted, Paul told them of a

shine that would not rub off because it was produced by joy in the heart which came because of transforming grace. He told them of a grace that would take out the desire for sin and give them peace and pleasure unmixed with turmoil and remorse. And the appeal was effective so that many of these devotees of pleasure and sin were delivered and in later times when Paul made a catalogue of the various sins and sinners, he added, "And such were some of you. But we are washed, ye are sanctified, ye are justified." And it was right here in rotten old pleasure soaked Corinth that Paul wrote down his testimony in permanent form, "I am not ashamed of the gospel of Christ." It was a present conviction, grown stronger with the years and seasoned by tests and multiplied by numerous comparisons.

And now he contemplates a trip to Rome, the political capital of the world. The seat of Cæsar's golden palace, the forum of the senate, the place from whence justice and power emanate. And as he looks forward to the possibility of facing Nero, addressing the senate or rotting in a dungeon in the Imperial City, he is so sure that the gospel of Christ will make favorable comparison with anything that can be found there that he trumpets his testimony, "I am ready to preach the gospel to you that are at Rome. For I am not ashamed of the gospel of Christ."

And now we come to consider these words as a general maxim:

Every age of the church must meet the challenges of its day. Jesus Christ is on trial anew with every renaissance. The gospel of Christ is questioned anew by each succeeding philosophy, and every fresh generation of scientists requires again that Christ's claims shall be proven.

We may pass by the issues of past generations, and simply call up the tests which the gospel of Christ must meet in our own day.

First, it must meet the intellectual tests. God endowed man with a mind and made him a "thinking thing," so we must not condemn him for thinking and for asking why and how. But we ought to condemn both superstition and skepticism. The superstitious accept unsupported theories, while the skeptical will not believe even when the evidence is sufficient. Christianity requires and depends upon an acceptance of the Bible as the inspired revelation of God to man, and in this Bible is the story of the creation of the world and of the universe by the immediate power and word of God. And now in the present day this faith must stand the test of Modernism which holds that the world and the universe had a naturalistic origin. Can the gospel of Christ stand this testing of its foundations, or is there cause to be ashamed? The fact is that the Bible story meets the requirements of the intellect better than any evolutionary theory ancient or modern. The ancient Greeks used to say that the earth rests upon a turtle's back, and that the turtle stands on a rock, and that the rock is in the water. But when one insisted upon knowing what contains the water, they were unable to answer. But they were as intellectually consistent as the modern evolutionist; for all he does is to move his problem back, he never solves it. He traces man to the lower orders of animal life, and the lower orders of animal life he traces on back to vegetable life, and this he traces on back to the mineral forms, these he imagines reach on back to an original fire mist, but here he stops and leaves the mind as actually suspended as did the ancient Greeks.

Scientists have always claimed that there is a cause for every thing that is and that that cause must be an adequate cause; but on this last proposition evolution breaks down; for it requires that results must be greater than their cause and that the progeny must receive more than the parent had to give. Evolution is at best a conglomeration of superstition and skepticism. But the Bible is intellectually consistent, for it posits an adequate cause for every result which it records. Back of the stupendous work of making an ordered universe and creating life it places an all wise and all powerful God. "In the beginning God created the heaven and the earth." This finds the water in which the rock stands and brings rest to the inquiring mind. This is by way of illustration; for it is the same as to the fallen condition of man—the Bible tells us how he came to be fallen. It is the same with the blood atonement, the new birth, and every other tenet of our holy faith. They all stand the intellectual test and there is no occasion for being ashamed before the thinking and the thinkers of the world.

Then the gospel of Christ must stand the social test. Who are the men and women who have filled the ranks of the Church of God in the ages past? How have they compared with their contemporaries? The world has numbered them with the goat skin and sheep skin crowd and have accounted them social failures, because they would not follow to the world's excessive riots. But just the same, they were the salt of their age. Think of Abraham among the Canaanites, Lot among the Sodomites, Moses among the Egyptians, Daniel in the court of the king of Babylon, the Maccabees among the apostate Jews and renegade Gentiles, the Twelve among the Pharisees, Paul in

Corinth, Polycarp in Smyrna, Savonarola in Florence, Huss in Bohemia, Luther in Germany, Fox and Wesley in England, what contrasts do they bring? Where are the devotees of the fashions of their days? Ah, the people of God, the products of Christianity are the elite of the ages.

A worldly minded man said, "I do not see how the Church gets on at all. Why it sends out its invitations broadcast and calls in the morally, physically, mentally, socially and financially blind, halt, maimed and leprous and receives them as they come. Now I belong to several societies," said he, "and they practice no such careless methods. We always select such as are fitted for membership and pass the others up." Our answer is that it is the glory of the Church that though a truly motley crowd knocks at its doors, the grace of Jesus Christ which they find there transforms them until they become fit company for the purest and best in heaven and in earth. Other societies must select good men in order to have them at all, but the Church makes good men out of bad ones. It makes saints out of sinners. And it does not any longer compute a man's past but counts him in his present standing with God and with men.

And the times have not changed the conditions in this particular. The best people of every land at this hour are the blood washed people of God. And before any comparison they will not make us ashamed. They stand out head and shoulders above the other men of the tribes now just as they have ever done in the past. Even the skeptic admits that he feels safer at night in a Christian community than among drinking, cursing, blasphemers who know no God and honor not the life of man. The products of the gospel of Jesus Christ show up well in the social

tests and amidst the people of our own day there is no occasion to be ashamed.

And finally, the gospel of Jesus Christ must stand the practical test. Any thing must do what it was intended to do or else its friends are made ashamed. For theories and professions are empty nothings if they are not sustained by performance.

It was said that the automobile show had developed keen rivalry among the representatives of the various makes of cars, and at a given place each representative was given his turn to enlarge upon the strong points of his favorite. One boasted of the beautiful lines of his car and the appearance which it presented. Another spoke of the room and comfort which his car provided. Another enlarged upon the wonderful power plant which was harbored beneath the radiator hood of his car, and the speed that could be made when desired. Last of all came the Ford representative; but he did nothing more than to release a phonograph in the rear seat of his well known vehicle, and as the spring unwound the deep voice of confidence gave out in endless repetition and in a semi-musical tone, the simple words, "I'll take you there and bring you back; I'll take you there and bring you back; I'll take you there and bring you back." Here were no claims of superior beauty or comfort or reserve power, but a simple assertion of utility. It triumphed in the practical test.

And thus it is with the gospel of Christ: it is "the power of God unto salvation to everyone that believeth." It saves the drunkard from his cups, and the harlot from her den. It takes the publican from his receipt of customs and transforms him into a holy apostle. It saves Jerry McAuley, the river thief, and makes him a missionary to

the downs and outs. It brings Bud Robinson from poverty and disgrace to a long life of purity and usefulness and to the forefront of holiness evangelism. It works. It gets results. It breaks the power of cancelled sin for everyone that believeth. It asks no quarters from sin and offers none to it. It reaches into the depths of depraved human nature and destroys the old evil nature with which man was born. It forgives the deepest dyed sinner and sanctifies the most depraved soul. It hangs out its shingle without fear and invites the lame and halt and maimed and blind and leprous to come and promises a perfect cure in every single case. It is the universal remedy for sin. It is the cure for whatever is the matter with the heart and soul. It is available to all on conditions which all may meet, and it makes good its every claim. It stands the practical test. Jesus came to save His people from their sins, and He can do it. He came to destroy the works of the Devil, and He can do that also. He came to bring His own through the tests and trials of life and on into the mansions made without hands, and thank God, He can do that. He has never yet met His match. He is Savior to the uttermost. And there is no occasion to be ashamed of His gospel, "For it is the power of God unto salvation to everyone that believeth."

## GOD'S WONDROUS SALVATION

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*Rev. R. L. Hollenback of Mansfield, Ill., has proved his worth as an evangelist in fifteen years of successful service. He is of the sane, Biblical type and is characterized by fidelity to truth and perseverance in effort and in faith. He is a frequent and appreciated contributor to the Herald of Holiness, and by means of his printed messages he has reached and blessed many people*

*whom he has never met personally. And yet his personal ministry is more and more in demand.—Editor.*

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TEXT: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ" (Tit. 2: 11-13).

**M**AN'S salvation was not an after thought with God. While it meets an emergency, yet salvation was provided long before the emergency arose. The sacrificial death of Christ was not accomplished until four thousand years after man's sin, yet the provisions of His atonement were just as efficacious the first day after man sinned as they were at the time of Christ's

death and resurrection. He was "the Lamb slain from the foundation of the world."

However, the revelation of God's plan and purpose has been progressive. Each succeeding age has brought forth a clearer knowledge of the way of salvation; which, like the path of the just, "shineth more and more unto the perfect day." The approach made by the patriarchs to New Testament standards of experience must have required very diligent exertions of faith; for they had very little to lead them on toward God.

The word salvation is a big word, embracing everything in the divine economy. Our text gives us a general survey of salvation, presenting it in the four following aspects: namely,

- I. The ground of salvation.
- II. The Universal knowledge of salvation.
- III. The effects of salvation.
- IV. The hope of salvation.

We shall examine:

### *I. The Ground of Salvation.*

The responsible cause of our salvation is declared to be, "The grace of God." As a foundation undergirds the superstructure, so grace is the underground work of salvation. There was owed a debt to justice which must needs have been paid; a penalty which must needs have been borne. And grace alone could furnish the needed sacrifice, and pay this debt. Salvation was a matter of grace meeting sin with a sacrifice, rather than of love meeting a need with a service. And the sacrifice had to be wrought from God's own heart!

Modern rational concepts of salvation would say, "God

is love, why atone?" But the Biblical setting is, "God hath atoned, what love!" God's love is not sentimental, overlooking sin with allowance; but it is evangelical, dealing with a holy law and meeting its demands.

Man's salvation, Paul says, is reckoned of "free grace." This excludes the possibility of obtaining it by our own works. There is nothing meritorious that we possess or that we can do; we have only to exercise faith in the finished work of Christ. We must repent, it is true, with all that repentance includes; yet even this is not meritorious. It only serves to stimulate our faith, and to clear the way for it to operate. We are not really saved for our repentance's sake, but for Christ's sake, through grace.

The atoning blood of Christ is the procuring cause of man's salvation. By offering Himself as a sacrifice to God's holiness and justice, Christ made possible that He might be "just and the Justifier of the ungodly." Also the work of the Holy Ghost in regeneration and sanctification is indispensable to man's reconciliation, for only through these works of the Spirit are the benefits of the atonement made of practical application. Yet these agencies are but the several operations of God's free grace. Grace purposed man's redemption, and brought it to completion. "'Twas grace that taught my heart to fear, and grace my fears relieved."

## *II. The Universal Knowledge of Salvation.*

Our text reveals, furthermore, that God has dealt impartially with men, and has given to the world a universal knowledge of salvation. "Hath appeared to *all men*." In some degree, all men are taught of God and His re-

deeming grace, whether they hear the gospel preached or not; and sufficient light is reflected to point them out the way of life. Christ is declared to be "that true light which lighteth every man that cometh into the world."

Since all do not have the Word of God, we can only assume that God speaks to them through other agencies. Men of responsibility everywhere have some intuitive apprehension of God. Through creation and conscience enough is at least known to them to place them upon inexcusable responsibility. We learn from Rom. 1: 20 that "the invisible things of Him from the creation of the world are *clearly seen, being understood by the things that are made*, even His eternal power and Godhead; so that they are *without excuse*." Nature furnishes a vivid photograph of the divine plans and purposes. The Psalmist says, "The heavens declare the glory of God, and the firmament showeth His handiwork."

We cannot but think that the realm of creation furnishes to men a great deal more light than some people imagine. This is evident from the great things comprehended by such men as Enoch, Abraham and Job; whose lives antedated the earliest inspired writings. Doubtless they were led into close personal fellowship with the Almighty through the faithful preaching and pastoral care of "the heavens." Those heavenly circuit-riders preach perpetually in every clime and age. "There is no place where their voice is not heard." They preach with unceasing faithfulness both night and day, for through them, "day unto day uttereth speech, and night unto night showeth knowledge." Through the voice of the thunders, "the wrath of God is revealed from heaven" (the heavens). The mighty law of gravita-

tion is a symbol of God's unlimited power. Daybreak and dusk show forth God's discriminations between light and darkness. The stately and orderly motions of the stars, moving perpetually in their fixed orbits, bespeak that God hates disorder and chaos. Truly, "the heavens declare the glory of God."

But the ministry of the preaching heavens does not remove from us the responsibility to "preach the gospel to every creature." If we can offer them a clearer knowledge of God, and a better law, doubtless their chances for salvation will be increased immeasurably thereby—otherwise we would do them a disfavor to increase their responsibility. Their approach to the knowledge of God will be much more easy and rapid when the light is brought to them through the preaching of the Bible. It can write the laws of God upon their hearts more clearly than God's heavenly messengers can do it from the sky.

But God has dispensed the light of the gospel so that all men stand "without excuse." But if the heathen are inexcusable who have but a faint knowledge of God, how shall we escape a fateful responsibility? Verily, there is no escape for us.

### *III. The Effects of Salvation.*

In its application to our need, salvation effects a very radical change in man's heart and life. Paul asserts: "If any man be in Christ he is a *new creature*: old things are passed away; behold all things are become new." According to this text, we may conclude that if a definite change in a man's affections and demeanor are not experienced, he has not really been saved. If there are *no*

effects, there is *no salvation*. When God has really worked upon man, the changes wrought are plain both to himself and to almost everyone around him. Let us observe the effects of salvation as our text sums them up in the *negative* and *positive* forms:

1. The negative effects: "Teaching us that *denying* ungodliness and worldly lusts." Here is salvation's most immediate result. It breaks off man's pursuit of everything that is known to be "ungodly." He begins at once to look at things from God's standpoint; and whatever he knows to be displeasing to God he lays aside. He seeks to conform his life to the standard revealed in 1 John 2: 6, "He that sayeth he abideth in Him ought himself also so to walk even as He walked." So we may do, consistent with a profession of grace, only what can be done in the confidence that Christ would do the same. All things below this standard are inconsistent. And at this point is where we should apply the test to all of our doings and undoings. We do not believe there needs to be much quibbling about many of the practices of life if this rule is adhered to. The honest application of the following questions to one's heart will solve most of the doubts pertaining to any practices:

Are you perfectly willing to see harm in them?

Would you see any harm in them if you were on your death-bed?

Could you pray for Jesus to bless you in the doing of them?

Would Jesus Himself do them under the same conditions?

Will you be able to commune with Jesus just as freely after doing them as before?

Honestly and sincerely take God's viewpoint of the matters about which you quibble, and it will not take long for you to decide which side is the safe one.

"Worldly desires" are also to be denied, or laid aside. This means, of course, that sinful amusements and pleasures shall be squarely broken off. The converted soul ceases at once to attend such places of amusement as are not thought to be to the glory of God. How many dances will he then attend? Not one! The theatre, card-party, circus, and other vicious gathering will suddenly miss his presence. And the weaning process will not be a long drawn-out affair either; for the love of God in his heart will enable him to completely overcome the world. We have never been able to willingly sing that verse of song:

"There are times when tired of the toilsome road,  
That for ways of the world I pine,  
But He draws me back to the upward track  
By the touch of His hand on mine."

But we can sing hilariously:

"There's no thirsting for life's pleasures,  
Nor adorning rich and gay,  
For I've found a richer treasure,  
One that fadeth not away."

Neither now, nor at any time since Christ possessed us, have our hearts pined for the things of the world. Doubtless this is true of all saved persons, for John declares: "If any man (any man, mark you!) love the world, the love of the Father is not in him." One who is of the world

will love the things thereof, for "the world will love its own." But of the real Christian it can be said, as of the disciples in their converted state, "They are not of the world even as I am not of the world."

The true Christian will live far above the maxims and intuitions of moral right held by the world; for there are many things legal which are not moral. A verbal contract, while not legally binding, will hold with a Christian just as strong as though it were written on paper. Taking advantage in buying and selling is appraised by the world as only "a keen business eye;" but grace forbids us to defraud our brother in any matter. One may legally sue his brother at the court, but not with grace in his heart. For the "lawless and disobedient" the law is necessary, but if a man has the love of God in his heart he will behave himself without much law.

2. The positive effects of salvation are stated: "We should *live* soberly, righteously and godly in this present world."

"Soberly" conveys the thought of freedom from intoxication. How drunk men are upon the lusts of the world! Intoxicated with the allurements of wealth, popularity, and pleasure! Willing, like the hog, to grub their sole happiness from the dirt. Women are often caught in the swirl of fad and fashion; and are made drunkenly mad for gayety and splendor of dress. How often we have heard some say, "I would rather be dead than out of style." There is not much surer way to death than to try to keep pace with the style. But over against this, how beautiful to behold the "meek and quiet spirit" of one who has been fully saved from the nonsense of the world. Christians

are never especially distressed that they cannot keep pace with the gaits of worldly fashion; for they have hidden joys which abundantly counterbalance all their sacrifices of the things of the world.

“Righteously”—What a comprehensive term! To be righteous is to be right—to live in right relationship with God, *and with every man on earth!* One is never right with God very long, and upon his own account wrong with men. He gets right with his neighbor, his family, and with his own conscience. If you profess over unadjusted matters with your neighbors, due to some offense given knowingly by yourself; your very first duty is to quit professing till you have righted those wrongs. Do you say, “I want scripture for that?” All right, here it is: “If thou bring thy gift to the altar, and there rememberest that thy brother hath *ought against thee*, FIRST go and be reconciled to thy neighbor, and then come and offer thy gift” (Matt. 5: 23).

A righteous man, in the true sense, is different from the merely moral man. The moral man lives for himself, while the Christian lives for His Lord and Master. The moral man consents to the laws of God that he esteems to be beneficial to himself, and keeps them because he recognizes an obligation that he owes to himself; while the righteous man keeps the laws of God from a sense of obligation to God. Hence righteousness is deeper than mere morality. A righteous man would not purposely do wrong, in word or deed, if he knew he would never be caught in the act.

“Godly” means god-like. I wonder if we live like God? Does our conversation impress anyone that God is in us? We are said to be “living epistles, known and read of all

men." I wonder if some of the "epistles" do not need a revised version? Do your facial expressions, your "pure conversation coupled with fear," announce the fact that God has saved you?

#### *IV. The Hope of Salvation.*

Not alone does salvation produce present effects: it also promises future joys. Here it reaches leagues beyond all the rival religions of the world. They all have their codes, their creeds and their forms; but how dim and dusty are the pictures of the life to come. All is vague and dark beyond the river's brink. But not so with God's salvation. "We have an anchor of the soul both sure and steadfast, and that enters into that within the veil."

It is remarkable that of the millions who have professed faith in Christ right up to the dying hour, not one has ever recanted on the death-bed. None have ever said, "Away with Jesus Christ"! Who ever died professing regrets that he had trusted in Him?

Just out beyond the veil (if not, indeed before) there gleams the hope of the "glorious appearing of our great God and Savior, Jesus Christ." His second coming, with its accompanying resurrection, rewards and reunions is indeed our "blessed hope." As the north star guides the sailor on his way, so Christ's coming is the polestar of our faith and hope. And we are exhorted to watch for His coming as a mariner looks for the day-break, or as the bride for the bridegroom. But we fear that many are like the Duke of Alva, who, when asked by Henry IV if he had seen the remarkable eclipse of the sun, replied, "I have so much to do on earth that I haven't time to look

up to heaven." Thus will it be with many at the appearing of Christ; they will be so entangled with the affairs of the earth, with their energies and attentions arrested by earthly things, that they will not be found watching in that hour. But only to "them that look for Him" has he promised to "appear the second time without sin unto salvation." So take heed that nothing shall detract our attention. Keep looking up. "When ye see these things begin to come to pass then look up, and lift up your heads, for your redemption draweth nigh." When trials surround, do not swerve, but look up! When in the midst of persecutions and distresses, when furious storms of adversity howl, when the night shuts down close and tight, still there is hope—"BLESSED HOPE!"

## THE LOST CHRIST

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*Rev. U. E. Harding was born in Indiana. He was left motherless at ten and was handicapped from youth by a severe affliction of the eyes. He became despondent and sought to drown his troubles in a life of sin. He gave his heart to God at nineteen and was sanctified and entered the ministry a year later. He was a student at God's Bible School at Cincinnati, for a time. He has had splendid success in the pastorate and in the District Superintendency of the Indiana District. He is an evangelist of unusual tact and power and is a great soul winner. He is now pastor of the First Church of the Nazarene, Pasadena, California, and is leading that great church on to victory.—Editor.*

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TEXT: "But they, supposing him to have been in the company, went a day's journey."—(Luke 2: 44).

**A**T the time of my text Jesus was a boy twelve years of age. His parents had gone to Jerusalem, after the custom of the people, to attend the feast of the Passover on their homeward journey they lost Him. They lost Him as you could lose your child on the crowded streets of a large city. You can lose Christ today. Thousands have lost Him. Joseph and Mary went a day's journey without Him; you may have gone years.

They lost Him in the temple while attending to religious duties and while following a religious custom. We can form a habit of following religious customs and performing religious duties and yet wake up to the fact that we have lost Christ out of our worship. We may have a form without the power; substitute service for salvation. Doctor Carradine said in his song:

*"I was working in the temple  
With the Savior by my side;  
Where the multitudes assembled  
In their misery and pride.  
Glancing upward from my labors  
I just caught His distant smile;  
'You have placed your work between us;  
Come and talk with me awhile.'"*

General Booth said, "The time will come, both in Europe and America, when we will have a profession without power, and Christianity without Christ; when we will substitute church membership for conversion and church activities for the work of the Holy Spirit." You may be straight in your doctrine and theory, loyal to your church, strict in your behavior, yet have you lost the sweet abiding presence of Christ out of your heart? They lost Him trying to keep up with the customs. You can't always do what others do or go where others go. Have you ever read that little tract, "Others may, you cannot"? You cannot measure your light or your experience by others.

Many have lost Christ trying to please the folks. Christ said to Saint Paul, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things that thou hast seen, and of those things in

the which I will appear unto thee; delivering thee from the people." Have you been delivered from the opinion of "the people"? Public sentiment is a powerful factor these days. Many a man has preached a better gospel while serving his first backwoods circuit than when he saw the eyes of many people turned upon him. You might hear him say, "I know what I should preach but how will it sound in the ears of the world." Many a man has gone to the halls of the Senate with certain convictions, but when he saw the eyes of the world turned upon him he said, "I know what my duty is, but how will it look in the eyes of the world?" Saint Paul said, "But when it pleased God who separated me from my mother's womb and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." Are you conferring with flesh and blood? Peter said, "We ought to obey God rather than men." Jesus said, "If thy right hand offend thee, cut it off, and if thy right eye offend thee, pluck it out." If it is as precious to you as your right eye, and as needful as the right arm, yet an offense unto your experience, cast it off, whether it be relative, or friend, or fortune. Remember the words of Christ, "Ye cannot serve God and mammon." Many people lose Christ trying to please the world and keep the good will of the people.

They lost Him through carelessness. They had supernatural evidences that He was the Christ-child, an angel had visited both Joseph and Mary before the birth of Jesus, telling of this wonderful child. Then shepherds visited the mother and child and told of the song the

angels sang of Him. Wise men came from the east and told how they had followed the star until it stood over where the young child lay. Simeon when he saw the child, said, "Mine eyes have seen thy salvation." Notwithstanding all these divine evidences, they let this wonderful child go for one full day without inquiring as to His whereabouts.

Let me turn aside here long enough to say, "Parents are too careless these days with their children raising them upon the streets without knowing from morning until night, where they are. It seems as though we think more of a Poland China pig and a Jersey calf than we do of the associations of our boys and girls. There is a wave of crime sweeping the land, a spirit of anarchy and lawlessness in the nation. And, there is a spirit of lawlessness in the home, with no family discipline and no regard for home rule or advice.

Many of you would not be tempted perhaps to the darker sins of the age, but, ah, Satan has a trap for you. He would get you to become careless; careless in your prayer life, careless about attending the means of grace, careless about the reading of His word. There are so many things today to lure one away from the paths of righteousness. Things that are legitimate in their place when used temperately—the music boxes, the modern home, the automobile, roads, parks, scenery, books, papers, etc. It is so easy to become careless about tithing, about keeping the Sabbath. How loose some of God's own people are these days in regard to His holy day! If we are not careful we will be swept along with the world. We must watch our heart life and keep the anointing upon us.

Examine yourselves, have you lost the pearl of greatest price? They supposed Him to have been in the company. Are you just supposing? Is He with you? You can know. You watch the balances on a pound of meat, the yard-stick, on a piece of cotton cloth, you watch your insurance policy and want to be sure about the title of a town lot, but are willing to suppose in regard to whether or not you have a title clear to mansions in the skies. If the death angel should call could you bid farewell to every fear and wipe your weeping eyes?

They are willing to accept the word of kinsfolk and acquaintances. Others may say you are good, but you must not measure yourself by others. Have the witness for your ownself. Be able to say with Job, "I know my Redeemer liveth." It is going to take a living faith to hold you steady in these days of formality on one side, and false delusions on the other and skepticism on every hand.

Have you lost the Christ? He was kind and gentle. "A bruised reed shall He not break, and the smoking flax shall He not quench." Are you kind? He forgave His persecutors, His enemies, do you forgive your enemies from your heart? Jesus said, "If ye from *your hearts* forgive not every one his brother their trespasses, so like wise shall my heavenly Father do also unto you." At the close of the world war, we need to see if we have a forgiving heart. Do you want to know how you would stand tonight at the Judgment? As you forgive, so are you forgiven. If there is any one living or dead you do not forgive, then in spite of your profession, your gifts, your church loyalty, you are yet unforgiven.

He had a passion for the lost, have you? While thousands are jazzing their way hellward and throngs giddy

and gay rush on down the broad road to endless night, are you eating three good meals a day, sleeping well at night, satisfied to read a short Psalm and have a few words of prayer. Have you no burden for the lost or do you expect an evangelist and a solo singer to bring a revival to your city? Remember among the woes of the old Book, this one, "Woe unto them that are at ease in Zion."

Is there a pull in your heart toward the world, if so, it is a good sign that Jesus does not have pre-eminence there. If Christ is enthroned in your heart, He so completely satisfies that you will have no craving for this old world. "If any man love the world, the love of the Father is not in Him."

Oh, you may still be in good standing in the church and community, you may have your license or ordination papers; you may still *be* straight in theory and contend for your church and its doctrines; you may still be liberal in your giving, but, oh, soul, have you lost Jesus?

Now, when evening drew near, they missed Him. When night drops its curtains about us, and we begin to be enshrouded in darkness, we look for the children home. Will we wait till the day of light is spent and the night of death draws nigh before we wake up to the fact that we have lost the One altogether lovely, the fairest in ten thousand. You may get on during the day, there is so much going on, so many to entertain, and to be entertained, so much service for the church needed you will scarcely miss Him in it all. But when the crowd can go no farther and when human words grow fainter in your ear, and friends and kinsfolk begin to fade before your sight, you will wish for Him who has promised to be a "rock in a weary land, and a shelter in the time of

storm," your rod and staff, when you pass through the valley of the shadow of death.

I was reared in a home of poverty, my parents had a large family of children to care for, and it was hard to keep the wolf from the door. Our house was a log cabin in the valley with no carpets on the floor, no paper on the wall. One room answered for all purposes of the home. My eldest brother, when about eighteen said, "Let me go away and work, and I will help to support the rest of the family." After much persuasion, mother consented to his leaving, then she washed and ironed, patched and darned his simple wardrobe, and one morning as the sun climbed over the tree tops, he threw an old black valise upon some sacks of milling in the old wagon, climbed up beside father and bade a weeping mother and us little boys good-by. We children thought little of it, but when the evening shadows gathered, and the firefly lighted his lantern and started to visit his neighbor across the valley, and the frogs began their sad evening song, and the owl, his lonesome cry, and when the whip-poor-will began to tune his whistle to join the night bird's concert, and the katydids began their evening argument "katy-did, and katy-didn't," when we joined mother down at the old milk-gap to keep away the cow-flies and separate the calf from the cow, we noticed the tears in her eyes. Later when she came in from the old smoke-house with a chunk of bacon in her hand, and sliced off some strips to fry, and pulled the pan of biscuits from the stove and stirred the streaked gravy in the pan, she paused again to wipe away the falling tears. Oh, the empty chair when the night comes on! "Oh, my boy, where is he tonight," she cried. Sir, night, yea, eternity's night comes on! Have you lost the Christ?

Some time ago while I was working in the Master's vineyard leaving at home a wife and beautiful family of four children, the hand of death stole in and took my oldest child; she, my sweet, accomplished daughter, the pride of my life, went away. Before I could get to her side to get a parting word, a farewell kiss, a fond embrace, she was gone. I now look at the shoes she wore, the dress she had on the last time I saw her, when she kissed me thrice and we parted 'neath the sunny southern skies; the books with the leaves she turned down, but alas, these seem so empty. It is she I long for! "Oh, for the touch of the vanished hand, and the sound of the voice that is still!"

Are you still going with your Bible and hymnal under your arm, your tithe envelope in your hand, saying prayers and keeping loyal to a church creed? These are only the paraphernalia. What we must know and know for certain, is that Christ is there with our arrival.

*"I must have the Savior with me  
For I dare not walk alone;  
I must feel His presence near me  
And His arms around me thrown."*

Oh, the emptiness of a profession without Christ! What are forms, ordinances, creeds and ceremonies without Jesus? They are as empty as the clothes of our departed loved ones. Sure, we must keep the ordinances, and be loyal to the church, but above all things we can know and MUST know that the Christ of God rules and reigns within.

## A LIFE OF VICTORY

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Rev. C. B. Jernigan is one of the pioneer preachers of the Holiness Movement in the South. He was the leading spirit in the organization of the holiness people, first into bands and associations, and then into churches. He is a fire baptized evangelist, a great camp meeting preacher and a wonderful soul winner. He is an organizer of unusual ability and is a Nazarene through and through. He is now Superintendent of the New York District and is pushing the work with unabated zeal and undiminished success.—Editor.

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TEXT: "There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1: 5). "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you" (Joshua 23: 10).

**H**ERE are two of the most wonderful promises given by Jehovah himself to Joshua, the successor of Moses the mighty law giver and leader of the people of Israel, who had just been buried by angels in the plains of Moab. For forty years the people had been guided by the hand of Moses through the trackless sea and pathless wilderness, as they followed the pillar of cloud by

day and fire by night. Now they stand on the table land overlooking the Jordan and in sight of the land promised them for an everlasting inheritance.

Joshua was now called and commissioned to "Arise, go over this Jordan," and divide the land among the tribes of Israel. Just there rolls the Jordan with lashing waves covering all the low land. In the distance on the foothills of Canaan stands the city of Jericho with its impregnable walls and mighty army. Across the hills yonder, still farther on, live the sons of Anak, a family of giants as large and terrible as Goliath of Gath—the very people that the ten spies saw forty years ago, that made them tremble with fear. In the sides of the limestone mountains are the strong holds and dens and well fortified cities with their massive walls.

As Joshua looks at these giants who are so well fortified, God Almighty tells him to "be strong and of a good courage." The land is yours. Take it. "Every place that the sole of your foot shall tread upon, that have I given unto you." The land is yours according to the oath sworn to Abraham, but you must walk on it and drive out the inhabitants. "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed."

It is indeed a land flowing with milk and honey, barley and wheat, but the people are mighty men and terrible fighters; they will contest every foot of land; they will fight you fiercely, they will swarm out of their strongholds well armed. But the land is yours, no matter how fierce they look, nor how tall they are. "There shall not any man be able to stand before thee all the days of thy life."

The situation is acute, the foe is mighty, their strong

holds are well nigh impregnable, the men are of enormous stature, their looks are terrible, but the command is: "Arise go over." Take the land, make tracks everywhere and the land is yours. A man of dauntless courage is needed. A man of absolute obedience to every call of God. No lazy man nor coward can be used here. "What man is there that is fearful, and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart" (Deut. 20: 8). No coward ever won a battle. Jericho must be captured, the giants slain and the country taken.

God's man cannot fail. Success is sure if you obey the call of God. Hear the New Testament promises: "We are more than conquerors. This is the victory that overcometh the world, even our faith."

If you fail in the work to which you say that you are called, you have either missed your call, or proved a traitor to the Holy Ghost. "They that do know their God shall be strong and do exploits. Thanks be unto God, which giveth us the victory."

The Bible rings with the shouts of victory and triumph to those who obey the call of God; but it is filled with the groans and sad wails of the fainthearted and disobedient, from Eden's beautiful garden to the final end of the pending tribulations.

The life of Joshua was one succession of victories, from that day until the day of his death, when he called the elders and all Israel to record to hear his dying testimony: "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

What a testimony, but hear the admonition: "If ye do in any wise go back, . . . know for a certainty that the Lord your God will no more drive out any of these nations from before you."

If God ever needed a Joshua, he needs a man today who will stem the tide of worldliness and formality that has crept into the church of today, and rout the demon of lifelessness, in this pleasure crazed and money mad age. Will you furnish the man?

We read the stories of Joshua and Elijah much like we read fiction in a sort of half dazed dreamy way as though it was the ideal of some heated imagination, or the work of a super-man, that God had raised up for a special occasion, and that such men are no longer needed. But read, "I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it; but I found none." Ezek. 22: 30.

We used to go where we were not wanted, and stayed until they thought that they could not get along without us. We did not ask "What have you to offer?" but "Where can we preach?" It was preach or backslide in those days. But now it is a fat place or I'll sell real estate, or write life insurance. A certain preacher once wrote me to know if I could use him on my District, and then informed me that it would require just so much salary to support him. Then he informed me that he could no longer be free to preach holiness in the church where he was. We passed several letters and his constant plea was, "What have you to offer for a man of my ability." I finally wrote him that the man needed in the Church of the Nazarene, was a man who could take the bull by the horns and break

his neck, skin him and make a holiness tent out of his hide, and peddle the meat for a living while he preached holiness, and if you will come over I will show you the pasture where he runs. He suddenly decided that his old church would do for the present.

The church of this age demands men who can do things that the world calls impossible. The church of other ages did it and if we keep the *faith once delivered to the saints* we must do the same today.

We are beyond any doubt living in the most awful age that has ever been and with it comes the most tremendous responsibility that the church has ever faced, and the admonition to the Corinthian church holds good: "Watch ye, stand fast in the faith, quit you like men, be strong."

We can march to victory, but every step of the way leads up the path of obedience. "If you do in any wise go back" from the path of duty no more is victory yours. But if you walk the path of obedience there is no chance for a failure.

Take one glance back over these years and see the carcasses of men who started out good, and ran well for a time, but alas! they hesitated to undertake a difficult task, Jericho's frowning walls stood just ahead and the sons of Anak boasted in the valleys, and like Saul the first king of Israel they feared and trembled. Then they tried to hire a man to kill Goliath, and afterwards went down in defeat, and called on the witch of Endor, and died in disgrace.

O brother! The land is yours. Take it, if the enemy comes in one way they will be scattered and flee seven ways, or if the days get too short the sun may be

made to stand still until the battle is over. If the enemy is too great for you, hail stones will beat them to death, or if they hide in the thickets, then the hornets will sting them out.

Thank God for such a life of victory. God offers it to every child of Adam. In the old Testament, of these victors it was said, "And the Spirit of the Lord came mightily upon them." In the New Testament it is said, "And they were all filled with the Holy Ghost." "Greater is he that is in you than he that is in the world."

"Awake, awake; put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, shake thyself from the dust." And in the strength of Jehovah go forth to conquer.

## THE WHOLE DUTY OF MAN

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*Rev. Bona Fleming is a native of the state of Kentucky. He was saved from a life of sin when past twenty-one years of age. He and his brother John sold out their business, made hundreds of dollars of restitution and set in to win souls. For fifteen years, now, Brother Fleming has been in the evangelistic work, has held meetings in thirty-six states and has had an average of two thousand seekers a year at his altars. He has also witnessed some wonderful cases of healing in answer to the prayer of faith. Brother Fleming is greatly in demand for evangelistic meetings and is one of the most successful soul winners in the Holiness Movement.—Editor.*

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TEXT: *“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12: 13, 14).*

THESE words were spoken by Solomon, the son of David, king in Jerusalem, the man who exceeded all the kings of the earth for riches and wisdom. He had tried everything that this world could afford, to find satisfaction. The fame of his wisdom spread abroad, but to him this was only vanity and vexation of spirit.

He gave himself over to mirth and laughter and to drinking of wine, but failing to find the desire of his heart in this, he turned his attention to building great houses; planting orchards, gardens and vineyards and to the accumulation of much wealth. He had one hundred eighty million pounds of silver, one billion twenty-nine million, three hundred seventy-seven pounds of gold. The queen of Sheba, hearing of his fame, came to visit him and brought twenty-seven hundred pounds of gold.

King Solomon had seven hundred wives, three hundred concubines, men singers, women singers, musicians, houses, chariots, and servants, yet in conclusion he sums up the whole duty of man in these words, "Fear God and keep his commandments."

The first words of the text say, "Let us hear." To get men and women to hear has been the great burden borne by all of God's prophets since the world began. God in His dealings with sinful humanity has poured out his wrath upon nations, cities, villages, families, and individuals, and has recorded the same for an example to all who will not turn from their evil ways, to know that they shall likewise perish. Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil.

Oh, to get a vision of the great God of the universe, He who spoke worlds into existence, whose hand hath laid the foundation of the earth and spanned the heavens, causing the sun to rule by day and the moon and stars by night. He reached over, as it were, with His hand and scooped out the Atlantic ocean, then the Pacific, and piled the dirt into mountains thousands of feet high, leveled out the plains, and caused the seasons to come forth. He

is the invisible, unsearchable, incorruptible, eternal, immortal, omnipresent and only wise God.

The psalmist says, "Whither shall I flee from thy presence? 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 part of the sea thou art there. If I say, surely the darkness shall cover me; yea the darkness hideth not from thee. Man is fearfully and wonderfully made."

If men and women could only behold Him in all His beauty, who looks and ten thousands of angels rejoice, speaks and eternity fills with His voice; they would fall at His feet and cry out in one mighty chorus as David of old, "Oh, magnify the Lord with me and let us exalt his name together."

Then would His yoke be easy and His burden light. One of the many neglected, yet essential commands is for men everywhere to repent. John the Baptist came preaching in the wilderness of Judea saying, "Repent ye for the kingdom of heaven is at hand." Jesus preached to the Galileans, "Except ye repent, ye shall all likewise perish." On the day of Pentecost the message was, "Repent and be ye converted." God's word teaches us from Genesis to Revelation the necessity of repentance.

A teacher once asked her class to give the meaning of the word "repent." A little boy put up his hand and said, "It means to be sorry for sin." A little girl put up her hand and said, "It means to be so sorry for sin that you quit it." We are never sorry for doing a thing until we quit it.

Repentance is not shedding tears. If we could visit the penitentiary we would find many persons shedding tears;

but many of them are not sorry for sin, they are only sorry that they have been caught. Turn them out and they would do the same thing again.

Repentance does not mean fear. You might throw a revolver in a man's face and tell him to repent, but as soon as you take the revolver away, he is the same man. Many a promise has been made to God in the time of storm or in the midst of sickness and death, but as soon as the danger was past, the vow to God was forgotten.

Joining the church is not repentance. If it were, what a host of folk we would have on the road to heaven! Many a name has been enrolled on the church book, that has never been recorded in the Lamb's Book of Life.

Repentance consists of, at least, four things, viz:

A knowledge of sin.

A sorrow for sin.

A confession of sin, and

A forsaking of sin.

Unconfessed sins never go under the blood. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. 28: 13).

Our confession must be as broad as our sins. If we have wronged the groceryman, we must go to him and pay the old bill, or tell him that we will pay as soon as we can.

One night during a revival meeting, a man was testifying and telling the people of what great things the Lord had done for him, and how that he was now standing on the Rock of Ages. A merchant, who was seated in the rear of the church, arose to his feet and asked if he might speak a few words. The leader granted him permission and he said, "The gentleman just testified that he was standing on the Rock of Ages, but I want the people to

know that he is standing in a pair of my five dollar boots that he has never paid for."

It is not much wonder that so few merchants and doctors believe in religion.

If we have misrepresented any one and tried to pull their character down, we will not only confess to them, but we will do all that we can to undo the wrong that we have done in the eyes of others. If we have sinned against our companion, then we must confess to our companion, if against the church, our confession must be to the church. There is not much old-fashioned repentance going on. To once travel the rugged road of repentance, means that you will not want to travel it again in a few days.

Old-fashioned repentance gives birth to faith and lays hold of God and brings about the new birth, in obedience to the command, "Ye must be born again."

How foolish for one to sit in his bedroom of a morning with the blinds drawn down, shutting out the beautiful sunlight, and then complain because his neighbor's bedroom is flooded with sunlight. If you will arise and meet conditions and put your blinds to the top of the window, you can not keep the sunshine out, so it is with being born from above. When one comes according to the Word confessing and forsaking and by faith receiving, immediately the light of God comes into the soul making alive one, who is dead in trespasses and sin. Old things pass away and behold all things become new. A birth has taken place.

When a birth takes place in the home, the homefolk know it, and the neighbors soon find it out. When a spiritual birth takes place the people will soon find it out. While driving a two-horse buggy along the public highway,

down in old Kentucky, the reins wrapped around the front of the buggy, my hands in the air and begging God for mercy, God forgave me of my sins, and the first place I started for was home to tell mother and father, brothers and sister what the Lord had done for me. I believe that every man, woman and child in the little town knew it before six o'clock the next morning.

We soon find a nature in the new-born child of God which is not subject to the law of God neither indeed can be, and with the command from God, "Be ye holy, for I am holy" (1 Peter 15: 16) also comes the power from God to make men and women holy. No doubt the man with the withered hand had tried many times, and put forth every effort to stretch forth his arm, but with the command from Jesus, also came the power, and out went the arm. Everybody believes that we will be holy in heaven, but the word "be" indicates a present state to be enjoyed in this world.

God spake by the mouth of His holy prophets since the world began. Holy men spake as they were moved by the Holy Ghost. The Bible also speaks of holy women and holy brethren.

Some one may ask why God commands men to repent? "Because he hath appointed a day in which he will judge the world, in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men that he hath raised him from the dead" (Acts 17: 31). Why be born again? "Except ye be born again ye can not see the kingdom of God" (John 3: 30). Why be holy? "Without holiness no man shall see the Lord" (Heb. 12: 14)).

The latter part of the text says, "For God shall bring

every work into judgment, with every secret thing, whether it be good, or whether it be evil." Every orthodox church in Christendom believes in a judgment day after death, Catholics included, but few are really prepared for the great judgment day, when all shall stand naked before the eyes of Him with whom they have to deal, the Judge of the quick and dead, to give an account for the deeds done in the body.

We can look at our timepiece and judge the time of day, we can look at our calendars and tell the day of the week, or month, but no man can see God's calendar or time-piece and tell how near His appointed day is, but He hath appointed it and no man can change it. It is sure to come and all will be present; the rich and poor, the high and low; black and white, the learned and unlearned, all will march together before the great white throne. There will be no class distinction in that day, no buying of the judge. The man who had millions in this world will be as poor as the poorest so far as money is concerned.

I have often thought of the different classes who will be brought to judgment. I have thought of the class to whom I belong, preachers of the gospel. No set of men have a greater responsibility resting upon them. They have an opportunity that angels in heaven would covet—that of preaching the everlasting gospel of Jesus Christ to dying men and women, but for the applause of men, some of them withhold the Truth and are traitors to the cause of Christ. They will stand before God speechless in that day.

Fathers and mothers, whose responsibility is next to that of preachers of the gospel, will be present at the judgment. God has entrusted them with immortal, never-dying

souls to train in the way that they should go. O for more good old-fashioned holy mothers and fathers who will set a godly example in the home before their boys and girls and who know well how to rule their own household, gathering their children around the family altar at evening, instead of sending them out on the streets to cess-pools of sin, the girls half clothed to frequent dance halls and picture shows, and the boys with the cigarette-smoking, pool-playing crowd.

Young people are coming to the judgment. God hath said to "Remember thy creator in the days of thy youth," again He says, "Rejoice oh, young man in thy youth and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes, but know thou that for all these things, God shall bring thee into judgment."

Backsliders are coming to the judgment. They who at one time knew the joy of sins forgiven, and had a title clear to mansions in the sky, but like Esau of old, sold their birthright, and like him they can now find no place of repentance.

Judas would gladly fling away his price of blood, saying, "I have betrayed innocent blood," but it is too late. Achan would part with his wedge of gold and Babylonish garments. Ananias would pay the whole price, but it is too late. Baalam would let go the wages of unrighteousness and Demas forsake the world. Pilate would now acquit the innocent, but it is too late. Christ, the Judge is on the throne and all sinners before Him.

This will not only be a day of judgment, but a day of revelation, when secret things shall be revealed. Sins may be covered in this life, but "be sure your sin will find

you out." Every idle word, every thought and deed of your life, that is not covered by the blood, will be there in battle array to witness against you. Every moment of time wasted, every invitation rejected will be there. God's book of remembrance will not fail. You say, God can not keep my record.

Man has invented a machine that takes down the sound of the human voice and every word spoken. You can place this record away and let it stay for years, bring it forth and you can hear the voice and the words again as plainly as when first spoken. If man can invent an instrument of this kind that will keep a record of things, what can God do that made the man.

People were dying at a rapid rate in a certain city, only a few miles from where I was holding a revival. The doctors were puzzled as to the cause. The health authorities got busy and made an examination of the water and the water was condemned as unfit to drink. Reservoirs were drained and more than one hundred babies were taken out of the reservoirs. Some had been there for months, some for a few days, and others for only a few hours. The town was stirred. Detectives and policemen got busy, but only a few of the bloody handed murderers were caught, but in the day of which I am speaking, the cover will be jerked off and all the world will know the guilty doctor, nurse, father, mother, young man, or woman who took these infants in the still hours of the morning and threw them, either dead or alive, over into the reservoirs.

This will not only be a day of judgment, and revelation but a day of separation. He shall come to discern between the righteous and the wicked, between him that serveth God and him that serveth him not. As the shepherd di-

videth the sheep from the goats, so shall the righteous be separated from the wicked.

Separation is one of the saddest things, that we have to meet with in this world. There are few homes, but that have wept over the casket containing the last earthly remains of some loved one. During the recent war, while traveling back and forth across the states, I witnessed so many sad scenes of separation that I was made to mingle my tears with those of others in bidding their loved ones good-by. The dear old mother with arms clasped around her son's neck weeping bitterly, the father standing to one side, brushing the tears away; sisters clinging to brothers, young wives bidding husbands good-by, but even amidst their sorrow they had a hope of meeting again, but in the last great day eternal separation will take place between fathers and sons, mothers and daughters, brothers and sisters, husbands and wives.

Today is the day of salvation. "Today if ye will hear His voice, harden not your heart." This is our day, we can choose whom we will serve.

At a certain seaport, a sea captain was superintending the loading of his vessel, getting ready for a voyage across the waters. A little barefoot, ragged, boy came and asked permission to get on the boat. The captain roughly ordered him away. He came again, but this time the captain cursed him and ordered him away, but so intense was his desire to make the trip across the waters that he came the third time and tried to get on the boat, but the captain handled him roughly and ordered him away, telling him not to show his face again. Years passed, the sea captain, now an old man with white hair was arrested and sentence pronounced against him for a certain crime.

He was brought before the governor of the state for pardon. The young governor immediately recognized him and asked him if he remembered the boy, who years before, had tried to get on his boat, but was driven away and rejected and insulted. The captain replied that he did, but what has that to do with today? The governor replied "Everything. That was your day, you could do with me as you pleased, but today is my day."

Jesus is now at the right hand of the father, interceding for every lost son and daughter of Adam's race, but in that day He will leave the mercy seat and when He leaves, there is no more need to cry for mercy, for the day of mercy will be ended. Remember, soul without Christ, that you can let Jesus on the boat and He will land you safely on heaven's shore, or you can refuse to let Him on, reject Him, and have nothing to do with Him, but in that day you will hear Him say, "Depart from me ye workers of iniquity and these shall go away into everlasting punishment, but the righteous unto life eternal."

## CARNALITY'S ULTIMITY

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TEXT: "He then having received the sop, went immediately out: and it was night" (John 13: 30).

### A NAME BESMIRCHED

THE man Judas has few namesakes. Parents who wish their children to live lives of constancy and fidelity, refrain from naming a child "Judas." And we can imagine those so named, upon maturity, resorting to the courts for relief from such an incubus. Because of the owner's treachery modern dictionaries define the name "Judas,"—"one who betrays another under the guise of friendship." Etymologists have little good to say about either "Judas" or "Isariot," but attach many niggardly

meanings to either. Neither occupation nor position discolored this character's name, but *his ultimity*: Those last hours of his life; those last yieldings, those last words, that last bargain, that last kiss, and that last suicidal step turned the multitudes against the very name by which he was called. Notice his career.

First:

#### CARNALITY BREAKS OUT

Carnality is sin in the essence. Evil in the concrete; it is not only envious but is envy itself; not only corrupt, but is corruption itself; not only rebellious, but is rebellion itself; does not only covet, but is covetousness itself.

Judas had carnality, else he would not have rebelled against Jesus Christ, neither would he have cared to possess the thirty pieces of silver which the chief priests and captains had in the treasury, and neither would he have said, "What will ye give me, and I will deliver Him unto you?" for this is one of the carefully coined questions of carnality. Judas' use of this question proves that he was then on the banks of disaster—and such is true with all men, in or out of the church—for when they have arrived at that place where they can see little or nothing in a proposition, institution, or movement unless there is "Something in it for me" they, too, are nearing disaster, and soon carnality breaks out.

It is very beautiful to see the Holy Ghost-filled man moving among the multitudes, with but one purpose, and that to bless and help his fellow men, and doing so in tenderness and love. One is made to think of the Christ who never performed a miracle for His own benefit, but who gave His all, blessed earth's all, and received heaven's all.

Even the casual reader will observe that Judas was the opposite of the Holy Ghost-filled man, for he appeared to be after all he could get.

It is very sad indeed to see our precious fellow-men led on by carnal desires, into ruin and disaster. Their aim is to get much for themselves, but they get little. Judas expected much, yet lost all, and cursed earth's inhabitants with an example that nineteen centuries have not lessened the influence of. Even the few pieces of silver which he received burned his hands. Carnality will accumulate no lasting good for the individual; it may hoard its wares in great heaps and then turn with assurance that possession is gained, but possession of anything foreign to the soul only brings uneasiness, restlessness, remorse, and in the end retribution. Sin pays poor dividends. Beware of carnality, for if you do not get it burned out it may break out, and you will be forced to assume the damage bill, and possibly burn. I had a friend who felt that he was safe and secure in his justified state. He lived a splendid life, his testimonies were clear and convincing, but one day some difficulty arose between him and some of his fellow-students. The contention grew very sharp, and at the height of the argument some one encroached upon his rights to the extent that he forgot to maintain the spirit of a Christian, and flew angry. Like a flash this wild feeling gripped his very being, and like a flash the fact forced itself home that he had displeased Christ and that his soul was again inhabited by Satan; whereupon his anger increased, and with the words, "You have caused me to lose my religion," he pounced upon the offender and pelted him until he was dragged off. Years have passed and this young man has not regained his Christian experi-

ence. The world in a man's heart will get him into the world, or he will get the world out of his heart. Carnality may "possum" for a season, or be suppressed for years, but ultimately it will go the way of the world.

Second:

#### JUDAS BREAKS COMPANY WITH THE GODLY

The worldling at heart is ill at ease where extreme spirituality exists. The spirit of worship, the breaking of bread, and the singing of songs freighted with holy unction, and accompanied by divinity itself, are hardly befitting to his feelings. Therefore he leaves; he is not in harmony with the sacred atmosphere. He has thought of the world, and he has covenanted with the world, and he must go with the world if he expects to receive that which his carnal heart calls for. Judas would not stay; he leaves, and goes out into the night and on to the worldly enemies of Christ, yet his going is but to follow the carnal desires of his heart.

As the impious "Old Man's" desires and inclinations were in Judas' day, so they are today. No wonder our church requires that each of its members "Earnestly desire to be cleansed from inbred sin." The unsanctified heart certainly has within it the nature of carnality. True, it may be suppressed and subdued, yet there is always danger. At some unguarded hour the depravity of the heart will be on the field of action lustily calling for the gold, the gaudy, or the godless. Unsanctified church members may favor carnality and pamper his desires. At best we are safer when sanctified, for the "Old Man's" diabolical wisdom prompts him to try the individual when plans have failed, nerves are twitching, friends are unkind, and loved ones fail to understand, or when you are increased in cat-

tle, houses and lands, or when you are well clothed and fed, he seeks to help you on to better investments, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." If people could only understand the deceitfulness of riches they would not care so much for them; for when we have the most money to handle we are more susceptible to temptation and the enemy's snares, "For the love of money is the root of all evil"; yet we all must have a certain amount of the "Legal tender," but happy is the holiness man, or any other, who can handle it and not get his heart set on it. All who have met the business world will call to mind just how few bankers have the experience of holiness. It was the treasurer, the apostle who handled the money, that committed treason.

Most of us can recall different characters who failed to see the need of going on unto perfection. By and by we found them listening to, looking like, or running after the world. Soon they were failing in their devotion and bargaining for some questionable thing of the world. Then it was plain to be seen that they had sold their Lord, and had broken company with the godly.

The principal manner in which worldliness enters a church or organization is through the hearts and minds of the individuals; that being the case there is always a strong possibility of any church becoming worldly, and it is always in order for leading church officials to watch the organization to prevent worldliness creeping in.

Notice in the context that the Christ of the church offers Judas the sop before he has the opportunity to get advantage or to influence others of the apostles. Christ

knew when worldliness entered Judas' heart and was not so carried away with "his crowd" that he could not see devilry when it entered, neither was he so engrossed with his plans and movements as to fail to detect carnality's maneuvers in one of his most responsible followers. Here is where some of the old churches failed; the churchmen held confidence too long in the worldly-minded. They could not afford to insinuate that some individuals were not true to the church, they were afraid they would lose those members and hurt the cause. Christ preferred only eleven apostles that were righteous to twelve and the Devil with the twelfth. Even though he were "the man who handled the money," Christ offered him the sop and said, "That thou doest do quickly," or in other words he forced the issue upon him; he could choose for righteousness and fidelity or he could go out from them: he chose the latter. It is interesting to note that his leaving did not lessen the spiritual tide, or cause the sacred atmosphere to grow more secular. In fact, one is made to feel that Christ and the eleven had closer fellowship with the Father after the worldly-bent treasurer left.

Some who leave the holiness movement have left the impression that the movement would go to the wall, but the movement has merely increased its momentum and growth, until one would be made to feel that it had been relieved of a retarding factor, or even a parasite. Surely no church of God is damaged when the worldling decides, or is forced to the conclusion, that he will go in company with the world and attempt no longer to be numbered with the people of God. No, the church is not hindered, but, oh, the blighting curse that comes to that individual who turns his back upon the church and its sacred vows,

its altar, and its holy influence! No more rest, but remorse. The God who painted the sky, tinted the rose, planted the trees, spread out the prairies, and piled up the mountains, is offended at the one who betrayed His only Son. Even Judas' fellow-men who honored him, labored with, and loved him are no longer his friends. No, not even the enemies of Christ. The chief priests and captains will not even relieve him of that awful blood money. Even nature appears to frown on him. Birds may sing, flowers may bloom, earth yield her increase, and Jerusalem shed forth her glory, but none of these blessings are meant for Judas. With nature, man, and God against him, his own heart condemning, his conscience lashing his forsaken soul, life's attractiveness has gone, and a veritable hell is within. Gloom and darkness are intensified around him, the dreadful reality has seized him that

Third:

#### IT WAS NIGHT

As Judas penetrated the darkness it was then that darkness increased in his soul. He stepped out into the night, and since then no ray of light has fallen on his treasonable pathway. He "loved darkness rather than light because his deeds were evil." Only a few hours' walk in this gloomy way almost dethroned reason for the one who had had so much light. Higher and higher leap the waves of gloom, until in billows they dash too high, and poor Judas takes the final leap into Gehenna—eternal burnings—and into "Outer darkness" where his soul is enveloped in the extent of God's wrath.

On that fatal night when he separated from Christ and resorted to Christ's enemies, he was drifting down the

shades of deepest night, where he would soon be lost to hope, to love, and to light. Ofttimes he has re-lived those hours when he heard the mob clamor for Christ; yet the clamor of hell has long since become obnoxious to Judas, for ofttimes his soul is submerged in waves of wails, and his flight is interrupted by thick swarms of hellish fiends who wing their way in pursuit of the apostle, who as an intruder dared enter the regions of the damned. He had no business in the presence of the chief priests and captains, he should have remained at the last supper. He had no business in hell, he should have gone to the realms of light. But now his soul is engulfed in darkness and all he sees is shrouded in the hellish gloom of eternity's night.

If perchance he meets Pilate, the chief priests, and captains, he recognizes them, but they too are shrouded in the black hellish mist. As they fight their way through the thick darkness toward him, he sees their bony fingers pointed in scorn, and as he turns to make his flight, he hears the hiss of the serpent, and perceives that the tigers of hell pursue him in his flight through the inky blackness of night; it is then that he perceives the hatred of hell. On earth his guilt drove him to the use of the hangman's rope, yet he went accompanied only by his inner guilt. In his agonies, and, too, that black gloom which drove him to suicide and to the bottom of Gehenna whence like a lost jewel he had fallen, is ever intensified.

Ah, that poor soul they call Judas is suffering more retribution than we can realize, for no man-slayer's guilt ever hissed and grabbed at his soul as Judas' sins now gnaw at his vitals and sting his very soul as he goes from precipice to precipice, and from thence to the fiery banks of damnation. No criminal forging through the dense

forest on a moonless night, pursued by blood hounds, ever felt the extreme fear that the soul will feel when chased by the hounds of hell through the inky blackness of *eternity's night*.

*Oh, earth-dwellers—*

“Eternity’s darkness  
Now falls on the shore,  
The twilight begins to appear;  
Soon there will be mercy,  
Sweet mercy no more,  
But darkness and death draweth near.”

*Oh, inhabitants of the abode of the damned—*

“Eternity’s darkness!  
Its gloom doth affright,  
No star beams of hope from on high;  
No morning shall dawn  
On the gloom with its light,  
There cometh no sweet bye and bye.”

## GOD'S IRREVOCABLE PUNISHMENT

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TEXT: "What wilt thou say when He shall punish thee?"  
(Jeremiah 13: 21).

THE Word of God addresses our hopes and fears. It contains many promises to those who love and fear God and it reveals many fearful threatenings of future punishment to those who obey not the Gospel of Christ.

"What wilt thou say when He shall punish thee?" is the direct question asked you. "What wilt thou say" relates to future punishment. "What wilt thou say" when the threatenings are realized, the wrath inflicted? Many have tried to establish the doctrine that there is no punish-

ment after death and that all will be saved. But let us hear Jesus when He says: "I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye can not come" (John 8: 21). So sin is the only thing that separates you from God. Hear Jesus again: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Now to the one He says: "Where I am ye can not come," and to the other: "Where I am ye may be also."

But let us suppose the punishment is not all after death. When I was in a Texas city, with a friend, one day I heard a peculiar noise. Turning I asked, "What is that?" Going in the direction of the noise we soon came to the county jail. The gate being open we walked in and upon asking a man seated at a desk what the distressing cry meant, he replied: "Just step around the corner and see for yourself." We did as directed and there stood a woman in a darkened cell with her hands chained behind her. Let me say here I will never forget the scene which met my eyes. She ran toward the bars and gave such screams and wails that it seemed all hell had awakened. Her eyes flashed like fire as she paced to and fro across the floor. Then coming forward she gnawed the iron bars with her teeth, then creeping back into the darkest corner I heard her say "Here they are, right here." I asked the jailor what was wrong, and he said she had murdered her three children to marry another man. The remorse of the crime had made her mad with insanity. God gives us a picture of this very scene in His word: "Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth" (Matt. 22: 13). Who could say that this criminal

mother was not being punished here in this life? But this scene will forever be before her in hell. On the day of the resurrection the body and soul will be re-united and the same scenes will be consummated at the Judgment, where both soul and body will be consigned to "outer darkness," "and these shall go away into everlasting punishment, but the righteous into life eternal."

This punishment will be everlasting. We read: "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into hell fire" (Matt. 18: 8). Further descriptions are: "Everlasting chains, (Jude 1: 6); "Everlasting destruction," (2 Thes. 1: 9); "Unquenchable fire," (Matt. 9: 44).

"What wilt thou say when He shall punish thee?" This will be personal. He speaks to you just as you stand before Him and your soul is being weighed. Have you anything to say? The eye of God seems to pierce your soul. Your life is made known. He reads from the book that contains your life's thoughts and actions. There is no one to plead your case. You are before the Bar of Justice. Imagine that your destiny is pronounced and it is the doom of everlasting woe. "What wilt thou say" in your own behalf?

#### WILL YOU SAY THAT IT IS UNRIGHTEOUS?

God can not be unrighteous. All the hosts of heaven will exclaim: "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with

fire and brimstone in the presence of the Lamb" (Rev. 14: 10).

#### WILL YOU SAY THAT IT IS TOO SEVERE?

I could not think of anyone pleading for mercy, seeing that he knew the law and penalty for breaking the same. But says one, I do not believe God will punish me. Did He not say to Adam and Eve in the garden of Eden: "The day that thou eatest thereof thou shalt surely die"? Did not God keep His word?

God loves His law better than He loves the souls of men. After Charles the IX, King of France, had participated in the massacre of St. Bartholomew in 1572, he was dying two years later and during his last hours he said: "Oh, my nurse, my nurse, what blood! what murderers! What evil counsel have I followed! O, my God, pardon me, and have mercy on me, if thou canst! I know not what I am. What shall I do? I am lost, I see it well!" Sir John Mason, privy-counsellor, who had flourished under the reigns of four sovereigns: Henry VIII, Edward VI, Mary, and Elizabeth, said when dying: "I have lived to see five sovereigns, and have been privy-counsellor to four and I have seen the most interesting things at home and abroad and have been present at most state transactions for the last thirty years, and were I to live again, I would change the court for a cloister, my privy-counsellor's bustle for a hermit's retirement, and the whole life that I have lived in the palace for an hour's enjoyment of God in the chapel. All things now forsake me, except my God, my duty, and my prayers."

#### WILL YOU SAY THAT YOU WERE NOT WARNED?

The events of Providence will testify against you.

There will be the minister who will testify against you. The Holy Spirit, God's word, and your conscience, that so often would stop and say: "You should change," will testify against you. But you stabbed your conscience and all and refused to obey. Every message will be re-preached to you while you wail because of your sentence. Even with all that is going on, you will hear the prayers that have been prayed for you, and the tears that have been shed for you will flow before you as a river. The churchbell that seemed to call you on Sunday morning as it pealed forth its welcome to the house of God, and the altar that so long invited you to come, but was spurned and you said not tonight I am going to wait awhile; and there is Jesus who died on the Cross of Calvary and said: "Come unto me and I will give you rest," but you refused all, and now I hear Him say: "Because I have called, and ye refused; I stretched out mine hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you" (Proverbs 1: 24-27).

#### WILL YOU PLEAD FOR FURTHER PERIOD OF TRIAL?

Can you say "have patience with me?" No! In the Scripture we read "The harvest is past and the summer is ended and I am not saved." The solemn decree has gone forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22: 11).

No preacher to warn you. You delighted once in

cursing the preacher but now you need his help. You laughed God to scorn, but now He laughs at your calamity. Could you face God and ask Him for more time to repent? Could you ask the Holy Ghost to visit you again, when the last time He came you insulted Him? God said: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30). The Holy Spirit is the One who seals you unto the day of redemption, and when someone tried to help you, you laughed and said: "I am not afraid," "But they made light of it, and went their ways, one to his farm, another to his merchandise" (Matt. 22: 5). Now you have rejected the only means by which you must be saved, and in this life could you ask God for more time in which to repent? "What wilt thou say?"

#### WILL YOU CONFESS YOUR GUILT NOW AND SEE MERCY?

The Bible does not teach that men will have another chance after death. "In the place where the tree falleth, there it shall be" (Eccles. 11: 3). Jesus said: "Behold I stand at the door and knock." He also said: "Today is the day of salvation." Then again we read: "Choose ye this day whom ye will serve."

All crime and sin will be forgiven, if confessed, except the "sin against the Holy Ghost." "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12: 31). John said: "If we confess our sins He is faithful and just to forgive us our sins."

The time in which you will have to repent will have to do with your reward. But who will be responsible for your not confessing your sins? "For the grace of God that

bringeth salvation hath appeared to all men" (Titus 2: 11). When the grace of God appears that is the time to be saved. Achan confessed his sins but it was too late and he died in disgrace. Saul confessed his sins but when he saw that God was gone and that the Spirit did not longer strive with him he was made to exclaim, "I have sinned, I have played the fool," and fell on his own sword and made the awful leap into outer darkness with a sword in his heart, which will be a witness against him at the Judgment. Judas confessed and cried out in despair "I have sinned" and threw down the money which he had gotten for His Lord, and with remorse went out and hanged himself. Let us look at these three men. They had confessed all to no avail. Taking a visit to hell you would find one with a Babylonish garment. Who will need a garment of this kind in hell to keep him warm? One has thirty pieces of silver. Now brother, what do you suppose this money could be spent for to satisfy one? Forever spending and never being spent. Another is forever hoarding the best of fatlings and being constantly accused by bleating sheep and lowing oxen. But all are lost without God.

#### WILL YOU RESIST GOD?

Of what avail will be the combined energies of all creation against God, whose presence alone will condemn? "Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together" (Isa. 27: 4).

Who will resist God? All will be still when God speaks. He will separate the good from the bad. "And He shall set the sheep on His right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come,

ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 33, 34). Then all men will receive justice from God himself. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein" (Nahum 1: 5). Will you resist God?

WILL YOU ENDEAVOR TO MEET YOUR DOOM WITH  
FIRMNESS?

The stoutest heart will then speak fear. He who has always been brave will then fear. The laity said come, the preacher said come, God said come, but you have said: *No*. Now you stand at the Judgment and God's word reads: "Therefore hell hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it" (Isaiah 5: 14). Your seeking is all in vain. No message, no blood, Christ said "Cut him down, mercy's door is closed." "And the door was shut" (Matt. 25: 10). What class will be there? "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10). Some to eternal joy and others to everlasting contempt. All who have not prayed will then pray, but of no avail: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him, that sitteth on the throne, and from the wrath of the lamb" (Rev.

6: 15, 16). But the mountains will refuse to cover your sins.

But now there is a hope. "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 4: 17). So perfect love is the assurance of boldness at the Judgment. We read: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12: 14). This text assures the people peace and perfect peace with God. And "Blessed are the pure in heart for they shall see God" (Matt. 5: 8). So a pure heart is required of all. Have our hearts been made pure with the baptism with the Holy Ghost and fire? "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Rom. 15: 16).

## GOD'S TRIPLE CALL

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*Rev. Theodore Ludwig was reared in a Christian home and was converted at eleven years of age. He graduated from college and spent an extra year in a theological seminary. He was sanctified after he had been a pastor in the Methodist Church for seven years. He united with the Church of the Nazarene in 1912 and has served in the pastorate, three years in the superintendency of the Nebraska District, where he organized sixteen new churches and has now entered the evangelistic field. Sister Ludwig is a preacher, also, and the Lord blesses their labors and gives them revivals. The Ludwigs are among our most devoted and successful workers.—Editor.*

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TEXT: 2 Cor. 6: 17—7: 1.

**I**N the words of our text Paul comes to his climax in presenting his argument to the Corinthian Church for a life of separation from the world and holy living as true followers of the Lord Jesus. He tells them that in order to be true representatives of Christ and have the approving smile of God they must completely separate from the world and be cleansed from all the filthiness of the flesh and spirit and perfect holiness in the fear of God. To prove his own faithfulness to his call and duty, he calls attention in the sixth chapter to the many testings, reproaches, hardships, dangers, sufferings and sacrifices he

endured to bring them this great gospel of light, life and eternal salvation. But he did it all gladly and with victory in his own soul and even at the risk of his own life, and, therefore, he cries out of the depths of his soul: "O ye Corinthians our mouth is opened unto you, our heart is enlarged"; we did not refrain from going through all these struggles and even dangers of death for your sake and to see "Christ formed in you" and therefore we greatly desire that ye also be enlarged. Ye are straitened in your own affections, narrow, contracted and selfish, but our desire and prayer is, that ye be enlarged in your heart's love for Jesus and zeal for a lost world. The great need of the church today is an enlargement of vision and an enlargement of heart affections for a lost and dying world.

We desire to consider this text under the theme, God's Triple Call and under the following main thoughts: 1. God's call to pardon. 2. God's call to purity. 3. God's call to perfection. Or, God's call to the sinner, to the converted and to the sanctified. Or, again, God's call to separation, to consecration, and to holy living.

1. *God's call to pardon.* Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Here we have the condition of pardon presented upon which the Lord will forgive the sinner. It is a separation from the world and the unclean thing, if he would be adopted into the family of God as a son or daughter.

The call to pardon includes first of all a call to repentance. The sinner must come with contrition of heart and godly sorrow over his sins and neglect, and humbly yield

himself to the Lord Jesus to find pardon. In the second place, it includes a separation from the world with its associations, pleasures and fellowship. "If any man love the world, the love of the father is not in him" (1 John 2: 15). If we desire the love of the heavenly Father we must part with the love of the world. God calls the sinner to a life of separation, He wants and will have a separate people. "Be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12: 2). Again, the call to pardon includes a call to surrender. The sinner is a rebel in the sight of God. He refuses to yield himself to God's rule and takes the reins in his own hands, thinking he can guide his frail bark across life's stormy sea; but instead he drives it on to destruction at a rapid speed. Unless God can stop him and convict him of the error of his way and the fearful end thereof, by throwing the gospel truth and light across his pathway, he is hopelessly and forever lost and doomed. But God is so concerned for the sinner that He calls men and women, anointed with the Holy Ghost, to preach the unsearchable riches of Christ and throw out the life line to sin tossed souls on life's stormy sea and give them His loving call to pardon. If they will return in true contrition of heart and surrender unconditionally they shall hear from heaven, "My son, my daughter, thy sins which were many are all forgiven thee, go and sin no more." "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon" (Isa. 55: 7). Thank God, if the sinner will only stop to hear His call, listen to His voice and obey His command to repent, separate and surrender his heart and will to Him,

he will also hear from heaven through the Holy Spirit's witness: "I will receive you and be a father unto you and ye shall be my sons and daughters saith the Lord Almighty." Then the sinner will realize that he has passed from death unto life, from darkness unto light, from the power of Satan unto God and that his name has been written in the Lamb's Book of Life. He is no longer bound by Satan's shackles of sin, but is a free man in the Lord Jesus.

2. *God's call to purity* is a call to the converted soul, in the words of our text, to be cleansed from all the filthiness of the flesh and spirit. God not only calls the sinner out of the world of sin, but he also calls the converted, the believer unto holiness, or purity. "For God hath not called us unto uncleanness but unto holiness" (1 Thess. 4: 7). After conversion there yet remains the polluted nature caused by Adam's fall. As Paul speaks of, being babes in Christ, yet carnal (1 Cor. 3: 1-4). Actual sins were cancelled and the power of sin broken and subdued in justification but the inward innate pollution, the inborn total depravity of the soul can not be forgiven, since the individual is not responsible for its existence. This innate depravity needs another work of God's grace, a purging, a cleansing, a sanctifying by the fire baptism of the Holy Ghost. This work is accomplished when the truly justified soul makes a complete consecration of his life and all to God for time and eternity and by faith lays hold on God's promises to His child and receives the Holy Spirit in all His cleansing fulness. "If ye then being evil know how to give good gifts unto your children, how much more shall the heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13). When this Holy Ghost comes

in, He cleanses the heart from all filthiness of the flesh and spirit making it a fit temple for His indwelling fulness. "Know ye not that ye are the temple of God and that the spirit of God dwells in you?" (1 Cor. 3: 16). "I will put my spirit within you and cause you to walk in my statutes" (Ezek. 36: 27).

We can not be at our best for God and humanity without this indwelling Holy Guest. And let me say just here that if, after we have received the light of holiness and been convicted of our need, we refuse to walk in the light and pay the price and receive the prize, we sin by disobeying God and again walk in darkness, lose the joy of salvation and soon backslide. One may still hold on to a profession and fill his seat in the church, but the holy glow and unction has departed from his heart and life, his soul grows lean, his testimony dry and juiceless and his life fruitless. And with Saul he must confess, "God is departed from me and answereth me no more" (1 Sam. 28: 15). It is sad indeed to behold the multitudes to be found in this class the world over. They have failed to walk in all the light God gave them and therefore are walking in darkness. God gives us light to walk in and not to bask ourselves in. He gives us physical light in which to walk, and to perform our daily duties, and He also gives us spiritual light to walk in and fulfill our duties and responsibilities toward God and man. Walk in the light of holiness and it will bless you and make you a blessing, reject it and you will walk in darkness and be lost.

God calls us to purity because He is pure and holy and wants beings of the same nature to fellowship and live with Him forever. The great essential to see God is holiness. "Follow peace with all men and holiness without

which no man shall see the Lord" (Heb. 12: 14). It would be impossible for an unholy soul to live in the presence of our holy God. Heaven would be hell for an unholy soul. Since God in our text calls to purity it carries with it the possibility and power of God to make us pure and holy; otherwise He would be unjust to demand our purity without the power to make and keep us pure. But thank God forever, He calls us from the lowlands of sin to the plains of regeneration that he also might bring us from the plains of regeneration to the highlands of sanctification and holy living. Glory to His name!

3. *God's call to perfection, is a call to the sanctified.* God not only calls the sinner to pardon and the believer to sanctification, but also calls the sanctified unto holy living, as the words of our text present it, "perfecting holiness in the fear of God." We desire to thus use this clause of the text with the thought in mind of development in holiness. Paul says: "This one thing I do, forgetting those things which are behind . . . I press forward to the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13-14). Sanctification is the entrance into the life of holiness. It is purity begun in the life of the believer but not maturity. We go on to maturity, which is the development and growth that follows as we walk obediently with God. Sanctification is an instantaneous work of God's grace wrought in the heart of the believer upon a complete consecration and abandonment to God forever, by the purifying baptism of the Holy Ghost, which brings the soul into a relationship with God where the fruit of the Spirit can develop without any hindrance in growth. If there is no resistance on our part the natural and acquired bumps, corners and rough places in our makeup,

will to a great extent be removed, made smooth and polished through the burdens, testings and trials of life, and "the beauty of holiness" will shine forth more and more as we truly represent Jesus in thought, word and deed. And all the Christian graces of the Spirit will be developed unto a full manhood. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 11-13). "And that ye put on the new man, which after God is created in righteousness and true holiness" (24). Jesus prayed: "Sanctify them . . . that the world may believe." We must verify this truth in our lives or the world will not believe.

"Let us live the Bible then the world will see,  
We have been with Jesus, more like him to be;  
With his word abiding in our hearts made new,  
That will prove the blessed Book is always true."

God makes it possible that all the Christian graces may grow and develop unhindered in the sanctified soul. A fertile vineyard kept perfectly clean from all hindering growths, well cultivated with plenty of moisture and sunshine will produce the greatest possible amount of fruitage. Just so with the vineyard of the soul and therefore He purgeth it that it may bring forth more and much fruit and be continuous in its fruitfulness, bearing twelve manner (crops) of fruit and yielding her fruit every month (John 15: 5 and Rev. 22: 2). Holiness is not a finished

product, but a continuous process of development. It is a life's business of momentary trust and unshaken faith in God for all our needs, both temporal and spiritual, and will mould and develop holy Christian character which will stand forever. We are building for eternity, therefore we must build upon the only sure foundation, *The Rock of Ages*, and must build according to the pattern which Jesus has left us, "Holiness unto the Lord."

We are to perfect holiness in the fear of God. An obedient child fears to do wrong because it brings sorrow to the heart of the parents, so God's true and holy children serve Him with a filial fear of bringing grief to the Father's heart. We perfect holiness by developing all the graces found in the sermon on the mount, thirteenth chapter of first Corinthians, and in Galatians 5: 22-24. Oh, what a field of activity for development we find here. The first fruit of the Spirit is love, then follows joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. Paul says that against a life perfecting holiness in developing these graces, there is no law. Such a life of perfect love needs no law, for love is the fulfilling of the law (Rom. 13: 10). The inner heart life, the throne over which each one rules, is the real source of holy living and if the Holy Spirit has been enthroned in His fulness, the out flowing words and deeds will exemplify holiness unto the Lord. Then too, the home and family life with all of its cares, burdens and problems and the professional and business life with its contact with the world are great schoolings for the perfecting of holiness in the fear of the Lord. If we are true through all the struggles, trials, temptations and problems, they will only act as a great means to bring out the very best in our lives and develop all the

graces as they could not otherwise be developed. Hardships and resistance of evil of every kind, in the spirit of perfect love, develop the best and strongest soldiers of the Cross, who will stand the test and shine for the glory of God.

God will always have holy men and women who will truly represent Him in this world of sin, and worldliness, to prove to a crooked and perverse nation and gainsaying world of unbelievers, that He still has a people who have not bowed their knees unto Baal and will not defile themselves with the king's meat. Thank God, you and I can be one of that number of whom God says: "I will be sanctified in you before the heathen" (Ezek. 20: 41). God's command and will for a holy people carries with it the power to make and keep them pure and to perfect them in holiness. And glory to His name, He has promised them the victory right here in this sinful world, upon His own oath and covenant. "The oath which he sware unto our father Abraham, that he would grant unto us, that we being delivered out of the hands of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life" (Luke 1: 72-75). "Walk before me and be thou perfect," God said to Abraham, and Jesus says to us "Be ye therefore perfect even as your Father in heaven is perfect." We believe with all our heart and know that Jesus' great high priestly prayer can be fulfilled in us, if we unreservedly and forever, commit ourselves and our all to Him in perfect obedience, the Holy Guest will come to abide in all His cleansing fulness and enable us to perfect holiness in the fear of God. Glory to Jesus I am glad it's so just now.

## PENTECOST, AND THE ROUTE TO IT

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Rev. J. E. Gaar, of Des Moines, Iowa, was sanctified wholly thirty years ago and has been in the active ministry twenty-eight years. He was president of the Louisiana Conference of the Methodist Protestant Church for four years, conference evangelist two years, was twice delegate to the General Conference, was a member of the Tri-Church Council of the Methodist Protestant, United Brethren and Congregational Methodist churches which met in Dayton, Ohio and Chicago, Ill. Brother Gaar united with the Church of the Nazarene thirteen years ago and has spent seven years in the pastorate of our school churches at Peniel and Hamlin, Texas, and Olivet, Ill. He is now engaged entirely in the evangelistic work and is having good success.—Editor.

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TEXT: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And when the day of

*Pentecost was fully come, they were all with one accord in one place*" (Acts 1: 4, 5; 2: 1).

**M**Y text suggests the necessity and importance of Pentecost and the way by which it may be reached. A conscious realization of the need is doubtless one of, if not the greatest incentives to action. Solomon, the wise man, said, "Where there is no vision the people perish." Vision is a mighty stimulus to praying, and religious activity.

No doubt the greatest need of the church today is a real old-time, old-fashioned, scriptural, experimental Pentecost. This is true both individually and collectively. In the material world it is said that "necessity is the mother of invention." If this be true in the material, then it is equally true in the spiritual realm.

The question for us to decide first of all is our greatest need. That our needs are many is very evident, but the most important thing that demands our attention is a sane, and righteous decision as to the paramount need. (1) Do we need money? Never in the history of our movement has this need been greater. (2) Do we need more and better churches? Evidently this need was never more keenly felt than at present. The multitudes are rushing on down the slippery steep of time while comparatively little is being done to get the full gospel to them; hence the need of a church in every town and community. (3) Do we need stronger and better equipped educational institutions where preachers and missionaries can be properly trained for the stupendous task before them? To this we must answer in the affirmative.

One after one the needs of the church swing out before

us in panorama, until we almost stagger beneath the mighty pressure, but the greatest of all is the need of a real Pentecost in each individual and in each institution of the church. The money need may be supplied, and then prove a curse rather than a blessing. It did so in the case of Ananias and Sapphira. A large and commodious church might be planted in all the cities, towns, villages and rural districts and utterly fail to be soul-saving stations, and thus the principal object be defeated. Such has, in part been true of other movements. The educational equipment might be brought to the required standards, and recognition by the worldly institutions in the fullest sense be obtained, and they become hot beds of worldliness and infidelity. All these needs may be amply supplied but without real pentecostal fire and blessings of God upon them; they prove disappointing and ruinous.

But the important question is: Do we have a scriptural conception of the need of Pentecost? That we may have such, it will be well for us to consider some things for which Pentecost stands.

Pentecost stands for unity. "When the day of Pentecost was fully come they were all of one accord in one place. And they continued daily with one accord in the temple. And breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having *favor* with the people." Pentecost brings unity of heart, unity of purpose; oneness of desire; unselfishness in devotion and is a mighty incentive to the confidence of the people.

Pentecost stands for power. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all

Judea, and in Samaria, and unto the uttermost part of the earth." "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." If we are to reach the onward rushing multitudes, and win them for God and full salvation and build our beloved Zion and plant centers of holy fire up and down the land, our battle cry must be: back to the Bible, back to our knees, and back to *Pentecost*.

Pentecost stands for sound doctrine, unbroken fellowship, and constant prayer. "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Pentecost brings steadfastness in both religious experience and doctrine. It takes the wobble out of the Christian life, planting the feet upon the eternal "Rock of Ages," and establishes the going. It is both a preventive and cure for fanaticism and false doctrines.

Pentecost stands for holy boldness. "But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead: whereof we are witnesses. And God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The fearful and unsanctified apostle, crushed beneath the accusation of a blushing maid, after his restoration and Pentecost, stood as bold as a lion and fearless as a mighty army and sent crashing, into the hearts of the Christ rejecters and crucifiers, burning words of truth like fiery tipped arrows. Pentecost makes fearless soldiers of the cross who do not "love their lives unto the death."

Pentecost stands for Holy Ghost conviction. "Now

when they [the Christ rejecters] heard this [these scathing words of holy truth], they were pierced in their heart, and said unto Peter and the rest of the apostles, men and brethren, what shall we do? And fear came upon every soul." The primary work of the church today is to bring conviction upon the unsaved. God's method or plan to reach a lost world is through the agency of a sanctified and spirit-filled ministry and church. "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; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment."

Pentecost stands for liberality and unselfish Christian benevolence. "And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need." "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." The idea is not community ownership but Christian benevolence. Beloved, Pentecost solves the financial problem, melting men's hearts with Christian liberality till they will gladly respond to any demand God makes of them to the amount of the last dollar. Our need today is a real Pentecost.

Again, Pentecost stands for purity. "And God, which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference

between us and them, purifying their hearts by faith." On the day of Pentecost the apostles' and disciples' hearts were cleansed by the refining and purifying fires of the Holy Ghost and the spirit of fear and doubt, and pride and anger and selfishness was burned up, faith being the connecting link between the heart and the Pentecostal flames. Hallelujah! Other things for which Pentecost stands could be mentioned but why should we need more evidences to convince us that our great need today is Pentecost? and why should we not earnestly, enthusiastically and faithfully seek for the route that leads to Pentecost, yea the only route?

The thought of Pentecost suggests prayer. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." If Pentecost is the great need of the church today and if it is only to be had as a result of prayer, the great need of the hour is not better methods, not better organization, not more and better church machinery. These may all be proper and useful in their respective places, but the crying need is men and women to pray like Elijah, till the Pentecostal fire falls and arouses and awakens a dead and lost world, alarms and startles the formal and worldly churches, regenerates the penitent sinner, and burns up the dross and debris of carnality in believers' hearts.

Pentecostal revivals may be had if we can find the men to pray. Jesus has declared His willingness to give the Holy Ghost in the following words: "And I say unto you,

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened." "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" God is looking for men to pray. Jesus did not teach men to preach, but to pray. A prayerless ministry means a prayerless pew and a prayerless pew means no Pentecostal revivals.

The Pentecostal baptism with the Spirit on the day of Pentecost and the three thousand additions to the church in one day were not the result of either poor or great preaching, but were preceded by ten days of prayer and heart searching preparation. It is not always prayer in the ordinary way that brings results, but desperate, fearless, reckless, mighty midnight and all-night prayers that shake sandy foundations and bring earthquakes of terror and pull men out of the fires and sweep with Pentecostal tornadoes and brings things to pass. "*And at midnight*, Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a

loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light and sprang in, and came trembling and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved?" Again Paul prays night and day that he might see the church at Thessalonica face to face and perfect that which was lacking in their faith to the end they might have their hearts established in holiness before God even our Father "at the coming of our Lord Jesus Christ with all his saints."

It is said that Luther prayed three hours each day. With his mighty cries and waiting before God he broke the spell of ages, and set captive nations free. John Knox spent nights in praying and crying to God, saying: "Give me Scotland or I die." And God gave him Scotland. James Brainerd used to lie on the frozen ground at night, wrapped in a bear's skin and spit blood, and cry to God to save the Indians; and God heard him and converted and sanctified the poor, ignorant, heathenish, quarrelsome, drunken, wretched and reckless souls by the scores.

Mr. Finney used to pray till whole communities were put under the spell of the Spirit of God and men could not resist the mighty influence. He tells of a church in which there was a continual revival for thirteen years. At last the revival stopped, and everybody feared and questioned why, till one day, one man arose with eyes streaming with tears and told how for thirteen years he had prayed every Saturday night till after midnight for God to glorify Himself, and save the people. But two weeks before he had stopped his praying and the revival stopped. Beloved, if such is the result of prayer, what a responsibility is on us if we don't pray.

The man that can get the ministry and the church to importunate and intercessory prayer will be the man that will stir devils, break the satanic spell, awaken souls in the ecclesiastical grave yards, cause hell to weep and mourn, and angels to shout and the hearts of men to rejoice and hasten the coming of Jesus. Such a ministry is not alone worthy of the sanction and appreciation of the church, and the reward will not be the applause of men and beautiful bouquets and sweet smelling roses here, and at his grave will not only be a marble slab with a little epitaph thereon, marking his last resting place; but his reward will be a living monument of God-sent fire-baptized men and women who will rise up at the Judgment to call him blessed, and a "well done thou good and faithful servant," from the King of Kings.

Let me know how to pray; let me know how to reach the ear of God and get audience with heaven and have favor with God and man, and let me acquaint myself well with the Route, yea the only Route of Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them."

## VINDICATION OF GOD'S JUSTICE

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*Rev. B. F. Neely was converted at seventeen years of age, sanctified wholly at twenty-one, and entered the ministry at twenty-two. He graduated from Peniel College, Peniel, Texas, taking the A. B. and B. O. degrees. He has spent seven years in the pastorate of two college churches, one year as superintendent of the Dallas District and fifteen years in the evangelistic work. Brother Neely is one of the "old stand bys" of the Nazarene movement and has a twenty-five year record that is without a blemish. He is one of the strongest preachers in the church and is greatly in demand for revivals and campmeetings.—Editor.*

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TEXTS: Isa. 28: 17, and Rom. 9: 20.

JUDGMENT also will I lay to the line and righteousness to the plummet." The first text declares a future judgment, in which righteousness of the most radical type will be demanded of its subjects on principles of the strictest justice. The fact of a future judgment for all men, in which the quality of their actions will be considered, rewards given, and punishments inflicted according to the merits or demerits of the individual case, is certainly the teaching of the Bible. "For God will bring

every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12: 14). "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5: 10).

1. But the justice of a future judgment has been challenged on principles of moral philosophy.

The question is: How can it be right for the Most High to demand of fallen humanity the quality of conduct prescribed in the Bible? The objecter enters a vigorous protest to the effect that justice, as represented in the Bible and human ethics, can not be upheld under such circumstances. The protest is based upon the following facts:

1. I had no opportunity to exercise the power of free choice in the matter of assuming responsibility involved in an existence in God's world; and since I did not have the opportunity to choose or reject the assumption of such a responsibility, how can it be right to judge and punish me for bad conduct when my very existence, which included the dangerous probability of wrong doing, was imposed upon me without my consent?

2. When I came into this world I was cursed with a fallen nature, that trended my life in the direction of the violation of the law of God. "For behold I was shapen in iniquity and in sin did my mother conceive me" (Psalm 51: 5). "The heart is deceitful above all things and desperately wicked, who can know it?" (Jer. 17: 9). "Out of the heart are the issues of life" (Prov. 4: 23). Then according to the scriptural account, the individual is corrupt in his heart from his youth; even from the earliest incipiency of his being. This being true he can not

justly be held responsible for the corruption of his heart which is coequal with him in existence. Adam and Eve excepted, no one has lived that did not have the contamination of sin from the moment his existence began; and no stream can rise higher than the source from which it flows. So can no life be better than the heart from which it springs. The Master said, "A corrupt tree can not bring forth good fruit." Now if all of Adam's sin-marred children have inherited evil hearts, and in the very nature of things, the quality of the heart prefigures the quality of the life, wherein is it right for one to be brought before the Judgment Throne and conduct be demanded of him, better in its quality than the heart from which the conduct flows?

3. Not only was I brought into existence without my consent, and with a fallen nature, but I was brought into a world that is full of sin, that gave me an environment that is conducive to wrong doing. Evil abounds on the right hand and on the left. Every thing that this world offers has a hell-ward pull to it; and the Bible declares, "evil communications corrupt good manners," and that abounding iniquity causes love to wax cold. Then how could I be expected to live a life that is better than its source, and better than those of its contemporaries?

4. Not only do I exist without my consent, possessing a nature that was depraved when given to me, in an unfriendly world that is filled with all kinds of wickedness, but the world that furnishes me a place of abode is under the dominion of a personal devil. Whose chief business, because I am the product of the handiwork of God, is to further degrade my character and blight my life. He hates humanity because originally it bore the image and likeness

of its Creator. "He goeth about as a roaring lion seeking whom he may devour." And "He transforms himself into an angel of light and would deceive, if possible, the very elect." In his diabolical administrations in wrecking human lives and mildewing human character he never reveals his true identity. And he is the captor of the whole race; for "Of whom a man is overcome of the same is he brought into bondage."

Based upon the foregoing argument it is easy to see that when it comes to the quality of human conduct, and the powers that produce it, only "Adam the First" has had a fair chance. And according to principles of justice, he only should be judged. All other human beings are so restricted in their resources, and so hampered by evil in their constitutional make up, and evil in their environment, and also by the active opposition from the arch fiend of damnation that divine justice can not be maintained in such a judgment as the Church is constantly warning the world against.

II. "But oh man, who art thou that repliest against God!" The dignity of law can be upheld, only by the infliction of the penalty prescribed for the violation of the law. A failure to execute the penalty for the violation of the law either convicts the law of unrighteousness or the administrator of the law of unfaithfulness to the trust committed to him; and therefore shows the administrator of the law to be opposed to the principles which the law was intended to protect.

The second text warns us against the conclusions reached by the argument made in opposition to the statements of the first text. It presupposes the fact that the rights of humanity have not been overlooked; that God not

only proposes to uphold the dignity of His law by judgment and punishing humanity for its violation, but He also proposes to vindicate the righteousness of His administration by a proper consideration of the rights of the violators of His law.

In attempting to vindicate Divine justice in the judgment of man, we must reply to the objections urged in the opposition.

1. "I did not consent to assume the responsibility involved in an existence in God's world." In reply, we have only to call attention to the fact that when man came from the hand of his Creator he was the masterpiece of all creative effort, and was said to be "very good." For "God created man in His own image." The fact that the highest order of beings was used as a pattern in the formation of man fully justifies the creation of such a creature at the beginning. And now since the fall, redemption has been provided for all and, as if to keep us from loathing our very existence, God promises man complete satisfaction. "He satisfieth the longing soul and filleth the hungry soul with good things" (Psa. 107: 9). Now we maintain that if the heavenly Father gives one complete satisfaction, no one, not even the Devil himself can induce that one to repudiate the responsibility of living. For satisfaction precludes any dissatisfaction; and if one is alive and satisfied it would be logically impossible for him to desire, or even consent to non-existence. The fact is, responsibility adds to the happiness of a good man. For it is a constituent part of his pleasure.

2. But it is urged that we are not good. That we were born with depraved natures; and since it was impossible for us to act before our birth, the depravity of our

natures could not be the result of our actions; and therefore we could not be held responsible for the unfortunate condition. Nor should we be held accountable for the wicked lives that flow from these evil hearts for which we are not responsible.

This argument would be conclusive if it were not for the fact that redemption from the power and being of sin has been provided; and this redemption offers to meet and relieve every need of the human heart. "Thou shalt call His name Jesus, for he shall save His people from their sins" (Matt. 1: 21). "But God commendeth His love toward us in that while we were yet sinners Christ died for us" (Rom. 5: 8). "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" (Ezek. 36: 25, 26) and "A good man out of the good treasures of his heart bringeth forth good things" (Matt. 12: 35). Therefore it is evident that God has provided for the deliverance of man from evil; and that he can be delivered if he wills to be delivered; and if he is delivered from sin and becomes a good man, a future judgment would only bring out in bold relief the blessed results of his salvation. Therefore a good man can not object to the judgment. Now if a person can be saved he ought to be saved; and if a person can be saved, and ought to be saved and yet is not saved, he deserves punishment for not being saved from sin; and if he deserves punishment, divine justice must provide a judgment to try his case and assess the penalty.

3. The protest was made against a future judgment because of our sinful environment which tends to break us

down spiritually. Although environment is a very potent factor in character building, yet the fact of wicked surroundings does not justify me in replying against God, for He arranges protection for us against evil influences; and supplies us with strength to overcome and rise above the tides of an unwholesome environment. "I will cause you to walk in my statutes and ye shall keep my judgments and do them" (Ezek. 36: 27). "And where sin abounded grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5: 20, 21). Therefore the fact that I live in a world that contains sin and sinners does not exclude the element of justice from a future judgment for me.

4. The last protest against the justice of a future judgment was based upon the fact of a personal devil being actively engaged in the business of interfering with the efforts of all who undertake to live in harmony with the standards of the gospel. He is represented as our adversary; and he far surpasses the wisest of men in wisdom; and he is exceedingly cunning. He also has tremendous resources at his infernal command.

But notwithstanding all this, we are left without an excuse. "I will make a new covenant with the house of Israel—I will put my laws in their mind, and write them in their hearts: and I will be to them a God and they shall be to me a people" (Heb. 8: 8-10). "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: 16). "For greater is he that is in you than he that is in the world." The gospel commission received by St. Paul was "to open their eyes and to turn them from darkness to light and

from the power of Satan unto God" (Acts 26: 17). And it is expressly stated that the incarnation of Christ contemplated individual victory for his people over the Devil and the servitude of sin, Heb. 2: 14-18; and He prayed in His valedictory prayer that we might be kept from the evil one. John 17: 15, R. V.

Finally we have only to say, that although we were lost, without hope, and without God in the world; that we were helpless, without strength; that we were lying sprawling upon the desert sands of time, an easy prey to every beast of passion and lust that browsed in the fields of human thought and human habitation; we were bruised and broken, sick and dying, bankrupt and ruined; yet the Prince of Life looked upon our unfortunate sin-blighted condition! He beheld us exposed to the wrath of eternal vengeance! He beheld the towering mountains of iniquity that stood between us and peace with God! He saw the impassable gulf that rolled between the sons of a ruined and fallen race and the Elysian realms of eternal bliss! He saw that no system of philosophy could be evolved by which man could be elevated above the groveling swamps of lust and carnal shame; He took into consideration that the central figure in the philosophy of damnation is a personal devil! That no law could be enacted that could give man relief from the vandalism of the cohorts of hell! That if man was to be delivered from his soul disease and its ruinous effects, and his feet kept off the blistering plains of the world of ruin, and he finally and ultimately saved from the eternal companionship of the cursed champion of the black arts of woe, that it was necessary for some one that had the power to cope with the king of darkness to interfere with his diabolical plans!

When the blessed Jesus thus beheld us chained to the chariot wheels of destruction and being dragged hellward through every conceivable avenue, from the popular sins of the upper crusts of society to the lowest mudsills of the structures of infamy, into the smoky regions of the habitation of cursed spirits, His great heart was moved with compassion. An emotional storm arose and swept His gentle, tender bosom till He was overcome with a sense of pity, love and solicitude.

He laid aside His royal regalia, and prepared Himself for battle. He assumed the relation of our federal head in the person of "Adam the Second." He advanced to the field of battle where "Adam the First" lost his victory and sold his posterity into the slavery of sin. He thus espoused the cause of lost humanity, and assumed its entire debt. He stepped in between us and a violated law, and met every demand that divine justice made upon us. He stepped in between the sinner and an offended God, appeased His wrath and evoked for us His fatherly smile. By giving us His name to use at heaven's bank, He gave us access to resources on which to draw in emergency cases for all time to come. "If ye ask anything in my name I will do it." He suffered on the cross for all mankind. He cried out "It is finished," His thorn-crowned head fell limp on His quivering, blood-bespattered bosom, and He yielded up the ghost. His blood formed a mighty fountain in the "house of David and to the inhabitants of Jerusalem for sin and for uncleanness." While His body was lying, buried in a borrowed tomb, our conquering Redeemer, the captain of our salvation, pursued His defeated and fleeing enemy to the very gates of hell. He wrenched victory from the very jaws of damnation and came back

and took up His broken body, rising triumphantly victorious over death, hell, and the grave. Then "he ascended up on high and led captivity captive and gave gifts unto men. And He gave some apostles and some prophets and some evangelists and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

Therefore salvation from all sin, for all men, here and now, at the infinite cost of the suffering and death of the Prince of Life constitutes a perfect vindication of Divine justice in the judgment of man. For by virtue of the tragedy of the cross and the victory over the grave the Holy Spirit has descended and is operating among men. Therefore divine justice has a perfect right to demand at the hands of every man a life that measures up to the top of the highest standard made possible to him by the death and intercession of Christ and the operations of the Holy Spirit. And this gives mighty force to the warning of the second text. "Oh man who art thou that repliest against God."

## DAVID BRINGING HOME THE ARK



*Chas. Robinson of Bethany, Okla., is one of the most unique preachers and revivalists that one will meet in a year's travel, and he is very successful as a soul winner. He and his son-in-law, Lawson Brown, travel together, and they are a splendid team, known, loved and kept busy by the people of Oklahoma, and neighboring states. And their circle of influence is constantly enlarging,*

*for they make a success of the revival work.—Editor.*

TEXT: "And David said unto all the congregation of Israel, If it seems good unto you and that it be of the Lord our God, let us send abroad unto our brethren everywhere that are left in all the land of Israel, and with them also to the priests and Levites, which are in their cities and suburbs, that they may gather themselves unto us: And let us bring again the Ark of our God to us, for we inquired not of it in the days of Saul" (1 Chron. 13: 2-3).

**A**T this particular time David was seeking a special blessing from God upon his own life and upon his people. God had blessed David many times all through his life, but he wanted the Ark of God, which is a type of the Holy Ghost. But David utterly failed to bring the Ark of God home to Jerusalem in his first effort. It seems that David was trying to do the right

thing in the wrong way, and God's people in many instances today are making the same mistakes that David made. If there was ever a time when God's people needed to seek and obtain the baptism with the Holy Ghost it is today. It is the only remedy from the three great extremes of modernism, fanaticism and worldliness that are crowding into our Protestant churches today. There are reasons why David failed in his first effort to bring home the Ark of God.

(1). In the seventh verse of the thirteenth chapter of 1 Chronicles it says, "And they carried the Ark of God in a new cart." It may be all right to do things for God in a new way, but let us be sure that God is in our programs. David's new cart didn't bring him any joy or glory whatever. In the fifteenth verse it says, "And the children of the Levites bore the Ark of God upon their shoulders with the staves thereon as Moses commanded, according to the word of the Lord." This was David's second effort to bring home the Ark of God. It required more physical strength in the second meeting to carry the Ark of God on their shoulders than in their first coming with the new cart, but they got the glory down. Praise God! I can well remember in the old State of Georgia, when I was just a mere boy, when the quarterly meeting would be held, my mother with many more of the saints of God, would fast and pray all day on Friday for God's presence and power to be manifested. Of course that was doing things in the old-fashioned way, but it brought the Ark home to their hearts and the blessings of the Lord to the whole community. Oh! what glory and power that came upon the people and we all stood amazed under the power of God, and the demonstration of His Holy Spirit, and it was a

common thing to carry the seeking souls away under the power of God. And He is the same "yesterday, today and forever."

I am sure if we would put the same effort and the same faith into our prayer life as they did in the days of Moody, Whitefield, Finney, John Knox and Wesley and in the early days of our great holiness movement, our churches would be on fire for God and our revivals and campmeetings would be blessed with bomb shells of Pentecostal power and glory.

(2) In the same chapter and the ninth verse the last clause says, "Uzza put forth his hand to hold the ark for the oxen stumbled." Uzza's putting his hand upon the Ark of God was one of the final acts that brought defeat to David and the cause of God. How sacred God's power and the great cause of holiness are, and how easy it is to put our hands upon the Ark of God. Uzza died in the act of trying to steady the Ark. How many have undertaken to steady the Ark of God and have died spiritually. I was holding a "second blessing" meeting in one of the western towns in the state of Oklahoma a few years ago, and in the same town, at the same time, another evangelist was there under the auspices of the older churches. In his second sermon he announced to his people that he was going to preach holiness, but "did not want any shouting." Of course he didn't have any, but that one expression and act grieved the Holy Ghost away from that meeting and five Sundays were spent without anyone being saved or sanctified.

Satan is pleased to have us digress our thoughts and desires from holiness of heart, the eradication of carnality as a second work of grace, and the baptism with the Holy

Ghost and fire that sanctifies the hungry soul, to some non-essential doctrine; such as seeking some special gift or any of the nine gifts. Paul after speaking about the nine gifts says, "Yet show I unto you a more excellent way;" and then goes on to describe it in the thirteenth chapter of 1 Corinthians. Thank God for the "more excellent way" of perfect love. I remember in the great State of Texas when so many preachers tried to steady the Ark of God by stopping "second blessing" holiness preaching. But did they stop it? No! But many of them died spiritually, and lost their glory. "We will girdle the globe with salvation with holiness unto the Lord." Oh, Glory!

(3) David became discouraged and gave up the struggle and left the Ark of God at the home of Obbededom. There is no doubt but that Obbededom had sent in a special request for the Ark of God to be left with him and his family. "And the Lord blessed the house of Obbededom and all that he had."

Discouragement is one of Satan's great and mighty weapons in defeating God's holy people. Many Spirit filled preachers have been crowded and pushed out to some hard circuit until they have become discouraged and given up the great struggle and have gone down in defeat. How many evangelists and pastors have closed their meetings, invitations and altar services just a little too soon. If they had tarried and held on just a little longer the glory would have descended and many would have been swept into the fountain of God's grace and glory.

God said to Joshua, "Be strong and of a good courage" (Jos. 1: 6). To get the Ark of God home to our people in this day of falling away, this time when wicked-

ness abounds, we must be Joshuas, Moseses, or Gideons in faith and in the power of our great God.

But David's second effort was a glorious success. Why?

(1) Because he sought God aright, and in turn God helped the Levites that bore the Ark. The great revival that broke out in the home of Obedom as the result of the Ark of God being there seemed to give David and all Israel such a faith tonic that victory was brought out of defeat. "And David gathered all Israel together to Jerusalem, to bring up the Ark of the Lord unto the place which he had prepared for it. And said unto them, Ye are the chief of the fathers of the Levites. Sanctify yourselves, both ye and your brethren that ye may bring up the Ark of the Lord God of Israel unto the place, I have prepared for it" (1 Chron. 15: 3, 12). How many times we have failed in the work of the Lord because we trusted in some special equipment, or preparation of ours. "It is not by might nor by power but by my Spirit, saith the Lord." How true that is; we must have the help of the Lord. Many years ago in a little inland town south of Austin, Texas, with J. E. Threadgill as my co-worker, we were having a hard pull. No one had been saved or sanctified and the only place we had to pray was a ten acre corn patch, and Satan had told me not to pray, that is, not pray out loud. He had told me that our reputation was at stake, and many other things. But one evening I made up my mind to pray through to victory. I had spent about two hours in prayer when the heavens opened to my soul, and such glory and power I shall never forget. When I got back to earth I was knocking corn down and shouting victory. That night was a night long to be remembered. Men and women fell like dead outside the tent and in the

aisles. It was a great time of victory. It was the result of seeking God aright. David and the Israelites sanctified themselves and made room for the Ark of God in Jerusalem.

(2) They brought the Ark of God home to Jerusalem "with joy;" not doubting. Isn't there a similarity with this and Pentecost? Luke 24: 50 says, "And they returned to Jerusalem with great joy and were continually in the temple praising and blessing God."

(3) Wherever the Ark went the people were blessed. Wesley said, "I have preached this blessing these twenty years, and God hath confirmed it with a thousand witnesses." And he exhorted his ministers to preach it, whether they would hear or not, saying God would give them revivals if they did. It is true today if we will stay clear on the great Holy Ghost and fire as received by consecration and faith through the blood of Jesus, our ministry will be crowned with old time revivals. Yes, the Holy Ghost will bless any people that will earnestly seek His abiding presence.

Gideon is to be commended for his great success against overwhelming numbers, after his thirty-two thousand men had been sifted to three hundred brave and courageous soldiers; all they had to do was to break their pitchers and hold their lamps and shout "the sword of the Lord and of Gideon." But the great secret of it all was, they had sought God aright and were following Him aright and were obeying His commands.

I bring this sermon to a close with this blessed thought, God helped the Levites that bore the Ark of God upon their shoulders. Notice please, it was the Levites that "bore the ark of God," that needed special help. I am sure if

the ministry of today will stay true to the old time Wesleyan doctrine of the baptism with the Holy Ghost and fire as received by consecration and faith as a definite second work of grace, His glory will be upon His people. The help of the Lord is what we need and must have. Jabez prayed, "Oh, that thine hand might be with me." David marched into Jerusalem with such a hilarious shouting of victory that all Israel came shouting and praising God until it brought consternation to the devil and to the enemies of God and holiness.

"Oh, it's coming, hallelujah, the Ark is coming up the road."

Michal, the daughter of Saul, was enraged and criticized and made fun, but the Ark of God has come home. Hallelujah! I will never forget twenty odd years ago, at the Waco Camp in Texas, under the ministry of H. C. Morrison and A. A. Niles, that the Holy Ghost came in His sanctifying power upon my hungry heart. Praise His Holy name! "For the promise is unto you and to your children and all that are afar off, even as many as the Lord our God shall call" (Acts 2: 39).

"It is for us all today if we trust and truly pray.

Consecrate to Christ your all, and upon the Savior call.

Bless God it is for us all today."

## CHRISTIAN FREEDOM

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*Mrs. Bertha Lillenas comes of preacher stock. She is the daughter of Rev. W. C. Wilson, General Superintendent of the Church of the Nazarene, who died in 1915. Mrs. Lillenas is an able assistant to her husband in the pastorate of First Church of the Nazarene, Indianapolis, Ind. The Lillenases are also well known as singers and as authors and publishers of gospel hymns, and they are among the most successful evangelists in our movement when they give their time and attention to revival work.—Editor.*

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TEXT: "And ye shall know the truth and the truth shall make you free" (John 8: 52).

THE desire for freedom is not new. It is as old as humanity. Liberty is a matter which concerns and interests everyone. No man loves bondage, but all desire freedom. Jesus touched upon a great constitutional principle in mankind in this simple utterance to the Jews. He was not preaching in prison or to slaves in shackles. He spoke these words to men in their place of worship, men of devout profession, of Abraham's seed, who claimed never to have been in bondage to any man. Yet how striking this utterance, "Ye shall know the truth and the

truth shall make you free." Jesus sometimes gathers His nature and work into one descriptive word. In such a word all the meaning of His relation to the soul and the soul's relation to the world is expressed. One of these comprehensive words is found in this text.

The learning and pious practices of the Pharisees had not liberated them, and they were as lost to the meaning of Christ's utterance as though they lay in a Roman dungeon and had never heard of Jesus of Nazareth. They thought only of a civic freedom, while Christ talked to them of soul emancipation. Men claim to be free born or to obtain freedom at a great price, yet here is a teacher who declares that he who sins is a servant of sin. We have thought too often the circumstances about us make for our contentment or dissatisfaction. Christ never referred to the inconveniences under which He labored. He did not lament when John the Baptist was martyred so early in His life work; His estimate of life was Kingly! He saw the end from the beginning.

Genuine freedom is not personal independence, a man may be a captive of ill-favored circumstances and yet be free; or one may live in the height of plenty and self-indulgence and yet be a slave. The condition of the soul determines present and future happiness, not the drifting surroundings. Christ put little value on the outward appearance. He reproved the Pharisees for appearing as whited sepulchers and described them as being full of dead men's bones. Not what we appear to be but what we are should be our greatest concern. Circumstances cannot fetter freedom or confer it. Adam's environment had not changed when that dreadful, slavish fear took hold upon His soul, and he fled into the shadows to hide from God.

He still walked on God's holy ground but his heart had turned to night. Joseph was as free in the dungeon as on the throne, the Israelites in Egypt were a nation of slaves despite their liberty. "Stone walls do not a prison make nor iron bars a cage;" so a man's soul may be free from every taint of sin, free to revel in God's presence and hold communion at a common mercy seat, while his environment may be non-conducive to such an attitude and experience.

Christ did not promise His followers a freedom from poverty. A certain scribe desiring to follow Him, was told; "The foxes have holes and the birds of the air have nests but the Son of man hath not where to lay his head." Jesus promised no man earthly gain but said, "Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple. Human experience proves that contentment is not found in the abundance of wealth. Poverty is not an indication of superior or advanced spirituality, nor is it a sign of God's disfavor. A man may be rich and yet devoted to God and His cause, and a man may be poor and miserably self centered and without God's Spirit. Christ did not promise riches nor did He glorify poverty.

Christ did not promise His followers a freedom from affliction and unkind providences. The cattle may die, sickness may come, death may take from us the choicest loved one and the friends of a life time may turn against us, but God's Spirit does not leave us. The Son of God was a Man of Sorrows and acquainted with grief. The story is told of an English fisherman who designed a most unique plan for marketing fresh fish. Each fishing boat was fitted with a tank or well, constructed with perforated sides so that the water it contained was a part of the sea through which the boat was sailing. Into these wells the

live fish were transferred immediately upon being caught. In their new home the fish gave no signs of discontent but to their disappointment, the fishermen found, that they grew limp and unfit for marketing. This happened to all but one boat. The fisherman from this boat sold his fish and they brought the highest prices. His secret was told after his death. He always kept a cat fish in the well, so the fish were in a constant state of alarm. Living under such circumstances, perfectly normal to them, they came to market as though they had just been dragged from the deep. A cat fish in the well of life's experience is a compliment. The way of least resistance is not the road to soul development. The Psalmist reached a mountain peak of blessing and a rare altitude of Christian living when he said, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

Christ did not promise His followers a freedom from temptation. All are subject to temptations. They will be subtle and strange, they may weary the soul and cause heaviness, but never does temptation of itself alone produce darkness. Yea, Christ was in all points tempted like as we are yet without sin. No guilt comes to a soul, howsoever harassed by the enemy, until that individual deliberately yields to the suggestions of Satan. Temptation may become a ladder by which we climb to the quiet mountain slopes of trust and confidence. We are exhorted in the Sacred Writings to put on the entire armor of God that we may be able to stand against the cunning of the Devil, and after we have done all else, continue to stand. Temptations may be keen, they may cause us to be perplexed and cast down, but thanks be to our God, temptation can not rob us of the blessed assurance of faith.

Wherein lay the meaning of Christ's unusual message. He did not say, "Ye shall know a truth and a truth shall make you free." His hearers were familiar with the Levitical law and were careful in keeping its most binding regulations. They were conversant with Roman law and the scientific conclusions of their day. They were very religious, even to the point of great personal sacrifice; but "the truth" seemed unfamiliar to them. They sought to kill Jesus and yet possessed some understanding. Not some one truth or a part of a truth or a set of truths give the soul freedom. Christ speaks here of the honor God gave to Him, of His eternal existence, of His vicarious sufferings and His glorious victory over sin! The light of Calvary shines upon His message. Dogmas and creeds alone are enslaving, but Calvary liberates! True, they soon nailed Him to the tree but He bought back our lost estate and purchased freedom for every living soul. Man's true liberty may be described as the unobstructed movement of his will toward God. If in a prison or in chains, deserted by all, or in the busy, hustling market places of life, that soul that finds his will in harmony with the will of the Most High has then and then only found liberty.

Christ's atonement brought to humanity freedom from the guilt and pollution of actual sin. Every sin a man commits forges a new link in the chain that binds his soul. The longer an individual pursues a certain course of conduct, the more wedded he becomes to it, and the less power he has to abandon it. Habit is like silk cord at first, but finally it becomes a cable. At the beginning a child can obstruct the progress of a habit, but finally an army can not conquer it. Think of the condition of a soul that has been abandoned to sin for years. How utterly

helpless is that person to save himself. Reformation is not sufficient. Sin has made such deep grooves in his whole nature that he can not turn back again. The great emancipator, Jesus Christ, is his only hope, and He offers to completely liberate and set him free. God will not only forgive him for his years of wilful disobedience and blot out all the past, but in the moment of that forgiveness He will also impart to him a new divine life, enabling him to walk uprightly. Greater even than the resurrection of Lazarus is this marvelous miracle of grace! When any man will deliberately and of his personal choice, lay down all weapons of rebellion against God and, confessing his soul need, look to Calvary for liberty and deliverance, he may be assured that very moment that his soul will launch out into a state of joy and freedom never before reached.

Christ's redemption brought to humanity deliverance from the inherited carnal nature of sin. The plan of salvation proposes to not only place men in harmony with God's law but to make their natures harmonize with His nature. Redemption reaches as far as sin has reached. No complete state of heart holiness is possible until carnality is removed. The distinguishing feature of regeneration is the impartation of divine life. The distinguishing feature of sanctification is the eradication of inbred sin. In the scheme of redemption grace does not nullify the moral law as contained in the ten commandments, but enables us to keep that law. The Sermon on the Mount requires nothing short of personal holiness. The inspired writers did not use soft, delicate words and suave sentences in their description of sin. If sin is everything that is conveyed in their writings, then it is the most bitter enemy of the soul and the twin of the dreadful monster death.

Original sin is affected only indirectly in regeneration. The "old man" no longer reigns in the heart of the regenerated but occupies a subjugated position. In the holy heart he is cast out and all the channel ways of one's being are devoted to God. Here and here only is genuine satisfaction and contentment of soul found. What delightful living and unobstructed and unhindered love toward God fills the thus purified heart.

Madam Guyon, behind French prison bars, wrote from such a heart filled with divine love:

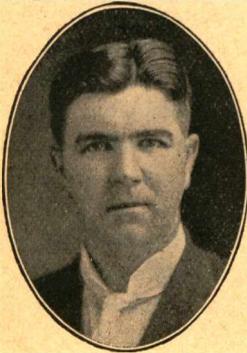
"A little bird I am  
Shut out from fields of air  
And in my cage I sit and sing  
To Him who placed me there.  
Well pleased a prisoner to be  
Because, my God, it pleaseth Thee.

"O! it is good to soar,  
These bolts and bars above  
To Him whose purpose I adore  
Whose providence I love.  
And in Thy mighty will to find  
The joy, the freedom of the mind."

Christ is the world's Emancipator! While on earth He healed, fed the multitudes and gave utterance to truths immortal; but He came not to heal or to preach or to minister. He came primarily to give liberty to an enslaved race. His final words, "It is finished," sounded the trumpet of freedom for every bound soul. "Thanks be unto God for His unspeakable gift."

## THE MAGNITUDE OF A SOUL'S VALUE

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*Rev. J. E. L. Moore was converted in July, 1904 and was sanctified the day after his conversion. A good part of his college training was received in Kentucky State University. He graduated from Asbury College in 1907 and received his Master's Degree from Boston University in 1919. From the time of his graduation until he entered school work, he did evangelistic work. God hon-*

*ored him in this work with the salvation of many souls. For the past eleven years he has been president of one of our Nazarene schools; first the Central Nazarene College, then Eastern Nazarene College and then Olivet University. Dr. Moore is now in the evangelistic work and is blessing the thousands who gather to hear him preach the old time gospel.—Editor.*

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TEXT: "For what shall it profit a man, if he gain the whole world, and lose his own soul?" (Mark 8: 36).

**W**HEN studying the life of Jesus we find the Pharisees, Sadducees, and Herodians putting forth desperate efforts to entangle Him with curious and perplexing questions. He always parried their thrusts with ease, and His counter thrusts always hit the vital spot. Thank God! Jesus was a Victor in every battle, a conqueror in every conflict, an overcomer in every

difficulty, and a master of every situation. Being confronted by the lords of high finance, the kings of big business, the chiefs of the profiteers, and the High-Moguls of that Jewish commercial age, He propounded a question in values that almost staggered their thinking machinery when He said, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

The magnitude of a soul's value is shown by the fact that God put this most priceless jewel, the soul, in the climax of His creation, Man. In the first and second chapters of Genesis God gives us a true succinct philosophy of our existence. He made chaos from nothing, and from this chaotic mass he made this beautiful world which we now inhabit. By His omnipotence, He unpinned the curtains of darkness, and pulling them back, and flashed the light of time on the brow of night. He made the firmamental dome, the canopy of the sky, the aerial heaven, to divide the waters above the firmament from those beneath it. He scooped out the ocean bed and placed therein the waters. He piled up the mountains putting their hoary heads in the sky and their feet in the bowels of the earth. He stretched out the plateaus, leveled the broad plains, furrowed the valleys, marked out the channels of the streams, filled the secret chambers of the hills and mountains with hidden treasures, and carpeted the earth with a velvet green, bedecked with beautiful floral designs. In fact God made many, many beautiful things before He made man. See the dawn as she unpins the curtains of darkness, and rolls them back as a mighty scroll; she spreads a veil of light across the face of the eastern sky; reaches up, gets the stars, hides them in her bosom; with rosy cheeks and smiling face she climbs the misty hills of the morning,

and scatters mellow light over woodland, hill, and dale. Her smiles wake the song birds which make the trees vocal with their morning anthems. We must say that is beautiful. Behold the sun as he shoots pencils of light athwart the eastern sky. See him gently open the portals of the new born day and drive his fiery chariot through them. He then washes his face in an ocean of blue, wipes on the ragged border of a receding cloud; and after he has taken the remaining clouds from his shoulders, peers out from under his beautiful golden tresses upon a slumbering world. He shoots arrows of light at the receding darkness, and tickles the sleeper with straws of glittering light to arouse him from his slumber. His rays kiss the pouting lips of the flowers into smiles, and paints the mountains, hills, valleys, and plains with tints and shades of endless beauty. He drives his chariot up, up until he reaches the dome of the sky, then gets into his descending chariot to glide gently down the western slope. After laving himself in an ocean of fire; he drops behind a curtain of cloud, leaves a parting kiss upon the western sky, and bids us adieu for the night. This too, is beautiful. Next see the night as she comes out from her hiding place to veil the twilight glories of eventide. She wraps the sombre robe about the world, and rocks humanity to sleep upon her bosom. From her full basket she draws forth dreams to scatter upon downy pillows; she fills a vial full of dew drops, and sprinkles earth's grassy carpet. Soon the stars step out upon the battlements of the sky and hang their fire tinted lanterns in the dome of ethereal azure, and march in orderly array across the heavenly realm. This is also exceedingly beautiful. But look again and we see Jehovah rolling together a form of clay and breathing into it the breath of life, and

we behold the climax of God's creation, a living soul incarnate.

Man in all his pristine glory and beauty stepped out into the Garden of Eden fresh from the plastic hand of his Creator and stood upon the plane of human perfection. He stumbled over the tree of the knowledge of good and evil and we see him fall over the jagged cliffs of transgression into the quagmire of sin and disappointment, and into the quicksands of woe and degradation. Oh, what a fall it was! It was a fall of life into the arms of death. A fall from the Alpine peaks of holiness into the morasses of infamy and shame. A fall from the plateau of innocence into the cesspools of guilt. A fall from the heights of happiness into the vortex of woe. A fall from the realms of light into the dungeons of midnight. A fall of the star of hope into the regions of despair. A fall from the "Rock of Ages" into the mire of doubt and skepticism. God has shown that a soul has an enormous value since He made a plan whereby a fallen soul may be lifted from the horrible pit and have his feet placed upon the solid rock. Sin made a chasm between God and man so deep and wide that no human nor angelic power could bridge. Jesus, the God-man bridged the chasm by His death. He built the bridge of salvation on the abutment of humanity on the earthly side, and on the abutment of divinity on the heavenly side. Oh, what a wonderful plan of salvation! See how it works! It touched a prodigal, and we see him after his return and the kiss of pardon, clothed in the beautiful robe of righteousness, sitting at his father's table enjoying a feast of fat things. It touched the Demoniac of Gadara, who was so furious that no man could bind him, and we see him at home clothed in his right mind

telling about his glorious deliverance. It touched a woman at the well of a Samaritan city who had married five times and was now living in shame and the tangled skein of her life was made straight, and she turned preacher, saying, "Come see a man which told me all things that ever I did." It touched Mary Magdalene in whom was seven devils, and she became a notable saint who gave her life in the service of Christ. It touched an impetuous Peter and he became a strong rock. It lassoed Paul with light, and he became one of the earth's greatest missionaries. It touched a Stephen who "did great wonders and miracles among the people that they were not able to resist the wisdom and the spirit by which he spake." It touched a valley of dry bones and "breath came into them and they lived and stood upon their feet an exceeding great army." It touched three thousand on the day of Pentecost and they marched forth as a mighty army with waving banners to conquer the hosts of Satan arrayed against them. Again we say Thank God for the wonderful plan of Salvation, that has brought comfort to the millions here and has landed millions safe in the home of God.

When Jesus tells us the value of a soul it almost staggers us. Even the mathematician drops his pencil and bows his head saying a soul's value is humanly incalculable. If Jesus had compared the soul's value to anything upon the earth it could be approximated in dollars and cents, but when He says it is worth more than all the world, who can give us even an approximate estimate. Think of the earth's value! It has 55,640,000 square miles of land surface, and nearly 150,000,000 square miles covered by water. To the land value add the value of all the cities, towns, villages, and hamlets; to this add the gold, the silver, the

copper, the iron, the various minerals, the precious stones, the gas, the oil, the automobiles, the railroads, the telegraph and telephone systems, the agricultural products, the manufactured articles, the steam ships, and everything of value on this globe, and you have not yet approximated the value of one soul.

The estimate that Jesus had given us here, is not the value of a hero, a martyr, a prophet, an apostle, or a genius; but the worth of a heathen in darkest Africa, surrounded by ignorance and superstition, almost devoid of clothing, and painted black by the brush of heredity. Jesus means to tell us this soul, if regenerated and cleansed by the precious blood, is worth more than all of earth's teeming billions of dollars. He aims to tell us that the fallen woman, besooted, begrimed, and bespattered by sin, dispirited, heart-broken, down-cast, and almost hopeless, if saved and washed in Jesus' blood is worth more than mathematics can calculate. Yea, He tries to indicate that a drunkard with will-power broken, money gone, reputation blasted, and holy ambitions torn to shreds, if saved with an everlasting salvation, is worth more than earth's greatest intellect can fathom. Oh, brother if a soul has such enormous value, shall we not fast and pray, and labor with all might to redeem it for our Master?

Let us consider the greatness of a soul polished by divinity. The polish of conversion is a marvelous thing. See God get hold of one of these ponderous, gigantic, flat-footed, bandy-shanked, vile-hearted, bull-necked, hog-jowled, wapper-jawed, thick lipped, foul-mouthed, double-tongued, red-nosed, bloated-cheeked, blear-eyed, low-browed, grim-visaged, dog-eared, matted-haired, butter-milked-brained specimens of humanity! See him brought

to his knees by awful, pungent conviction; and when he has given up his sins, God comes in converting, regenerating, rejuvenating, rehabilitating, invigorating, and re-creating his soul. Oh, what a change! A change from darkness to light, and from the power of Satan unto God. A change from a sinner to a Christian. A translation from the kingdom of the Devil to the Kingdom of God. A change from a heart of stone to a heart of flesh. A transformation from death to life. And we must say the polish of conversion is a wonderful, wonderful thing. Again see God get hold of that fiery, high-strung, hot headed, impetuous, quick-spirited Christian and cleanse and wash him in the blood of Christ until he is as calm as a June morning under the most severe trials, and is as even tempered as a tranquil soul can be. And we must realize that the polish of holiness is truly, truly great. Again see him take a timid, shrinking, backward, retiring, reticent, fearful, Christian and baptize him with the Holy Ghost! Note the change! The nervousness and timidity have gone; and the person is self-possessed, active, and confident. Again we must confess that the polish of holiness is truly wonderful. The polish of tribulation that polished a Joseph, a Job, a Daniel, a John the Baptist, a Paul, a Luther, a Milton, a Bunyan, should not be under estimated. It doubtless put convictions, courage, boldness, and stability into these notables that could not be put there by an easy-going experience.

Then again, the polish of God's glory is very, very remarkable. In Exodus, 34: we find the record of Moses upon Mt. Sinai for forty days and forty nights, neither eating bread nor drinking water. After conversing with God during this time, he came down from the mount with the skin of his face shining so brightly that he had

to put a veil over it to keep from blinding those who looked upon him. When Jesus was transfigured on the mount, "His face did shine as the sun" and His raiment was glittering and white as the light. Moses and Elias, "who appeared in glory," talked with Him. A bright cloud over shadowed them and God said, "this is my beloved Son in whom I am well pleased." The accompanying disciples fell on their faces and were sore afraid. This gives us an indication of the greatness of God's glory. In the 22nd chapter of Revelation we find a celestial being showing John the things which must be shortly done. His words were so wonderful and his glory so bright that John doubtless thought that God had descended to meet him, for he fell down to worship before his feet. The being however, forbade him, saying that he was his fellow servant, of his brethren, the prophets. God had so glorified the form of this old saint, and so polished his face that John thought he was God. The polish of God's glory is so truly, truly wonderful that being like Him, we shall all be beautiful in our heavenly home.

The value of a soul is shown by the longevity of its existence and the home prepared for all redeemed souls. A look through the Biblical telescope at the beautiful city of God which is fifteen hundred miles in each dimension and filled with the bounties of God and the luxuries of divinity indicates that God considers the soul to be the most priceless thing in existence. If one could comprehend the joy, happiness, peace, contentment, and satisfaction of a soul in the presence of God and the holy angels; and with nothing to mar his joy and everything to enhance his rapture, he could then approximate the greatness of the soul's value. Let us turn the Biblical telescope downward

and take a look at that "lake of fire and brimstone surrounded by precipitous shores of black and beetling crags over whose surface beat eternal storms, the fiery waves lashing and dashing and splashing and groaning around all shores, and bubbles dancing on wave and swell, and bursting amid fumes threaded with serpent flames in whose ascending volumes the everlasting lightnings flash and cross and while God's eternal thunders roll off bass and beat time to the ceaseless groans of the damned." Oh, brother, brother! Could you comprehend the sorrow and heart-ache, the misery and woe, the anguish and remorse, that the lost soul will be heir to throughout all eternity, you would be able to approximate the magnitude of a soul's value.

Finally the soul's worth is seen in the fact that God can make it happy when facing its greatest catastrophe, death. See the saint preparing to leave this world! Heaven is interested in his departure and sends a cavalcade of angels with chariots of fire and steeds of light to wait on the other side of the river of death, and bear this hero of the cross to his eternal abode in the palace of the eternal God. Hear him bid farewell to the things that have beset him in this life. He speaks to temptation saying, "Hello Temptation! How many times have we met you in this world! You seem to hang a dark cloud between us and the source of all light. The sun grew dark, the face of the moon was hidden, and the stars seemed to be blotted out, impenetrable darkness shut out the light and hid the glory of God and it looked as if we were doomed to perpetual midnight; but we prayed and made a rift in the cloud and God drove away the shadows. Goodbye Temptation! We are going where no disappoint-

ments ever stalk across our pathway, no clouds of sorrow ever arise, and no shadows ever fall." He talks to sickness saying, "Sickness, you have thrown us upon beds of affliction time after time. You have burnt us with fever. You have knifed us with excruciating pain; you have caused nights of weary watching; you have made doctors, nurses, hospitals, and medicines necessary. But Sickness, Good-bye, I'm going to a land where no sickness can enter, where no fevers are admitted, and where the leaves of the tree are for the health of the nation."

He converses thus with sin, "Oh Sin, thou great and terrific monster! Thou hast made every bent form, every pallid cheek, every unsteady hand, every faltering limb, every twisted human frame, and every blinded eye. Thou hast put every gray hair in the head of humanity; put every wrinkle upon the human face, and cut furrows of care upon human countenance. Thou didst enter the garden of Eden and start a stream of blood that has deepened and broadened as time has passed. Thy slimy trail is seen upon the threshold of every home. Thou hast marched down across the centuries leaving wreck and devastation, death and destruction in thy train. Thou hast caused every frightful tragedy, every sad misfortune, every horrifying scene, and every dreadful disaster. But Good-bye Sin, I'm going where holiness is popular, I am going where it is written upon the bells of the horses, and even on the pots. I am going where holiness is the theme and song. Good-bye Sin, FOREVER."

At last he turns to death with this farewell: "Oh Death, thou pale monarch of the dead! Thy horrid face is frightful, thy eyeless sockets and bony cheeks and gnashing teeth are ghastly. Death thy bony fingers are clawing

and clutching at the very seat of my vitality. Oh Death, why art thou never satisfied? Thou hast crushed the life out of all earth's unnumbered millions of the past generations, save two individuals, and crammed them into thy capacious maw; and yet thou art not satisfied. Death thou art an intruder, for thou hast not been invited. Thou dost come and brush the doctor, nurse, and weeping relatives aside, and lay thy icy hand upon our form. Thou dost put the death dew upon our brow, make our feet to grow cold, turn our nails purple, make our breath short, cause our heart to beat faintly, and make our eyes to grow dim. Thou dost put crepe on the door knob, start the funeral procession, and cause the tolling of the bells, thou dost start the spades to digging and the clods to rolling in on the coffin lid. Thou dost take the young and the old, the ignorant and the wise, the rich and the poor, the king and the peasant. Thou dost leave us an empty chair, weeping eyes, and broken hearts. Thou hast the death grip upon our material frame, but thou art not able to touch the soul, nor shut out the sun-light of God's presence. The sun of life is setting in a clear sky, and a sea of gold. Good-bye Death! I am going to a land where thou art not able to cast a shadow. I am going where there is no crepe on the door knobs; where there is no funeral procession and no graves on the hill-sides of glory. I am going where there are no separations and no sad good-bys."

When death severs the slender thread of life his spirit will step across the river of death and mount the chariot waiting for him. He will dash up past the sun, moon and stars, past planet and planetoid, past constellation and satellite with the speed of light. Onward and upward he

will go touring past Ursa Major and Ursa Minor, past Canis Majoris and Canis Minoris. On, on through immeasurable fields of constellated space, along the glittering belt of the Zodiac and up through the Milky Way he will glide. At last he will tour past the Pleiades, Arcturus and Orion; and after crossing the altitudes of time's boundary he will then drive through the verdant fields of eternity and up through the Elysian gardens. The procession will eventually reach the beautiful pearly gate, which will swing wide to receive this hero of the Cross. He will then dismount from his chariot and Jesus will wipe all tears from his eyes with his lily-white robe. Saints, angels, martyrs, apostles, prophets and heroes will join the procession which will march up to the throne of God waving palms of victory, while heaven's orchestra plays the beautiful strains of redemption's song, and the celestial choir sings the pæans of praise. He will then be crowned with a crown of life and a mansion and kingdom will be awarded him. Then and not until then will he fully comprehend the Magnitude of a Soul's Value.

## SALVATION

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*Rev. Jarrette E. Aycock was converted in Los Angeles at the age of twenty and was sanctified wholly soon after. He was baptized in the Pacific Ocean and united with the First Church of the Nazarene under the pastorate of Rev. C. E. Cornell. He attended our schools at Peniel and Pasadena and entered the evangelistic work. With the exception of one year spent in the pastorate,*

*Brother Aycock has spent his ministerial life in the evangelistic field. Sister Aycock is a minister, also, and they travel together and preach and sing. They are among our strongest preachers and successful soul winners. They are "all the year" evangelists and their work is in constant demand.—Editor.*

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**I** PREACHED one morning in the State of Missouri on the subject of Salvation; at the close of the service I heard a man ask a lady how she liked the message. She replied, "It did very well, but he did not cover his subject." She was right, I did not cover it then, and I do not expect to cover it now. In fact I never expect to completely cover it. Salvation is too big a subject to cover in any one sermon or any number of sermons.

But while we have no hope of exhausting our theme or

covering our subject in this message, there are three things regarding Salvation which we would like to submit for your consideration: (1). That it is universal in its extent. (2). That it is present in its application. And (3). That it is eternal in its duration.

I. It is universal in its extent. To this extent we are a universalist. That is, we believe that when Christ died, He died, not for a chosen few, a small number or a select crowd, but in order that all who would come to Him might be saved. And of this fact the Bible abounds in proof. Hear Jesus in John 3: 16, saying, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Paul says, in Rom. 1: 16, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Hebrews tells us "He tasted death for every man;" while the Apostle Peter says, "He is not willing that any should perish, but that all should come to repentance." Salvation is universal in its extent.

Mr. Munsey said, "When man sinned he fell away from God and a gulf intervened as bottomless as hell and as black as midnight, and throughout those yawning depths devils howled and demons hissed, while thunders rolled and lightnings flashed, and no genius of man could bridge it and no contrivance of man could cross it and hell held high carnival over man's lost condition. But in the midst of their glee Jesus Christ left His home in glory and came to this world, and at the cost of His life flung a bridge across that hitherto impassable gulf, and called it salvation, and announced to the world that 'I am come that ye might have life and have it more abundantly.'

And for nearly two thousand years poor old sin cursed and sin wrecked humanity has been staggering across salvation's bridge into the arms of a loving God and finding that, 'Though their sins be as scarlet, He will make them white as snow and though they be red like crimson they shall be as wool.'

“O the love that drew salvation's plan,  
O the grace that brought it down to man,  
O the mighty gulf that God did span,  
On Calvary.”

There are many things which are not universal, and many things which we will all never be able to have. We cannot all be millionaires, but the salvation of the Lord maketh rich, and we can all have that. We may never be able to climb to the lofty tops of the great mountains and gaze on the grandeur of this world, but we can all climb to the mountain peaks of full salvation and behold the beauty of the Lord and inquire in His temple; for salvation is universal. When the great and mighty of this earth make a feast, they may not invite their neighbor, or tell the man across the street, but they will send out across the town, and across the country and across the ocean and invite their chosen few and their select crowd to partake of the feast they have prepared; but when God had provided the feast of salvation He sent out an invitation, saying, “Ho everyone that thirsteth come ye to the waters, and he that hath no money come ye buy and eat, yea come buy wine and milk without money and without price.” And to make sure no one was slighted, He said to His servants, “Go out into the highways and as many as ye shall find, bid to the marriage.”

"Pay no attention to their nationality, don't notice their tattered garments, no matter how poor they may be, or how low in sin they are, everyone you find be sure to tell them I said come." And then to make us all feel welcome, He broadened His invitation and said, "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come, And whosoever will let him take the water of life freely."

Salvation is universal in its extent, and there is not a walk of life, or a class or race of people, but that into their midst you will find the King of Kings has made His way and snatched some of them as brands from the burning and by the power of salvation changed them into ambassadors for heaven.

Go among the rich, and regardless of the difficulties, in their way, salvation has reached many of them, and we love to think of such men as John Wanamaker, Charles N. Crittenton and Wm. Colgate who used their wealth for the Lord. Go to the poor, and regardless of their poverty there is salvation for them; and one of the evidences of the deity of Christ which fell from His own lips, was, "The poor have the gospel preached unto them." And this is one table that none have ever turned away from hungry.

Go to the colleges and universities of our land, where the wise men are eating of the fruit of the tree of knowledge, and no matter how far they may have climbed among its branches, there is salvation for them; and some of the wisest men of earth have placed their all at the feet of Jesus and accepted salvation on the simple terms of the gospel. Mr. Gladstone said of the sixty great men with

whom he was personally acquainted, fifty-seven of them were Christians.

Take the prisons of our country where men are caged and guarded like lions, herded like cattle and worked like beasts, shut out of society and wanted by no one, and there is salvation for them; Jesus wants them, and some of the brightest lights the Christian world has ever known came from behind the prison bars.

We have heard it said that the negro did not have a soul, but who is it that has ever been in the Southland and seen their old black faces shine under the power and glory of God can doubt for one moment, that the same Christ who gave His life for the white man died that the black man might be saved. And the black race has produced such Christian characters and soul winners as Booker T. Washington, John Jasper, Amanda Smith and many others. It was a negro who wrote that wonderful song,

“There’s nothing between my soul and my Savior,  
Naught of this world’s delusive dreams,  
I have renounced all sinful pleasure,  
Jesus is mine, there’s nothing between.”

And it was Charles P. Jones the colored song writer of the South who wrote,

“There is no one in the world like Jesus,  
He’s the treasure of my soul,  
When in trouble he dispels my sorrow,  
When I’m sick he makes me whole.

“Oh, I love to tell the merits of my Savior  
Every soul I can to win.

Oh! I love to tell the story of his power,  
How he saves and keeps from sin."

If you doubt the universality of salvation, go to the heathen lands and see the inroads that Christianity has made. Go to China and see them turning from idols to God, go to Japan and see them turning from Buddha to Christ, go to India where they used to throw their children to the crocodiles and see them now as they bring them and place them down at the feet of Him who said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Go to the islands of the sea among the cannibals and see them as they cease to feed upon human flesh and begin to feast upon that flesh which is meat indeed. Then you will begin to understand what Jesus meant when He said, "Go into all the world and preach the gospel to every creature." And why this go? I'll tell you why, because when Jesus died, it was not for a chosen few, but for every man "From Greenland's icy mountains to India's coral strand," and "From the great river to the ends of the earth." Salvation is Universal.

II. Salvation is present in its application. We are not in need so much for help for yesterday. Yesterday is gone. It will never return, and the very best you and I can hope for for yesterday is mercy and forgiveness. We are not needing so much help for tomorrow. For us that may never come. But oh, if I know anything about the needs of humanity, and if I know anything about your heart and mine, what we need is something that will help us today; and thank God salvation will do that. Titus 2: 11-12 says, "The grace of God that

bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly, in the PRESENT world." If you could come to Christ today and get salvation, and it did not stop one sin or break one habit, and you derived no benefits from it whatever until the hour you died, it would still be worth more than all this world. But thank God a man does not have to wait until he dies to derive its benefits, but it begins to work as soon as you get it.

Most insurance policies pay their dividends at death, but this is one that begins paying the moment you take it out. Notice the present application in the following passages of Scripture. John 8: 32 says, "Ye shall know the truth and the truth shall make you free." If you are not free you haven't the truth. In Rom. 8: 1-2 we read "There is therefore NOW no condemnaton to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." And in Romans 6: 22 we read, "But NOW being made free from sin [not after while, but now] and become servants to God, ye have your fruit unto holiness and the end everlasting life."

The drunkard in the prison today is not drinking, the gambler is not gambling and the thief is not stealing, but they are not free, they are in bondage. Turn them loose and the drunkard will drink at the first opportunity, the gambler will gamble and the thief will steal. But oh you let salvation come into their lives, and the drunkard will pass a dozen saloons in a block and never look in,

the gambler will brush the cards aside and bet no more, and the thief will become noted for his honesty.

I have seen the drunkard who had not drawn a sober breath for months come to an altar of prayer and in five minutes find salvation and walk out sober, never to touch liquor again. I have seen the thief come, and go away an honest man; the liar come, and go away truthful; and I have seen the blasphemer come and find this salvation and go away with a "new song in his mouth, even praises unto our God."

"Down in the human heart crushed by the tempter,  
Feelings lie buried that grace can restore,  
Touched by a loving heart, wakened by kindness,  
Chords that were broken will vibrate once more."

Not only is salvation present in its application in regard to our sins, but David says, "The salvation of the righteous is of the Lord: he is their strength in time of trouble." It is present in its application in trouble. A friend of ours in the South told us how when her only little girl passed away that she threw herself across the bed, it seemed as if her heart would break, and stretching up her hands to God, she said, "O Lord if you ever helped, help me now." And a voice seemed to say, "Daughter, underneath are the everlasting arms;" and that little mother followed her child to the city of the dead and shouted while the clods fell on the coffin lid, why? Because salvation is a strength in time of trouble. And when fate sweeps away our job and all we have and there is no money in the bank, and little to eat, rent is due, credit gone and loved ones are sick, we can sing with Isaac Watts,

“I’m glad salvation’s free,  
I’m glad salvation’s free,  
Salvation’s free for you and me,  
I’m glad salvation’s free.”

I was reared by an old fashioned mother, and she dearly loved to sing. She was not a trained singer, you could understand what she said, she loved the old songs, and while I never knew her to sing in public, all day long as mother went about her work she was singing. Our home was very poor and many times there was no money for pressing needs, and then we children would often tear her heart either by our wayward ways, or by going away and neglecting to write. She was growing old and the burdens were heavy upon her shoulders, I did not realize it then, for I was godless and unsaved. But I can hear her now as I used to hear her then and I am beginning to understand the thoughts of her heart as she would sing in the old southern swing,

“In every condition in sickness in health,  
In poverty’s vale or abounding in wealth,  
At home or abroad, on the land on the sea,  
As thy days may demand, shall thy strength ever be.”

Then there was one other verse that I used to wonder about, I could not understand it then, but now after fourteen years of trying to live for God and finding that the Devil tries to contest every inch of the ground, and also finding how near Jesus keeps to his own, I know what mother meant when she sang,

“The soul that on Jesus hath leaned for repose,  
I will not, I will not desert to his foes,  
That soul, though all hell should endeavor to shake  
I’ll never, no never, no never forsake.”

III. Salvation is eternal in its duration. Salvation is eternal in its duration; it never grows threadbare or wears out. The world is hungry. In this we are all very much alike. Man is an eternal being, and there is an eternal longing in every human heart, and it takes an eternal salvation to satisfy the eternal longing of the soul.

That there is pleasure in the world, we do not deny. We know there is pleasure in the dance, there is a pleasure in the show, in the card party and in the theater. But after all is over and you make your way to your home and pillow your tired head for rest, there is an aching emptiness in your heart that the pleasure of the world did not satisfy.

Mark Twain was perhaps the greatest humorist of his or any other age, yet it is said, “that while he laughed with the world, his lonely spirit struggled with the sadness of human life and sought to find the key.” Beneath the laughter was a big human soul that fun could not satisfy.

Charlie Chaplin, the world’s greatest clown, recently said, “I am oppressed at times with what the world calls ‘World weariness,’ I then feel a total stranger to life, as though I were upon the wrong star, and I am disgusted with the character that circumstances has forced me to create, and dissatisfied with the matter that limitations have forced upon my will.” What does this mean? Simply this, that in spite of his two million dollar home in Holly-

wood, in spite of the fact that he is the fun god of the world and gets more money for acting a fool than Mr. Coolidge does for being President of the United States, down in the breast of Charlie Chaplin there is an eternal longing, just as there is in the heart of every other man, that pleasure and money cannot satisfy.

The greatest chasms of earth are not to be found in the regions of mountains and deserts, but in the heart of humanity. You might level the mountains and thereby fill every canyon, every gulch, every gorge, every ravine and every valley in the world until this old earth would be a level rolling plain from ocean to ocean; but in that way you cannot fill the human heart. You might throw the mountains of the earth, the Rockies, the Alleghenies, and the Alps, into the human heart, but they would not fill it. You might put in New York, London and Paris with the other great cities of the world and they would sink from view. You may throw into this heart chasm, money, power and pleasure, and upon that all the isms and false religions of the world, and they will never fill or satisfy it. And yet with all its vastness it can be filled. And what will fill it? No genius of science or knowledge of man, but the salvation of Jesus Christ. But when salvation comes into the heart of man it goes to the deepest depths, it rises to the highest heights, it reaches the farthest outposts, it fills every nook, every crevice and every cranny of the human heart, and all that aching emptiness is gone, and the soul begins to sing,

“I’m satisfied with Jesus here,  
He’s every thing to me,  
His wondrous love has filled my heart  
From sin He’s set me free.”

A great preacher at the close of a sermon one night in a middle western city was approached by a very intelligent young woman, a university graduate, who asked him if he had considered Christian Science. He told her that he had not, and did not care to. She replied that as she had come and listened to him she thought he should permit her to tell what Christian Science had done for her. He answered, "Very well, what has Christian Science done for you?" She told him three or four physical and mental benefits she had received, the different out-look it had given her on life, etc., and when she had finished, he said, "What else has it done for you." She answered, "I believe that is all." The preacher said, "Lady, Jesus Christ and salvation has done all for me that you say Christian Science has done for you and then some." She looked up and said, "What do you mean by then some?" He answered, "He has given me the consciousness that my sins are forgiven and that I know God." And as the tears came into the eyes of the young woman she took a step forward and said, "Oh, brother, that is what I want." We grant you that you may get some help and find some truth in the isms of the world, but if you want your sins forgiven and that eternal longing in your heart satisfied you will have to get the salvation of Jesus Christ which is eternal in its duration.

Salvation being eternal in its duration goes with us not only through life but through death. It stops not on the banks of the river but crosses over. Paul realized that Nero's chop block might sever him from his head but not his salvation. For he said, "Henceforth there is laid up for me a crown of righteousness which the Lord shall give to me at that day." David realized it when he said,

"Yea though I walk through the valley of the shadow of death." He knew that in salvation he had something that would not leave him in the darkness but being eternal would take him through into the sunlight on the other side.

John Newton in that wonderful old song, "Amazing Grace," brings out all three of these phases of salvation. In the first verse he sings of the depths to which it goes, Universal in its Extent; in the second he sings of how it keeps in this life, Present in its Application; and in the last he sings of its scope in the world to come, Eternal in its duration.

"Amazing grace! how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found,  
Was blind but now I see.

"Through many dangers toils and snares,  
I have already come;  
'Tis grace hath brought me safe thus far,  
And grace will lead me home.

"When I've been there ten thousand years  
Bright shining as the sun,  
I've no less days to sing God's praise  
Than when I first begun."

## THE CARDINAL COLORS OF SALVATION

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*blessed the people to whom he has spoken, as well as the readers of the Herald of Holiness to which Dr. Morrison is a frequent and much appreciated contributor.—Editor.*

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TEXT: "*Thou shalt love the Lord thy God, with all thy heart, and with all thy soul and with all thy mind*" (Matt. 22: 37).

**T**HE only kind of real salvation is that of the *heart*. Unless the very core of one's being is so transformed as to put one in harmony with a holy God, a holy Book, and a holy heaven, genuine Bible salvation has not been obtained.

A gentleman once said to his pastor: "How little salvation can I have and yet get into heaven. Do not answer me in terms of Scripture, nor with quotations from theology, but plainly as one man talking to another." In other

words he wanted to know, what was the minimum of requirement to enter the holy city. Many others have desired the same information but have not dared to be as frank. The pastor answered: "You must have at least this much—enough to make you comfortable with God when you meet Him. Meet Him everyone must. Can one be comfortable with Him, if the heart is full of sin, dark with hate, discolored with bitterness, rank with antagonism and seared with iniquity?"

To ask, is to answer such a question. And whatever a person with a sinful heart must have in order to qualify him for companionship in heaven with a holy God, is the sum total of salvation.

But so many things pass these days for salvation requirements that many people are confused and find themselves unable to distinguish the genuine from the counterfeit. A portrait painter once admitted to a friend that often when he was painting in delicate shades and tints, his eyes lost their ability to distinguish between them. The friend inquired what he did under those circumstances, and the painter declared that he took the cardinal colors and "washed out" his eyes by looking fixedly and repeatedly at them. Then he returned to the shades and tints and was able again to differentiate the one from the other.

Something of this kind must be done with regard to genuine Bible salvation. Out of the Scriptural requirements we will have to hold up the cardinal colors and spiritually speaking "wash out" our eyes that we may be able to tell, amid the modern religious shades and tints, what is spurious and what is genuine.

To the Law and the Testimony! What saith the

Scripture? What are the "cardinal colors" of the religion of Jesus Christ, so that a hungry soul may know when he has found New Testament salvation!

*The Cardinal Colors of the Bible Itself.*

It claims for itself that it is a *divine book*. Paul writing to Timothy stated that "All Scripture is given by inspiration of God." (2 Tim. 3: 16.) No salvation, no forgiveness, no peace can be found in any thing less than a God-inspired Book. It must be a divine Book, or it is for us no book at all. The modernist claims that it is part true and part false, part fact and part fiction. No one can find rest and satisfaction in a volume like that. To put full faith in the Bible we must take its statements as the utterances of deity. Science approaches its unsolved problems with an "hypothesis." With great faith in that hypothesis, science proceeds to prove the truth of it. Often it wondrously succeeds. The Bible is God's hypothesis. If one will attack the unsolved problems of his soul with full faith in that hypothesis, he will prove its utter verity. The frank, unblushing, bare, bald, "cardinal" statement of the Bible regarding itself is that "*holy men of old spake as they were moved by the Holy Ghost.*"

The Bible further states that the Jesus, whose history is found therein, is the veritable Messiah of the Old Testament, whose prophetic fragrance was wafted from Eden to Egypt, from Pisgah's height to Sharon's plain. It is His future advent that thrills through all prophecy, inspires the psalms of Israel's sweet singer, and gives the intense forward look to all the ancient volume. As the faint tints of the sunshine on the tops of the high mountains, herald the coming of the king of day, when all the val-

leys are yet shrouded in gloom, so the Old Testament mountain peaks glow with the splendor of the approaching King of Kings, who bursts full orb'd before the eyes of men, when we turn to the pages of the New. Hungry soul, take Jesus Christ just as the cardinal colors of the Bible present Him, *the Son of Man, the Son of God, the Savior of the world*, and genuine heart transformation is near at hand!

*The Cardinal Colors of a Genuine Regeneration.*

What is genuine regeneration? So much passes for the new birth these days, that falls so far short of the teaching of the Word, that this is a pertinent inquiry. Again let us secure from God's Book, an "eye-wash" that will clarify our vision and enable us to see what is real in regeneration and what is not.

If a person is genuinely converted, one must have a real love for one's fellow men. "Hereby shall all men know that ye are my disciples, if ye have love one for another." All grudges, all bitterness, all hatred, all get-even spirit, are gone from the heart of the truly regenerated. We might as well own up—if the old hateful spirit, the old grudge, the old bitter get-even desire is still there, we are not converted. The new birth has not taken place in our hearts, and we are in the "gall of bitterness and the bond of iniquity!" A heart in that condition could never be comfortable with the holy God.

A genuinely converted person will deal with others with exact honesty. "In this the children of God are manifested, and the children of the devil [in what, now notice—], he that doeth not righteousness is not of God"! Honesty that goes to the very roots and fiber of one's being is a

characteristic of true regeneration. Honesty that is honest whether folks are watching or not. When there is nothing present to prevent dishonesty, except the invisible mandate of God, a truly converted soul is yet honest! An honesty that respects the game law, though there is not a game warden within a hundred miles. That will not violate a traffic ordinance though there is no one about, and the hour is shrouded with midnight darkness and solitude. An honesty that reaches to the bottom of the barrel, and confesses the exact grade of the wheat, the quality of the wool, the weight of the cotton, the merits of the legal case, the truth of the examination, the genuineness of the religious experience, the real worth of the goods offered for sale, and that is honest through and through, just because all that was dishonest has been forgiven and removed from that heart by the regenerating power of the Holy Ghost!

A genuine case of conversion places the soul where it will not commit sin. "Whosoever is born of God, doth not commit sin!" A person cannot be a sinner and a Christian at the same time. Becoming a Christian means ceasing from sin. Just as a man cannot be a truth teller and a liar at the same time, and just as a man cannot be a thief and an honest man at the same time, so no person can be both a sinner and a Christian at the same time. If one sins he ceases at once to be a saved soul. He must repent, and secure pardon, and be reclaimed before he can lay claim again to the name of Christian. "But," it is said, "I sin every day, and then repent every night, and thus go to sleep each night a saved man!" Such treatment of God, and His mercy is almost criminal! Try such a course on your neighbor. Give him a blow with your hand, and then profusely apologize, and no doubt he will

grant forgiveness, and you can go your way. But come to him the next day, and repeat the offense—give him another blow, and then apologize! What will be the result? If he is unusually forbearing, and has known you many years, he may grant you a second absolution for your offense against him. But try it a third time! Will forgiveness follow? It may, but he will also set in motion the necessary activities to have you examined for your sanity. Can you treat God with any less respect? Can you insult Him by asking Him to forgive you, when you and He both know that you intend to repeat the sinful practices on the morrow and that you expect to ask Him to forgive? That, in short, you are practicing in a criminal manner on His mercy, and insulting His intelligence by asking forgiveness for an offense for which you are not genuinely sorry, or you would never repeat it? Sternly and truly the sacred writer pens the solemn words: "He that committeth sin is of the devil!"

Genuine conversion will turn one away from all worldliness. "For whatsoever is born of God, overcometh the world." Worldly amusements, dress, parties, shows, actions, language, and deportment are all left behind when one is truly converted. No excuse, no sly sophistry, no deviation from this rule will the Bible allow. A person is bold, brazen, and full of sinful effrontery if he professes to be regenerated when he is practicing worldliness, or allowing the world to keep a grip upon him. Such a person is not converted; so far is he from conversion that he has not yet arrived at a reasonable conception of ordinary honor! It is equivalent to telling a down right falsehood to profess salvation when you are held by worldly habits, dress and deportment. The Apostle James uses the stern-

est of language to denounce the worldliness of that day: "Ye adulterers and adulteresses, know ye not that friendship with the world is enmity against God! He that is a friend of the world is an enemy of God!"

These are some of the cardinal colors of real regeneration. With our spiritual eyes well washed with these definite Scriptural delineations of what is the new birth, and what is not, we ought to be able to tell whether or not we have ourselves received that great heart change. We should also thus be prepared to detect the spurious shades and tints that are passing in our day for New Testament salvation.

*The Cardinal Colors of a Holy Heart.*

But is the genuine change of the heart that regeneration brings enough to make the convert comfortable with God when he meets Him? Is there not something left in the heart even after the new birth that, as the saintly George Fox of Quaker fame said: "would not behave itself"? What about that tendency to worldliness—no not an actual going after it, but a secret, hidden regret that you cannot longer indulge those worldly desires? An interior sighing after the "leeks and onions and garlic" of Egypt? A secret sniffing of the gale that wafts the odors of the former worldly doings to your spiritual nostrils, and then a secret sighing that the Christian way is so narrow and exclusive? No, you do not intend to return to these "beggarly elements," you have made your choice, and intend to stick to it, but there is a secret feeling that will not down that laments that some of these formerly precious things cannot be taken with one as he journeys to the heavenly country!

What about that inclination to temper? No, we do not

mean a real yielding to it, or a display of it—that would be nothing short of backsliding—but an inclination to temper; a feverish burning inside, when one is exposed to provocation; a sense of irritation when the will is crossed, or the desires thwarted! What about that petulant, peevish, disposition? When the blazing eyes of the glorified Christ look you through and through, and He sees that secret desire for the world; that peevish inclination toward anger; that self-will that stubbornly dislikes to yield to the wishes of others; that pinching, penurious, stingy disposition, that gives, but does it with reluctance and secret regret, that pride that inwardly revels in contemplation of your own importance, your appearance, your gifts, ability, or family connection; that envy that dislikes to see others exalted, rewarded, promoted or preferred, will you be comfortable in His holy, burning Presence?

All of the denominations allow that there is left in us after we have been regenerated a something that is unfriendly to God, an essence that is tainted with sin, a carnality that is enmity against God, and all declare that it must be removed somewhere between now and that heavenly Home. The Episcopalians confess that “there is an infection that doth remain, yea, in the regenerated.” The Presbyterians speak of a “remaining corruption” in the converted. The Lutherans declare that there is “a depraved nature and sinful propensities” in those who belong to God. The question we ask, is, can a heart that has all this defilement in it, be comfortable with God when it appears in His holy presence? Manifestly no!

It is very plain, then, that to have genuine heart salvation we must insist upon an inner cleansing after regeneration; a powerful eradication of this inherited dis-

position that lurks in the hearts of God's children. And turning to the Scriptures we find just such a marvelous second work of grace provided for, in the atonement of Jesus, and urged upon all the followers of God as their privilege in the Kingdom of His Son.

John the Baptist begins by citing us to a burning baptism of fire that is calculated to burn all the chaff of unholy disposition out of those who have been "baptized unto repentance," with "unquenchable fire." He says: "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 with fire." Here is the very burning baptism that was out-poured upon the believing disciples at Pentecost, and which cleansed their hearts, and empowered them for the work of the early church. This was a second work of grace, the characteristics of which were cleansing of the nature and anointing with fire. Thus cleansed from all tendency toward pride, leaning toward worldliness, disposition to fretfulness, peevishness, and irritability, and empowered with faith, force, and fearlessness we are ready for labor here below, or for association with the holy and the blest in the eternities.

The second work of grace keeps one free from blame before God—not without blame before men always, as that is an impossibility. Even the perfect Christ was not free from blame in that sense, and we can scarcely hope to exceed Him. But God, looking us through and through with eyes of deity, sees that all our intentions are pure, and all our motives are holy, that all our aspirations are free from selfish ambition, and that our hearts are wholly bent on pleasing Him, therefore though plentiful in faults

we are free from blame. Listen to the Scripture: "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."

Again the second work of grace is able to place us where we are saved to the uttermost, whether it be the uttermost of sin's depravity and inbred taint, or whether it be the uttermost boundary of sin's extension. "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." However deep the poison of sin may have gone, however impoverished may have become the life of the soul by the pollution of the enemy, who long dwelt in the heart nevertheless He is able to counteract the poison, and to restore to the impoverished soul the divine life of the Son of God. The balm, brewed on Calvary, is able to heal to the deepest depth of sin, and to the widest extent to which its hurt has gone.

Once more the second work of grace imparts a gracious fulness to the once empty heart. The disciples at Pentecost were said to be "filled with the Holy Ghost," and when they were amid unusual stress and persecution, it is stated of them that again they were "all filled with the Holy Ghost and spake the Word of God with boldness." Constantly the Scriptures hold up for the sanctified soul the promise and pledges of fulness. Paul exhorts "Be ye filled with the Spirit." Peter says: "Though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory." And in the wonderful vision accorded us by the writer to the Ephesians we are led on from step to step till our dazzled senses behold the possibility of "being filled with all the fulness of God!"

Here then are the cardinal colors of full salvation: A clean, holy heart, freed by the Holy Ghost from all taint, tendency, disposition, desire, or remains of that carnal nature that we inherited from the race; set on fire with the holy burnings of the Spirit of God, filled with perfect love to God and men, and without blame before Him in love, we are to grow more and more into the ripe maturity of the fulness of God.

A human soul thus entirely sanctified, becomes the garden of the Almighty Gardener. With the pruning hook of His discipline, the plow of His chastisements, the showers of His grace and the sunshine of His presence, there are brought forth the fragrant flowers of holiness that are a joy and delight to the owner of the garden. It is quite natural that such a soul gardened by the divine hand, should some day be transplanted to the fields of paradise, there to exhale its fragrance forever as a tribute to Him who plucked it, a wild thorn amid the woods of sin, transformed its nature, taught it how to bloom with the blossoms of holiness and with it now adorns and beautifies His celestial home!

## WEIGHED IN GOD'S BALANCES

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*Rev. L. L. Hamric of Hamlin, Texas, has been one of the busiest and one of the most successful full salvation evangelists in the South for the last twenty years or more. He is an earnest, Bible preacher, a sane, safe leader, a mighty man in prayer and a successful leader of revivals and camp meetings. He is at it summer and winter and has thousands of souls to his credit in the king-*

*dom of the Master. There are no better men, and none who will lay themselves out more in service and sacrifice for the Lord and His kingdom than Lee L. Hamric.—*  
*Editor.*

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*“Thou art weighed in the balances, and art found wanting.” Daniel 5: 27.*

**A**HAND appeared against the candle stick and wrote upon the wall of the king's palace, and the king saw the part of the hand that wrote. Then the king's countenance was changed and his thoughts troubled him, so that the joints of his loins were loosed and his knees smote one against the other. Then the king called for the soothsayers, and spoke to the wise men of Babylon, offering a great reward to anyone who would make known to him the interpretation. Such, he promised should be clothed with scarlet, have a chain of

gold around his neck, and be the third ruler in the kingdom. But, when the wise men came in, the writing was as mysterious to them as it had been to the king, in fact, they knew no more about God than Belshazzar.

There are certain divine essentials of God that people care nothing about now, but the time will come when they would give the world to know these things. They might know them now if they wanted, but the time will come when it will be too late. How dangerous to have bad associations and influence. Many, many times the Holy Spirit brings opportunities, light, and conviction to the soul. The evil one takes advantage of it by hurrying the poor sinner to some one for help or counsel who knows no more about God than he does. Many times we have known folks to get light on sanctification or holiness, and the evil one would lead them to some holiness-fighting preacher for help and instruction, and they would be side-tracked. If you desire to be saved and need help, go to some one who is saved; if you desire to be sanctified and need help, go to some one who is sanctified and can help you.

The king at the time of his trouble made this mistake. By and by the queen came to him and informed him that there was a man in the kingdom in whom the Spirit of the holy God dwelt, and in whom light and understanding and excellent wisdom were found. The queen insisted that the king send for him. His name is Daniel, the servant of the Lord. So he sends for Daniel, and when he comes the king offers him the same reward. What use did Daniel have for the scarlet robe; it would not fit him. What use did he have for a gold chain around his neck; that would not help his looks. I never could see that a gold

chain around any one's neck made him look any better or more spiritual. What desire did Daniel have to be third ruler in the kingdom? He had a much greater and more honorable position. He was a servant of the most High God; a preacher of righteousness, or true holiness, the greatest thing in the world. But this was no strange hand to Daniel: he was familiar with the hand of God and His writing. So he made known to the king the handwriting on the wall, and this is the interpretation: "Mene, Mene, Tekel, Upharsin; God hath numbered thy kingdom, and finished it. Thou art weighed in the balances and art found wanting."

Truly, the time is at hand for you to meet God; and you are not ready or prepared. How sad to meet God—lost, with sin on the soul. When the end of the journey of life is reached and the curtain drops the die is cast. When truth and light reveal sin and the lost condition of the soul, how sad and dark it will be.

The balances spoken of in the text properly are God's standard rule or measure for His people, and God has but one standard or pair of balances. Man has many standards, but God has but one. The light we have will be the measure of our responsibility to God and His standard of truth. Men in regeneration must walk in all the light they have, and must be just as pure and holy as they know how to be with what means of grace and light they have. God has but one standard.

There are three fundamental divine essentials required of the soul of every man in order to measure up to the standard of the Bible, or be weighed and found wanting when we meet God: (1) Bible evangelical repentance; (2) Regeneration, or the new birth; (3) Holiness.

We take up Repentance: our proof: Text, Luke 13: 3-5. There are four Bible conditions or requirements to Bible Repentance: (1) Godly sorrow. It worketh or leadeth to repentance, 2 Cor. 7: 10, 11. Godly sorrow is not repentance but is the first step that leads to repentance. Godly sorrow does not come by some natural means of human effort alone, but is of divine origin, brought and wrought in the soul by the Holy Spirit through conviction for sin. Oh, for more godly sorrow and conviction in these days that will lead men to repentance for sin and reconciliation with God and man. This is the only hope for our soul in this life and that which is to come. Godly sorrow brings man into the relationship with God until there is no lamentation of soul and mourning of spirit. This godly sorrow will not leave in a day or night. It will go to bed with you and get up in the morning, go to the table with us but refuse to eat and go to our place of business or occupation with us. Oh, for such godly sorrow that awakens men's consciences to the fact they are lost in sin and have a real sense of the awfulness of sin and its eternal retribution from God. This will likely cause the soul to earnestly and desperately seek God on Bible terms for real salvation. Second condition to repentance is a confession of sin or sins. 1 John 1: 9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Proverbs 28: 13: "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy," shall be saved or receive the favor of God. God has conditions and requirements laid down in His word. He demands and requires that every sin be confessed that is possible. We must confess our sins according to the sin committed. We fear many mistakes have been

made just here and the cause has suffered because of them. All sins are against God and must be confessed to Him. Then there are sins committed against the public: of course they must be made to the public, regardless of future results. It means spiritual death to cover them up; spiritual life to confess them and make right wrongs. Then there are sins against our neighbors or fellowmen and these sins must be confessed to those who have been injured or wronged. Many sins are covered up in the heart of man, that must be confessed and made right or the guilty person will soon have to suffer the eternal retribution of God, damned eternally in hell. Let us wake up to the awful truth now. In our revival efforts we have seen many souls leave the altar, go to some person, make confession, implore pardon, then come back to find pardon and peace to their troubled, guilty souls. No confession, when necessary, no forgiveness. Let us be sure that we have met Bible conditions on confessing our sins. Third condition or requirement to repentance is a forsaking of all sins, Isaiah 55: 6-9. It is not sufficient alone to confess our sins but we must be willing to forsake all sins and everything of a sinful nature. We must go out of the sinning business. All wickedness and sins must be forsaken and there must be a returning unto the Lord, imploring His forgiveness and favor. How well do we remember when we forsook our sins and came out from among them and turned our back on them, burned the bridges behind and said goodbye forever. Amen. How the heavens opened and the glory of the Lord came in our souls; the heavy burden and guilt of sin rolled away. We shall never forget it. Many people have made a profession and pretension of religion with sins in their heart unforsaken and unconfessed, and will

eventually damn their souls in hell. Fourth condition to repentance is making restitution for sins. The pledge must be restored, wrongs must be righted, that which has been taken by false accusation must be refunded as far as we have ability. We must make restitution. No man can afford to die with his fellowmen's belonging in his hands. If we have stolen, defrauded, or driven close bargains with our neighbors, have in our possession ill gotten gain, we must be like Zacchæus of old, Luke 19: 1-10. We must be willing to restore before salvation will come to our house. Luke 19: 8, 9. Let us be sure our hands are empty and clean from that which belongs to another; for whatsoever we sow we shall also reap. We now come to the second essential.

Regeneration or the new birth, John 3: 7. It has been said it were better we had never been born than not to be born the second time. When Nicodmus came to Jesus by night enquiring the way of eternal life or into the kingdom of heaven, Jesus said, "Marvel not that I say unto thee, Ye must be born again." The first condition or preparation for heaven is to be born again; made new, transformed by the power and grace of the Holy Spirit. *Ye must* Jesus said; this settles it; how binding; no way around. Science cannot understand and explain how when a man is old he can be born again and made new. Neither could Nicodemus but Jesus affirmed we must be born again and assures us we will have the evidence when it takes place. No man can understand how it is done, but all can and must know it has been done. When the soul has been brought into that state of grace and newness of life we are very conscious of it. It is made possible; when the soul is brought under conviction for sins

and godly sorrow, truly repenting, confessing, forsaking, making restitution for sins. This implores the favor and approval and blessing of God. By the power of the Holy Spirit He quickens, regenerates and makes new. Then with the blessed knowledge of sins and burdens gone, joy, peace and life come to the soul. Amen. We can know this with as much assurance as we can know the wind is blowing. John 3: 8. We have often stated that we could know as well we had been born again as when we had the toothache or headache. Of course one is the opposite to the other, the toothache and headache are pain, misery, suffering; being born again is joy, peace, gladness, happiness of the soul. How blessed! Glory to God! How well do I remember when I was born again, my burdens and sins rolled away. I was made new and thank God I have been new ever since. Paul said, "Therefore if any man be in Christ, he is new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 17. A brand new person, new desires, new environments, new associations, new pleasures and entertainments. No more picture shows, movies, dance halls, balls, but love, love for God, His house, His Word, His service, souls of men, private and public prayers, Sunday schools, love for every body, no hatred, revenge, or enmity but forgiving all. What a wonderful change and new life. Born again—how blessed.

The third divine essential is, "Ye must be holy:" Heb. 12: 14; 1 Peter 1: 15, 16. Holiness begins or starts in regeneration or the new birth, but is not completed or perfected in the sense that the heart or soul is freed from all sin and made pure. After regeneration there remains the sin principle or body of sin, the old man, carnality, or sinful flesh, which pollutes, defiles the soul and keeps it

from being clean and holy. Sanctification is the power or act of God's grace accomplished by the baptism with the Holy Ghost, that executes, destroys, eradicates, crucifies the old man of sin or carnality and purifies the heart, making a life of holiness possible and practical. 1 Peter 1: 15, 16 is God's command and requirement of His obedient children, and God gives them the Holy Ghost that obey Him. So in order to be sanctified or receive the baptism of the Holy Ghost we must obey. Paul in Romans 12: 1-2 admonishes us to present our bodies a living sacrifice, holy acceptable unto God, which is our reasonable service. This condition will bring our sanctification or holiness. A soul may approach the experience of sanctification gradually for John said in 1 John 1: 7, "But 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." But the hour and moment comes when the life reaches that state and place when it makes a complete entire surrender and consecration to God and by faith through the cleansing blood of Jesus; is now, the present tense, sanctified wholly and filled with the mighty Holy Ghost. So the will and good pleasure of God is carried out in the life and service. This gives the victorious, overcoming, abundant life. That this life is possible no one can question. Read Luke 1: 73-75; John 10: 10; 1 Thes. 4: 3; 1 Thes. 5: 23. If we desire purity of heart, the white life, holiness of life and living, let us seek God in the full consecration of our lives and say, "live or die, sink or swim, survive or perish, come loss or gain, sorrow or pain we will go every step of the way with the Lord." Giving up the opinions of friends or loved ones and all public sentiment, seek the upper room for your

Pentecost. Tarry, wait for the promise of the Father, the baptism of the Holy Ghost and fire. God will fulfill His promise. Present your bodies a living sacrifice upon God's altar, stay there, live there. The altar will sanctify the gift. Keep the heart purified; the life holy; the soul mounting up with victorious grace and glory and in the end see God in peace. Amen.

Now in conclusion, a few thoughts on the text. First, let us remember the weighing time is coming to all; and it is uncertain, that is we do not know how soon or just where it will take place. The king had no thought that before day next morning he would be slain and weighed in the balances and meet God. But the Book tells the truth, he lost his kingdom when he least expected it and we find trouble when we least look for it or are prepared for it. If the king could have been convinced that before day he would have to meet God, no doubt he would have confessed his sins and have forsaken them. Take the thought in the text "Wanting" how sad, how unpleasant. What a state of life, eternally to be in want. "Wanting." Take a look behind the brick walls of our state prison. Men wearing their stripes, how sad. Wanting for liberty, freedom, having transgressed the laws of our states. They are now being punished, suffering the penalty, wanting for moral liberty and freedom. Thousands upon top of thousands of Adam's race are behind the prison walls and bars.

## THE RICH YOUNG RULER

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*Rev. A. F. Balsmeier is a native of Kansas and was converted at the Wichita Campmeeting in 1910. Though twenty-five years of age and only a graduate from the eighth grade when converted and called to preach, he set in at once to get ready for the great work. He has preached and attended school with equal zeal. He now has a degree from Asbury College and is well known as pastor, District Superintendent and evangelist. His wife, a daughter of Rev. B. S. Taylor, is a sweet gospel singer and the two make a splendid team for revival work, and their services are in constant demand. Brother Balsmeier is one of our leading preachers.—Editor.*

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*Text: "What lack I yet?" (Matt. 19: 20).*

**T**HE words of the text were spoken to Jesus Christ; the miracle of all history. The one of all men most remarkable. He was both human and divine. It seems that the rich young ruler, like many of today, did not see the character of Jesus in its fulness. That He was divine as well as human was the truth that Jesus wanted this young man to see, when He said, R. V. "Why askest thou me concerning that which is good? One there is who is good." However next to Jesus this young man was as remarkable as any one in his day. He would have

been remarkable in any age and today would be considered remarkable in the superlative degree. He was morality personified.

1. He was one young man who kept the commandments. He did not think that one had to sin every day, in word, in thought and deed. He asked Jesus which of the commandments he should keep and Jesus mentioned the last six. Jesus wanted this young man and all humanity to know that He was not come to do away with the law of the old dispensation but to fulfill it.

2. He was earnest in his seeking. Mark says that he came running. No one needed to plead with him, or coax him to come to Jesus. He saw at his first opportunity and considered it a great privilege.

3. He was devout. Mark says he came and knelt.

4. He was courageous. Mark says all this was in the high way, in sight of all the people. He made an open confession of his desire for salvation. Many would like salvation as an insurance policy against hell. But few are willing to acknowledge before the world that they are sinful and need God.

5. He was orthodox in his belief. He believed in heaven and also in hell. He came asking what he must do to obtain eternal life. He must have believed in hell for where a belief in hell is lacking people are not very earnest in seeking heaven.

6. He was a member of the Jewish church—the only church God had on earth in that day. And he was an officer in the church. Luke says he was a ruler. The Jewish synagogues were presided over by twelve elders, the president of whom was called a ruler. He must have been considered the best of this college of elders.

7. We believe he had an experience of conscious salvation. Some say he was only a moral man and have so preached and taught. But who can deny that people under the old dispensation did enjoy salvation as an experience. We hear David praying, "Restore unto me the joy of salvation," and "Take not thy Holy Spirit from me." David must have had a salvation that gave him joy. (a) This man was walking in all the light that he had. This is true of every one that enjoys salvation. If one is not walking in the light then he must be in darkness. 1 John 1: 6 "If we say we have fellowship with him and walk in darkness, we lie, and do not the truth." (b) He was seeking a better experience. He was extremely religious, but hungering and thirsting, earnestly seeking a closer walk with God, even in the face of opposition and though subject to ridicule. This is true of every one that has a conscious knowledge of salvation. They do not oppose the experience of entire sanctification but make an entire consecration of their all to God who says, Matt. 5: 6 "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." The German translation says "Shall be satisfied." (c) Jesus said, "If thou wilt be perfect." And did not say unto him as He did to Nicodemus, "Ye must be born again." This was not what he needed. Jesus used the word perfect, the word that frightens so many. It seems to be unpopular when it comes to religion. The world is seeking perfection in everything but religion. Perfection is a scriptural term and God has planned that everyone should have a perfect salvation.

Since this young man did have a conscious salvation; what was his lack? In Mark, Jesus answers, "One thing thou lackest." He lacked light and Jesus gave him light.

1. On that he needed to be holy to enter heaven. No sin can enter there. If carnality were permitted to enter heaven then heaven would no longer be a place of rest and peace and love. He lacked one thing in that he might have eternal life. That was that he must have a perfect salvation, a heart cleansed from all sin.

2. Jesus gave him light on the subject of consecration. No verse in the Bible more fully teaches an entire consecration than does Jesus' answer to this young man. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasures in heaven: and come and follow me." He was to sell out and give all and follow Jesus. This is what Jesus demands today, an entire consecration, of everything that we have and are, and everything that we ever expect to be. At one of the holiness campmeetings in Illinois, a man who had just gotten into the experience of entire sanctification in the morning service and at noon was handed a telegram from his son in Kansas saying, that the green bugs were eating all his wheat fields, that he had better come home. The Spirit reminded him of the consecration he had just made, with all that he had, the wheat fields were some of the last things that he had given up. When he had read the telegram, he just shouted out loud, "Glory to God! the wheat fields are the Lord's and the green bugs are the Lord's, and if He wants to pasture His green bugs on His wheat fields, it is all right with me." He had sold out and given all to the Lord.

3. Jesus gave this young man light on that which he did not want to give up. Many who are seeking God for an experience of entire sanctification declare they can not understand why God does not bless them. They say

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that they have given up all to God and can not think of another thing to which they are holding. They pray and ask God for more faith, and for ability to believe, etc. At the same time if they would make one guess, they could guess the very first guess just what God wants them to do. Jesus was faithful in pointing out to this rich young ruler the requirements to receive the experience of perfection. Jesus put His finger right on the sore spot, right on the very thing that this young man did not want to give up, namely his riches. A brother in Indiana who had just been converted was brought to the light of holiness. He had been a great lover of race horses and he had one colt that he expected would out run all others. In coming to the altar he was instructed to give up all and believe. He said he had given up all but the victory did not come. The worker prayed with him, he prayed with no results. One of the altar workers prayed, "Oh God why don't you sanctify John? He has given up all." But John did not get through. After several nights of seeking and struggling, he became desperate and prayed in earnest until at last he cried out, "Yes Lord I will if I never do see the colt run." And the fire fell. He had been trying to get God to sanctify him without giving up his race horse. So many today are trying to bring God to their terms and are holding to some cherished idol that they do not want to give up.

4. If the rich young ruler had walked in the light, Jesus would have taken from him this greed for money and instilled within him a desire to obey, namely to follow Jesus as a disciple. David was delivered from lust. Peter was cured from cowardice, and Thomas was changed from a doubter to a believer. 1 John 1:7 "But 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." Like one of our missionaries who was asked if she realized that it might mean death and burial on foreign soil to go as a missionary. And she replied, "I would rather die in Africa doing the will of God than to die in America of a broken heart." Jesus had changed her desire for home to a desire to win precious dark faces for the Master.

5. It would have been better for the rich young ruler never to have had the light than for him to have had light and then not walk in it. He backslid because he did not walk in the light. "He went away sorrowful: for he had great possessions." He was sorry because he had to face Jesus again in the judgment. Heb. 9: 27 "And as it is appointed unto man once to die, but after this the judgment." And after that comes hell where he is still going away sorrowful. Sorry because he rejected Jesus, because it is too late to repent, because he can not get back to God and because he has no one to blame but himself. Like the young libertine of Ohio who had murdered a beautiful girl and was tried, found guilty and sentenced to hang until "dead, dead." G. K. Nash was the governor. A petition was circulated and presented to the governor to change the sentence to life imprisonment. But the crime was so atrocious that the governor refused to consider it. When this failed the mother of the young man went and falling upon her knees, besought the executive to show clemency or at least go and see her boy. To this he consented, and without announcing his coming, he went to see the condemned man. The turnkey unlocked the large iron door and the little man dressed like a

minister, stepped in. As he started down the long corridor toward the death cell, the young man said to himself, "There comes some preacher to bow-wow over me and I refuse to see him." As the stranger stepped up to the cell, he said "Good morning James." Instead of speaking James turned his back and walked to the corner of his cell. "Your friends have been talking to me about you and I have come to see you."

"I do not care to talk today."

"I am sure if you knew the importance of the message you would give me an audience."

"I have told you I do not care to talk and you will do me a favor if you go away and let me alone."

"Very sorry; good day sir."

Not long after the turnkey came in, and walking down the doomed man's cell said:

"Well, Jim how did you and the governor come out?"

"The governor!"

"Yes, Governor Nash came to see you. Did you not see him?"

"You don't mean to tell me that that little man who looked like a preacher was Governor Nash!"

"Yes he came to see if he could do anything for you."

"My God, what a fool I am! He meant to help me and I wouldn't let him."

He went into despair, but it did not keep his neck from breaking. The last thing he was heard to say as the black cap was being put down over his head and the hang man's knot was being tied was:

"He meant to help me but I would not let him!"

Oh sinner friend, backslider, Christ rejecter, Blood despoiser, believers unsanctified, like the rich young ruler are

you refusing to obey God and walk in the light? Your offence is worse than the young criminal's. Jesus wants to help you, will you let Him? To refuse Him is to insult the only one who can plead your cause before the bar of God. To reject Him is to spurn infinite love, is to turn your back upon divine grace. Whatever your need, we beseech you in Jesus' name, walk in the light and obey God.

## GIFT OF THE SPIRIT AND THE SPIRIT'S GIFTS



*Rev. W. G. Schurman is one of the best known preachers in the Church of the Nazarene. He was pastor of some of our best churches in New England for a number of years, and now has been at First Church, Chicago, for a good term. He is loved and honored by his people and possesses the rare ability of keeping his church spiritual, no matter what comes to town. Also he is still the favorite preacher with his people when the strongest evangelist leaves. Schurman is one of the strongest preachers and best leaders in our movement.—Editor.*

**T**HE baptism with the Holy Ghost is spoken of in Scripture as the Gift of God. Jesus promised His disciples this gift in His last Divine discourse to them as recorded in John's Gospel. In the 14th chapter, the 15th and 16th verses He says, "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."

The 24th chapter of Luke, the 49th to 53rd verses give every evidence that the disciples were a saved company of people when they returned to Jerusalem to wait for the promised gift. "And 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. And He

led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God."

I refer to this merely to show the gift of the Holy Ghost is for the *child of God*. Jesus said in John 14: 17 that the world could not receive Him for as Jesus was God's gift to the world so the Holy Ghost is Jesus' gift to the church.

Acts 2: 33 quotes Peter as stating the Holy Ghost was shed forth by Jesus Himself as an honor conferred upon Him by the Father. The 37th and 38th verses of the same chapter also quote Peter, in answer to the inquiring multitude as to what they must do to be saved, as saying, if they repent and be baptized for the remission of sins, they should receive the *Gift* of the Holy Ghost. Here the gift is conditioned on repentance and acceptance of Christ as a Savior.

That the Holy Ghost is the gift of God is clearly shown in Acts 8: 20 where Peter rebuked Simon Magus for offering money for this power, declaring it could not be purchased with silver or gold, but rather it was the *gift* of God.

I again refer you to Acts 10: 45. This has reference to the outpouring of the Spirit on the house of Cornelius, and reads thus, "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the *gift* of the Holy Ghost."

The promise made to the disciples by Jesus in the 14th

chapter of John, the 15th and 16th verses was fulfilled at the day of Pentecost, and is recorded in Acts 2: 1-4. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like 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, as the Spirit gave them utterance."

Here it states that the gift of the Spirit was accompanied by the gift of tongues; that is, foreigners understood these men as they preached, and were made to feel their need of repentance. This is so plain there is no disputing it, and no occasion for denying it.

That this gift of tongues did not cease at Pentecost must be admitted by every student of the Bible. There were a number of churches to whom Paul wrote—Rome, Galatia, Ephesus, Philippi, Thessalonica, and Corinth, but there is only one of which it was especially mentioned that its membership spake in other than their native tongue, and that was Corinth. It seemed to be the occasion of considerable trouble to the apostle Paul, and he devoted a goodly part of his first letter to Corinth, to rectifying some errors that affected this church concerning this gift.

He says in First Corinthians 12: 1-10, "Now concerning spiritual gifts, brethren, I would not have you ignorant. Now, there are *diversities* of gifts but the same Spirit, and there are *differences* of administration, but the same Lord. And there are *diversities* of operation, but it is the same God, which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to

one is *given by the Spirit* the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kind of tongues; to another the interpretation of tongues." You will observe that there are nine gifts mentioned here, each differing from the other, and each having a peculiar use; and the eighth verse states that all of these are *given by the Spirit*. And the eleventh verse declares that they are divided to every man *severally as He will*.

The gift of the Spirit, according to Peter, is the privilege of every child of God. Acts 2: 39, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." But the Spirit's gifts are given to every man severally as *He will*. The Bible thus specifically stating that He can confer or withhold as He pleases, and to have any or all of them does not necessarily bespeak deep piety, nor does it prove if we have but one we are lacking in spirituality. The modern tongues movement teaches that the evidence of having the Baptism with the Holy Ghost is that the recipient will speak in tongues, and if he can not so speak he has not received his Pentecost. As well say that if he cannot work miracles or have not the gift of healing he has not received his Pentecost. The argument would be just as sound.

Note what Paul says in the 28th verse of this same chapter. "And God has set some in the church; first, apostles; second, prophets; third, teachers. After that miracles, then gifts of healing, helps, governments, diversities

of tongues." He plainly states that God does not set *all* but some, then lest the people should make a mistake, even then he asked the question, "Are all apostles; are all prophets; are all teachers; are all workers of miracles; have all the gift of healing; do all speak with tongues?" The answer is obvious. No, of course not!

The fact that he says, First apostles; second, prophets; third, teachers, would imply He is ranking the gifts according to their relative importance or value to the church, and Paul makes the gift of tongues the last in the list. Yet these people who style themselves Pentecostal, make it of primary importance. Paul does not object to tongues, but says it is of no use except when employed in prophesying or preaching. "I would that ye all spake with tongues, but rather that ye prophesied. For greater is he that prophesieth than he that speaketh with tongues" (1 Corinthians 14: 5).

Paul further states in the 22nd verse of the 14th chapter of First Corinthians that tongues are for a sign *not to them who believe*. These so-called Pentecostal people tell us that the gift of tongues is a sign to the *believer* that he has received his Pentecost, but the apostle Paul says the gift of tongues is a sign *not to them who believe*. The gift of tongues is a sign to them who *believe not*, and it is evident the only sign to the unbeliever is that he hears them speak his language. If he can not distinguish the sound it will not only not be a sign to him, but will be a confusion.

Paul stated this very thing in the same chapter—verses 6-9, "Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? And even things without life giv-

ing sound, whether pipe or harp, except they give a *distinction in the sounds*, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So, likewise ye, except ye utter by the tongue *words easy to be understood*, how shall it be known what is spoken? For ye shall speak into the air."

I now desire to submit some proofs culled from the First Book of Corinthians that the gift of tongues is no sign that we have received the Baptism with the Holy Ghost. Acts 15: 8-9 reads, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, *purifying their hearts by faith.*" Indeed, that is the primary object of the gift. The one evidence of having received the Holy Ghost is the heart is made pure. Keep that in mind as we read First Corinthians 3: 1-3. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not 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?"

That this church at Corinth had the gift of tongues is very evident, yet the membership is suffering because of envy, strife, and division, and Paul states in so many words, "*Ye are yet carnal.*" First Corinthians 5: 1 states some members of this same church were guilty of fornication, and in a grosser form than even the pagan nations round about them. The second verse of this same chapter says, "Ye are puffed up." The sixth chapter infers that they were

having lawsuits, while the eleventh chapter accuses them of making a sacrilege of the Lord's Supper, and practicing gluttony and drunkenness at that holy feast; yet they spake with tongues. Indeed, the fact that they spake in tongues seemed to be the occasion for much of their difficulty and confusion, and had a tendency to divide their people rather than unite them.

No wonder Paul advised they get God's kind of love (charity) in their hearts. He says, "Though I speak with the tongues of men and of angels and have not God's kind of love, I am become as sounding brass and tinkling cymbal," and goes on to say "Divine love never fails, but whether there be tongues, they shall cease," but love abides.

John Wesley, one of the wisest Christian leaders who ever blessed the world is quoted as having said when Christian people who have received the baptism with the Holy Ghost, seek anything other than more love, they are off the track.

The great heart cry of Jesus Christ in His earthly ministry, and the great burden of His high priestly prayer as recorded in the 17th chapter of John was not that men might spectacularize their gifts, but that they might all be one that the world might believe that God had sent Him into the world to save lost humanity.

To turn men from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins and an inheritance among them which are sanctified by faith is the job of the Church of God.

God help us to keep to the old paths wherein is the good way.

## THE SYMPHONY OF PRAISE

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*Professor Floyd W. Nease, President of Eastern Nazarene College, Wollaston, Mass., comes of a preacher family. And although he has been teacher and executive in our schools for a number of years, he possesses an unusual evangelistic fervor and is a great soul winner. He is in demand for all the time he can spare away from his school duties to preach in campmeetings and revivals. He is still classed as "a young man," but he is also acknowledged as a wise and safe spiritual leader.—*  
*Editor.*

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TEXT: "*Bless the Lord, O my soul; and all that is within me bless his holy name*" (Psalm 103: 1).

Among the wonderful organs of the human body which excel both in structure and in function is the tongue. This is the organ of speech and, taken in conjunction with the vocal cords and their auxiliary muscular apparatus, represents that which perhaps is the greatest of man's powers, the ability possessed by him alone of all the creations of God with which we have acquaintance, to express his ideas and desires and emotions in audible form.

It is through the power of speech that the separate-

ness of human personality is broken. The boundaries which part one human spirit from another are crossed through this ability to "take a cluster of air-waves, beating in more or less intense vibrations on the membrane of the ear, and make it a vehicle of all the heights of thought, the depths and tenderness of emotion, the linked processes of reason."

And yet in the very greatness of the tongue lies the foundation of its failure. With such a tremendous function to perform, such a range of emotions to express, such a breadth of ideas to voice, and such a variety of processes to symbolize that all its remarkable powers are found inadequate and at times perplexingly futile. Who has not discovered that in the face of even the most ordinary emotions, speech is weak and inexpressive, and when the surges of mastering longings and passions flood the soul the door of speech is utterly closed and the utterances of the voice are abandoned, while the imprisoned soul seeks in vain for a mode of expression worthy of its deepest soundings and its highest flights. Not until we learn the language of the "new song" will expression really express and the personality in its true grandeur stand revealed to its fellows.

And here it was that the Psalmist found himself. Face to face with the matchless mercy and goodness of God, grasping at last the glories of God's holy name, his heart was stirred to an obligation of praise far too great to be discouraged by faltering lips of clay, and in his effort to declare his worship and adoration he calls upon his soul, all his powers, the full group of his faculties, the whole symphony of his heart to join in the refrain. We shall

enumerate some of the contributors to the symphony of praise and indicate the contribution of each.

Bless the Lord, O my soul and all my *perceptions*, bless his holy name. In his earliest ministry the Great Shepherd who was ever finding for his disciples proofs of the Father's presence and love in grass of the field, in the lily's silver chalice, in the sunset's bursting coronet, in the sparrow's busy chirping and in the fields and nature about, He it was who said, "Blessed are the pure in heart, for they shall see God," yea, they do see God, for

"Earth's crowned with heaven  
And every common bush's afire with God."

And nothing helps one to see God in the world about him, to sense that "in him we live and move and have our being" like a good heart and a soul purified from the astigmatic nature of inbred sin.

Yes, we may see God now. "When I consider thy heavens, the work of thy fingers" then I begin to see man in his right perspective, and one can not see God even in the majesty of the starry heavens unless God is within—unless Christ is crowned in his heart. What we see depends on what we are. One who is filled with "the holy name" the holy nature of God will find in the most common duties of life, the most ordinary happenings of life, the messages of his Lord to him. The Grand old Bishop of Berkley became so filled with the conception of God's nearness and constant presence that he felt that the "whole choir of heaven and the furniture of earth" constitute the divine language by which God communicates with His children.

Sin in the heart makes a man a stranger in the "land which the Lord God" has given him. Sin blinds the eyes so that he cannot see God, sin deafens the ears so that the voice of God is indistinguishable, sin deadens the sensibilities so that no man who has not known the full virtue of the "cleansing stream" can call upon "all that is within him to bless" the holy name of God.

Within the full meaning of the declaration of the text, we may find the further admonition "bless the Lord, O my soul, and let all my *memories* bless his holy name." Memory has been likened to a picture gallery adorned with the incidents, scenes, and transactions of our yesterdays. The memory of a righteous man may be compared to a treasure vault into which he may bring the precious stores of the years for safe keeping, or it may be said to resemble a library containing records of the accounts of hours past and from which, at will, one may review the achievements and progresses of a departed hour. How fortunate the man, indeed how "wise unto salvation" is he who has so ordered his life that all his memories, *all his memories*, from the glad hour of his new birth will bless the holy name of His God.

The memories of personal relationship to God may sing his praises now and forever. Memories of hours of conviction, of patient wooing, of living admonition from the Holy Spirit, of the glorious moment when the yielded heart passed from death unto life, or when the consecrated soul sang,

"The cleansing stream I see, I see,  
I plunge and O it cleanseth me."

When the recollection of such epochal events break in

upon us with their culminating significance, they give "songs in the night" and fill the day with deepest praise. It is the song of Moses and the Lamb which we are to sing in the "beautiful city of gold," but that Moses will not be the leader of a group of Israelites some hundreds of years ago; the Moses of that song will also be John Smith, or Sarah Jones, or Floyd Nease, and when we "crown him Lord of all" we will all take our turn to bring out of the storehouses of memory and declare to amazed and wondering angels, and to adoring and worshipping saints, that "He redeemed us from"—from—from our lost estate.

And then the Ebenezers declaring that "hitherto hath the Lord helped us" lift their testifying heads from regeneration's portal to heaven's gate. Look at Joshua! An unblazed trail ahead, walled cities and unforeseen dangers in the path, but the assurance is "as I was with Moses so will I be with thee" the vision of Ebenezers burst on the new leaders' sight and he knows that, against every Pharaoh is assured the power of Jehovah, against every Red Sea is to be reckoned the breath of God to part the waters, for famine there is bread from heaven, for serpents there is a healing look at the "brazen serpent" and the memories pointing their fingers at the Ebenezers assure him that there is "yet very much land ahead" not to be desired, longed for or yearned after, but to be *possessed*.

We know some men and women who have walked with God for thirty—forty—fifty or more years. Poor, they are, in the possession of this world's goods, but rich—how rich—in memories of divine assistance and providential grace. Could we interrogate a Paul, or a Wesley, or a

Bresee in the twilight of his life's warfare for God, would he not declare that "at eventide it is light"? Whence the illumination? Ah, yes! it shines from the cross of Christ symbolizing on the one hand the years when there stood by them "the angel of God" and said "be of good cheer" and on the other hand, anticipation of joys to come so that the crossing over is in the full light of the presence of God attending their lives over the years passed, and the assurance of his smile for the ages which are to come.

And even one's imaginations may bless the Lord. For youth, time looms large. For age, eternity fills all the horizon. For each, God has a way of so filling anticipations with Himself that "all things are of God." How glorious it is for the youth to have every ambition, and purpose, and objective centered in God! The future holds naught but good for him whose center of spiritual gravitation and the circumference of whose hopes and plans are the will of God. How transcendently wonderful is the lure of "the world to come" to the ripe old saint who has proved the promises, tested the provisions of grace and found no failure in them. Thus memory joins hand with anticipations of the future in time and in eternity and both together sing "bless the Lord."

Nothing but the "blood of the everlasting covenant" can cleanse a sinful man's heart so that the "thoughts and imaginations" of his heart will be pure from evil, but God's grace makes provision for such a purification. At the fountain heads of man's nature the greatest work of redemption is accomplished so that the very nature of the man is changed and the springs which gave forth bitter waters will send forth naught but the sweet waters of

full salvation. In this full realization one can know that "a new heart" has been given him,

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

The center of a man's soul lies close to his emotions. Nature is no more certainly determined than through examination of desire. There can be no doubt that all human values have their root in feelings and our judgments of value, our preferences, choices, aversions, spring spontaneously from the deeps of our feelings. Evil passions are dominated by feeling, selfishness asserts itself pre-eminently in feeling, the inability of man to enjoy righteousness and true holiness and to desire the will of God are all testimonials to the wrongness of man's heart. But the Psalmist leaves no exemption of any element in his heart and so he demands that his emotions, his desires, his innermost feelings must not only be acceptable unto God, but must be so in agreement with his holy nature as to "bless his name."

Crucifixion, to use St. Paul's figure, is nowhere more certainly a requisite than in the rectification of one's emotional nature. There are some emotions which must be crucified—must be eradicated so that they shall never raise their foul heads or stir up "roots of bitterness" in the heart. And this is where all human efforts fail. What can reformation do in the face of desire? Nothing. What can education do in the face of the imperious "I want"? Nothing. What can all the human religions, the isms and

ologies of finite concoction do when they join issue with the evil desire as it springs unheralded from the "deep water" of the soul? All the histories of such efforts give illustration of their impotency. But there is a fountain opened in the house of David for sin and uncleanness which can deal with desire and can purge from the soul, however evil by heredity and acquirement, all that is impure in the realm of emotion, and all that would not be at home in heaven in the sphere of desire. Hallelujah!

"O precious is that flow  
That washes white as snow,  
No other fount I know,  
Nothing but the blood of Jesus."

Such an experience, John Wesley called Christian Perfection, and ever asserted that such completeness consisted pre-eminently in perfection in love. St. Paul, long before guided by divine illumination, declared "the end of the commandment is, love out of a pure heart." Certainly! Cleanse the affections and the heart is "cleansed white" for out of them are the issues of life. In the glorious hour of entire sanctification the emotions can join with perceptions, memory and imagination in "blessing his holy name."

How glad we may all be that redemption complete meets the fullest requirements of man. If there is a function of man's mind which unguided has ever led him astray more than another it would seem to be *reason*. The tragic spectacle of wreckage along the pathway of thought is appalling. Yet reason's path, when it does not lose its way in the maze of irrationality, leads to God and the quest for deity is the highest quest of thought. How

vain is that philosophy which cannot find God. Spurred by that unquenchable thirst for knowledge which every awakened soul knows, scores, yea hundreds, of men of the keenest intellectual power have come to the "end of the trail," and found not God, naught but chaos and confusion, so that among them we hear the lamentations "I find neither God above nor soul within," "all is but the changeless flow of unguided matter in motion," "the abyss is the only fatherhood to be found," "God, if there be a god, is unknowable, impersonal, unfeeling, unapproachable."

And yet revelation gives to us God our heavenly Father, creating, preserving, loving, redeeming his creatures. And reason guided by faith can find God. Yea, God can be known and reason, finite and fallible though it may be, can "feel after Him" and find Him, for He is not far from any humble soul and He dwelleth with such as be of a contrite spirit. Reason too can join in the symphony of the heart and praise God.

We may look but once more within the soul and find that in the truly consecrated heart the Will—that which symbolizes the whole personality in the choosing-activity—can be in perfect alignment with the will of God. What we need is not men and women with no will of their own, neither do we want weakened and feeble wills to make stalwart Christians, our times demand the strongest, staunchest, most determined character with the will in complete accord with that of God. "I come to do the will of God." These are the words of every Christ-follower, of every Christian. Ranking with selfishness and pride in the evil trio, and springing from the same tap root of sin is rebellion which is a will in contrariety to God. "I will not" is the attitude of the sinful heart to Jehovah, and

there is no power in heaven, earth, or hell which can coerce the human volition. Here man is more potent than his God and for a little season can run his own course in defiance of his Maker. And all the human alchemies of earth cannot change the will. Only a heart freely surrendering his will to God, can find such a change in his nature that his volitional activities all lie within the sweet will of God. Then one's life can ever be the willing of God's purposes.

For young and old the only hope of eternal happiness lies in the harmonization of the will with the nature of God. Not resignation in the extreme mystical sense, not obliteration, but a strengthened, unwavering and eternal determination in agreement with the "holy name of God."

"Bless the Lord, O my soul and ALL that is within me bless His holy name." What a symphony of praise. This is the highest good in life sought by sage and philosopher and human prophet in vain, but found in the sanctified heart cleansed by the power of the blood and kept clean by the power of an endless life.

What a blissful state of the soul when in answer to the eternal question "What is man's highest good, his fullest duty, the realization of his greatest powers?" the whole symphony of the heart responds "to know God and to glorify him forever"; when

The eye answers, "my highest good is to see God's face."

The ear responds, "my highest good is to hear God's voice."

The tongue asserts, "my highest good is to announce God's praises."

The sensibilities agree, "our highest good is to feel Him nigh."

The memory affirms, "my highest good is to be filled with recollections of His grace."

The imagination replies, "my highest good is to contemplate the future in His will."

The reason pronounces, "my highest good is to know God and His son Jesus Christ."

The emotions declare, "our highest good is to love God and love as He loves."

The will proclaims, "my highest good is to obey God and realize his purpose for me."

Thus from the entire soul as from a great symphony orchestra the single theme played by the full instrumentation of the soul is this complete harmony within, and agreement with the heart and nature of the Creator of the soul. *This* is holiness of heart. This is the state of heaven and gives citizenship in the eternal city. Find me a soul with such a state and I will find for you the citizen of another world, even while traversing this one, a heart in which the work of redeeming grace has been accomplished, and there remains only the perfection in love which follows heart holiness. Such a provision is worthy of a Deity, nothing short of it truly reflects His nature and dignity.

John Wesley, whose Journal for May 24, 1738 records his conversion, writes for Tuesday, December 25, 1744, after a deepening experience of grace in the preceding days, "I felt such awe and tender sense of the presence of God as greatly confirmed me therein, so that *God was before me all the day long. I sought and found Him in every place and could truly say when I lay down at night, "Now I have lived a day."* O my brother, O my sister, there is a life where with

“Heart made pure and garments white  
Christ enthroned within.”

you can “live a day,” a week, a year, a life time, forever,  
in the harmony of purity of heart and the assurance of  
heavenly security.

“It is for us all today  
If we trust and truly pray;  
Consecrate to Christ your all  
And upon the Savior call,  
Bless God! it is for us all today.”

## THE RESPONSIBILITY OF MORAL SOVEREIGNTY

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TEXT: "Choose you this day whom ye will serve"  
(Joshua 24: 15).

**M**AN is a king. He sits upon a throne. He wears a crown. He wields a golden sceptre. He is clothed upon with the royal purple. The kingdom over which he rules is more enduring than any earthly dominion. The empires of Egypt and Babylonia, of Greece and Rome have crumbled beneath the tread of the centuries. The great nations of today will sometime cease to be. But the realm over which you reign, your soul or destiny, will never come to end. When

the eternal mountains have surrendered their strength, when the mighty oceans have been vaporized, when the earth is no more, when the sun has burned to a cinder, when the moon has turned to ashes, when the elements have melted with fervent heat, when time has been declared to be finished, even then your deathless soul will still beat out its existence somewhere in the limitless universe of God.

This rule which you possess is an absolute one. You are supreme in your domain. Your father, who stands ready to protect you even at the sacrifice of his own life, and who has for years brought food and raiment and shelter to you by the sweat of his brow, cannot usurp your kingship and decide for you where you will spend eternity. Your mother, who loves you as only a woman can love one whom she has carried under her heart, who has spent many an hour in prayer for you and shed many a tear in your behalf, cannot enter the throne-room of your own selfhood and settle your immortal destiny for you. The arm of other loved ones and of friends is too weak to wield your sceptre. And even God (and what we speak now we speak reverently) cannot, because he will not, cross the threshold of your own free moral agency and forge your choices for you. You are an absolute monarch, and upon your decision and your decision alone rests your immortal destiny.

But it is not this moral sovereignty, this ability which you have to choose between right and wrong, to choose whom ye will serve, that we wish to discuss; it is rather your responsibility as the possessor of such power.

Before we can calculate your responsibility at this point we must secure a measure for same. The first ele-

ment which enters into this measure is the worth of the thing for which you are liable. If one person is held accountable for property valued at five thousand dollars, while another becomes liable for property which would go on the market for fifty thousand dollars, the latter would be thought of as having the heavier responsibility. This, however, is not sufficient. Another test must be added. This is the possibility of forfeiture. If the individual who was held accountable for the first piece of property were completely bankrupt, and the one becoming liable for the second were a millionaire, their respective responsibilities would certainly not be the same. The difference between the two cases would be that the possibility of forfeiture in the former instance would be very great, while in the latter it would practically be lacking. So, in estimating the respective responsibilities in the two examples before us, we would be compelled to take into consideration the possibility of forfeiture. During the Middle Ages a person who failed to pay his debts or to meet any liability of this sort was thrust into prison and held there until he made the same good. Today people may fail to take care of liabilities like these and not suffer any such penalties. The result of forfeiture does not amount to much. Therefore, the responsibility is decreased. No complete estimation, then, of responsibility can be effected without taking into consideration this last factor, the result of forfeiture. In our search for an understanding of the responsibility of moral sovereignty we shall apply these three standards: The Worth of the Thing for which One is Responsible, the Possibility of Forfeiture, and the Result of Forfeiture.

1. The Worth of the thing for which One is Responsible.

The possession for which every person is responsible is an immortal destiny. What is its value? In Genesis we are informed that man was created in the image of God. He is recognized as the apex of the pyramid of creation, the connecting link between earth and heaven, between creation and its creator. We would naturally conclude from this fact that there is a peculiar significance and worth attached to man's personality. Again, in the same chapter man was given dominion over the whole earth with all of its living creatures. He was thus constituted heaven's viceroy to earth. Surely we may argue from this that man carries about within himself a priceless treasure.

When we come to the New Testament we find Christ uttering these momentous words: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." The truth which is conveyed to us in this passage of Scripture may be made vivid in the following manner: Christ places before us a pair of balances. In one side he puts a single immortal soul and in the other he places all of the natural and created wealth of the world. The earth with her embosomed riches, and the wealth which she directly supports as her forests and her fields, the banks with their rich coffers, the buildings of the world, the stored-up food-stuffs and clothing, the personal property, and the aesthetic wealth in paintings, sculpture and architecture. All of these are crowded into the side of the balance opposite the immortal soul, and the soul easily tips the balances. One immortal soul is more valuable than all of the com-

bined and incalculable riches of the world. This is the meaning of the assertion of the infallible Son of God.

The greatest indication of the value of an immortal soul is found in the cross of Jesus Christ. In it we have the price which God was willing to pay in order to redeem a lost soul. Who is so bold as to attempt to estimate the amount of the payment? What did it mean for the Father to permit His only begotten Son to come to earth and die the shameful death of the cross. Ah! the very thought of it staggers the human imagination as well as the human reason. It is too high for us. No mortal can ever ascend to its heights. It is too deep for us. No mortal can ever fathom its depths. The price paid for man's redemption cannot be computed by any human accountant. The worth of an immortal soul cannot be stated or comprehended, and yet how carelessly many of us handle it.

We once heard of a very wealthy man who had given to his son a beautiful and expensive automobile. This son had a habit of leaving the car on the country highways or anywhere else the notion happened to strike him. The car was very valuable, but the young man seemed to have no regard for that fact at all. You say that he certainly was foolish, and so he was. On any of those occasions the car could easily have been stolen. But how about your immortal soul? It is incomparable in value to the automobile, and yet you are dealing with it just as foolishly. Wake up and bestir yourself before this priceless jewel, of which you are the sole warden, is lost forever.

## II. The Possibility of Forfeiture.

What are the chances for failure to meet this responsi-

bility, the possibilities of forfeiture? They are many. In the first place one little and yet momentous act of choice will finally settle the destiny of your soul. Oh! the potentialities wrapped up in that one decision. Cæsar crossed the Rubicon. It was in itself a trivial deed, and yet how colossal in its outcome. You will cross your rubicon someday! Archduke Ferdinand and wife of Austria were assassinated in Servia in 1914. This was the tiny match which when struck set the whole world on fire. So insignificant and yet so gigantic in its consequences! Thus will your decisive choice be. In the second place every adverse choice makes it more difficult for you to decide for God. One of the sad facts about every gospel message is that it is a savor of death unto death as well as of life unto life. At the same time it is leading some into life it is helping to develop the processes of death in others. The former are those who accept the truth, while the latter are those who reject it. We once heard a preacher give an illustration like this: In Texas they have rivers with very high banks and very little water. When the heavy spring or fall rains come the empty banks are often filled to overflowing. Much rubbish is borne outward by the swift waters, and some of it is deposited far out in the fields as the waters subside. If this debris is ever brought back into the current of the stream, the waters will have to rise higher than they did at this time. So it is with conviction. If you resist one tide of it, you will never get to God unless a higher tide sweeps your way.

The brevity of the opportunity increases the possibility of forfeiture. The length of the average life is fifty-one years. You must subtract from this number the years before you come to moral accountability, and then Religious

Psychology has taught us that there are comparatively few who accept Christ after they are twenty. This leaves the teens and from three to five years preceding them as your best time. They very largely measure the length of your opportunity. How brief, and how easy it will be for you to let them slip past.

But let us suppose that all of you will live to be a hundred years of age, and that you will have all of this time in which to make your choice. Even then your opportunity would be very limited. Life at its longest is very short. It has truly been likened to the passing of a bird through a lighted hall of gaiety, to an isthmus between two vast eternities, to the fog which melts before the rising sun, to the morning dew which dries away before the sun's heat, to the grass which today is and tomorrow is cast into the oven. Again, someone has said that life is but a twinkle of a star in God's eternal day, or a flash as of the falling of a star. A poem by F. D. Sherman says:

“Life—what is it?  
Ah, who knows?  
Just a visit I suppose;  
Joy and sorrow  
For a day,  
Then tomorrow  
We're away.

“Youth and morning;  
Manhood, noon;  
Age—the warning  
Night comes soon.”

The suddenness with which the opportunity may terminate increases the possibility of forfeiture. It may be terminated by the return of Christ. The Christ is coming back to earth again and the signs indicate that he is coming soon. When He does come He will come as suddenly as the lightning flashes across the heavens. His coming will bring your probation to a close. Death may overtake you. This gloomy monster is abroad in the land. The call is coming for the rich and the poor, the wise and the unwise, the well and the sick, the young and the old. Many are being summoned suddenly and unexpectedly. The grim reaper may come your way today through the wreck, the storm, the fire, the lightning, or through any one of a hundred other ways. Thus the possibility of choice for God and the right will be quickly snatched from you. God's Spirit may cease to strive with you. He says, "My spirit shall not always strive with man." You may continue your resistance until you reach a point where a God of mercy is no longer able to approach you. Your destiny becomes fixed. You are lost and doomed this side of the grave. You have forfeited your responsibility.

The fact that the gravitation of this present world and life is downward toward darkness and despair enhances the possibility of forfeiture. The principles of evil have the greater hold upon your individual natures. You are born facing hell, and with your feet on an incline leading in that direction. The pull of society is downward. The great masses are not in the Narrow Way. They are on the Broad Way and they will sweep you on with them if you are not careful. The night the returns came in when Woodrow Wilson was first elected we had an unusual experience. We walked up Broadway in New York City

for about five miles. It seemed to us that all of the inhabitants of New York City were on Broadway that night. It was only at cross streets that we could wedge our way out of the crowds. While within the blocks we were swept on against our will. This is likewise true of the world of today, spiritually. The masses are beating their march toward hell, and they will wedge you in and carry you with them almost against your will. If you would be a Christian today, you must roll up your sleeves, double up your fists, grit your teeth, and fight your way out. Such a determination will bring results. God will come to your aid when He sees that you mean business. He will see to it that your feet find the Narrow Way even if he has to slow up the movement of the universe and send ten legions of angels down to fight back the demons.

The sad fact about the downward gravitation of the moral world is that the farther down you go the faster you move. In the physical world the speed of the falling body increases considerably in each second. The same is true in the moral world. You will continue to fall until your speed and the momentum gathered thereby will make it impossible for you to stop when you do wake up and put on the brakes. Like the engineer of the fast express who becomes aware of the bridge which is burned out when it is too late. He is thoughtlessly racing on and fails to perceive the danger as early as he should. He throws on the brakes and reverses the engine, but all to no avail. The human freight rushes on to wreck and ruin. Thus your life will be swept into the vortex of everlasting destruction by the momentum to which you have already attained.

### III. The Result of Forfeiture.

What will be the consequence if you fail to make the right decision? You will be placed in the prison-house of the universe. As a boy we were told that if we did not behave, we would be shut up in the calaboose. This was the little one-room prison-house of the small community in which we were reared. We ceased to have much fear of it as we grew older. It had only the power of my home town back of it. One day we went to the county-seat. There we saw the large formidable county jail with its barred windows and its iron doors. It made a deep impression upon us. We were afraid of it. It represented the authority of the entire county. A few years ago it was our privilege to visit a state penitentiary. There were about a thousand prisoners in it. Every face into which we looked made us realize more and more the high cost of sin. The horror of it all cast a shadow over us for hours, and yet we did not for one moment feel inclined to blame the state. We believed that the individuals themselves were responsible for being there. Back of and enforcing their incarceration was the might of that powerful state with its millions of law-abiding citizens. The county jail was terrible, but the state penitentiary was much more so. However, the most fearful place of punishment which a citizen of the United States knows anything about is the federal prison. It rests on the authority of Uncle Sam who represents one hundred million inhabitants. Infinitely more dreadful than the federal prison is the prison-house of the universe. It is the place where those who forfeit their responsibility as moral sovereigns will be confined. The power and authority of the boundless universe with its omnipotent God is back of this prison-house. How hor-

rible it must be, and yet no inmate can ever censure anyone except himself. He will be there because of his own failure to choose the right.

The Bible tells us that hell, the prison-house of the universe, is a clime where outer darkness prevails. We cannot know exactly what is signified by this statement, but it would at least indicate that hell is in the second remove from the realm of light. Between the region of outer darkness and the realm of light there must be the area of inner darkness. So far is hell removed from heaven that no ray of light will ever be able to penetrate and modify its thick Egyptian darkness.

This prison-house is also a place of weeping. Have you ever been in a home where there was sorrow and weeping? It is not a pleasant place to be. Hell will be a place where sorrow and crying will never cease. If you go there you will not only be surrounded with it forever, but you will also participate in the terrible lamentation.

There is also wailing in hell. Someone has said that a wail is a hopeless cry. It means that there will be an everlasting calling for help with the accompanying realization that no merciful ear can ever hear and no strong arm can ever come to bring rescue. Help! Help! Rings the shrill cry through the halls of dark damnation, but never can there be a response.

There is gnashing of teeth in the prison-house of the universe. Gnashing of teeth as used in the New Testament in connection with the fate of the lost denotes "the extreme anguish and utter despair of men consigned to eternal condemnation." It has the same origin as the Greek word which means to chew or bite and no doubt

implies as another has suggested the biting or chewing of one's tongue when seized with a paroxysm or spasm of agony. Such is the frightful import of the gnashing of teeth in hell.

The result of forfeiting this tremendous liability will be endless confinement in the prison-house of the universe, a place of outer darkness where there is weeping and wailing and gnashing of teeth.

The worth of an immortal destiny, the thing for which you are responsible is incalculable; the possibilities of failure to meet this liability and decide for the right are many; and the result of forfeiture is too dreadful for the mind to conceive of or for the pen to describe. In view of these solemn and prodigious facts it is no surprise to us that the text urges men to choose **THIS DAY**. There is too much at stake for you to hesitate or procrastinate. "Today is the day of salvation." "Now is the accepted time." Tomorrow may be everlastingly too late! Arise, O Man, and exercise at once the prerogatives of thy moral sovereignty! Decide at the present moment for God and heaven! Wield thy golden sceptre for truth and righteousness and thus bring lustre and radiance to thy royal purple, honor to thy kingly crown, and glory and majesty to thy imperial throne!

## GOD'S CALL DISREGARDED

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*Dr. A. M. Hills deserves distinction for having been the instructor of more preachers who "made good" than any other man in the holiness movement. A great preacher himself, he possesses the rare ability of instructing and inspiring others to do the same noble work. Dr. Hills is an author of first rank. His great book, "Holiness and Power," has long been assigned place as a standard work on the Wesleyan doctrine of sanctification, and his many other books have been read far and near.—*  
*Editor.*

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Prov. 1:24-31. "Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; . . . Then will they call upon me, but I will not answer; They will seek me diligently, but they shall not find me: For that they hated knowledge, and did not choose the fear of Jehovah: Therefore shall they eat of the fruit of their own way, And be filled with their own devices."

I know few messages in the Bible more striking and solemn. It depicts in beautiful language the primary atti-

tude of God toward His sinful and erring children. The infinitely wise heavenly Father opens the storehouse of knowledge and gives unerring counsel, which all of us should diligently heed. He then tenderly calls us to obedient and loving service.

The passage then sets forth the impudent and contemptuous manner in which many receive the messages of mercy and grace and turn their backs insultingly upon a loving God, until Mercy's day is spent and grace is over, and wrath comes to the uttermost. All human history proves to a demonstration that this is precisely God's way of governing men.

I. Notice that God, under the name of "Wisdom" calls to all to be saved from sin.

We once sat in a great London church, and heard the pastor preach a smart, modernist sermon, in which he called sin "A mere peccadillo,"—"A slight offense"—"A petty fault!" Poor silly fool! Sin is rebellion against God. Sin is lawlessness! Sin is the monkey-wrench thrown with malicious hand into the delicate moral machinery of God's universe. It is the most dangerous thing in the whole empire of God. And the preacher who does not know this is as brainless as the chattering monkey from which he thinks he has descended.

How wonderfully and in how many ways God calls!

1. By reason. It has clear vision to see that we are in a universe of law. Planets and suns circle around their controlling centers, held to an unchanging orbit by an invisible chain of law. The chemical elements in the material world around us have fixed methods of action and combination to which every atom is obedient. Fire will burn, water

will drown, poison will kill. Disobey or disrespect the nature of these elements and we shall suffer the painful or fatal consequences.

Unperverted moral reason tells us it is precisely so with sin. It affirms that all sin is a transgression of divine law, and there follows in its train a swift disaster. It is as if a planet should fall or stray from its orbit and go wandering through space—without the guiding hand of God.

2. God calls by our conscience. "It is the voice of God within the soul, still and small, yet louder than the thunder. It is the aboriginal vicar of Christ, a prophet in its informations, a monarch in its commands, a priest in its sanctions and anathemas. It is the wondrous power which works neither by insinuation, flattery, nor threat: but by merely holding up the naked law in the soul, extorts for itself reverence, if not always obedience." It is always against sin. It points directly to Jesus whose blood alone can make the conscience clean.

God calls by His Word. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "Look unto me and be saved, all ye ends of the earth; for I am God, and beside me there is none else." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "I came not to call the righteous but sinners to repentance." Amazing grace! What amazing promises! And all for you, sinner! All for you.

4. God often calls by His Providences. A man told Mrs. Catherine Booth that it had cost him the loss of a precious wife and £30,000 to break the spell of the world upon him and bring him to God. The death of a mother has stopped the wandering feet of many a wayward boy or girl.

The death of a wife has been the voice of God to many a husband on the way to hell.

5. God calls by the stated means of grace. The Scripture in church services, the sacred songs, the pleading prayers, the loving messages of the Ambassador of Christ, are all so many ways God uses to grip the heart.

An English rector formed the drink habit and became enslaved by it, and so did his wife. She died from the effects of it. He kept on, going from bad to worse, until his Bishop gave him his last warning to reform or be dismissed from the ministry. Feeling that his case was hopeless and his ruin sure, he started for the bay nearby to drown himself. Crossing the sands he saw a company of the Salvation Army holding an open air meeting. He drew near and heard them sing about "Jesus, the Mighty to Save." He threw up his hands and cried "O Jesus, save me!" And right then and there Jesus saved him. He told me the story at his own table; and that evening he was sanctified.

II. Men often turn a deaf ear to these calls.

They love the delights of sin and are bent on having them. They suborn reason to justify their insane conduct. They stifle conscience to make it cease its chidings. They will not hear the Word of God. They brace up against all the admonitions of Providence. They turn their back on the means of grace. They impudently say, "Who is God that I should serve Him?" "We will not have this Christ Jesus to reign over us."

This week I was told of a sinful husband and wife. His godly mother had written him a letter two years before which was unread and lost. All this long time it was shut

up in the neglected Bible. This is the very complaint of God: "They set at naught all my counsels and would none of my reproof." He calls men to salvation. Multitudes will not have it. He says it is His will that we should be sanctified (1 Thess. 4:3). But multitudes hate the very word "sanctification" and stupidly reject the greatest blessing this side of heaven.

III. Notice the results of thus turning away from God.

1. "I will laugh at your calamity." Sooner or later sin always brings calamity. The people of San Francisco in 1906 were pleasure-mad and money-mad. Utter godlessness seemed to have infected the minds of the populace. A faithful Bishop warned them that if they did not repent and break off from their sins some awful visitation of divine wrath would fall upon them. But they despised the warning and spent a Sabbath more defiantly wickedly than ever. The morning papers reported the flagrant sin with seeming delight and said, "San Francisco has no use for God." But before those blasphemous papers were circulated God appeared upon the scene and shook down their palaces with a great earthquake, followed by a great fire which destroyed \$600,000,000 worth of property. The saving remnant was not found large enough for God to spare the modern Sodom. "I will laugh at your calamity." The individual sinner always finds calamity ahead, somewhere not far down the line.

2. "Fear Cometh." When God visited San Francisco with His fiery wrath the godless worldlings, the defiant unbelievers, the profane blasphemers ran out of their homes half-dressed, fell before the Lord and cried for mercy,—even those who had before said "there is no God!" But the

Omnipotent God did not hear, for the scream of terror is not real prayer. "I will mock when your fear cometh."

3. Unanswered prayer. Tom Paine's last days furnish abundant illustration. He wrote his famous, infamous book "The Age of Reason" and boasted that he had destroyed the Bible and in fifty years whoever desired to see a copy of it would have to go to a museum and pay twenty-five cents to see a relic of the exploded superstition.

How God must have laughed at his foolishness! During the last weeks of his life he did not dare to be left alone, nor in the dark. He declared the Devil had inspired him to write the book and he kept crying, "O Christ, save me!" But salvation did not come. He had evidently crossed the dead line and was beyond the reach of mercy. God has said: "Then shall they call upon me but I will not answer."

4. "They shall eat of the fruit of their own way and be filled with their own devices." "Whatsoever a man soweth that shall he also reap."

Robespierre, who sent so many to the guillotine, had his own head chopped off by that same horrible instrument. When Charles I, who had destroyed Strafford, was about to be beheaded, he said, "I basely ratified an unjust sentence and the similar injustice I am now to undergo is a sensible retribution for the punishment I inflicted on an innocent man."

Lord Jeffries incarcerated a multitude of innocent and good people in London Tower and was himself imprisoned in the same place. The shades of his victims seemed to haunt him so that he kept crying to his attendants: "Keep them off, gentlemen! For God's sake keep them off!" He was eating of the fruit of his own way.

So men will reap the fruit of sin and rejection of Christ. In time Christ will reject them and the torments of sin will come upon them to the uttermost.

O hearers, before this awful harvest of evil comes, turn to God. Before He ceases to plead and begins to laugh at your calamity and mock at your fears, turn to the only Savior who now longs to save you, who only can bring you hope and heaven.