

Bible Readings
ON THE
Second Blessing

• RUTH •

Rev. and Mrs. H. O. Ward.

May I send

The greetings of a steadfast friend,
And may I dare to hope the ways
Which lie ahead may all be fair,
That God may guard you all your days
And joy attend you everywhere;
And that through all the years you live
You may have blessings rich and rare
For all the gladness that you give.

L. M. P.

Birthdays. Jan 29 and Sept. - 1918.



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In Perfect Love,
all for Jesus,
Chas. Ruth

BIBLE READINGS

ON

THE SECOND BLESSING

BY

Christian Witness
REV. C. W. RUTH

Author of "Entire Sanctification a Second Blessing"

THE CHRISTIAN WITNESS CO.

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DEDICATION

TO MY OWN
PRECIOUS MOTHER,
Who first taught me to lisp
The name of Jesus,
And to read and revere
The Bible ;
Who by her consistent life, godly
Counsels, and unceasing prayers
Early directed my feet
Into the "old paths" of Righteousness,
This volume is
Gratefully and affectionately
Dedicated
BY THE AUTHOR.

PREFACE.

These Bible Readings are published at the urgent request of a number of friends who have heard them given during a ten days' meeting. Not finding time to write them in full it was decided to have them taken down in shorthand, as delivered in the First Friends' Church of Cleveland, O. That souls may be helped and God glorified by the publishing of this book is the earnest wish and prayer of the writer. C. W. RUTH.

Indianapolis, Ind., June 1, 1905.

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“Search the Scriptures they are they which testify
of me.” John 5:39.

“And ye shall know the truth, and the truth shall make
you free.” John 8:32.

“It is written, Man shall not live by bread alone, but
by every word that proceedeth out of the mouth of God.”
Matt. 4:4.

ORIGINAL SIN.

We will take the subject of Original Sin for our lesson to-day.

Original sin is always spoken of as a unit—in the singular number. You will find our first reference in Psalms 51:1-2: "Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin." In the first verse He says, "Blot out my transgressions." "Transgressions" is in the plural; they are many and innumerable. This is the prayer of the penitent. But in the second verse He says, "Wash me thoroughly from mine iniquity," not iniquities, and not sins, but sin as a unit, iniquity in the singular number. And to find the meaning of those terms you may read the 5th verse: "Behold I was shapen in iniquity; and in sin did my mother conceive me." You see that he recognizes the fact of innate sin: that something spoken of by theologians as depravity, inbred sin, or original sin. This cannot be pardoned, but may be washed and cleansed away.

A failure to note this distinction between sin and sins accounts for much of the confusion and controversy in regard to what is known as the second blessing. Theoretically, I presume every evangelical denomination recognizes this two-fold nature of sin.

Original sin does not have reference to an act of sin at all, but a heart condition. "A corruption of the nature;" and this is the condition of all men who have not been cleansed. This principle or nature of sin is born in us. It may be seen in the infant. The baby is scarcely three weeks old until it gives unmistakable evidence of this unholy principle. Why is it that we cannot teach the child and restrain the child so that it will never commit a sin. Why is it that all who come to the years of accountability will just as naturally commit sin as sparks ascend heavenward. Is it not because of this sinward bias, this that Charles Wesley terms the "bent to sinning?" It is not the result of any volition or act on our part. It was born in us, and is the result of Adam's transgression. God can forgive the sins I have committed, but this sin of nature is never forgiven, but must of necessity be cleansed away. But says one, "That was cleansed out of my heart simultaneously with pardon." But that argument is contrary to scripture.

If you will now turn to Isaiah the 6th chapter and read the experience of this prophet in connection with a holiness meeting you will discover that he obtained this cleansing as a second experience. According to the chronological table, Isaiah had been in the prophetic office at least two years and probably eighteen years or more and had been a most radical and practical preacher,

but as he heard them speaking of holiness and had a vision of God's holiness, he exclaims, "Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." You see there is no sense of guilt or condemnation, but a consciousness of inward cleanness—the lips being the index of the heart. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs off the altar:" (Isaiah 6:6, 7.) "And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." The fire in the Scriptures never signified pardon, but always purification or the work of refining and cleansing. You will note he does not say, "Thine iniquities are taken away and thy sins purged," but iniquity in the singular, sin, as a unit, is dealt with. While we may not be able to see when Isaiah obtained the remission of his sins, it is evident that he had been a Christian years prior to this. God did not call men to the prophetic office who were sinners. You see that Isaiah received this purging from the iniquity of his nature as a second experience, and after this he became a second blessing preacher. Read Isaiah 35:8-10.

Jeremiah 33:8: "And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me." He does not say, "I will cleanse them from all their iniquities," but the cleansing deals with iniquity and "I will pardon all their iniquities." Pardon deals with iniquities in the plural. You see there are these two promises, both

the pardon of iniquities and the cleansing from iniquity, whereby or through which they had sinned against God. Turn now to Zechariah 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." I want you to notice he does not say "the fountain shall be opened *in* the house of David" as this passage is usually quoted, but "*to* the house of David." It is not for sins in the plural, but "sin and uncleanness." The house of David had reference to the church, or God's own chosen and elect people. It does not say this fountain is open for sinners, but rather for the very elect, who constitute the house of David. It is a promise to the church, the promise of cleansing and not of pardon.

You may now turn to St. John 1:29: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." What would properly be termed "the sin of the world?" It certainly cannot have reference to any particular act of sin, for what might be termed the sin of one part of the world, would not be the sin of another part of the world. Not only so, but John had been preaching the baptism of repentance for the remission of sins, and they who had received his baptism had experienced the remission of sins, but he points them to another experience. The sin of the world has reference to this original sin, which is the same in all nationalities and among all people. It matters not if a man is civilized or uncivilized, Jew or Gentile, educated or illiterate, all have this same inward difficulty. It is the sin of the world. John did not say that the Lamb of God would pardon these sins of the

world, but take it away; not repress it or regulate it; but take it away.

In the epistle to the Romans, this same sin principle is spoken of as "the carnal mind," "the law of sin," "sin that dwelleth in me," "the body of this death," "the body of sin," "our old man," etc. The 6th chapter of Romans is especially a treatise upon this subject, and reveals the divine method for inbred sin, telling us in verse 6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Crucifixion and destruction do not mean repression, suppression, oppression or compression but means death and utter destruction to this principle. He then tells us in verse 22: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Thank God there is a complete deliverance from all sin.

In the epistle to the Hebrews, this same difficulty is spoken of as "a root of bitterness" and "the sin which doth do easily beset."

We will now take 1 John 1:7-10. We have not time to dwell at length upon these verses. I simply desire to invert the order of these passages and read from the 10th verse to the 7th: "If we say that we have not sinned, we make him a liar, and his word is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have no sin, we deceive ourselves and the truth is not in us. 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." You will see there are two propositions. First, we have *sins* mentioned in the tenth verse and we also have *sin* mentioned in the eighth verse. Then we have two "ifs" or two requirements. The first is, "If we confess" (v. 9), and the second, "If we walk in the light" (v. 8). Then we have two promises. First, the forgiveness of our sins (v. 9), and second, the cleansing from the sin (v. 7). There are two propositions, two requirements and two experiences. The eighth verse is often referred to by such as deny the possibility of being delivered from all sin, and certainly if we should take this passage and separate it from its context, it would sustain that argument, but I would have you note that this verse is so sandwiched in here that you cannot back out through the seventh verse (the first verse above it) without being cleansed from all sin, or go through the first verse below it (v 9) without being cleansed from all unrighteousness. In this eighth verse he simply indicates the difficulty or the disease and then points out the remedy. We insist that if Jesus can save us from any sin, he can save us from all sin. There is pardon for the sinner, there is cleansing for the believer. He promises to cleanse us from this sin as a unit on condition that we "walk in the light as he is in the light." This sin in the heart is the most prolific source of back-sliding. It is this that occasions the inward conflict and warfare of the Christian.

Some have supposed that in preaching the second experience, we meant to teach that but half of their sins had been forgiven, and now we desire them to come and have the other half forgiven and are quick to tell us that

they do not believe in any half-way work; that when God forgave their sins, He forgave all of them. Certainly if God forgave any of your sins, He forgave all of your sins. We do not teach that justification is a half-way work. We would rather say that justification comprehends at least eight perfect works. First, there is conviction; second, repentance; third, a faith that perfectly trusts God; fourth, the pardon of every sin; fifth, the washing of regeneration; sixth, the quickening of the soul into newness of life; seventh, adoption; eighth, the witness of the spirit. Although all these are comprehended in what we commonly term conversion or justification and occur simultaneously, they are nevertheless distinct and each one a perfect work within itself. So that you see we have no disposition or occasion to underrate or minify the experience of justification: but all these have to do with sin as an act. This work of cleansing or the experience of entire sanctification has to do with sin inherited, sin as a tendency. That something known as inbred sin or original sin. We cannot repent of something that we have not done and neither can God forgive us of something that we have not done, hence, He promises to wash and cleanse it away, which is the second and subsequent experiment. Thank God.

“SANCTIFICATION.”

(*Bible reference, as associated with a testimony: Psalms 68: 12-13: “. And she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.”*)

First, I want you to note that the Trinity, the Triunity of the Godhead, is engaged in this question of our sanctification; and a matter that is of sufficient importance to interest and engage the Trinity should certainly be of sufficient importance to engage our attention.

1 *Thes.* 4: 3: “For this is the will of God, even your sanctification.” “This is the will of God, your sanctification.” The word *even* is supplied. “Your sanctification.” To the obedient child the will of the parent is law. To the obedient child of God the will of God is paramount to everything else. If sanctification is the will of God concerning me, than I am not what God would have me to be until I measure up to that experience. God the Father wills our sanctification.

There are so many passages that I could give along the same line of thought, but I must be brief. The next thought is, Christ the Son died to provide our sanctification; turn to:

Heb. 13: 12: "Wherefore Jesus also, that He might sanctify the people with His Own blood, suffered without the gate." God the Father willed our sanctification, and Christ died to provide our sanctification. The same thought is in:

Eph. 5: 25-27: "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." "God so loved the world;" Christ, also, loved the church, and gave "Himself for it that He might sanctify and cleanse it."

Next you may turn to:

Romans 15: 16: "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." "Being sanctified by the Holy Ghost." God wills our sanctification; Christ died to make it possible and to provide our sanctification, and the Holy Ghost is here to execute and accomplish our sanctification. There is another reference on this same point:

2 Thes. 2: 13: "But we are bound to give thanks to God alway for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation

through sanctification of the Spirit and belief of the truth." "Chosen you to salvation *through* sanctification of the Spirit." Note that the word Spirit there has a capital "S," signifying the "Holy Spirit." Now it seems to me that if God wills our sanctification, and Christ died to provide our sanctification, and the Holy Spirit is here to accomplish our sanctification, that a man might get sanctified. No man can make an honest pretense of believing the Bible and not believe in sanctification.

The words sanctify, sanctified, and sanctification occur no less than one hundred and fifty-two times; the words cleansing and purity occur no less than six hundred times; the words perfect, perfected, and perfection occur fully one hundred and fifty times; the words holy and holiness occur no less than six hundred times. These terms, all having reference to this identical grace,—representing different phases of the experience, perhaps, but all treat of the same experience; not less than fifteen hundred references at least upon this subject. When a man says he does not believe in sanctification, he simply says he does not believe the Bible, or else he expresses his ignorance concerning the Bible. Certainly a man might say,—“I do not understand it as you do,” but you are bound to believe in some sort of sanctification if you believe the Bible.

There are five or six different theories regarding this subject. The first theory is that sanctification occurs simultaneously with regeneration. Second, that sanctification is obtained by a gradual development after you are justified. A third theory is that sanctification occurs at the moment of death, and cannot be experienced until

you die. The fourth theory is that sanctification is a sort of post-mortem affair, and takes place after death. The fifth theory,—more properly the first, is that sanctification is a definite experience subsequent to regeneration, conditioned upon entire consecration and faith,—the privilege of every believer as pardon is the privilege of every penitent—to be experienced and enjoyed in this life.

Now these five theories cover the consensus of opinion of the religious world concerning this subject. We want to investigate and carefully review these theories. First that sanctification does not occur simultaneously with regeneration but that sanctification is a second experience. Now to prove that we will take a passage that we read a moment ago:

Eph. 5:25-27: “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.” “Christ also loved the church.” Who constitutes the church? It is the family of God. How do you get into a family,—join it? No. You are born into it; so the members of this family, the church, are born of the Spirit, born again, born from above. All members of this church are born from above. There is a difference, you see, between belonging to *a* church and belonging to *the* church. Multitudes belong to *a* church, so-called, a religious organization,—a sort of mutual admiration society, who do not belong to *the* church at all. The register of *the* church is kept in the skies. And it

was for this company, this class,—*the* church, the ecclesia, or called-out ones, Christ gave Himself, that He might sanctify it and cleanse it. A man becomes a member of *the* church when he is born again, and not until then does he become eligible to this experience. “Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it.”

Take the seventeenth chapter of John. In this chapter Jesus is testifying concerning the disciples. First, “they are not of the world;” three times he repeats that statement. Second, “they are Thine and they are Mine; they are Mine and they are Thine.” Third, “they have kept Thy Word.” Fourth, “I have kept them.” Fifth, “None of them is lost”, excepting Judas. Sixth, “I am glorified in them.” Seventh, “they have known surely that I came out from thee.” To know Him is to have life eternal, based on that third verse. I have not given the references here, because I have done so in a former lesson. He is praying for them, as stated clearly in the ninth verse: “I pray for them, I pray not for the world.” He is not praying for the world. He says in the seventeenth verse: “Sanctify them through Thy truth; Thy Word is truth.” So Jesus evidently believed in sanctification, and He did not believe that they were sanctified when they were converted, for He certainly would not pray for something they already had. We learn from this prayer that Jesus believed that Sanctification was a second experience.

1 *Thes.* 4:3: “This is the will of God, even your sanctification.” To whom does that apply; to sinners? To backsliders? Let us see what kind of people the

Thessalonians were. Turn to the first chapter,—we will read the entire chapter :

I *Thes.* 1:1: "Paul and Sylvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ." We note that this epistle was addressed to the church "which is in God our Father"—not to sinners, but to the church.

I *Thes.* 1:2, 3: "We give thanks to God always for you all, making mention of you in our prayers. Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father." "Work of faith, labor of love, patience of hope;" would that indicate that they are sinners?

I *Thes.* 1:4: "Knowing brethren, beloved, your election of God." They were elected of God. Some people are afraid of the doctrine of election; but I believe in it. However, a man cannot be elected unless he becomes a candidate. As it was in my case, the Holy Spirit nominated me, and I accepted the nomination and became a candidate; then God the Father, and God the Son, and God the Holy Ghost elected me by a sweeping majority. "Elected of God."

I *Thes.* 1:5, 6: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost." Fol-

lowers of the apostles, and followers of the Lord; "received the Word in much affliction, with joy."

I *Thes.* 1:7: "So that ye were ensamples to all that believe in Macedonia and Achaia." Not ensamples only to sinners, but "ensamples to all that believe." They were most exemplary Christians, and "ensamples to all that believe in Macedonia and Achaia."

I *Thes.* 1:8. "For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything." "In every place your faith to God-ward is spread abroad." There was no need of telling people that they have been converted; the thing is out; and it is astonishing how it will get out when a man gets converted in the old fashioned way. I was converted about nine-thirty Sunday night, and went home, and thought I would start out the next morning and tell the folks about it; but the thing had been all over town before breakfast; and before I could get the privilege of telling them, they took me by the hand, and greeted me warmly, and said: "Glad to hear it." You get a good case and it will get out. With some people, the first intimation you get that they ever have been converted is at their funeral, when the preacher announces that they have gone to heaven; the preacher had found some old dusty, rusty, musty church record, and found that they had been members of church, and so concluded they had gone to heaven too, when there had not been the slightest suspicion in the neighborhood that they ever had religion.

Beloved, it is like the measles; if you keep warm, it

will break out, and the community will know about it; it is a little contagious then, but I would not mind if there came an epidemic of it in this neighborhood. We need not tell them that you are followers of Christ,—the thing is out; the thing is commented upon, spoken of in every place.

1 *Thes.* 1:9: "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." They had turned to God from idols, to serve the living and true God."

1 *Thes.* 1:10: "And to wait for His Son from heaven, whom He raised from the dead, even Jesus Christ, which delivered us from the wrath to come." "Delivered us from the wrath to come."

Let us recapitulate just a moment:

First: They constituted the church at Thessalonica.

Second: Paul rejoiced in them.

Third: They had "works of faith," "labor of love," "patience of hope."

Fourth: "Elected of God."

Fifth: They had received the Word with much joy through much affliction.

Sixth: They were followers of the Apostles and of the Lord.

Seventh: They were "ensamples to all that believe in Macedonia and Achaia."

Eighth: Their faith was generally acknowledged and commented upon.

Ninth: They had turned from idols to serve and worship the true and living God.

Tenth: They had been delivered from the wrath to come.

Were they Christians? Were they converted? To that class He says: "This is the will of God, even your sanctification." But, you say, possibly they are backslidden; so turn to:

1 *Thes.* 3:6: "But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you." Brother Timotheus had paid them a visit, and Paul had wanted to know his opinion about them. He brought us good tidings of your "Martha Washington Tea Party," and your "Oyster Supper," and your "Broom Drill," and your "Ice Cream festival," and your "necktie-socials." All that sounds too modern! That is the report that would suit some churches, no doubt. But Timotheus "brought us good tiding of your faith and charity,"—the two cardinal graces.

1 *Thes.* 3:7, 8, 9, 10: "Therefore, brethren, we were comforted over you in all our affliction and distress by your faith; for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sake before our God; night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith." What does he want to see their faces for, and praying so earnestly, "by night and by day exceedingly,"—what for? Something still "lacking in your faith." They evidently did not get all at conversion.

1 *Thes.* 3:13: "To the end He may stablish your

hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all His saints." "To the end that He might stablish your hearts unblameable in holiness." They did not get it when they were converted; and, to show that they were not backslidden, take:

1 *Thes.* 5:5: "Ye are all the children of light and the children of the day; we are not of the night, nor of the darkness." "Ye are ALL the children of light and children of the day." According to that there was not a single backslider among them.

He concludes the epistle by a prayer:

1 *Thes.* 5:23: 24: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Faithful is He that calleth you, Who also will do it." Not, "Who also *did* do it?" "Who also *will* do it." Would Paul pray for something they already had? It would seem to me that nothing could be clearer than that they were not sanctified when they were converted. Paul believed sanctification was a second experience. "The very God of peace sanctify you wholly,—and preserve you blameless unto the coming of our Lord Jesus Christ." "Faithful is He that calleth you, Who also will do it."

I am not particular as to when you get the blessing, where nor how, just so you get it. But a man who says he was sanctified when he was converted claims an experience contrary to Scripture, and contrary to universal experience and testimony. The facts are that no man would think of claiming sanctification unless he obtained

it as a second experience, unless he be caught in a "second blessing" meeting. He says: "I was sanctified when I was converted, and I have been converted forty years and over." He never said so before, and nobody ever suspected that he was sanctified; it comes as news to the community that he is sanctified; it is the first time he has ever told it; his next door neighbors never suspected it.

Sometimes there are ministers who preach that we are sanctified when we are converted, and yet they would not be heard to say to sinners: You come to the altar and let the Lord sanctify you. Not a preacher would think of inviting sinners to come to the altar to seek sanctification; it does not come to sinners.

The next theory is, that you may obtain it by growth. There is a growth in the grace of justification, and there is a growth in the grace of sanctification, but there is not a growing *into* either. Why may you not grow into justification or regeneration? Because it is something which God must do for you,—a divine act. Why may not a man grow into sanctification? For the same reason: it is a divine act, the act of divine grace: "The very God of peace sanctify you wholly." "Jesus, also, that He might sanctify the people, suffered without the gate." You cannot grow into something which God must do for you.

If it were by growth, then time would be a factor, for it requires time to grow. If time is a factor in our sanctification, the question would naturally arise: how much time is required? Suppose that men might grow into sanctification in two years; this would be a very

short period; very well. That man has been growing just one year into sanctification, and, at the expiration of one year, he dies; just grew half way there; then what about the other half? The Lord would have to fix the other half up instantaneously. If He had to fix up the last half instantaneously, why not fix up the first half instantaneously. And again, if by growth, there must be degrees in sanctification: some would be a little sanctified, some would be more sanctified, and some would be most sanctified, determined by the length of time they had been growing; it would be hard to tell the class to which they belong.

Did you ever meet persons who testified that they had been growing so many years and had grown into sanctification? Did you ever meet such a person? Or did you ever see a person who had met a person who testified he had grown into sanctification? Did you ever see a person that had met a person that had ever heard of a person that had grown into sanctification? No, and you never will. They cannot be found.

Some one may say, "A man said he thought he had about gotten there." But he was not there, evidently. Friends, the answer simply is that you cannot grow into something which God must do for you. There is a gradual approach to sanctification on the human side: there is the consecration, the yielding to God, and seeking the blessing, just as the gradual approach to the experience of justification. But when a man comes to the point, and meets the conditions, and, when he believes that God does the work, God does it instantaneously.

The third theory: We obtain it at death. That death

has any saving power we deny. Death has no saving power. Death is an enemy, a result of sin; death can never sanctify you. Now that some people have been sanctified at the moment of death we admit; but, if they were sanctified at death, they were sanctified as a second experience; and, if they were sanctified at death, it was the blood that sanctified them. Well, has the blood more power at death than when a man is living? If the blood can cleanse me when I am dying, why not while I am living?

Do you remember the circumstances of that death-bed scene? You remember just before he died, how he struggled to give up,—give up his family, give up his possessions and consent to the will of God. The preacher came and prayed; the saints gathered and sang and prayed, then he got so happy? In former years they called it “dying grace.” Would you like to know what happened to him then? I will tell you how you may find out; just do what he did; make a death-bed consecration, and you will find out just what happened. Give up to God as you would on your death-bed, and you will find out what others got; they got nothing but sanctification, by faith in the blood. Death is no saviour.

If death will make a Christian free from sin, why not let death make a sinner free from sin? We would not need any Saviour at all,—let death do it. Satan is the father of sin, and sin is the cause, or the father of death; that makes death the devil’s grandchild. Now what is the good of people going about expecting that the devil’s grandchild is going to sanctify them? Well,

I don't expect anything from the devil nor any of his kin-folks.

“The blood, the blood is all my plea,
Hallelujah! now it cleanseth me.”

Now if you insist that you get it when you die, and cannot get it before, turn to:

Jude 1: “Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.” “Sanctified by death?” No. “Sanctified by God the Father?” Exactly. If they did not get sanctified until they died, this letter must have been written after they were dead, and addressed to their tomb-stones and forwarded to some cemetery. For, if it was written after they were sanctified, and if they were not sanctified until they were dead, we must conclude that this letter was written to be put on their tomb-stones, and set up in some graveyard. Do you believe that? I don't. According to this letter some folks have it before they die.

Then we come to the other theory: It is a post-mortem experience,—you get it after death. That is the theory of our Catholic friends. They believe in a second blessing,—all of them. They believe that in going to the confessional, and confessing their sins to the priest they will be absolved from guilt. But there is something which the priest cannot do, so, in view of that, they have fixed up the purgatory theory. But the difficulty about purgatory is to locate it; nobody seems to know where the place is. And I notice that the time they leave a per-

son in purgatory depends somewhat upon the size of his purse; if one has plenty of money, I notice they will pray him through more quickly, while they will let the other fellow sweat awhile. I am too poor to go that route,—I am afraid they would let me sweat.

It is nonsense. There is not a word in scriptures to hold out such a thought. But in that very theory they recognize the fact that there is something more needed than pardon; they need a purging; while the priest may forgive, it takes purgatory fires to purge them. I believe in purging, but with the fire of the Holy Ghost.

We are getting into close quarters: You say you got it when you were *converted*. That is unscriptural. If I had time I would prove to you that the Thessalonians did not get it when they were converted, but as a second experience; that the Corinthians did not get it when they were converted, but as a second experience; that the Galatians, the Ephesians, the Samaritans, did not get it when they were converted, but as a second experience. Father Abraham did not get it when converted, but as a second experience; Jacob did not get it when converted, but as a second experience. If you claim that you got it when you were converted, that is contrary to the Word of God; He does not do things contrary to His Word. God does not sanctify a man when he is converted. If it were a mere question of power I suppose He could. He could make silver dollars grow on trees, if it were a mere question of power; I suppose if He did, we would all be up a tree. God has method and system, and wisdom in His work; so in this work of sanctification, it is not according to His plan or method to sanctify at conversion.

We might give many reasons why we are not sanctified when we are converted. You say you grow into sanctification. I answer it is a divine act; God must do it for you. You say you must get it when you die; I will show you that some folks got it before they died. You say you get it in purgatory; you have no scripture. This leaves us but one theory, namely, that sanctification is an experience subsequent to regeneration, conditioned upon entire consecration and faith. How do you prove that?

Matt. 23:19: "Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" It is the altar that sanctifieth the gift. That is taken from the Old Testament:

Ex. 29:37: "Seven days thou shalt make an antonement for the altar, and sanctify it; and it shall be an altar most holy; whatsoever toucheth the altar shall be holy." "Whatsoever toucheth the altar shall be holy." The thought is that we do not offer on altars of wood and stone; Christ is our altar. We do not bring lambs, and goats, etc., we bring ourselves,—laying ourselves upon the altar of God, "Which is your reasonable service." Anything short of that is unreasonable. This is consecration.

Acts 26:18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." "Sanctified by f-a-i-t-h growth?" F-a-i-t-h death? F-a-i-t-h purgatory? "Sanctified by f-a-i-t-h, FAITH." "The altar sanctifieth the gift," then I must lay all upon the altar; what then? By faith trust God to do the work.

Just a few points as to what sanctification is not: It is not an experience where you could not sin if you wanted to; we do not say that the possibility to sin is removed; we do not say that a man has not power to sin, but we do say that he may have power not to sin.

It is not an experience where a man is exempt from temptation. Temptation is not sin; to be tempted is not sin; it is the yielding to the temptation that brings sin.

I Cor. 10-13: "There hath no temptation taken you but such as is common to man; but God is faithful, Who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." We know we are tempted, and we believe "God is faithful, and will make a way of escape that we may be able to bear it." To be tempted is no sin. Christ was tempted; but why should we yield, since "God is faithful and makes a way of escape?"

Again: Sanctification is not an experience where we become infallible and cease to make mistakes. Only to-day or yesterday a lady said to me: "Do you believe sanctified people cease to make mistakes?" I have heard of only one man in all the world who claims to be infallible, and he was on the other side of the ocean, thank God! but I noticed that when he died they burned a good many candles, and said masses, etc., and they seemed to question even his infallibility.

We are sorry to admit sanctified people make mistakes. We need to distinguish between mistake and sin: a mistake is a thing of the head, not of the heart, while a sin is a thing of the heart. A mistake is a thing you did when you knew no better; a sin is a thing you did when

you did know better. A mistake is not a sin. The motive determines the morality of the act. So you see how one man might do a certain act and be wholly innocent, and another man do exactly the same thing and be guilty: A mother by mistake administers a deadly poison to her sick babe, thinking it was a curative, a remedy; it was purely, wholly a mistake. The child dies, and she is frantic with grief, and is an object of pity. That same mother might administer the poison with intent, and she is a murderess. The motive determines the morality of the act.

Again, Sanctification is not Come-out-ism. In some places this doctrine has become associated with some other things—associated with a movement known as “Come-outism.” “Come-outers” are a sect that try to dissect a sect, and any sect, that is dissected by such a sect is the most dissectable sort of a sect. We are not Come-outers. In some places we may be “Fired-outers,” “Put-outers,” but we are “Go-inners,” and “Stay-inners” by the grace of God. We believe in organized effort. We have no mission nor commission against the church, although we cannot excuse sin even in the church. We love the church, and her ministry.

Now, a few of the advantages accruing from this blessing. The benefits of sanctification are innumerable. Take:

1 *Thes.* 5:23: “And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” I want you to see that the sancti-

fying grace precedes the preserving grace. That the preserving grace is coupled with sanctifying grace.

Jude 1: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." "Sanctified by God the Father, and preserved." Notice that the preserving grace is coupled with the sanctifying grace. Preserved means: "you are done up so that you will keep." That is the object of preserving. So many folks don't keep. The fact is logical, as well as scriptural. Preserved. The Lord puts up His preserves just as you folks put up your preserves. You would not think of preserving fruit that was partly decayed; you pare around it, pick out all the spots, and see that it is sound before you preserve it. If you don't preserve it properly, when you step into the pantry the next day you hear something sizz; then you say, "There is a can working," and you have to stew it all over again. That is the trouble: people want to be preserved without being made whole. God wants to take out all carnality, all unsoundness. Then it takes fire to be preserved, to get to the boiling point. People want to get preserved with the old man in them. Before long you hear something sizz; it has begun to work; it foams, then it blows the lid off, then you have to get stewed over again at the next revival meeting,—it don't keep. God wants to preserve you so that you will keep in any climate; not pickled, but preserved. Preserved includes the thought of firmness, constancy, stability, steadfastness. What is the thing that causes fluctuation, vacillation, and the up and down experience. God means

to get you where you will stand, by removing the thing that causes that up and down life.

Take another passage to show the advantage of sanctification:

Mark 8:22, 23, 24: "And He cometh to Bethsaida; and they bring a blind man unto Him, and besought Him to touch him. And He took the blind man by the hand and led him out of the town, and when He had spit on his eyes, and put His hands upon him, He asked him if he saw ought. And he looked up and said, "I see men as trees walking." Yes, he had one touch, he could see, but he saw men as trees walking. Suppose you preach a second blessing to him. My, he had such a powerful experience! he saw men as trees, and they were walking. If one touch would make men as tall as trees, two touches might make them twice as tall. How could that be?

Mark 8:25: "After that He put His hands again upon his eyes, and made him look up, and he was restored, and saw every man clearly."

"Clearly!" He did not see men twice as tall as trees, but saw every man clearly. He got the second touch. People say they don't believe in a half-way work. Well, that first touch looks like half-way work. He could have opened those eyes with one touch, but He wanted to show that it was necessary to have a second touch in order to see clearly, and that the second touch gives a clarified vision.

"The pure in heart shall see God." "If thine eye be single thy whole body shall be full of light." It requires a second touch in order to see clearly. When you get the

second blessing you can see it taught everywhere, and before you got it you could not see it anywhere.

People sometimes wonder why I preach so much about it. I am like the brother who preached on immersion in every sermon, and the congregation becoming wearied finally asked him if he would not preach about something else. He told them that he could not see anything else in the Bible. But they were inclined to think that there was something else in the Bible. So it was agreed that they would select the text for him for the following Sunday, and the minister was not to know what it was until he entered the pulpit. And they had a text that had no immersion in it,—they were sure about that; they had decided upon a sentence in one of the minor prophets in connection with the temple outfit: “And there were nine and twenty knives.” The minister announced his text, “And there were nine and twenty knives,” and then he said: “I don’t see what they wanted with that many knives unless it was to cut the ice to immerse someone. He could not see anything else but immersion in the Bible. Well, when you get the second blessing you will be able to see it all through the Book. That is why I preach on this subject so often. It clarifies the vision.

I might multiply this, but I must stop; I want you to get one more of the advantages and benefits accruing out of sanctification:

2 *Timothy* 2: 21: “If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master’s use, and prepared unto every good work.” The thought is: Sanctified and meet for the

Master's use—and prepared unto every good work." It is a preparation and qualification for service. One more:

Hebrews 2: 11: "For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren." "He that sanctifieth." According to that there is some one engaged in the work. "He that sanctifieth and they that are sanctified." According to that there are some that are sanctified. And "they are all of one." That is the beauty of sanctification; it means unity, and oneness with Him. "For which cause He is not ashamed to call them brethren." Some people will be ashamed to call you brother and sister after you have been sanctified; but He is not ashamed; why? Because you have the family resemblance. Praise God! Unity, oneness with Him. O, the benefits of sanctification are innumerable.

The words "sanctify" and "sanctification" are made from the latin adjective *sanctus* (meaning "holy") and the latin verb *facere* (meaning "to make") and the suffix "*tion*" always meaning "the act of." So the root meaning of the word plainly means and signifies the act of making holy.

Standard Dictionary:

Sanctify:—"To make holy; rendered sacred or morally or spiritually pure; cleansed from sin . . . sanctification; specifically in Theology, the gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life."

“Whereby the believer is freed from sin.” According to this, sanctification is an experience for believers—not for sinners. This would make sanctification a second experience. “The gracious work of the Holy Spirit”—not of works, nor growth, nor death, nor purgatory, but a work of God divinely inwrought by the Holy Spirit.

CARNALITY: THE FACT, THE DANGER, AND THE CURE.

Prelude: (Thought as brought out by a testimonial reference to the hymn, "Whiter than Snow.")

References: Isaiah 1:28: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Psalm 51: 7: "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

There is an experience white as snow, and there is an experience whiter than snow. First is the call to the sinner: "Though your sins be as scarlet, they shall be as white as snow;" second, is the prayer for heart purity, sanctification: "Wash me, and I shall be whiter than snow."

You take the whitest snow and melt it, and permit it to stand,—permit the snow water to stand, and there will be a settling in the bottom. That is justification; that

sediment is apt to be roiled up; you shake folks a little, jolt them a little, and the sediment rises up. When they are sanctified the sediment is all taken out,—“Whiter than snow.” I say Glory; what do you say? “Amen.”

To-day I want you to see that the Bible speaks of something, and treats of something separate and apart from sin as an act: *Romans 8:7*: “Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” The carnal mind,—not an act, but a state; not a transgression, but a condition. This is often misquoted. Note that he does not say: “The carnal mind is at enmity against God,” as we hear it quoted so often, but: “The carnal mind is enmity against God;” it is everlastingly, diametrically, diabolically opposed to God.

That something termed the “carnal mind” did not originate with God; it is not in us by virtue of our creation, therefore is no essential part of ourself-hood. Now some supposed that we were born and created with that, and that it was a part and parcel of us, and that therefore we could not get rid of it until we die; a material something in us that would cleave to us until death should release us,—almost essential to our being. I don’t believe it. God never created us with something in us opposed to Himself. If it did not have its origin with God, it must have emanated from the pit. That is the thought I want you to see; it is something that is an ally of Satan, that is in league with hell. I am not saying now what it is especially, but whatever it is, I want you to note next that “it is not subject to the law of God.” A thing that cannot be controlled by law is a very serious

proposition. If it is not subject to the law then it is an outlaw, and it dominates and captivates the soul.

Now as to this first statement regarding the carnal mind I judge there is a general agreement; but multitudes take the position that the carnal mind was destroyed at the moment of regeneration and justification; I want to show you that that is not true. We will turn now to:

1 Cor. 1: 4: "I thank my God always on your behalf for the grace of God that is given you by Jesus Christ." I want you to notice that the Corinthians had grace; they had the grace of God given to them by Jesus Christ. Paul said: "I thank my God always on your behalf, for the grace of God that is given you by Jesus Christ."

We will now turn to the third chapter:

1 Cor. 3: 1, 2, 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?" Note that they were brethren; they were in Christ. It is true that they were babes in Christ, but a babe in Christ is just as certainly in Christ as an adult in Christ is in Christ; they were in Christ. "I have fed you with milk" would indicate that they had spiritual life, and hence, could receive spiritual nourishment, spiritual food; and, as already stated, they had the grace of God. "But ye are yet carnal." You see at once that the carnal mind was not re-

moved at the time of their conversion; that the carnal mind co-exists with the new life in the regenerate; that a man may have the grace of God, may be in Christ, may receive spiritual nourishment, and be in the "brotherhood," and yet be carnal. That is the clear teaching here, that the carnal mind was not destroyed at the time of their conversion.

Now I shall give you another reference, presenting the same truth in a different form, or rather, by the use of a different term:

Gal. 5:17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, so that ye cannot do the things that ye would." Note the words, "the flesh." Who has that experience,—the sinner? Is that the experience of the unregenerate? What say you? I answer no. How would you prove that it is not the experience of the unregenerate? Simply because the unregenerate has not the Spirit; the sinner has not the Spirit; this is the experience of a man who has the Spirit, and yet a nature, or a disposition that is contrary to that Spirit, and is in conflict with the Spirit; and note that it carries the same thought, that it captivates, it dominates in a measure, so that ye cannot do the things that ye would.

Now the term flesh here means exactly the same thing as the "carnal mind." The term *flesh* is used in more than one sense in the Bible. We are told that the word "Soma" in the Greek, which is translated flesh, means the physical; but the word "Sarx" in the Greek, which is translated flesh, signifies the sin principle, the carnal mind, and this latter is the word used here. That the flesh

does not mean the "Physical" here may be seen by reading:

Gal. 5:24: "And they that are Christ's have crucified the flesh with the affections and lusts." Crucifixion here surely does not mean crucify the physical. "The flesh lusteth against the Spirit, and the Spirit against the flesh." Here is the dual nature, and is the explanation of the conflict common to the regenerate.

What were the manifestations of the carnal mind? "Envyng, strife, and divisions." —

To show that the carnal mind and the flesh are identical, we will see now some of the manifestations that are attributed to the flesh:

Gal. 5:19, 20, 21: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

You see that "strife," "envyings," and "seditions," which occasion division—are present in connection with the use of the word flesh, as in the use of the word carnal mind. Now understand, this what you have just read describes the "old man" gone to seed; that is the tree in full bloom.

I don't know that any one has all of these manifestations, and yet everyone has had some of these manifestations. While no one person has all, yet everyone has some of them.

And right here is another truth which I want you to get: You know there is a gradation of sin among men. Certain sins are called unnameable, while others would seem to be permissible,—excusable. Adultery, lasciviousness, fornication, uncleanness—these are unnameable; wrath,—that is anger, strife, envyings,—these are tolerated, excused, and regarded as permissible in a Christian. What I want you to see is that anger, and strife, and envy, and hatred, spring exactly from the same tap root, the same source, as does adultery, and murder, and drunkenness, and those grosser vices. That, when you get mad, and give way to envy, hatred, and strife, you have in you the same thing that makes the other man commit adultery, murder, and the like. That is a horrible picture,—not calculated to make you shout; but they come from the very same source.

Now add to this fact the other fact that the carnal mind is not subject to the law of God, that the flesh nature dominates and captivates us so that “ye cannot do what we would,” and you see something of the danger of carnality. So long as the flesh nature remains in the heart, there is no telling what you will do; under certain temptation, certain provocation, and environment you will do the very thing that you thought you never were capable of doing; you have done it over and over; doing the thing you were sorry for, that you were ashamed of, the thing you never meant to do; and, had someone told you just a short time before that you would do such a thing, you would have denied the possibility of it; but under certain temptations, in an unguarded moment, under certain conditions, this thing gained the ascendancy

in your life, and you did the thing you thought you never were capable of doing. That is the history of crime; there is not one of the criminals behind the bars to-day that ever supposed he would ever come to that; but this thing gained the ascendancy.

Now, while that power is broken largely in the regenerate, it still imperils the soul. I appeal to your experience; since you have been converted this thing has manifested itself, and has greatly imperiled your spiritual life: since you have been converted, you have frequently done the thing you did not mean to do, and left undone that which you meant to do. Why do you do it? You say: "I just cannot help it; it made me so mad." That is the way people talk. But what made you get so mad that you lost your self-control? If you lost your self-control, and the thing got away with you, you will have to repent and get back to God. But don't you see how this imperils your soul? Does not the inspired writer say that it is contrary to the Spirit,—“Ye cannot do the things that ye would?” We are very quick and very emphatic in our denunciations of wrong in other people, but how do you know that, if you had been placed under the same conditions and same environments, and like temptations, you would not have done the very same thing? You would, if you had that same nature in you.

Frederick W. Robertson, the great preacher of Brighton, England, said in a sermon: “Two sides of our mysterious two-fold being here: something in us near to hell, something strangely near to God: half diabolical, half divine, half demon, half God. In our best estate and in our purest moments, there is a something

of the devil in us, which if it could be known, would make men shrink from us. The germs of the worst crimes are in us all."

That is a fearful statement. I wish I could get you to see this truth, that "the carnal mind," not being "subject to the law of God,"—"the flesh lusting against the spirit," so that you cannot do the things you would, greatly imperils your spiritual life. And when you get mad, and when you permit envy, and hatred, and strife in your heart, that you simply testify that you have in your heart exactly the same root from which springs the other man's adultery, and murder, and uncleanness, etc.,—they come from the same root. When you get this view of the human heart you know what is in man. Men may put on airs; they may seem to be cultured, and refined, and intellectual, but I know just exactly how they will behave under certain provocation, for this thing is in every body by nature, and culture, and refinement, and affluence will not remove carnality; you cannot educate it out of folks; and folks may think they have self-control, but this thing gets away with them in spite of themselves. I have seen people who move in the most polite society, men and women who are high in rank in official positions, and stand high in the church and in the community, when carnality is in them they will give way to certain temptations, and give way to this thing in spite of themselves. I have no confidence in the flesh, and men don't fool me; I know just exactly how they will do under certain provocations if they are not sanctified. It is there, and they may sort of try to regulate it and control it;—repress it, suppress it, compress it, and de-

press it, but it is there; it is the devil's gun powder, and he will get a match to it occasionally, and there is an explosion.

A man came to the altar once under the bondage of sin, and I talked to him. He looked up to me in a moment and said: "You don't know me."

"Why certainly I do."

He seemed amazed, and said:

"You never met me before, and I don't know you,—how do you know me?"

"I have your picture."

"Have my picture!"

"Yes, I have read about you."

"Read about me! I'd like to know where you read about me."

"In a book."

"In a book! I would like to know what book you read about me."

I simply got down my Bible and told him: in this old Book, the Word of God. And I had his picture, and knew about him,—praise God. No amount of white-wash will change the fact. We have the picture of carnality, and know how it works; and everybody has "the works" in him. I would repeat what I have said: everyone not sanctified has some of these manifestations;—everybody does not have them all, but everybody has some of them; and when you follow the thing up and sift it out, the root of the matter is carnality in the heart.

I confess I am afraid of carnality, because it is too big for me to manage; I cannot manage it,—I have tried it; and you cannot manage it either,—you have tried

it, and it has fooled you many a time; it has humiliated you, and gotten the best of you. One fearful thing about carnality is that it makes you say the most unkind thing, the most cutting thing, to the ones you love best. I have known people to say: "One thing about our family spats is that they don't last long." Sometimes a cyclone does not last long, but it does the damage just the same. That thing gets the best of you and you use the cutting word, then you kiss and make up, but it leaves its scars. You go off and cry about it and say: "I know I am the worst man, the meanest disposition; I did not mean to do that." Exactly so; it gets the best of a fellow; it is a terrible thing; and the thing that distressed me about this was that this thing would show itself sometimes right in company, when there were folks around, and I wanted to impress them that I was religious; and just when I ought to have been patient and gentle. It took me just about one year to learn that the "old man" was an outlaw. I used to think that he might be controlled by law, and put him under bonds to hold the peace. Many a man has gone to meeting, and prayed and cried about this thing, and thought he had the victory, and overslept the next morning. He had to be down town at seven o'clock. He tried to build the fire, but the wind was in the wrong direction, and the fire wouldn't burn. The stove was inclined to smoke. Breakfast wasn't ready; the children were not up and dressed. He had to be down town at seven o'clock. The stove is inclined to smoke; breakfast is not ready; have to be down town at seven o'clock, and went to pieces by saying, "You are always late. Why can't you have breakfast on time?"

You put him on his good behavior last night, and had him promise that he would be good, and he said he would never disturb the peace again, and he broke loose the next morning before breakfast, and kicked up a row and disturbed the peace.

It would be amusing if it were not so serious. Some of you smile; I wonder if you are not smiling at your own picture; you seem to recognize it. How true that is,—how true that is! I used to put him under bonds to hold the peace, and he would make solemn promises, and then break loose and disturb the peace before breakfast. He is an outlaw, and you cannot control him by law.

Now the divine method for carnality,—note that 24th verse again :

Gal. 5:24: “They that are Christ’s have crucified the flesh with the affections and lusts.” I want you to note the word *crucified*; I want to emphasize it, underscore it. It is not pardon. The divine method is crucify; it is a definite process.

We will turn to another scripture; the same truth in another term :

Romans 6:6: “Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.” Note, the “old man” is not pardoned, nor regulated by law. “Knowing this, that our old man is *crucified*.” Crucified does not mean pardoned. The sins we have committed are pardoned, but there is something in us that has got to die. Crucify means death.

Our old man; what does that mean? Some people

think it means the devil. Well I might wish that he were crucified, but he is not, he is still running loose, for I have met him. Some people think that the old man means our sins. They are not crucified. Don't you see there is a different method,—a different experience, a different treatment, for "Our old man?"

Now to show you that the "old man," and "the flesh," and "the carnal mind" are identical, I want to show that the same manifestations are attributed to the "old man." Perhaps you don't know the old man. You ought to know him; everybody has him,—if not the old man, the old woman,—the same principle, sure as you live! Turn to:

Col. 3:8, 9: "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." Put off all these. Anger is the first named. Does that mean, don't get quite so fiery mad? Or, does it mean, don't get mad quite so often. "Put off anger, wrath."

Let me put off this coat now. I am trying to put off my coat; I am putting off my coat; that means to hold it down, does it not,—sit on it? "No." That is what most people think,—hold it down. Most people to-day are going on the repression theory; you must repress it, or depress it, or compress it, or oppress it,—somehow press it. I would use the language of Dr. Caradine. You had better "express it" by the Second Adams Express Company,—express it clear out of the country; amen! Put off don't mean that you hold it down, or keep it down.

Put off what? "Anger, wrath, malice, blasphemy,

filthy communication out of your mouth. Lie not one to another, seeing that ye have *put off* the old man with his deeds."

Put off the old man with his deeds. I read this to show that anger, wrath, and malice, are all deeds of the "old man." And the same things are attributed to the flesh, and the carnal mind,—these are all manifestations of the same thing: "Anger, wrath, malice, blasphemy,"—they all emanate from the same source.

Col. 3:10: "And have put on the new man, which is renewed in knowledge after the image of him that created him." That the old man is to be put off,—that is the thought. "Knowing this, that our old man is crucified,"—not pardoned, nor depressed,—not controlled, but crucified,—put off.

I wish I could say that so it would stay said; that we are not preaching repression,—we are preaching that this thing is to be eliminated, eradicated, extirpated, expurgated—tell me something else—it is not to be enlongated. Turn back to:

Romans 6:6: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." I want you to look at that term, "the body of sin," what is meant by that? A great many people think it has reference to the physical, and people talk about this "sinful body." Do you know that is not scriptural. There is a corruptible body; there is such a thing as "the body of sin;" the body of sin surely does not have reference to the physical; we are not supposed to commit suicide in

order to get rid of sin. The body of sin is to be destroyed. Right there this death-bed theory of sanctification has its origin; men have supposed that sin was in matter, and that this being a sinful body, of course we cannot get rid of the body until we die; so we must wait for death to come to our relief.

Christ had a body just like unto ours. There is no sin in the body. Now I need to prove that, perhaps; take as a reference:

1 *Thes.* 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." "Spirit and soul and body." How could the body be preserved blameless if it is full of sin? But take another reference:

1 *Cor.* 6:18: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Every sin that a man doeth is without the body." A man may sin against his own body, but "every sin that a man doeth is without the body."

1 *Cor.* 6:19: "What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" What is the temple of the Holy Ghost? The body; the body is the temple of the Holy Ghost. With that thought in view turn to:

1 *Cor.* 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Ye are the temple of God." What did you say was the

temple? The body. "And the Spirit of God dwelleth in you."

1 *Cor.* 3:17: "If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Exactly. The temple of God is holy. What is the temple? The body. And it is holy.

Brother, if I strike you, is the sin in my hand? Certainly not. Sin is not in matter.

I met with a Calvinistic clergyman,—I will not say of what denomination, and he took the position that sin was in the body, and that we could not be freed from sin until we died. Prior to his having entered the ministry he had been a physician, and I remembered that. After we had discussed the matter somewhat, and he insisting that sin was in the body, I told him: see here, you have been a physician. "Yes sir." You had a diploma. "Yes sir," Then you have been through the dissecting room, and have dissected the human body, and should be thoroughly familiar with the human anatomy. "Yes, I have been through the dissecting room and understand the human anatomy quite well." Then I wish to ask a favor of you, and, if you will grant it, I will give you a job. I want you to locate sin; you say it is in the body,—locate it; is it in the bone, in the sinew, in the skin?

Well, I knew myself that it was more than skin-deep. We went along on that line, and then I said: "Now, if you will locate sin for me in the body, I am going to have a surgical operation performed, and I will give you the job. I would get rid of it if it required a surgical operation. Of course he could not locate it.

Brother, that is nonsense. When it speaks about the

“body of sin,” I want you to see that it is exactly the same thing as is the old man, the carnal mind, and the flesh, and the method,—the divine method is crucifixion and destruction, and the body of sin is to be destroyed. In the light of such scripture I don’t understand how a man can preach repression as the highest standard of experience.

What is the object, then, of this crucifixion, and destruction? I would underscore it four times: “*That henceforth ye should not serve sin,*” that ye might cease from sin. What is the inference? So long as the old man, that flesh nature, that carnal mind, that body of sin is within, there is great danger of lapsing into sin.

Roman 6: 19: “I speak after the manner of men because of the infirmity of your flesh; for, as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants of righteousness unto holiness.” “Iniquity unto iniquity.” Exactly. The members of the body become servants of this dominating principle, and, when carnality dominated in your life, your members were the servants of inbred sin; you yielded your members as servants to this iniquity unto iniquity to the committing of sin, but now to this principle of righteousness you yield unto holiness,— thank God!

Romans 6: 22 “But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” “Free from sin.” Hallelujah! “But now,” not when you die, but now free from sin, fruit unto holiness, and everlasting life. Have I made that clear? There is something called the

carnal mind,—not an act but a principle, a condition, a state. The manifestation of carnality is envy, and strife, and division. That carnal mind still remains in the regenerate, and “it is not subject to the law of God, neither indeed can be.” It is an outlaw. The term flesh is used as a synonym, referring to this identical thing as there are the same manifestations. We learn here that that principle does co-exist with the new life, the man who has the Spirit. The divine method is not pardon, but crucifixion.

Now we might multiply these references; there are other terms which mean exactly the same thing: “The body of this death:” “The law of sin in my members;” “Sin that dwelleth in me;” “The sin that doth so easily beset us.” These are identical, referring to the same thing, perhaps different phases of it, but all dealing with this same inward principle.

The trouble is that we are dealing with sin in the outer life too much, without getting to the cause of it. John said: “The axe is laid to the root of the tree,” and there is no use of climbing up into the tree and chopping off a few limbs, and allow the tree to remain there. Chop out the root; get rid of the cause. Pray in the language of Charles Wesley,

“Take away our bent to sinning,
Alpha and Omega be,
End of faith as its beginning,
Set our hearts at liberty.”

Not pardon, not regulation, not repression, but crucifix-

ion, eradication, destruction. Bless God! A great many people think this carnality is something very innocent, and insignificant, and almost necessary to our being; why of course, a little besetting sin is allowable; when you are reproved you say: "O, that is my besetting sin!" as though that were permissible, as though you had the right to have a few of those.

But God says, "Lay aside every weight, and the sin which doth so easily beset us." Says one, If I could just keep down my temper; if I can just keep down this fear, these doubts, this unbelief. But what is the cause of your anger, your unbelief? what is the root of the matter? The source of the difficulty is carnality. Now turn to:

Psalm 51: 5: "Behold I was shapen in iniquity, and in sin did my mother conceive me." Exactly. We learn here that this thing is inherent, innate, inborn. It is what theologians call original sin, depravity, the Adamic nature. It is not an act or the result of any volition on my part, and therefore it cannot be forgiven. In the very nature of the case I cannot be forgiven for something which I have not done. It was born in me. "I was shapen in iniquity, and in sin did my mother conceive me." That is how you came by it. You see it in the babe three months old; that baby is not three months old until it will stiffen its little back and squall, and make its papa join the "Nights of Labor," and its mamma too, for that matter, and undertake to rule the house, and mighty near do it, too. Now keep sweet, sister, we don't mean your baby. We all know that your baby is a perfect little angel; we

are just talking about your neighbor's children, and everybody knows that they are the worst in town.

Why can we not educate a child, restrain it, and bring it up so that it will never commit a sin? Why, is it easier to do wrong than it is to do right? Some men say we are born pure. I have met a few who say that babies are pure. Babies are innocent, but they are not pure. If you grant that a babe was born pure you destroy the atonement for the child; if the babe was born pure, then it needs no atonement; if it dies in infancy and innocency, it goes to heaven without the cleansing blood; it does not need it; it was born pure, as you say. But no babe was ever born pure; it comes into this world with the Adamic taint; it has that sinward tendency. Well, what about it; if a babe dies in its infancy, it has the unconditional benefit of the atonement. To keep the babe out of heaven for something it did not do and knows nothing about would be unjust; to admit the babe into heaven with that thing in it would be to admit of sin into heaven. You see where we are, when in this world the babe has that carnal nature, and in the next world there is no carnal nature; so the babe simply has the unconditional benefit of the atonement at the moment of its death; not that death does the work; death has no saving power. The little spirit passes under the blood of Jesus, and it wings its flight through the gates of pearl into the city of God; and when it gets there it sings the very same song you and I sing: "Washed in the blood of the Lamb." It was cleansed from the root of all sin, though it obtained it at the moment of its death unconditionally.

You say, if the babe can get in that way, why cannot we? Light is the measure of our accountability, and God says: "Walk in the light." Where is that in the Bible which you have just said? I don't know? Well why not? Because the Lord did not want you to act the baby; He wants you to walk in the light and get the cleansing; thank God!

O, there is deliverance! Sin has never gone so deep but that the blood of Jesus Christ can go deeper. "Where sin abounded, grace did much more abound."

ENTIRE SANCTIFICATION.

I desire to give you another reading on the subject of Entire Sanctification, but will present this reading in two sections. First, I desire to note that the triunity of the God-head is engaged in this question of sanctification. Second, I desire to mention some of the advantages accruing from this experience.—As our first reference you may read 1 Thess. 4:3: “For this is the will of God, even your sanctification.” Here God the Father is said to will our sanctification. Now read Heb. 13:12: “Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate.” Also Eph. 5:25-27.—“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 we see that Christ died in order to provide for our sanctification—that it required the atonement in order to make our

sanctification a possibility. And in reading 1 Cor. 1:30: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption," we see that he was divinely appointed for that purpose. While "God so loved the world," "Christ also loved the church and gave himself for it." Now according to 2nd Thess. 2:13: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Also Rom. 15:16: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost." The Holy Ghost is said to accomplish the work of our sanctification.—God the Father wills our sanctification; Christ the Son died to provide our sanctification, and the Holy Ghost the executive of the God-head is here to accomplish our sanctification. With these facts before us it would seem that there might be a hope of us being sanctified. A question of sufficient interest to engage the thought of the Trinity should be of sufficient interest to engage your and my attention. Many other references might be adduced touching each point but we will now take up the second section of this reading.

The advantages of sanctification are innumerable. We can only hope to point out a few and the first I will mention is *preserving grace*. Read 1st Thes. 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ;" and Jude 1:1:—"Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father. and preserved in Jesus Christ, and

called:" You will notice that the sanctifying grace precedes the preserving grace. Preserving means done up so you keep. He does not say, "pickled," but "preserved." There are two ways of keeping things. (I think some people read this thing wrong, they read pickled instead of preserved). Sister, the Lord fixes up His preserves just as you would fix up your preserves. You do not preserve fruit that is partially decayed. You first cut out all the specks and spots and the core, then that which is whole and sound is that which you preserve. The difficulty is that people want to get preserved with "the old man" in them and the consequence is they don't keep. After you have finished the work of preserving you step into the pantry a day or two later and listen and if the work has not been done properly you will hear something sizzle and you say, "there is a can working," and then you take it up and have to do your work all over again. So when people try to get preserved with carnality in them you soon hear something sizzle because of the fermentation and it blows the lid off and then you have to stew them all over again at the next revival. The most prolific source of backsliding is carnality in the heart. This explains the vacillation and up and down life of the multitudes. When "the old man" is crucified, the heart cleansed from all sin, you at once hear people rejoice and praise God for the keeping power. They are delivered and kept, and go about as one of God's great big preserves. While the possibility of backsliding is not removed the liability of backsliding is reduced to a minimum.

The second advantage of Sanctification is *Soul Rest*

—the inward destroyer of the peace having been expelled and the soul having found rest in God. As a reference you may read Matt. 11:28, 29:—"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." You see there are two rests spoken of here. The first is a rest from guilt and condemnation. The second is a soul rest—rest from inward conflict. It is a cessation from worry and fret and undue anxiety; a cessation of the struggle with your unruly tempers and unholy ambitions; a cessation from your own works whereby you hope to merit the favor of God. Read Heb. 4:10.—"For he that is entered into his rest, he also has ceased from his own works, as God did from his." In reading the third verse you see that this rest is obtained by faith. It has been spoken of as "the rest of faith." The soul gains its equilibrium so that where it cannot see it will trust and not be afraid. Read Isaiah 30:15:—"For thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and confidence shall be your strength; and ye would not." This soul quietness and restful confidence is the source of real strength. You may be surprised to find that I believe in quietness, but I certainly do; I often become so quiet it makes me shout.

The next advantage of sanctification is that of *Clarified Vision*—you may read Mark 8:23-25: "And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he

looked up and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. You will notice that not until after he had received the second touch did this man see clearly. Our moral condition lends color to our vision. The pure in heart shall see God. It requires purity in order to see purity. Read Titus 1:15:—"Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Having a pure heart you will see God in this world—see God in nature—God in His people—God in His providences,—indeed you will see God in everything and everything in God: and you will feel as though you had a new version of the Scriptures; whereas you were unable to see "the Second Blessing" anywhere before, now you will see it everywhere. This is the experience and testimony common to all such as have obtained the blessing.

The next advantage of Sanctification is *fellowship*—fellowship with God and fellowship one with another. 1st 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," also Heb. 2:11: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren," and St. John 17:17, 21: "Sanctify them through thy truth: thy word is truth.***That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." You

see that sanctification makes us one with Jesus for "he that sanctifieth and they who are sanctified are all of one" and sanctification makes us one with each other for Jesus says that this is the object of sanctification "that they all may be one."

The next advantage of sanctification is a readiness for service. Please read 2nd Tim. 2:21:—"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." You see that not until you are sanctified are "you meet for the master's use, and prepared unto every good work." Until you are sanctified the greater portion of your time and effort is spent upon yourself and you feel that you need the preacher and the church to help you, but after you obtain this blessing you are prepared to help others: not simply prepared to do one thing as a profession, but "prepared unto every good work." You are ready to do whatever may need to be done. The minute the lips of Isaiah had been touched with a live coal and his iniquity taken away and sin purged he heard the voice of the Lord saying: "Whom shall I send and who will go for us." He did not remain silent a long time and then arise and say, "I did not keep my seat because I had nothing to say, but I love to hear others talk" (as so many do to-day) but responded at once saying, "Here am I send me." He was ready to accept the first opportunity. He did not wait to discuss matters or to inquire as to what the nature of the mission might be, but seized his first opportunity to do His master's bidding.

Another advantage of sanctification is that of *holy*

boldness. How many Christians have constant trouble with a man-fearing spirit; they are afraid of what the people might say—afraid of criticism, of ridicule or censure, and so are in bondage to the people. Sanctification makes you “free indeed.” John 8:36:—“If the Son therefore shall make you free, ye shall be free indeed.” It will give you the deed to your freedom with all the mortgages paid off. It will take you out of the realm of duty and place you into the realm of privilege. It will not be “must I Lord” but “may I Lord?”

Another advantage of sanctification is a *fulness of joy.* 1st John 1:4:—“And these things write we unto you, that your joy may be full,” and St. John 16:24:—“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full,” also Isaiah 35:10: “And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.” You will notice that it is not a spasmodic joy, nor an intermittent joy, but an everlasting joy that is the possession of those who walk in the way of holiness.

Another advantage of sanctification is a *perfect readiness for the judgment.* Read 1st John 4:17-18:—“Herein is our love made perfect, that we have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” Men may say that they do not believe in holiness while in good health but when they come to die they invariably believe in holiness. Sancti-

fication is the divine act of making holy; perfect love is the experience of such as have been made holy: the result of holiness. You have never heard of a man opposing holiness on his death-bed. You should ever remember that although this experience is a most luxurious experience, it is not simply a luxury but a necessity. The Holiness Line is the only Line that runs through trains right into the Grand Union Central depot without change of cars. If you are on any other line you will have to change cars to the Holiness Line before you go through the Gates of Pearl. Without holiness no man shall see the Lord. When a man does not want holiness I know he wants sin. When a man is done with sin he wants holiness. There is nothing else for him to want: and while holiness is not so popular in this country it is exceedingly popular in the country to which we are going. We all believe in holiness up yonder: and to be ready for the judgment and to be enabled to go to the judgment without fear, you will need perfect love or holiness in this life. Jesus taught, "Be ye also ready." Not all the while getting ready but in a condition or experience where you are ready. Seeing that the Trinity of the God-head are interested and engaged in this question of your sanctification and that sanctification can be obtained by faith (Acts 26: 18) why not have the experience now?

OUR LORD'S PRAYER.

We will take as our lesson for to-day the 17th chapter of St. John. In this lesson we have what may be properly termed our Lord's prayer. We have been accustomed to speaking of the prayer in Matt. 6 as the Lord's prayer, but in reality that is the disciples prayer. In this chapter we have a prayer offered by our Lord while within the shadow of the cross. There is always a peculiar interest attaches to the last words or expressed wish of our departed friend.

We shall not study this chapter consecutively but rather in subjects, and the first thought I wish to present may be expressed as seven arguments whereby we prove that the disciples were justified before they were sanctified on the day of pentecost.

We will read first the 6th verse: "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word." The sentence I wish to em-

phasize is "out of the world." Also read the 14th verse and the 16th verse: "I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world." "They are not of the world, even as I am not of the world." You will note that three times He says that they are not of the world; they are no more of the world than He was of the world and they are so utterly separated from the world the world hates them. He says plainly in the 9th verse, "I pray not for the world." If they were not of the world, they must have had some inward change, which changed their relationship to the world. A man may be said to be of the world until he is adopted into God's family, after which he becomes a citizen of another commonwealth; his citizenship is in heaven. -If they were not of the world and were not Christians, what were they?

The second argument is based upon the first sentence of the 10th verse: "And all mine are thine, and thine are mine." The same thought is found in the 6th verse and in the 9th verse. Here Jesus claims them in a very special sense as his own. Surely He would not speak thus of the sinner and the man of the world. We think this testimony of Jesus located them very definitely.

The third argument may be found in the 6th verse: "They have kept thy word." Surely this could not be said of an unconverted man. If these men were yet unconverted, as is claimed by some, and yet kept His word, it would be quite a reflection upon multitudes of our day who represent themselves as converted and yet deny the possibility of keeping His word. If they had kept His word, there certainly would be no guilt or condemna-

tion. We would fail to see what more they would do if they were converted.

The fourth argument may be based upon the first sentence of the 12th verse: "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept." They had kept His word, and He in turn had kept them. It is even so to-day. Any man who will keep His word will himself be divinely kept. Kept from sin. Surely no one would suppose that Jesus kept them in sin. If you have not been divinely kept from sin, it is because you have failed to keep His word.

The fifth argument may be based upon the last sentence in the 10th verse: "I am glorified in them." This would not apply to the sinner. Jesus is not glorified in the life of the unregenerate, hence, we must again conclude that they were converted.

The sixth argument may be based upon the latter part of the 12th verse: "None of them is lost, but the son of perdition," meaning Judas. If they were not lost, they must have been saved. A man is surely saved or lost, and as we understand it, men are lost until they are saved. But Jesus testifies that none of these is lost excepting Judas.

The seventh argument may be based upon the third verse: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Not know some things about Jesus and about God, but know Him. There is a vast difference in knowing some things about a person and knowing the person. Multitudes know about Christ, who do not know Him.

Multitudes knew Jesus as a good man or as a great teacher, who did not know Him in His divinity as the Messiah, the Saviour of the world. But Jesus testifies of these disciples, that they have "known surely" concerning His divinity. Read verses 7 and 8 of St. John 17: "Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them and have known surely that I came out from thee, and they have believed that thou didst send me." If they have known Him in the proper sense, then we must conclude they had eternal life. We wish to apply to this thought the most thorough test. If you will turn to first Corinthians 12th chapter and the latter part of the 3rd verse, you will find "That no man can say that Jesus is the Lord, but the Holy Ghost." You ask, "Why may not any man say that Jesus is the Lord, if he is so inclined?" Simply because he does not know Him, and is dependent entirely upon external evidence or the testimony of others. He may be mistaken or misinformed. His knowledge at the best is a mere historic knowledge, but a man who has eternal life has had Christ revealed to his inner consciousness by the Holy Ghost, so is not necessarily dependent upon external evidences. Such an one is not disturbed by the empty twaddle of higher critics or lower crickets or any other sort of a cricket. He knows whom he has believed. Now the question is, "Did the disciples have this inward revelation of the Christ by the spirit?" We answer, "Yes."

Turn to Matt. 16—and read the 13th to the 17 verses: "When Jesus came into the coasts of Caesarea Philippi,

he asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." You see that even in that day there was a diversity of opinion concerning the Christ. But to Peter, Jesus testified, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Showing that they had this inward divine revelation by the Spirit. We insist that he who has that, has eternal life. Either of these arguments would prove to an unbiased mind that the disciples were converted prior to the Pentecost, for neither of these arguments would apply to the sinner. This is an important point. Whoever will admit or allow that the disciples were justified prior to the Pentecost virtually admits the second blessing theory, for if they had an experience prior to the Pentecost, they certainly received another experience on the day of the Pentecost, and so must have had a subsequent or second experience.

Before considering the petitions in the prayer, we wish to emphasize for just a moment a few lessons that we should have learned by this time. 1st: That Christians must be separate from the world. Christ greatly emphasized and pressed this point. 2nd: That men need not be sanctified or have the second blessing in order

to be divinely kept from sinning. That "Whosoever is born of God doth not commit sin." Persons who are sinning every day need to be converted or reclaimed as the case may be. They are not eligible to the sanctifying grace.

The third and most beautiful thought we would note is that here we may learn the nature of His intercessions for us. I love to read Hebrew 9-24: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." And remember that Jesus does now "appear in the presence of God for us." He has said that if we would confess Him before men, He would confess us before the Father and before the Holy Angels. We represent Him here, and He represents us there. We plead for Him here and He pleads for us there. He is our representative in the skies and we are His representatives in the earth. In this prayer He speaks as though He were already with the Father, for in verses 11 and 12, He says, "Now I am no more in the world"—"While I was with them in the world." He speaks as though He had already taken up His ministry of intercession. Would you not love to know what He says to the father about us. There is always a peculiar interest attaches where our name is quoted. It is quite natural when hearing even our best friends engaged in a conversation quoting our name to just crane the neck a little bit to hear what they are saying. Not that we care, but we would just like to know what they had to say. So it will doubtless be of interest to you to know what Jesus is saying to the Father

concerning us : and it is evident that He desires we should know, for He tells us in verse 13: "These things I speak in the world, that they might have my joy fulfilled in themselves. As though He would say, "I want them to know what I am saying to Thee and get happy about it."

The first petition will be found in the 11th verse: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." And in like manner in the 15th verse: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." He does not pray that they should be taken out of this evil world, but that they should be kept from the evil that is in the world. Is not this your own daily prayer? How blessed to know that Jesus catches up the petition of your prayer and mingles with it His own prayer or makes it His very own prayer in our behalf. One might suppose that even if the Father did not hear our prayer, He would surely hear the prayer of His son in our behalf. Jesus is our advocate with the Father and He has taught us to pray in His name. That is to say, whenever you desire anything from the Father, send up your petition in the care of Jesus and he will present the petition to the Father in our behalf.

In coming to your city, I say to my friends, "Address me, Chicago, Ill., in care of the Christian Witness Co." The postmaster does not know me but he does know the Christian Witness Co. and so forwards the letter to them, and they being my personal friends will see that the letter reaches me, though I should be in Jerusalem; they will

re-address it and re-stamp it, if need be, and forward the same to me, because they are my friends.

A few years ago I was appointed as the executor of one estate and the administrator of another estate. I knew but little about such matters and neither did I have time to give attention to such matters, as I was busy preaching the second blessing. So I at once employed a first class Attorney and placed the matter pertaining to this business wholly into his hands. So he represented me at the courts and arranged matters in legal phraseology, saying to the court, "Your petitioner prayeth thus and so," and fixed up everything as it should have been done and far better than I could have done it, and I went right on preaching the second blessing. This Attorney represented me and attended to all my claims in the matter. Even so Jesus represents us before the Father and ever pleads our interests. This thought should dispel our fears and make us to rejoice.

Now we will take up the second petition in prayer found in verse 17: "Sanctify them through thy truth: thy word is truth." According to this, Jesus believed in sanctification. He certainly would not pray for something in which He did not believe. Yea according to this prayer, He believed sanctification was a second experience, not for the world but for believers. And according to this prayer, Jesus believed that sanctification was a divine act, and, therefore, could not be the result of growth. He was not praying to growth or to death or to purgatory, but to the Father. We can never grow into a divine act. It is something that God must do for us. And still again from this prayer, we learn that Jesus

believed sanctification was possible in this life, for He did not desire that the Father should take them out of the world at this time, but sanctify them in this present world. You may urge that this was a prayer simply for the early Church, but Jesus tells us in verse 20: "Neither pray I for these alone, but for them also which shall believe on me through their word," which includes us for have we not believed though their word. So Jesus is actually and really praying for our sanctification. Has this prayer of Jesus been answered in your behalf? If not, let this be the day in which it shall have its answer. It will be answered when you make it your prayer.

In this prayer Jesus at once recognizes both the human and the divine side of sanctification. In verse 19 He says: "For their sakes I sanctify myself." Note He did not ask the Father to sanctify Him. He did not need the divine work of sanctification or purification. He sanctified Himself in a sense of devotement. Every dictionary recognizes this two-fold definition of sanctification, which means consecration or separation or dedication or devotement on the human side and cleansing or purification or making holy on the divine side. In speaking of Himself, He recognizes this human side of sanctification and in speaking of the disciples He recognizes this divine side of sanctification. This two-fold meaning of sanctification is clearly set forth in Leviticus 20:7-8. First He says "Sanctify yourselves," and then says, "I am the Lord which sanctify you." Jesus sanctified Himself, that is offered or devoted or yielded Himself to the death of the cross in order that He might provide our sanctification and so make our sanctification a possibility. We learn here

that the atonement contemplates our sanctification, as is also expressed in Hebrews 13: 12: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Next He states the object of our sanctification. In the first sentence of the 21st verse: "That they all may be one." While the opposer says sanctification divides the Church, Jesus says it makes His true disciples one. This is not necessarily an organic union or a theological union. It does not mean that sanctified people will see alike on all points. It is a heart union, and if sanctified people see differently touching given matters and cannot agree they will simply agree to disagree, and will agree to disagree in an agreeable manner. They are one in the all essential matters.

Then He gives as the object of this unity in verse 21: "That the world may believe." Now the revival is to begin. He who opposes sanctification opposes the divine method for oneness, and in opposing the divine method of unity, he is opposing the divine method for saving the world; hence, ministers who antagonize the doctrine of sanctification as a second experience seldom are known to be great revivalists. I believe in working according to the plans of the divine architect. The carpenter's son knows how to dove-tail things together so they fit. He says first keep them from the evil and then sanctify them through the truth, and thus unify them and make them one and then the revival shall break forth. The world shall believe. And after the world believes and the revival fire is kindled He tells us in verse 22: "The glory which thou gavest me I have given them," and concludes the prayer by saying

in verse 24: "I will that they also whom thou hast given me be with me where I am, that they may behold the glory which thou hast given me."

I am not unmindful of the arguments advanced by our opponents, with reference to the disciples having been justified prior to the Pentecost. To be fore-warned is to be fore-armed, hence, we shall now consider the arguments urged against this doctrine. They will ask you, "Do you believe that regeneration is the work of the Holy Spirit?" The answer is, "Yes." "When then," they will ask, "was the Holy Spirit given?" The most natural answer is, on the day of Pentecost. "How then could they be born of the Spirit before the Spirit was given?" To some this seems to be a very profound argument: and, of course, if we admit the premises we cannot avoid the conclusion; certain it is, that they could not be born of the Spirit before the Spirit was in the world. We simply need to remind such that they are mistaken in their premises. The facts are, the Spirit was in the world prior to the Pentecost. If you will turn to Genesis, (which is in the Old Testament) and read the second verse of the first chapter you will learn that the Spirit was present in the world in the very creation of the world. The day of Pentecost simply marked the day of inauguration, when He took the reins of government. He had been elected many centuries before this. I have known some who would admit that the Spirit of God was in the world, but not the Holy Ghost and so would try to distinguish between the Spirit of God and the Holy Ghost. If you will turn to 2nd Peter, 1:21, you will see that the Holy Ghost was in the world. For it

is said, "Holy men of God spake as they were moved by the Holy Ghost." The prophets had the Holy Ghost, and are said to have been moved by the Holy Ghost. In like manner we read in the first chapter of Luke of Zacharias being filled with the Holy Ghost and his wife, Elizabeth, also being filled with the Holy Ghost. This certainly was prior to the Pentecost.

Again, they call our attention to Luke 22:32, where Jesus says to Peter, "When thou art converted, strengthen thy brethren." They argue from this that Peter was not converted. Their difficulty arises in giving an undue emphasis to this word "converted." The Revised Version gives us the more correct rendering, viz.: "When thou art turned once again, strengthen thy brethren." The word convert does not necessarily signify regeneration. It is entirely proper to say, "This church was converted into a dwelling." Or, "That dwelling was converted into a business block," by which we understand it was turned into another use. We need to read the 31st verse as well as the 32nd: "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Why should Satan desire to have him if he already had him? Why should he sift him as wheat if he was all chaff and no wheat in him? Why should he say, "I have prayed for thee, that thy faith fail not," if he had no faith? While Jesus had told Peter that he would deny Him and would need to be turned again, he recognized the fact that Peter did have faith, and that he was not yet in Satan's possession. Cer-

tainly we will need to admit that Peter did deny his Lord, so it will be necessary to look into his case somewhat.

We will now locate Peter after he has denied his Lord. Read Mark 16:5-7:—"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them be not affrighted: "Ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples *and Peter* that he goeth before you into Galilee; there shall ye see Him, as He said unto you." You see we are at the sepulchre. The young man sitting on the right side was an angel. What we know of angels is that they were created from the beginning, so this "young man" was perhaps four thousand years old,—simply "a young man." He says, "Tell His disciples *and Peter*." Is not Peter one of the disciples? Why should his name have special mention? The facts are, Peter at the present time is what we would term "a back-slider." Had the angel said, "Tell His disciples" prior to the time when Peter denied his Lord, it would have included Peter. Doubtless this was a very welcome message to Peter. Peter is feeling sad. He feels as every back-slider must feel that he has lost the confidence of his brethren, and the confidence and respect of the world as well. While considering other matters, Peter's case is doubtless being considered by the infant Church. What shall we do with Peter? One of the Apostles may have said, "Well I was afraid Peter would not stick. Ever since the time that Jesus said to him, 'get thee behind me Satan,' I knew that Peter did not have the right

spirit." Another may have said, "Well, I had hoped that Peter would stick, of course when he refused to permit Jesus wash his feet, I knew Peter was going wrong." Said still another, "Well, I had hoped Peter might hold out, but of course, when he drew that sword and cut off that man's ear at the time they arrested Jesus (I don't think he aimed at the ear either) I knew then that Peter was wrong." Perhaps John, the beloved, was the last to speak, and he said, "Well, brethren, I too had hoped Peter might be faithful, but, of course, since we all heard him curse and swear and so deny his Lord, I presume we shall need to expel him from the Church." And just then came the messenger from the sepulchre, saying, Jesus says, "Tell His disciples and Peter;" don't forget poor Peter. Oh, the tenderness and long suffering and gentleness of Jesus, how He clings to the erring and sends a special message to the poor back-slider.

You may now turn to the 21st chapter of John, the last chapter preceding the Pentecost, reading the 7th verse: "Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea." See how here Peter hastened to Jesus. He did not wait until the ship was brought to shore, and Jesus did not hold Peter off at arm's length and administer a caustic rebuke, but said (v. 12), "Come and dine," and after they had dined, Jesus and Peter had a little after-dinner interview. Read the 15th to 17th verses: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto Him, Yea,

Lord ; thou knowest that I love Thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, Lovest thou me? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, lovest thou me? And he saith unto him, Lord, thou knowest all things ; Thou knowest that I love Thee. Jesus said unto him, Feed my sheep." How often had Peter denied his Lord? Three times. How often does he confess his Lord? Three times. And you see that Peter is here fully reinstated and recommissioned to continue in the work. You see Peter had lost his parchments, but Jesus said to him, "Feed my lambs" and "Feed my sheep," thus restoring to him his license to preach. We see Peter was fully reinstated prior to the Pentecost, and is now among the 120 in the upper room engaged in that prayer meeting (Acts 1:14-15), and so becomes the mighty preacher of the Pentecost. So we would still insist that Peter had been truly saved prior to the Pentecost. We need to remember that it was Peter who answered, "Thou art the Christ," and to whom Jesus said, "Flesh and blood hath not revealed this unto thee, but my Father, which is in heaven," showing that Peter had that spiritual revelation of the Christ, and so had eternal life.

THE HOLY SPIRIT.

God gave Jesus Christ as a gift to the world; the Holy Ghost is given as a gift to the church, and not to the world. The Holy Ghost bestows His gifts upon the individual severally as He will.

In order to understand the thought here, you will need to distinguish between the birth of the Spirit and the baptism of the Spirit. The scripture teaches both. To the sinner it says: "Except a man be born of the Spirit he cannot see the kingdom of God." To the believer He says: "But ye shall be baptized with the Holy Ghost not many days hence."

The one great need of the world is the Holy Ghost. The one great need of the Church is the Holy Ghost. The one great need of the individual—of your heart, and my heart, is the Holy Ghost. We may think we need many things, but we need nothing so much as we need the Holy Ghost. We will take:

Matt. 3: 11: "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." Thus preached John the Baptist. "He shall baptize you with the Holy Ghost and with fire."

John had a baptism that was significant and full of meaning. You will note that this passage speaks of two baptisms administered by two different persons, employing two different elements, administered at two different times,—John baptizing with water unto repentance; and it will be interesting to note that John's converts had an experience before he pointed out Christ's baptism, the baptism with the Holy Ghost and with fire.

As stated in a former discourse, John preached genuine repentance, as seen in this chapter (Matthew 3: 7-8) he not only preached genuine repentance, but he preached faith in Christ.

Acts 19: 4: "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." "That they should believe on Christ Jesus," and he that repents and believes on Christ Jesus gets something. And not only does he preach repentance and faith, but that this brings remission of sins.

Luke 3: 3: "And he came into all the country round about Jordan, preaching the baptism of repentance for the remission of sins." "For the remission of sins." And not only were they to repent and have faith in Christ, and have remission of sins, but in:

Luke 1: 76, 77: "And Thou, Child, shall be called the Prophet of the Highest, for thou shalt go before the

face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins." They were to know that their sins were forgiven. This was not a theoretical knowledge, it is an experimental knowledge, the result of having their sins forgiven. In other words they were to repent and have faith in Christ, and have remission of their sins, and know it. And now John preaches: "He that cometh after me shall baptize you with the Holy Ghost and with fire." John's ministry was simply getting them ready for Christ's baptism, "preparing the way of the Lord:"

John 14: 15, 16, 17: "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; even the Spirit of truth, Whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you." "He dwelleth with you and shall be in you." Mark that this promise is given to such as have loved Him and kept His commandments, and that the world cannot receive Him. This is the promise of Jesus.

There have been three dispensations: The dispensation of the Father, the dispensation of the Son, the dispensation of the Holy Ghost. Under the dispensation of the Father we read of the Spirit having come *upon* individuals; under the dispensation of the Son the Holy Spirit is said to *be with* the believer; but under the dispensation of the Holy Ghost, "He shall be *in* you." The disciples had the Holy Ghost. They were regenerated before the day of Pentecost. Jesus testified that the Comforter

“dwelleth with you and, shall be in you,”—a deeper promise. That the disciples were converted before the day of Pentecost would seem unmistakable and clear to any unprejudiced mind. The very fact that Christ had called them and ordained them, and commissioned and sent them forth to preach is an evidence that they were converted. Surely Jesus Christ would not have called unconverted men to preach His Gospel. He gave them power to cast out devils. Strange this would be if they were still themselves full of the devil, and going about to cast the devil out of other folks. It is a controverted point, however, were the disciples converted before the day of Pentecost? Let us investigate briefly :

Luke 24: 49, 50, 51, 52: “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.” Sinners, do you suppose?

Luke 24: 53: “And were continually in the temple, praising and blessing God.” If this meant that they were yet sinners, then certainly they were a very remarkable lot of sinners, a very remarkable type of sinners. I should like to meet a lot of sinners like that, whom Jesus has blessed, who are rejoicing in Him, who obediently go back to Jerusalem, though the mob is still there, who worship Christ, and who are “Continually in the temple, praising and blessing God.” I have traveled some, but

I am frank to say that I never met any sinners like that; have you? No sir. And note, that is said of them prior to Pentecost. Then of the Seventy it was said in:

Luke 10:19-20: "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you. Notwithstanding in this rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." Are the names of sinners written in heaven? This alone would prove that they were converted prior to the Pentecost. Then the Saviour said to them that, when they were apprehended and brought before magistrates, that they should take no thought of what they should say:

Matt. 10: 20: "For it is not ye that speak, but the Spirit of your Father which speaketh in you." "The Spirit of your Father." God is not the Father of sinners. I have no sympathy with this modern idea which was emphasized so largely at the World's Congress of Religions in Chicago at the time of the Exposition there, that of the Fatherhood of God and common brotherhood of man. God is simply the Father of His Own children and they only can lay claim to God, as their Father who have been born of God. Christ said of sinners in:

John 8: 44: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." We note that Christ says that some people are of the devil, and God is not the Father of everybody. "Ye are

of your father, the devil," and He said that of church members, too; but of His disciples and apostles He said: "It is the Spirit of your Father," referring to God. That is simply saying that God is their Father, and it is His Spirit speaking through them. Some will allow that the disciples were Christians in a sense, but not in the fullest sense of the term. They were disciples, which is to say they were learners:

John 1: 12, 13: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "They were born of God." That was prior to Pentecost. "To as many as received Him." Had these disciples received Him? Yes. Then they were born of God, according to this statement. In sending them forth He said in:

Luke 10: 3: "Go your ways; behold I send you forth as lambs among wolves." He did not say, "Behold I send you forth as wolves among wolves?" They were not sent forth as wolves among wolves, but as "lambs among wolves."

I might multiply this sort of evidence. Remember we gave you one lesson from the 17th chapter of John touching this very point to prove that the disciples were justified, born of God, regenerated, converted, before the day of Pentecost.

The reason this position is so fiercely contested is because that when a man admits that the disciples were converted before Pentecost, he is compelled to admit the "second-blessing" theory. No one will deny that the

Pentecost marked an epoch, a distinct experience in the heart and life of the disciples. To admit that they had an experience previous to the Pentecost, would be to admit that they had a second experience; so, rather than to admit the "second-blessing" theory, they take this extreme view that the disciples were not converted until the day of Pentecost; though they had been associated with Jesus for fully three years, sat under His teaching, and witnessed his miracle-working power, yet Jesus Christ could not succeed in getting them converted. Friends, I take the position that they were converted. Let us locate them one time more before the Pentecost:

Acts 1: 12-13: "Then they returned unto Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath day's journey. And when they were come in, they went into an upper room, where abode both Peter, and James, and John, and Andrew, Philip and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James." What were they doing?

Acts 1: 14: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren." "Continued in prayer and supplication."

Acts 2: 1, 2, 3, 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." "And began to speak," and no where can you read that they ever stopped. Mark: "They were all with one accord in one place," engaged in prayer and supplication. They had been obedient, and were united; they were expectant; they were in one place. If we would have a Pentecost, we must meet Pentecostal conditions.

Now it is supposed that they were in waiting about ten days though strictly speaking that is incorrect, but that passes as a rule, and some have thought that it took them ten days to get filled with the Holy Ghost. That is a mistake. It might have taken them something like ten days to get emptied, but notice, the filling was "suddenly." And I want you to notice that there was some sound about it. I love those heavenly sounds: "A sound from heaven as of a rushing mighty wind, and it filled all the house."

My principal thought here is that the Holy Ghost was given to them as a second experience. If they were not converted prior to this, then Jesus was mistaken when He said that the Holy Ghost cannot be received by the world. Christ said: "Whom the world cannot receive." They are not eligible to this experience until after they are converted; this clearly is the teaching of the Scripture.

Now please turn to,

Acts 8: 5, 6, 7, 8: "Then Philip went down to the city of Samaria and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice,

came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city." After the persecution and scattering of the disciples, you will notice that brother Philip had a genuine revival down there in Samaria; the unclean spirits were cast out, and the sick were healed, and there was great joy in that city."

Acts 8: 12: "But when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." They believed and were baptized.

Acts 8: 14: "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John." You see the news was scattered abroad as to what brother Philip was doing, and that they were having a great revival down in Samaria, and they decided to send some of those second-blessing preachers down, and so they sent Peter and John:

Acts 8: 15: "Who, when they were come down, prayed for them that they might receive the Holy Ghost." Prayed for them that they might receive pardon for their sins? No. "Prayed that they might receive the Holy Ghost."

Acts 8: 16, 17: "(For as yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Mark that; they were converted under Philip's preaching, and received the Holy Ghost under the preaching of brother John

and brother Peter. I am trying to show that it is a second experience.

Acts 10: 1: "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band." What kind of a man was he?

Acts 10: 2: "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." Some people would have us believe that this man was yet a sinner. Well, he was another remarkable sinner, if he was a sinner, a devout sinner, "praying to God alway, and giving much alms to the people," and it was the praying and giving of faith, for it came up as a memorial before God:

Acts 10: 3-4: "He saw in a vision, evidently about the ninth hour of the day, an angel of God coming to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said: What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." Notice that his prayer was heard, and God answered it, too. And then you remember how Peter was directed to go down there and minister to them, and, after Peter arrived, Cornelius relates his experience:

Acts 10: 30-31: "And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." What I want you to notice is what Peter said:

Acts 10: 34-35: "Then Peter opened his mouth and

said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Is not that virtually a testimony of Peter to the effect that Cornelius was accepted with God?

Acts 10: 44-45: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the Word. 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." For they heard them speak with tongues and magnify God. "For they heard them speak." You will observe this is a speaking blessing. The point I want you to notice is that the Holy Ghost came upon a just man, a devout man, and one that feared God, and prayed to God alway, and gave much alms to the people, and that he fasted to the ninth hour, and had a vision from God, and a testimony of God to his acceptance; that after this the Holy Ghost came upon him as a second blessing.

Acts 19: 1: "And it came to pass that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples." Finding certain sinners? No! "Disciples."

Acts 19: 2: "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." The revised version has doubtless the more correct rendering. "We have not yet so much as heard whether the Holy Ghost was given." You need to remember they were John's converts, and John preached the baptism of the Holy Ghost; so it is

reasonable to suppose they had heard about the Holy Ghost under John's preaching, but "We have not heard whether the Holy Ghost was given." They had believed, and were disciples and been baptized.

Acts 19: 3, 4, 5, 6: "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied." "And they spake with tongues." It is a *speaking* blessing. "And all the men were about twelve." "Have ye received the Holy Ghost since ye believed?" That is the thought. It is a second experience in every instance.

Now let us inquire as to the real purport and meaning of this baptism as relating to the individual experience. I wish to take the position that the primary object of the baptism of the Holy Ghost is the purification of the heart. To prove that we need to come to Acts 11, where Peter refers to his visit to the house of Cornelius:

Acts 11: 15: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." "As on us at the beginning.

Acts 11: 17: "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?" "The like gift as He did unto us." "The Holy Ghost came on them as on us at the beginning."

Acts 15: 8: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us." He is saying that the house of Cornelius had been given the Holy Ghost "even as He did unto us." There was no difference whatever. The like gift, "even as He did unto us at the beginning."

Acts 15: 9: "And put no difference between us and them, purifying their hearts by faith." Put no difference between the house of Cornelius and those on the day of Pentecost; pardoning all their sins, is that it? Purifying their hearts by f-a-i-t-h growth? Peter was saying that exactly the same thing had happened to the house of Cornelius as to them at the Pentecost, and God gave them the like gift, and put no difference between them. Exactly the same thing; what was it? The "purifying of their hearts by faith." The thought is God gave them the Holy Ghost, and the baptism of the Holy Ghost was for the purifying of their hearts by faith.

Says someone, but that was just for the early church; that was just for the apostles. I heard a company of Christian men and women say not more than three weeks ago, that no man could or did receive the Holy Ghost in this day; it was simply for the early church and the apostles. I would have you turn to:

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." "To you, to your children, and to all that are afar off." I was a good way off, but I arrived in time. "Even as many as the Lord our God shall call." And He has called me. That is not only to the early church but to all Christians.

I insist that the primary object of the baptism with the Holy Ghost was the purification of the heart. Another phase, or aspect, of this experience, is the enduement of power :

Acts 1 : 8 : "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." The marginal rendering is the better : "Ye shall receive the power of the Holy Ghost coming upon you." The Holy Ghost is the power. Some teach that this was simply power for service, but I contend they had power for service before the Pentecost, when Jesus had spoken to them in *Luke* 10 : 19 : "I give unto you power over all the power of the enemy." They had power to heal the sick ; they had power to perform miracles ; they had power for service.

This word "witness" in the eighth verse is the same word that is translated elsewhere "martyr," and the Greek word is "marturos,"—the same word from which martyr is derived is here translated witness. And that may give us some key to the nature of this power. There is the word in the Greek, "dynamis," from which we have our word dynamite, signifying power. The nature of dynamite is to explode, and to tear things up in general ; but the "marturos" power is the power to be patient, gentle, kind under trial, and if need be, to suffer martyrdom. Peter had the dynamite power before Pentecost, but he lacked the "marturos" power.

We need *marturos* power in our daily lives, as we meet with the trials, and perplexities, and temptations ;

we need power to keep us patient and victorious. The facts are that all of us, I presume, had rather be swallowed by a whale than simply be nibbled to death by minnows. It is under these petty little trials these nagging, trying, testing things that people go down. It takes more power to be kind and gentle and loving, and patient under trial than it does to do some powerful shouting in a big meeting. I have known men who could do powerful shouting in a revival meeting, who were powerfully weak when they got home and had to contend with the trials of life. I had rather have the *marturo*s power than the *dynamite* power. The primary object of the baptism with the Holy Ghost was not power but purity; it is the power of purity that is promised in connection with this baptism. Purity is power. Multitudes of people are praying: "Lord give us power," and want the baptism of power for service. If you will consent to the purification of your heart, the sanctifying of your nature, burning out of the dross of carnality, and so have inbred sin, eliminated, expurgated, eradicated, exterminated and the "old man," crucified and destroyed, I will guarantee the filling and enduement of power. It is folly for a man to oppose the sanctification and purification of the heart and yet cry for power for service.

I want to bring another thought in this connection. I want you to view the life of Christ a moment in relation to the Spirit:

Matt. 1: 20: "But while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived

in her is of the Holy Ghost." The marginal rendering has it: "begotten of the Holy Ghost." Jesus was the Son of God in His very conception, being "begotten of the Holy Ghost." But when He was thirty years of age He met John, and was baptized by him.

Matt. 3: 15-16: "And Jesus answering said unto him: Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him." After He had fulfilled all righteousness at the age of thirty, He received the distinctive gift of the Holy Ghost, spoken of as the anointing of the Spirit. He was the Son of God before; He was begotten of the Spirit, and now baptized with the Spirit.

Matt. 4: 1: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. "Then was Jesus led of the Spirit." Begotten of the Spirit, anointed with the Spirit, led of the Spirit. This is the order for us: Born of the Spirit, baptized with the Spirit, led of the Spirit.

Just a few thoughts that we gather from this scripture we have just read: That Jesus received the same Holy Spirit, in the form of a dove, as did the disciples on the day of Pentecost, when He came as a "rushing mighty wind." The thought I want you to notice is that the Holy Spirit can manifest Himself in many ways. The dove is the very emblem of quietness; there is no noise, no demonstration about a dove; just the subdued cooing of peace. I wish you to recognize this truth, as it accounts

for much of the confusion among Christian people. Here are the noisy Salvationists, the noisy Nazarenes, the shouting Methodists, etc., who have received the Spirit, and they say they know how He comes, and they emphasize the spectacular; they say He came down like a cyclone, and I just shouted and jumped, and had a marvellous display of divine power; if you did not get it that way you have not got it. We know how He comes. Why surely everybody gets it as we did. The man who was converted behind a certain stump thinks that everybody must get converted behind that very stump. Then here are quiet Quakers, Presbyterians, Baptists, and others, and they say: O this shouting, this excitement,—this is dreadful, it is wildfire, fanaticism, extreme enthusiasm. We know how He comes; He comes as a gentle dove, just the quiet, subdued, cooing dove. The noisy folks unchristianize the quiet folks, and the quiet folks unchristianize the noisy folks, who think that if He does not come in their way He does not come. We need to remember that. He can manifest Himself in a thousand ways, and can and does come like a rushing mighty wind; and that He can and does come as a gentle dove. I have known people who get into trouble right there; they have wanted the experience of someone else. Some person who is naturally quiet and reserved fancies he ought to be bold, forward, loud, demonstrative, like somebody else, and tries to get somebody else's experience. Well that would not fit you; not but that they might have a better experience than you have, but your experience just fits you, it was just made to order, and suits you exactly, while the experience of another would not fit you at all.

Now the point we need to learn is that we noisy folks will just have to 'have patience and grace to put up with you quiet people, and then you quiet people ought to have grace and patience to put up with us noisy folks. Say amen!

The Holy Spirit can manifest Himself in a thousand different ways; it is not the manifestation we want at all, it is Him we want. I have discovered He usually comes in a way opposite to that which we would dictate. The people who are praying: O Lord, please bless me easy, bless me easy, Lord, and are afraid they might make a spectacle of themselves, as a rule are the people that mop up the floor, and dance around with their hat hanging over their left ear on two strands of hair; those are the people that usually do the shouting. On the other hand, the people that want to shout are the people that must rest in faith on the promise, to whom the Spirit comes quietly as a dove.

The danger of these manifestations is, you attach your faith to the manifestation; if the manifestation should wane and cease, then the blessing would be gone. That is the difficulty with hundreds of souls who have had these manifestations; they get the blessing, and, when the feeling, or manifestation, subsides, they say, I have lost my experience! You want your faith attached to His promise, and pray through until the Holy Ghost comes and manifests Himself as He may choose, and cease to dictate as to how He should come.

Another lesson to learn from this latter scripture: When Jesus received the Holy Ghost, He was led of the Spirit. Led of the Spirit to come to a camp meeting to

shout continually for nearly forty years? No. "Led of the Spirit into the wilderness to be tempted of the devil." The very next thing on the programme was a hand-to-hand tussle with the devil. I have known people to get this blessing and they were led into the wilderness at once, when they became alarmed, and began to complain and say: O my! since I was sanctified I have had more trouble than ever before. I thought when I got sanctified I could just shout forever, but now everything is going wrong. I claimed to be sanctified, but when I got home, the children had been in the pantry and had the molasses and apple butter smeared over everything; the fire wouldn't burn, husband came home cross, and everything has gone wrong. I thought I was sanctified, but I must have been mistaken.

They simply did not understand the programme; and let me say most emphatically, every soul that enters this experience will have its wilderness; if not immediately, it will be somewhere along the line, as soon as God can trust you; you will have a Waterloo, a hand-to-hand conflict with the powers of darkness. God wants to teach you to stand by faith. You have need of being weaned, and detached from the things of the world, and human dependencies, and you will come to a place where you will be allowed to test the powers of darkness. If you will go through and be true, you will have angel ministries after that. So don't be alarmed if you profess sanctification and the devil has begun to show Himself. That is the programme. "Many shall be purified, made white and tried." *Dan. 12: 10.*

That is the order. And the idea that a sancti-

fied man is exempt from temptation is a mistake. I want to tell you that if you ever had any doubt as to there being a personal devil before you got sanctified, your doubts will all be dispelled after you have been sanctified; you will never question that any longer. It is on the principle that the larger the treasure in the house, the greater the effort of the thief to break through and steal. The devil does not bother some people very much, for obvious reasons; he would not get anything if he did; and he is reasonably sure of them to begin with; but when you have this pearl of greatest price, have some of the real treasure of the skies in your soul, he will be prowling around and seek to rob you; but you may still be "more than conqueror."

That ought to help somebody here, somebody who got sanctified since the meeting began, and has had so much temptation and trial, and is tempted that maybe they did not get it after all. Remember the programme, and stick to it; keep believing God. Turn to:

John 16:7: "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." "If I go not away the Comforter will not come *into* the world?" No, "Unto you." "If I depart I will send Him into the world?" I want you to see that "I will send Him unto you." Many people have thought that the Holy Ghost was a mere influence, an ethereal, something floating about in the air; they make an errand boy out of the Holy Ghost, and want the Holy Ghost to use Him. Well the Holy Ghost is a person; He is God, and you don't want the Holy Ghost to

use Him; you want to be so utterly abandoned to Him that He may use you; and when He is come to you," what will happen? Read:

John 17:8: "And when He is come He will reprove the world of sin, and of righteousness, and of judgment." Convince the world; the Holy Ghost came to convict men; in other words: God means to reprove and convict men by the power of the Holy Ghost through you. A Spirit-filled church is the proper condition for a revival; you need to see that the salvation of your loved ones, your unsaved friends hinges largely upon your being filled with the Holy Ghost. The way to get them convicted and converted is for you to get filled with the Holy Ghost. He purposes to do it through you. When He becomes incarnate in you, and abides in you, something will happen. Not only will He come, but note another thought in:

John 14:16: "And I will pray the Father, and He will give you another Comforter, that He may abide with you forever." Visit you on Sunday, and visit you at the weekly prayer meeting? Visit you daily? No! "Abide forever." "Shall abide with you forever." Not a mere blessing, but "shall abide."

John 14:26: "But the Comforter, which is the Holy Ghost, Whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

John 15:26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He

shall testify of Me." He will talk to you about Jesus. Testify of Jesus.

John 16:13: "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth, for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will show you things to come." "He will guide you into all truth. . . . and will show you things to come." "He shall abide with you." He shall testify to you of Jesus. He shall quicken your memory, and "will bring all things to your remembrance." "He shall guide you into all truth." "He shall show you things to come." "He will reprove the world of sin, and of righteousness, and of judgment." There is a passage in Proverbs I believe that has reference to this very truth:

Prov. 6:22: "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." You will not need to be entertained any more after that. You will not be crying around here for your Mamma and want to go home. Talk about being lonesome,—you have company. "He shall talk with you," praise God!

How then may I receive Him?

Luke 11:13: "If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." "To them that ask Him."

Acts 5:32: "And we are His witnesses of these things; and so is also the Holy Ghost, Whom God hath given to them that obey Him." "To them that obey Him."

Gal. 3:14: "That the Blessing of Abraham might

come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." "Receive the promise of the Spirit through faith." Three words: Ask, Obey, Believe. That is how you receive the Holy Ghost. Asking in obedient faith brings the Holy Ghost to every heart.

Acts 2:16: "This is that which was spoken by the prophet Joel." "This is that." Do you know anything about that? Well you have to have *this* to know anything about *that*. "This is that."

Acts 2:17: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams." Pour out My Spirit upon the preachers? "Upon all flesh. And your sons and your daughters shall prophesy." What does He mean by prophesy?

I Cor. 14:3: "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." "And your sons and your daughters shall prophesy." There is one passage in the Book that I never spend much time upon, and that is: "Let your women learn to keep silence in the churches." If she is not filled with the Holy Ghost it may be best if she does keep silent; but if she is filled with the Holy Ghost you can't shut her up, so what is the use to waste any time on that?

The point is, that, when the Holy Ghost is given, He comes not only to the sons, but to the daughters. And the daughters are commissioned to "prophesy:" speak "to men to edification, and exhortation, and comfort."

So we must let these women go on preaching: "Have ye received the Holy Ghost since ye believed?" Do you know what Pentecost means? You ought to know as distinctly and definitely as though you had been in that upper room with the One Hundred and Twenty. I am glad to tell you that I was convicted at Sinai, converted at Calvary, and sanctified at Pentecost.

THE BEATITUDES.

I have selected as the subject of our reading to-day the beatitudes found in the fifth chapter of Matthew.

I desire especially to note the harmony of these beatitudes and their consecutive unfolding of christian experience. Kindly read the first verse:—"And seeing the multitudes, He went up into a mountain; and when He was set, his disciples came unto Him." Just one thought I would note in the reading of that verse, namely: That the attitude of the Saviour, though in the presence of the multitude, was most informal. He never sought to appear dignified. In this day much stress is laid on what is termed 'pulpit dignity.' The minister must stand very erect, place his right foot forward, throw his shoulders back and look dignified. Indeed, multitudes judge a minister entirely by his appearance in this regard. We have known ministers to look dignified until good people were mortified, no one seemed to be edified, God was not glorified and friends became horrified.

Although in the presence of the multitude, the Saviour was seated on the hill side and delivered the greatest

discourse that ever fell on mortal ears. Kindly read the second verse:—"And He opened His mouth, and taught them, saying," You will note that although He is in the presence of a multitude, He addresses himself to the disciples. Indeed, all His sermons, as this entire book, were addressed to the Church and to the people of God. What is said to the sinner is rather incidental. The divine method of saving the world is through and by the Church.

Kindly read the third verse:—"Blessed are the poor in spirit: for their's is the kingdom of heaven." Has it ever occurred to you to ask why should Jesus address the poor in spirit first? Why did He not say first, "Blessed are they which do hunger and thirst," or, "Blessed are they that mourn?" I think the answer lies in the fact that this poverty of spirit is the first step towards the kingdom. Being poor in spirit has no reference whatever to melancholia or being dis-spirited and dejected. Being poor in spirit is the opposite to that spirit which says, "I am good enough;" it is the opposite to that spirit which says, "I am just as good as you are." It is a soul awakened to see its real inwardness, its lost condition, its utter helplessness and unworthiness. The greatest barrier to saving men to-day is their self-sufficiency. Most men, if not all of us have held too exalted opinions of ourselves. We had so many splendid traits of character, so many commendable qualities, so many good works that we scarcely realized any farther need until Jesus by the Holy Spirit awakened us to a sense of our true condition. When thus awakened, we realized that we were utterly poverty stricken, that there was not one

thing which would commend us to God, and that we were entirely dependent upon his mercy. This experience is commonly termed conviction. It is the soul awakened by the Spirit to the fact that it is lost and is depending entirely upon the mercy of God. As an illustration of this truth and in order to see how differently God sees us from what we see ourselves, please read Revelation 3-17:—"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:" These Laodiceans said, "We are rich and increased with goods and have need of nothing," but God said, "Thou art wretched and miserable, and poor, and blind, and naked:" They supposed they were all right, but God says they are all wrong. The soul awakened to see itself in the light of God is most likely to lose its high estimate of itself, and must take its place as a spiritual pauper, conscious that it has no merit of its own. When men thus come to feel that they are lost and dependent wholly upon the mercy of God, there is hope, and not until then. Men who believe themselves to be in the enjoyment of perfect health, can see no need of calling a physician or taking remedies. Their answer to every appeal is, "I am all right, there is nothing ails me." It is so with men who are self-sufficient and self-righteous. God gives the kingdom to the poor in spirit, such as are willing to acknowledge themselves spiritual paupers. Conviction itself is a great blessing, though it is not calculated to make one feel very happy. We need to learn that at times we are blessed when we are not happy. My heart is always made to rejoice when I

meet men who feel they are too great sinners to be saved. I know I can help such a one. I love to tell them that my Saviour is a specialist on hard cases. He came not to call the righteous, but sinners to repentance. I have had much experience in this regard. In going to certain communities, my friends have said, "You will find a splendid people and are certain to have a very successful meeting." On my arrival I found the people were kind and sociable and hospitable, but were entirely self-sufficient. It required all my time to convince them that they had need of a Saviour. On the other hand I have labored among those who were down trodden and wicked outcasts, and found it easier to point them to the Saviour than the moralist. While they were wicked, they at once recognized and admitted the fact and soon were made to realize their need of a Saviour. The moralist is likely to depend upon his self-righteousness, his good works, his morality, to commend him to God. He must first be brought to see that nothing he has or nothing he can do will avail, whereas the outcast at once realizes that his only hope is in the mercy of God.

We will now read the fourth verse:—"Blessed are they that mourn, for they shall be comforted." A soul awakened to its true inwardness and that has come to see itself as God sees it,—a guilty, lost, undone sinner,—will naturally mourn. This beatitude comprehends repentance and pardon. Repentance is indispensable to Bible salvation. This institution (the mourner's bench) has been rechristened and men speak of it now as 'the anxious seat.' I am glad to confess that I was an old fashioned mourner, and I have a conviction that before men are

saved on Bible lines, they will find a mourner's bench, or a mourner's chair, or a mourner's bedside, or a mourner's stump somewhere. There will be a mourner with a broken heart crying for mercy. A soul fully and truly awakened to the sense of its peril soon loses sight of its objections to the mourner's bench. When I became thus awakened to the sense of my need, I was glad for an opportunity to hurry to the mourner's bench, and could scarcely wait until the invitation was given, although previous to this time I had been exceedingly averse to the mourner's bench. I now ceased to be particular and was only too glad for the opportunity to present myself at the mourner's bench. I was more than anxious and needed no seat. All I wanted was a place to fall and mourn because of my sins and for three days and three nights the mourner's bench became my most favorite resort. I find this experience is common to all who have been truly awakened. A soul thus mourning because of sin is certain to find comfort. Jesus comforts such by saying, "Neither do I condemn thee, go in peace and sin no more." What joy and assurance and divine comfort this word brings. Of course, this promise has more than one application. There is a sense in which we need comfort all through life. It is a blessed lesson for us to learn to go to headquarters for comfort. I wish to give a few references touching this thought of divine comfort. Kindly read 2nd Corinthians, 1-3-4:—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith

we ourselves are comforted of God." Note that He is the God of *all* comfort and comforts us in *all* our tribulation, and the beauty is that when thus divinely comforted, we are enabled to comfort others by the same comfort wherewith we ourselves are comforted of God. I am quite certain that God has permitted men to pass through certain trials simply to prepare them to help others who meet with like difficulties. Hereafter when you meet with trouble or sorrow, instead of calling on the pastors or telling your neighbor, apply at once to headquarters for comfort. We find a beautiful reference to Christ in Isaiah, 61-1-3. You see that it is His particular mission to "bind up the broken hearted" and to "comfort all that mourn," to give unto them "beauty for ashes," "the garment of praise for the spirit of heaviness;" What a beautiful exchange. The life reduced to ashes burned out by sin may yet be made beautiful. Have you ever had any of this "oil of joy" poured out upon your head and heart? Praise God for the oil of joy.

Please turn to Psalms, 103-13:—"Like as a father pitieth his children, so the Lord pitieth them that fear Him." He pitieth as a father, and read in that connection Isaiah 66:13:—"As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." "He comforts as a mother." You note that He pities as a father and comforts as a mother. He can take the place of father and mother. Who can comfort as a mother? Oh, the tenderness and gentleness and compassion suggested by this word 'mother!' Others may sympathize, but the mother can comfort. I have discovered in my own home that while I may pity my

children when they stomp their toe, and cut their finger, and have their little trials, it takes their mamma to comfort them. She seems to know how. One thing is certain, when the mother can not comfort the children, there is not much use of any one else trying to do so.

Jesus comforts as a mother. So tell Him all your sorrows and trouble. I wonder have you ever known of such an experience as is mentioned in Proverbs, 25-19:—"Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint." I have found, as a rule, that men are your friends while you have good health and prosperity, but when you meet with reverses and trials and difficulties, how often they forsake you. The "broken tooth" and the "foot out of joint" fails you just at the time when you need them most. So it is likely to be with "unfaithful men." I have learned this by sad and bitter experience.

I have had those in whom I have confided, in whom I have trusted most intensely, and whom I have believed to be my friends, and such they were until the hour of my adversity, when they utterly failed me and said, "I told you so. I knew that would be the ending," and said it was my own fault. Perhaps this was true, but it does not help one to be told of it when he is in trouble and adversity. You doubtless have had this experience just when you needed help and sympathy. They said, "It is his own mismanagement." "She would marry that man, now let her put up with him," etc. Jesus never speaks thus to the broken hearted disciples, though it was our own mismanagement. He nevertheless sympathizes and comforts all that mourn.

We will now read the fifth verse in the lesson:—"Blessed are the meek: for they shall inherit the earth." You see that this beatitude denotes a change in our relationship. A moment ago we were spiritual paupers, bankrupt, poverty stricken, but now we have become heirs and shall inherit the earth. This beatitude comprehends adoption. Meekness is freedom from pride or the attitude of the newly born soul.

Read Romans 8-17:—"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." You will note that we must first become children before we become heirs. When thus adopted into the family of God as children of God, we shall inherit all things.

Read Romans 8-32:—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Some have supposed that this beatitude concerning inheriting of the earth had reference to another age. This may be true. I believe it to have a present tense application as well. This word 'earth' would suggest temporal things. We use it as a figure of speech. We see a man who is exceedingly greedy and avaricious, we say that he wants the earth. By this we simply mean that he wants everything. I think this is the sense in which it is used in this beatitude; that God has created all things for His children, and that "all things are yours."

Read 1st Corinthians 3:21-23:—"Therefore let no man glory in men. For all things are yours. Whether Paul or Apollos, or Cephas, of the world, or life, or death,

or things present, or things to come; all are yours: And ye are Christ's; and Christ is God's." We need to remember that he is interested in our temporal affairs as well as our spiritual interests. I regard this as the same promise we have in Matt. 6:33:—"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." As though He had said, "You go to the store and buy a pound of sugar and pay for the same, the paper sack and the wrapping twine are gratis." So you get the kingdom of God and His righteousness; the sugar of full salvation and God proposes to furnish the wrapping twine.

Read Philippians 4:19:—"But my God shall supply all your need according to his riches in glory by Christ Jesus." What a colossal promise. It is difficult to know which word should have the greater emphasis. Note God does not say He will supply all your wants, but He does say that He will supply all your needs. At times there is quite a margin between our wants and our actual needs. It is astonishing how much we do want at times, and just as astonishing how little we really need. One of the most difficult lessons I have ever had to learn was to be willing to live from hand to mouth, as it is termed. I was exceedingly ambitious and would rest content only when there was something laid in store against a rainy day. On entering the ministry, I was obliged to give up that ambition, but I have found a very great secret. There is a great advantage in living from hand to mouth, and it is this: In living from hand to mouth, you get everything fresh. God has never allowed me to go to bed hungry, though on several occasions he has allowed

me to retire with a most excellent appetite. I have lived on crackers and water for the sake of preaching holiness, but the crackers were fresh and the water was wet and I had the glory in my soul.

Everything God has made, He made for His children. Satan is a thief and although he lays claim to some things now, they will eventually all come back to us heirs. God made every bird to sing, every star to twinkle, every flower to bloom, not for Satan and his followers, but for us, who are the children of God. Hallelujah! To get the harmony of this beatitude I want you to remember that the first comprehends conviction for sin, the second, repentance and pardon, and the third, adoption whereby we become heirs of God and joint-heirs with Jesus Christ.

If all things are yours, why should you be distressed about the future and be alarmed about the poor house just over the hill. Believe God and rest in His promise, and God will surely supply your every need. Think of the transformation. He found us paupers, forgave our sins, comforted our broken hearts, adopted us into His family and has now made us the legitimate heirs to all things.

We will now read verse six in our lesson:—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." This passage is often mis-applied. I have known ministers to quote this to the penitent, but hunger and thirst implies spiritual birth. The child can never hunger nor thirst before it is born. Hunger and thirst are the concomitants of life. Live folks become hungry; dead folks do not. Not only is

hunger and thirst an evidence of life, but usually it is an evidence of good health. I have discovered that when my children were sick and in ill health, they have no appetite, but when in robust health, they want to keep their heads in the pantry all the while. Whenever I meet people who claim a religious experience and yet seem to have no spiritual appetite, no keen relish for spiritual food, no love for the service of the sanctuary, no particular relish for the word of God, no desire for the better experience, I always feel somewhat suspicious, some sense of alarm; I fear they are spiritually dead. I insist that live folks get hungry. Take that babe not two days old and see it cling to its mother's breast for that that is essential to the maintenance of its life. What physician, what nurse has taught the babe that it is hungry and must have food? You answer, "No physician, no nurse has taught the child." It is simply the expression of its life. If that babe were dead it would not experience any hunger. In like manner the soul that has spiritual life will experience spiritual hunger. So we see that this is the promise to such as have been spiritually quickened and are alive unto God. There is here the promise of a filling subsequent to this expression or manifestation of spiritual life. Thank God I was born alive and am enjoying good health, hence, have a splendid appetite for spiritual things.

This term 'righteous' is used interchangeably in the scripture at times denoting the initial grace and then again denoting the more mature grace, which we term holiness. I have consulted a number of commentaries and all agree substantially with that of Clark in saying that

righteousness here means holiness, or the full salvation of God, a strong desire to be holy. The logic of this may be seen in everyday life. What is the first aspiration or desire of the child? Is it not to be like its parents. You ask the child who is the best man in town, or who is the best woman in town and the answer will be invariably, "My papa," or "My mamma," and who do you want to be like? and the answer is "My papa" or "My mamma." To the child the parent is the ideal of perfection. I remember my baby boy was scarcely two years old and was yet unable to speak plain, when he would step up to a stand in the room which contained a drawer and pulling out the drawer and placing it upside down on the floor would make a pulpit out of it, and step upon it saying that he was going to 'peach de dospel.' Because his papa was a preacher, he wanted to be a preacher. This is invariably true of the child. It aspires to be and do like the parent. How men can believe that their heavenly father is holy and not desire to be like Him is, indeed, a mystery. Or, how any man can make an honest pretense to love God who is the essence and embodiment of holiness, and yet be antagonistic and averse to holiness seems utterly irreconcilable. When I found that my heavenly father was holy, I wanted to be like Him, and it was this heart hunger that lead me and has lead multitudes to seek the fulness of the blessing. Of course, before there can be the infilling, there must be the emptying, the cleansing process. God can not fill a heart with His spirit that is filled with prejudice and worldliness and self-seeking. In order to be filled there must first of necessity be an

emptying. Multitudes have sung "fill me now, fill me now," who might hope for an answer more speedily would they change the prayer to "empty me now, empty me now." They are full to begin with. Whoever will submit to the cleansing and purging of the heart will surely receive the infilling. Mark you, it says, "They were filled." Not remaining hungry, not being half filled, but 'filled,' and in order to have this promise fulfilled in you is for you to be filled full; but we would insist that this filling is the second experience, that it takes place after the soul has been quickened into newness of life and has experienced this sense of need, this hunger and thirst after righteousness. This infilling, which is none other than the blessing of holiness, is essential to entire satisfaction. It is impossible for a man to be entirely satisfied short of holiness. God never intended that he should be. We have lost holiness. Until we regain holiness we are like the man who lost something. There is something wanting, something missing. This sense of want is the common cry among churches to-day, and yet multitudes antagonize and reject the only truth that could bring them the satisfaction and soul rest they so much crave. I would emphasize the 'shall be' of this passage, not 'maybe,' not 'will be,' but in the present tense 'shall be.' And wherever you find God's 'shall be's' flying, you can always find honey if you linger long enough in that neighborhood. God proposes to fill and satisfy every craving of your heart here. You ask, "Do not sanctified people hunger and thirst?" I answer, "Yes." Then wherein do these sanctified persons differ from such as have not been sanctified. I may illustrate in order to make clear

this distinction. Did you ever have a craving, a longing for some favorite dish, some particular relish? I am particularly fond of apple dumplings. You may have set down to the table laden with good things three times a day, but the particular dish that you were craving was not there. While you ate all that you wished, you pushed back from the table still craving that something not contained in the meal. This was my experience in the justified life. I would attend the prayer service and be greatly blessed and become exceedingly happy and yet go home hungry for something not contained in that blessing. I was still craving the apple dumplings. But when God sanctified me, He not only gave me all I wanted, but the very thing my soul especially craved. He gave me the apple dumplings, and since then I have not wanted anything not contained in that blessing. While at proper intervals I may want some more apple dumplings, my soul does not desire anything aside from this blessing. After you become sanctified you are not wanting something different than what you find on the usual bill of fare. The 'fullness of the blessing' will satisfy every longing of your heart.

People having the fullness of the blessing are the greatest feeders in the world. They will attend three preaching services a day and listen to sermons an hour or more long and take as a side dish three social services each day and keep it up for ten days right through and then holler for more. While they are fully satisfied with the quality, they are not satisfied with the quantity, and knowing that the supplies are inexhaustible, they are not backward in making their wants known. This being

filled is none other than the pentecostal experience, the second blessing and is the privilege of every believer as pardon is the privilege of every penitent.

The following beatitudes are simply the result of this infilling.

SIX THINGS GOD SAYS HE WILL DO FOR US.
IN EZEKIEL 34: 11-15.

In this lesson the Lord is spoken of as a Shepherd, and we as the sheep of His pasture. There are six things which God has promised to do for us within these verses:

I. *Ezek.* 34: 11: "For thus saith the Lord God, Behold, I, even I, will both search my sheep, and will seek them out." A truth we forget, that Jesus Christ not only saved us, but also sought us out. We think we made up our minds to seek the Lord, and we say: So many years ago we sought the Lord; so many years ago we found the Lord, forgetting that years prior to that the Lord sought us.

A few references touching upon that truth:

Luke 19: 10: "For the Son of Man is come to seek and to save that which is lost." Not only to save, but to "seek and to save."

John 15: 16: "Ye have not chosen Me, but I have chosen you." In this His love was manifested. When we were disinterested, wicked, rebellious, going away from

God, He sought us out by His Spirit, by His Word, by His providences, by His mercies, by His judgments, God sought us out. It is marvellous to note to what length God will go to save a soul; how He will single you out and follow you up by day, and by night; and follow you by the week and by the month and by the year; He will follow you across the high seas and across the plains, across the mountains, and on through the darkness, until He literally runs you down and corners you, and you can go no farther, and you say: My God, I surrender. To me it is truly amazing to think of the patience, and of the persistence, and long-suffering of our God. He does not simply come and knock, and then go away, but He entreats, and warns, and woos, and inclines, and draws, and calls, until you have been conquered, and surrender, —all because He loved us. He was under no obligations to us. O, how I bless Him that He sought me out, and gave me no rest, but followed me through the years until I surrendered.

The next thought in the lesson:

II. *Ezek.* 34: 12: "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and I will deliver them out of all places where they have been scattered in the cloudy and dark day." "And will deliver them." I will do this, He says: "I will deliver them out of all places where they have been scattered in the cloudy and dark day." You understand that, while this lesson has particular reference to the Israel of old, yet it has an individual application, and this is the thought I desire to emphasize; when God sought you out, and found you in

your sinfulness and your wickedness, the next thing you needed was deliverance. Salvation means deliverance. A few references touching the subject of deliverance:

Matt. 1:21: "And she shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins." Not in their sins, but "from their sins," deliverance from their sins.

1 Thes. 1:10: "And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come." "Delivered us from the wrath to come." Being saved, or delivered from our sins, we are delivered from the penalty of our sins, the wrath to come. Men will admit this, but say, there is so much of sin, and immorality and vice on every side, that they cannot live without committing sin. Now read,

Gal. 1:4: "Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father." There is deliverance from "this present evil world." We are in the world, but not of the world. Paul testified to this deliverance in:

Gal. 6:14: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." A sort of a double crucifixion: "I am crucified to the world," and "the world is crucified unto me" by the cross of Christ. I have no use for the world, and the world has no use for me. There is deliverance from "this present evil world." The ship out in the ocean surrounded by water is just where it may be of use and service; and just because it is surrounded by water, is no reason why it should

sink. But the ocean in the ship is quite another thing; when that vessel springs a leak, and the ocean gets into the ship, down she goes. So with Christians, when they are in the world they may be of service, being used of God to the saving of men; but if you spring a leak, by running onto some snag of disobedience and unbelief, and this world gets into you, down you go. Because sin is around us is no reason why we should sin. God means to deliver us from sin. God can do wonderful things. God can keep fish fresh in salt water. He can fix a water fowl so it can go under the water and not be wet.

I learned a lesson one time: my little boy wanted to go fishing; and, as I was home from an evangelistic tour, I was to go with him. The first thing to do was to get some bait, and so he went out to find some fishing worms; he went out to where the soil was dark, and black, and mucky, and he drew out some fishing worms, and their little jackets were as clean and shiny,—not a bit of that black earth sticking to them. And the Lord seemed to say to me: If I can fix these little fishing worms so they can crawl through this mire and mud and not become soiled, cannot I fix you up so you can go through the world and keep clean? I tell you what I have known the Lord to do: I have known Him to make some snow-white lilies to grow out of dark black dirt; and I have known Him to make some snow-white Christians in this sinful world. The Lord *can* deliver you from this present evil world, so you will have no trouble with the world. You say you cannot give up these things,—that your associates, your kin folks, and your friends are in your way. When you get struck with heaven's lightning they will

move over, and will give you up. Some people have trouble to give up all their wicked associates; I had trouble to find mine; they dropped me; they never invited me to another frolic, to another shindig, or anything of the kind. If you get God in to your heart,—get filled with God, they will let you alone.

Luke 1:73-75. “The oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life.” The thought is, deliverance; delivered out of the hand of our enemies, to live a holy life. The ego, the self-life, is the greatest enemy to holiness. When people speak evil of you, you become offended, and you get “down in the mouth,” and then you have to be prayed up again; and then when people speak well of you, you become inflated, exalted, puffed-up, and then you have to be prayed down. The self-life is the greatest hindrance to a holy life. The man who hinders you the most in living a holy life is the man who walks under your hat. But God can deliver you from any enemy that hinders you from living a holy life; you may have deliverance from sins, deliverance from the penalty of sins,—deliverance from “this present evil world,” the outward foes, and deliverance from the inward foes, the heart enemies,—a complete deliverance from any thing and everything that would prevent a holy life. “He is mighty to save and strong to deliver.” “He will deliver you out of all places where you have been scattered in the cloudy and dark day.”

III. The third thing He says He will do:—

Ezek. 34: 13: "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country." "I will bring them out from the people." What is that? "I will bring them out from the people?" That is separation. God calls for a separate people. His people in every age have been a separate people; and it is interesting to note how He speaks of them in that connection:

Lev. 20: 26: "And ye shall be holy unto Me; for I the Lord am holy, and have severed you from other people, that ye should be Mine." "Ye shall be holy unto Me;" and "I have severed you from other people, that ye should be Mine."

Ex. 19: 4, 5: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now, therefore, if ye will obey My voice indeed, and keep my covenant then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine." Is not that beautiful? "Shall be a peculiar treasure unto Me above all people, for all the earth is Mine." Don't be distressed.

Ex. 19: 6: "And ye shall be unto me a kingdom of priests, and an holy nation." "Have severed you from other people;" ye are "My peculiar treasure above all people;" "a kingdom of priests; an holy nation." The same thought is found in:

Deut. 7: 3: "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." Intermarry-

ing with the world is contrary to the scripture, and accounts for much of the sorrow in this world, and many of the divorce suits in the courts. Well, but you must marry them to save them, some would say.

Deut. 7:4: "For they will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy them suddenly." If I were talking to young people here I would say, you cannot maintain a deep spiritual experience and court the world, much less marry them. You see a young man or young lady blessed of God, and receiving attention from the unsaved, it is not hard to tell what the outcome will be. O, how many hearts are made wretched, and homes miserable because of the failure to recognize this truth. I would not add a sorrow to a single heart, but O, how many homes, how many homes where there is no real happiness! The wife would rear the children for God, but the husband counteracts her influence largely by his ungodly example. She would have family worship, and ask the blessing at the table. But she will have to do it, for the husband has no sympathy with such matters. She would go to the prayer meeting, and to church; he would go to the lodge, to the theatre, and some wordly doings. She wants Christian people in the home; he wants worldly people in the home. There is not much congeniality in that kind of life.

Deut. 7:6: "For thou art an holy people unto the Lord thy God: The Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." "A special people unto Himself."

Deut. 7:7: "The Lord did not set His love upon you nor choose you because ye were more in number than any people; for ye were the fewest of all people." Then why did He do it?

Deut. 7:8: "But because the Lord loved you, and because He would keep the oath which He had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." Is not that beautiful? He did not set His love upon you because ye were more in number than other people, but because the Lord loved you, and He says: "Ye are my peculiar treasure, a special people unto Me above all people." "Severed you from other people,"—a separate people.

2 Cor. 6:14: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" "Be ye not unequally yoked together with unbelievers." Then how can you be yoked up with oathbound secret orders? How can you be in unholy business alliances? How can you think of intermarrying with the world? God would have a separate people. And this thought of separation enters into every department of our life. Separate in your social life; separate in your business life. You cannot follow the tricks of the trade and yet be a Christian. Separate in your politics. I always did think that a Christian ought to have better politics than the saloonkeeper. I should think that a Christian would feel very contemptible to come out of the voting booth and know the saloon keeper and brewer cast

the same ballot which he had cast. Separate not only in these things, but in your very appearance.

2 Cor. 6: 15, 16, 17: "And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, and I will dwell in them and walk in them, and I will be their God, and they shall be My people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

2 Cor. 6: 18: "And I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." I wish I could tell you how that little word "a" blessed me one time. "A Father." A real Father. Many men have that title who are not worthy of it. "Be a Father," a true Father; and do for us, provide for us, love us, protect us, cherish us, as "a father," if you will come out and be separate, and touch not the unclean thing. O, the thing which paralyzes the church to-day more than anything else is this worldliness,—the church linked arm in arm with the world. And the world speaks the truth when it says that it can see no difference between you and the world. They say, "We go to the theatre, play cards, dance, go to foot ball games, horse races, etc., etc., and so do your church members." It is only too true! Sunday Christians, and week-day devils. God wants a separate people. And when they point their finger at you, that is saying they see some difference. You take it as persecution; you should take it as a compliment. If you were like them they would not say anything. When I

ran with the devil's gang, I lived as the world did, and I was accepted of them; but the moment I had gone out and became separate, they said: O you've gone crazy on religion, have you? By their very taunts they testified that they could see a difference in me. A separate people, a peculiar people.

Romans 12:2: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." It even enters into the question of dress.

1 Peter 3:1, 2, 3: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation, coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Now you need to distinguish between adornment and that which is for service. I am not going to lay down a pattern nor a fashion plate for you folks to dress by. I don't believe the Bible teaches anywhere the uniformity of dress, the wearing of one color, one cut, and all that. And I am sure that the Bible is a thousand miles from encouraging slovenliness. What would be becoming to one would not be becoming to another. But this refers to that which is simply for show. People who make no pretense of paying their honest debts are breaking their necks to keep up with the fashions. God wants you to be separate from the world. "Let it not be that outward adorning of plaiting the hair." Now some get into bondage right

there, and think that means plaiting the hair, but that is different from plaiting the hair. Plaiting the hair was taking a bright golden thread and weaving it into the hair, so that anyway the head was turned it would glisten; that was called plaiting the hair. Putting on of adornment just for the show, and because it is the fashion. It does not mean that we should not wear any apparel, but it is speaking of adornment. Some people go to the extremes, and simply dress up and dress down until they are a spectacle. You want to have common sense with your religion. But that which is just for show, and simply because it is the fashion, certainly that is not acceptable with God. When you follow the fashions of the world, you simply say: My religion don't quite fill the bill; I want something else. Well, my religion fills the bill. I like to preach a religion that fries itself in its own fat.

IV. *Ezek.* 34: 13: "And I will bring them out from the people and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country." "And will bring them into their own land," is the sentence I desire. That is the fourth thing:

1st—"I will seek them out;"

2nd—"I will deliver them;"

3rd—"I will bring them out from the people, and gather them from the countries;"

4th—"I will bring them into their own land."

Have we any land coming to us?

If we have, we want to look it up; we must look up

the records in this matter. If there is any land coming to me I want to know it; please read,

Gen. 17:1: "And when Abraham was ninety years old and nine—" (ninety years old and nine,—note his age,) "the Lord appeared to Abraham and said unto him, I am the Almighty God; walk before Me and be thou perfect." He is speaking to Abraham.

Gen. 17:8: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Caanan, for an everlasting possession; and will be their God."

"All the land of Canaan." "To thee and thy seed after thee."

Gal. 3:29: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Is that so? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise?" What was the promise? All the land of Canaan; "to thee and to thy seed after thee." But you have to be Christ's first, and if Christ's, then are you Abraham's seed, and heirs of the promise; and the promise is, all the land of Canaan. The Holy Ghost's interpretation of that promise is found in:

Luke 1:73-75: "The oath which He sware to our father Abraham, that He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." "The oath which He sware to Abraham," what is the original? The land of Canaan. But what does the Holy Ghost say about it in our dispensation? "That he would grant unto us." It is a grant. I challenge you to find in the Old Testa-

ment where God said that to Abraham in those words. Luke 1:73-75 is what the Holy Ghost says that oath means to us. And you have to be Christians in order to be Abraham's seed. Then you are heirs to his promise. Our Father has made a will, and His will is your sanctification; then you had better probate the will and obtain the inheritance.

The holiness people all concur when we say that Canaan is a type of the sanctified life. The promise to Abraham and to Israel is the promise He has given to us,—the promise of holiness.

“I used to think that Canaan was somewhere up on high,

Where I perhaps might go, whene'er I came to die.

But when I came to Jesus and at His cross did bow
I got salvation through the blood
And I'm living in Canaan now.”

That promise: “I will bring them into their own land, is equivalent to the promise: I will sanctify them. It comes as a second blessing, a second experience. And if Christ's, then are ye Abraham's seed, and only then can you claim the promise.

The next thing God says He will do in the lesson:

V. Ezek. 34: 14: “I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the high mountains of Israel.” What does that signify? Give a sheep all it can eat and it is satisfied. The thought I get here is that He will satisfy us; He will satisfy the cravings of the soul. Good pas-

ture; fat pasture; high mountains of Israel. Not down in the swamp which breeds malaria and mosquitoes, and frogs. Mosquitoes are backbiters, and frogs are croakers, you know,—they all live down there, but they are not up in the hill country.

Now you would like to know what the bill of fare is. We are all interested in this question of feeding,—of pasture; our eating is of interest to all of us. I have been so near to death's door several times that if I had quit eating I would have died. We are all interested in this question. We will get this by contrast. We will find first what the bill of fare was in Egypt:

Ex. 11: 5: "We remember the fish which we did eat in Egypt freely, the cucumbers, and the melons, and the leeks, and the onions and the garlic." Just imagine what a breath these folks must have had! fish, onions, and garlick all mixed up. That was the bill of fare in Egypt. You see it was the truck of their own raising. Some say they did not raise fish, but I should like to know how they ate them before they raised them.

Now the bill of fare in the wilderness:

Ex. 16: 35: "And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan." Forty years they had manna:

For breakfast they had manna;

For dinner they had manna;

For supper they had manna.

The next morning they had manna; and, for a change, for dinner they had manna; and then for supper they had manna. The following day they had manna for

breakfast; likely to have some guests and company, so for an extra dish for dinner they will have manna; and for supper they will have manna. It was manna, manna, manna, manna, manna, the same thing over and over again, until it became exceedingly monotonous, and they lusted for flesh and wished themselves back in Egypt.

God never intended that manna should be used for forty years. It was supposed that they should have made the journey in from eleven to fourteen or fifteen days, and manna was just a transient diet. And, though that manna came from heaven, and though it is said to be angels' food, it spoiled:

Ex. 16:20: "Notwithstanding they harkened not unto Moses, but some of them left of it until the morning, and it bred worms, and stank; and Moses was wroth with them." A fellow who did not want to go out to the mid-week prayer meeting, tried to get enough on Sunday to last through the week, and it got stale. Every time they get up to testify you know exactly what they are going to say: "I was converted forty years ago down there behind Pap's red barn." The same thing over and over; their prayer is stereotyped. If you are bound to live on that experience, I would try to get a fresh dish occasionally. If you can say nothing else for a change, I would turn it the other end to once in a while; I'd have a change somehow.

Now for the bill of fare in Canaan;—our own land; this will make your mouth water:

Num. 13:17: "And Moses sent them to spy out the land of Canaan, and said unto them: Get you up this

way southward, and go up into the mountain." To go down southward is to go up into the mountains; you see we are in Canaan. Now hear the description:

Num. 13:23: "And they came to the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates and of the figs." Grapes it takes two men to carry one bunch! I have seen folks come into Canaan half starved, and see a bunch of grapes and try to pick up one of those bunches and were unable to carry it; it takes two men to carry one bunch. Pomegranates, figs.

Num. 13:27: "And they told him and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it." "Floweth with milk and honey." Friends, when I got into Canaan the first thing I got was a dish of honey, and I have been feasting ever since.

Another description of "our own land."

Deut. 8:7: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills;" You know the wilderness had trouble about water. Here are brooks springing out of the valleys and hills.

Deut. 8:8, 9. "A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." "A land wherein thou shalt eat bread without scarceness,"—no famine in this land; a land wherein

thou shalt not lack anything; a land where the stones are iron,—the very stones are good for use; and out of the hills you dig brass.

Deut. 8: 10: “When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.” Then thou shalt bless the Lord.” Well, bless the Lord! “When thou hast eaten and art full thou shalt bless the Lord.” Well, bless the Lord.

Would you like to know more about it? I can't tell you much more, you will have to come over and see. There are still some good corner lots which have not been taken. Some folks say you get too good for this world and cannot live long here. Listen to what God says about it:

Deut. 11: 21: “That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.” “The days of heaven upon earth.” Do days multiply to them which live in sin? Do they have days of heaven upon the earth? You get into a little corner of heaven; a segment of earth annexed to heaven. A heaven to go to heaven in.

It is marvellous how sanctified people get over singing: “I want to be an angel and with the angels stand,” and want to go to heaven, and singing about the “Sweet by and by.” There is so much of heaven down here they don't have time to sing about the “Sweet by and by.” I used to hear people talk about having a heaven to go to heaven in, but did not know it was promised to them. Feed a sheep as much as it desires and it is satisfied. Let me give you a few references with that thought:

Jer. 31: 14: “And I will satiate the soul of the priests

with fatness, and my people shall be satisfied with my goodness, saith the Lord."

Psalm 36:8: "They shall be abundantly satisfied with the fatness of thy house; and Thou shalt make them drink of the river of thy pleasures." Not only satisfied, but *abundantly* satisfied. I was satisfied when the Lord first saved me, but I am getting more satisfied all the time.

Psalm 107:9: "For He satisfieth the longing soul, and filleth the hungry soul with goodness." "He satisfieth the longing soul." He has promised to do it. An experience that does not satisfy you never quite satisfies Him. God wants to satisfy you. Satisfaction guaranteed, or no pay. On the fat pastures, the good pastures, the high mountains of Israel. He wants to turn you out into a clover patch, where the clover is so tall that you have to tiptoe to bite off the heads. You have been nibbling around in that little corner of yours until you have about pulled the thing up by the roots. God wants to turn you out in some fresh clover patch. Amen!

VI. *Ezek. 34:15*: "I will feed My flock, I will cause them to lie down, saith the Lord God." "I will cause them to lie down." What does that suggest? "That is rest. Cause them to lie down; that is the crowning jewel of this grace,—soul rest. "I will cause them to lie down." Instead of struggling, and fuming and fretting, having conflict, and warfare with carnality, you are reposing in God. Thank God for soul rest!

Matt. 11:28: "Come unto Me, all ye that labor and heavy laden, and I will give you rest." A rest promised on the condition that you come. "I will give you rest."

Matt. 11:29: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." "Rest unto your souls." That comes after you have taken His yoke upon you and learned of Him. That is rest to your soul. First is rest from guilt and condemnation; second is soul rest. Multitudes affirm that they know nothing about soul rest; they fret and worry and stew and whine and pine and complain. Some people are such chronic complainers and fretters, that, if they have nothing to fret about they will fret because they have nothing to fret about; they will fret anyway. Faith will annihilate fret or fret will annihilate faith. More people die from over-worry than from over-work, "I will cause you to lie down." A lady once said to me: "I lie awake all night and worry, and I am all worn out." I said: "What good does it do you to worry?" Worry simply unfits you for the duties of life. Thank God you can get this blessing! You can have your cares lifted by getting down by your bedside and giving them over to God, and then go to bed and shut your eyes and go to sleep and sleep soundly until the next morning. Brother, sister, there is a grace that will bring you soul rest.

Heb. 3:18-19: "And to whom sware He that they should not enter into His rest, but to them that believe not? So we see they could not enter in because of unbelief." He is talking about entering into His rest in the land of Canaan.

Heb. 4:3: "We which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were fin-

ished from the foundation of the world." They DO enter into rest which have believed.

Heb. 4:4, 5, 6, 9, 10: "For He spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works. And in this place again, if they shall enter into My rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. There remaineth, therefore, a rest to the people of God. For He that is entered into His rest, He also hath ceased from his own works, as God did from His." It is a cessation from your own works. I wish I could explain it. Brother, that is the crowning jewel of this grace. When people get this blessing, how the lines in the countenance disappear, and anxious cares cease! How do you rest? When you retire at night after a hard day's toil you don't get into bed afraid that it will go down; you just relax; you let go of every weight, and just rest; glory! Thus you can relax in God.

A great many people are like the man who was on his way to the mill carrying a sack of grain; a neighbor, driving along with his spring wagon, overtook him and invited him to step into the wagon and ride. He got into the wagon, and took the seat back of the driver. They opened conversation, and after a little while the neighbor chanced to glance around, and he found that his friend was still hanging onto the sack of grain; and he said: Friend, why don't you put it down? He replied: "O, I thought it was asking too much to ask you to carry me and the grain too." Many are like that to-day. God wants to bear you and your burdens too. We go to the Lord,

and we kneel down and say: "Here, Lord, I lay my burden at thy feet, I lay it all on the altar, amen." And we arise and again pick up the burden and go away with it. We come back with it again, and say: "Here, Lord, I give my burdens to thee, amen." And still continue to cling to the burden.

Isa. 26: 3: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." "Perfect peace." The margin gives it: "Peace, peace." A sort of double peace, "whose mind is stayed on Thee." I learned a lesson one time; I found whenever I was distressed, and fretted, and worried, I was looking down, I was humping over; and when you are in a bent over, downcast position and condition, the devil will load you up; when you hump over that way he will stick the bundles on you. So I will not hump over for him any more. You look down, look at the people, look at your circumstances, have your eyes on the folks, and he will load you up every time. I have seen preachers packing whole churches on their backs. It is too much. O, thank God, you can keep your mind on Him! and He will keep you in perfect peace. It is a rest from inward conflict, trouble with anger, doubts, fear, pride. You don't have to struggle and fret and worry; thank God! you can get beyond that; it is a settled thing,—soul rest; you do not worry and whine any more.

Brother Peter was apprehended and placed into the dungeon, with the death warrant on him; to-morrow they were going to cut his head off with Herod's guillotine, and he lies down and cries and says: O, why does the Lord let this come to me! (imitating) what will the

people say! what about Mrs. Peter! No, no! I know he had a wife, for the Bible says: "Peter's wife's mother lay sick of a fever." He had a mother-in-law, so if he had a mother-in-law he had a wife. But he did not whine and fret; he went to sleep. You remember, he thought he had a dream; he thought he *dreamed*; an angel said: "Arise quickly." He got up. And the angel said: "Gird thyself, and bind on thy sandals." He went up to the cell door and it opened, and the outer gate opened, and he walked through. Notice, he had to pass through *two* gates to get free. After he got outside the angel told him to go on. I can imagine I can see him look around. The fellow thought he had been dreaming. You know how it is sometimes when you have been dreaming. And then he said: "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod."

Well, they were having a prayer-meeting over there in Lydia's house, and they were praying for his deliverance. Peter knocked at the door, and the damsel named Rhoda came. She was so overjoyed to find that Peter was out there that she forgot to open the door, and she ran back and said: Peter's out there. "O, it must be Peter's ghost; he is down in jail." But they found it was Peter, really Peter. My, what a time they had in the prayer-meeting that night! Deliverance, marvellous deliverance! Grace to lie down and go to sleep under those conditions? That is soul rest.

Paul and Silas when they were apprehended were given "forty stripes save one." They entertained them very "fast" in the inner prison; and there, with their

backs bleeding and sore, at midnight they said: "O, why does the Lord allow this; what will the people think of us! what will the neighbors say! what will our folks say! what will become of our influence?" Did they say that? No! About midnight Brother Paul said: Silas, let's sing something. I imagine Silas was the tunc-hoister. What shall we sing? Let's sing that good old hymn: "Hark! from the tombs a doleful sound."

Or perhaps it is that other old hymn:

"See how we grovel here below,
Fond of these creature toys."

May be it was that other hymn:

"Prone to wander, Lord I feel it;
Prone to leave the God I love."

No; it was some revival hymn. They had no machine to furnish the music, so the chains began to rattle; there was no one to keep time in the jail, so the jail begins to keep time. The jailer heard the noise, and became excited. He said there was too much excitement; but it was he that was excited. Brother Paul said: "Do thyself no harm, we are all here." And you remember he went out and prayed with him, and got the jailer and his family converted, and took them into church that same night; and the jailer started in the restaurant business for preachers that same night and served a midnight lunch. Then, when it was all over, Paul said to Silas: "Let us skip now before daylight; better jump the fence now before it is daylight." Multitudes of fel-

lows would have done that. The way is opened up, and we had better skip out. But, after the jailer was converted, and after the midnight lunch, they went into their stalls,—I mean their cells. (Well I have heard of preachers being stalled, or installed.) They went back into their cells. The next morning the news got out; the jailer has taken it; things are getting worse. The chief of police heard about it, and sent word down to let those preachers go. But Paul said: They have placed us in here without being condemned, now let them come down and take us out. They had soul rest. That is what I am trying to get at.

How many persons come to the pastor and say: Mr. Preacher, I want my letter?

Why, what's the trouble?

Why, haven't you heard about it?

About what?

Well, I've got so much trouble I can't stick. Mrs. Jones told me that Mrs. Smith told her that she had heard another woman say that she was acquainted with me and that I had done so-and-so, and I can't stick; I am worried to death.

Like the man who said he had seen a man who told him that he was acquainted with a man who knew a man who was acquainted with a man that had seen a man that knew a man that had heard a man say that he had seen a man who knew a man that had heard another man say that he knew a man that heard another man say that he had seen the devil.

Well most of our troubles come that way. Thank God! you can get where you will not be disturbed, where

your peace will flow as a river; without may be storm and conflict; within will be peace and calm. "I will cause you to lie down." You will get younger; you will live longer; you will look better. I wish I could tell you about it.

A word about testimony: People say, O well, it's all right; I'll just live it and not say anything about it; I'll just live it. I insist that life and testimony must go together.

Deut. 26:1: "And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein." Notice, you have come in to possess it, and to dwell therein. You are not just speculating, experimenting, or visiting, you have moved over.

Deut. 26:2: "That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place His name there." Up to the Quaker Church, the Methodist Church, the Presbyterian Church, or wherever the Lord puts His name. Go up with fruit in thy basket. They can tell by the fruit.

Deut. 26:3: "And thou shalt go unto the priest that shall be in those days and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us." What is the use of professing if you have the fruit? won't they know it? Yes, but you are to go up and say that you have the blessing, and if he doubts it, just

shake your basket of fruit at him. Go up with your basket filled up with the fruit of the Spirit: peace, joy, love, long-suffering, gentleness, goodness, meekness, faith, and so on; and then you are to profess the blessing; and if they say anything about it, just shake your basket,—your fruit as well as your testimony, and testimony as well as the fruit. God wants you to tell it.

Another word as to how to keep the victory after you have gotten into Canaan. They suffered defeat at Ai; did that prove they were not in Canaan, and had to throw up the whole thing? No sir! they were still in Canaan. Well, what must they do? They must ferret out the Achan, and kill and destroy everything pertaining to him, and go on to victory. We cannot cover it over; had they covered or excused Achan they would have been driven out of the land; but we must ferret out anything that may cause defeat, and go on to victory. Defeat is possible, though not necessary; but multitudes, when they have suffered defeat, give up all and back down. If the devil should get the advantage, then what shall we do? Ferret out the whole thing, and get under the blood, and go on shouting the victory. I would not let the devil run me out of the land. How did they take Jericho? They had instructions, you remember, to march about the city:

Joshua 6:5: “And it shall come to pass that, when they make a long blast with the ram’s horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.” F-l-a-t, flat. You remember that

the instructions in the second and third verses were to march about the city six times,—once each day for six days; and on the seventh day they were to march about it seven times. Well the first day they simply marched about the wall; the second morning they started off and marched around the wall; the third morning they marched around the wall. About the third day the thing got into the newspapers; and they said: Joshua is out here with his church, and they are marching around the wall, and he thinks the thing is going to tumble down; there must be some lunatic asylum broke loose. The fourth day they marched around the wall. The fourth and fifth days the papers were full of the thing; who ever heard of such nonsense; they come and march around the wall and think the thing is going to fall down. The fifth and sixth days they started off and marched around the wall; and, as they marched around, the city folks came and sat on the wall and looked down and said: "See, there they go." But they didn't stop to argue. The sixth day they marched around the wall.

Now you will read in this same chapter:

Joshua 6:20: "So the people shouted when the priests blew the trumpets; and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." "The people shouted with a great shout, and the walls fell down f-l-a-t, flat." What do you get out of this? They took the city by obeying God and shouting. They kept walking around and shouting, and God knocked the walls down. When

I get into cold churches, I don't go to scolding them; I just walk around and shout, and God knocks the walls down; hallelujah! There is such a thing as shouting before the walls are down. Some people pout before the walls are down and shout afterwards, but that is not the shout of faith.

Now I want you to see the difference between the crossings:

Ex. 14: 16: "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry ground through the midst of the sea." You remember how the sea was divided. They could see their way through; all the faith they needed was to believe that the waters would not come together, and they went through on dry ground. There was a human agency, Moses and the rod opening up the way for them. But when they were crossing the Jordan—turn to:

Joshua 3: 5-8, 13, 14: "And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan. And it shall come to pass, as soon as the soles of the feet of the priests that

bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. And it shall come to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people." Notice they removed from their tents for a specific purpose;—not to go on a frolic, not to go off on a picnic, but to go over Jordan.

Joshua 3: 15: "And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all its banks all the time of harvest"). They were to cross that Jordan, and it was harvest time, and the Jordan was out of its banks.

There are a great many people that want to get sanctified just as they were converted, and they seldom do. I remember when I crossed the Jordan, it was harvest time, and the river was out of its banks; and the orders were that the soles of the feet must dip into the brim of the water. That looked pretty risky. Now suppose I stepped out on the bank and stepped into a muskrat hole, or something of that kind. Suppose I would claim it and then not have it. So I sang,

"On Jordan's stormy banks I stand,
And cast a wistful eye," etc.

Then I came up, and drew back; I came up again, but the Jordan was out of its banks, and it looked like risky business to jump into that turbulent stream. I looked up and down some time, to find if I could not see my way through as I did when I was first converted; but

there was no Moses there to accompany me. Finally I got desperate, and I said good-bye to the folks, and I sold out all I had,—I realized I could not take anything with me; but I got desperate, and said good-bye (still on the river's brink, imitating the undecided stand), and sink or swim, perish or survive, live or die, I ventured in, and O, the waters divided. I have been singing ever since,

“I'm living in Canaan now, I'm living in Canaan now ;
I'm doing well, I'm glad to tell,
I'm living in Canaan now.”

HIDDEN RICHES.

Isaiah 45: 2-3. "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

The Lord is bound to get us through somehow if we will be true to Him. People frequently ask me: Where do you get your Bible Readings? How do you get them? My answer is that my Bible Readings grow. Some passage of scripture will be placed upon my heart and mind, and that will open up a chain of thought. It was so with this reading. The third verse in particular impressed me very much.

God said: "I will give thee hidden riches." Everyone desires riches. There is no subject of such deep interest to men to-day, in this age of commercialism, as the subject of riches; and God said: "I will give unto thee hidden riches of secret places." Naturally you in-

quire, What are these riches; what is the nature of these riches? And out of that thought grew this Bible reading.

Job 28:7: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen." It is hidden. "Which no fowl knoweth, and which the vulture's eye hath not seen."

Job 28:8: "The lion's whelps have not trodden it, nor the fierce lion passed by it." It is hidden,—a hidden life.

Now as to the value of these riches :

Job 28:15-19: "It cannot be gotten for gold, neither shall silver be weighed for the price thereof: It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire. The gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of pearls: for the price of wisdom is above rubies. The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold." You see that he is struggling with a problem to which he is unequal. He seemed unable to fix a real estimate as to its value. He says that gold cannot equal it, and silver shall not be weighed for the price thereof. And he speaks of the gold of Ophir, and the coral, the crystal, the topaz of Ethiopia, jewels of fine gold, pearls, and rubies; he says they cannot equal it. He seems to have difficulty in fixing the exact valuation of this thing.

Perhaps someone might help him out; about what is your religion worth; in other words, what would you take for the hope you have to-day, the measure of grace you now enjoy,—how much would you take?—

"Nothing!" O, but you say every man has his price, and many have come to believe in this world that money is everything. But, brethren, what would you take for your salvation? How much is it worth,—how much would you take for it? You say, "I do not want to sell it." That is no question; how much would you take for it in selling it,—how much is it worth? You say, "It is priceless." How would a million dollars strike you? You say, "Too cheap." Well, how about ten million? You say, "Too cheap." I am trying to find out what you would take for your soul's salvation; how would fifty million strike you? You reply: "That is gold; it is above gold." You have not answered my question; what would you take for your religion? You reply: "Heaven." How would the world suit you; would you take the world for your religion? You again reply: "What will it profit a man if he gain the whole world and lose his own soul?" Well, but the world is pretty large in the estimation of most people.

Friends, I want you to see that we have the best thing, the biggest thing there is going; there is positively nothing that will compare with it; and yet, strange to say, many will barter away their hope for five minutes of fleshly gratification;—for a nickel some would barter away their hope. But it has no money valuation; it cannot be gotten for gold.

Job 28:28: "And unto man he said: Behold, the fear of the Lord, that is wisdom: and to depart from evil is understanding." That is what we are talking about. Seeing God has provided such glorious things for His

people, the question naturally arises: Why, then, are they hidden? You will find the answer in:

2 *Cor.* 4:3-4: "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." It is hidden "because the god of this world hath blinded the minds of them that believe not." One of the fearful results of sin is that it darkens the understanding, and shuts out the light and knowledge of God. A man in sin can never realize his own peril, nor have any appreciation of the value of these things. He is blinded to his own best interest, his own highest good. "The god of this world,"—here spoken of has reference to Satan. These things are not hidden because God does not desire that we should have them, but because sin hath darkened the mind and shut out the light and knowledge of God. To whom, then, are they hidden?

Luke 10:21: "In that hour Jesus rejoiced in spirit, and said, I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemeth good in thy sight." It is hidden, then, to the very people that we would naturally suppose would know it,—“the wise and prudent,” and I would have you note that it is “revealed unto babes,” little fellows. Turn to:

1 *Cor.* 2:9: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of

man, the things which God hath prepared for them that love Him." Of whom is he speaking here?

1 *Cor.* 2:14: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The natural man is referred to; he "receiveth not the things of the Spirit of God;" they are foolishness to him; neither can he know them." I have no sympathy with this modern idea of so popularizing the gospel that every sinner will just be delighted and fall in with it and approve of it. A Spirit-filled man or woman is always an enigma to the world. The more you become like Christ the less the world will understand and appreciate you. The nearer you get to heaven the farther you are removed from the world, and the wider becomes the gap between you and the world. It is foolishness to the natural man, neither can he know them.

1 *Cor.* 2:10: "But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things; yea, the deep things of God."

There you have again the word "revealed." We believe and preach a revealed religion. A great many people read that ninth verse: "Eye hath not seen the things which God prepared for them," and conclude you cannot know anything about them; and the very next verse says that "God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God."

1 *Cor.* 2:15: "But he that is spiritual judgeth all things, yet he himself is judged of no man." The marginal rendering of that is: "discerneth all things, yet he

himself is discerned of no man." The spiritual man has an inside track here; he knows what ails himself, and what ails the other fellow besides; while the man who is not spiritual never knows what ails himself, nor what ails the man who is filled with the Spirit. No wonder Brother Bud Robinson says: "We are ahead." I can see where he is right.

I want to give you some of the logic of the Holy Ghost in this chapter. I shall never forget when my attention was first called to this chapter. I had encountered one of those creatures you call "infidels;"—of course he denied and decried everything that we could bring to his attention from the Bible; so I took him unawares just a moment, and the Spirit brought this chapter to my attention. I never heard it mentioned, that I could remember. I said: "My friend, you will admit that you and I,— that we, as human beings can understand and appreciate some things that the brute creation cannot understand and appreciate?" He was quite ready to admit that, certainly. "Well," I continued, "is not that due to the fact that there dwells in us a spirit we term the human spirit which the brute creation does not have?" He hesitated a little. (You know their method is to be evasive.) "Well," I said, "is it so, or is it not so?" He seemed unwilling to declare himself. "Now," I said, "if we could give to an ox or horse the spirit of a man, that ox or horse would appreciate and understand the things of a man, would it not?" He finally thought that might be true. Then, of course, the ox or horse cannot appreciate nor understand the things of a man without having the spirit of a man, could it?

He thought that was so. Now, that is logic? He said yes, as far as he could see. I said, exactly; if the ox or horse cannot understand the things of man without the spirit of man, how then can a man understand or appreciate the things of God without the Spirit of God. Instantly he seemed to experience some little difficulty with his breathing apparatus. (Imitation of the clearing of the throat.) That is not original, that is the logic of the Holy Ghost.

I *Cor.* 2:11: "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Exactly.

I *Cor.* 2:12: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." We have received the Spirit which is of God—that we might hope, that we might guess, that we might think we were Christians? No, you have received the Spirit of God for the express purpose "that ye might know the things that are freely given to us of God." No man can comprehend God by the wisdom of man, for God hath made the wisdom of man foolishness, and the foolishness of God is wiser than men. God is not found by mere human research, or by mere intellectual wisdom and knowledge. You might have all the wisdom of the ages; you might have all the knowledge the schools can impart, and yet be utterly destitute of the knowledge of God. God places no premium on ignorance, but all the wisdom in the world cannot discover the things which are spirit-

ual; they are revealed. We preach a supernatural, and a revealed religion, received by the Spirit.

Have you received that Spirit? It is marvelous how utterly destitute of the knowledge of God a man may be without the Spirit. Take, for instance, Nicodemus. He was a good man, as the world would term it; his character was unimpeachable; there was nothing against that man: he was an official member in his church; he was a ruler among his people. And you remember he met Jesus by night, and sought an interview with him. The first thing Jesus said to him was: "Ye must be born again." Methinks I can see Nicodemus looking puzzled, and saying: Born again,— did I understand you to say, born again? "Born again?" "Must be born again?" (Thinking deeply.) "Now to save my life I don't seem to see into that. Born again." (Thinking deeply.) For a man of his caliber, and learning, his reply was perfectly ludicrous. He said: "When a man is old can he enter a second time into his mother's womb and be born? I don't see how that can be."

You speak to the least child that has had the experience, and talk to it about being born again, and it will begin to shout and say to you: "Hallelujah! that is just what I've got." The child would not be able to explain the science and philosophy of it, but it would at once understand and at once grasp the truth that you are trying to impress.

Is it not true that some of our most learned men have no appreciation whatever of the things that are spiritual? I had rather go to some illiterate person filled with the Spirit for help on spiritual lines, than to some of the

greatest D. D.'s, LL. D.'s, or Ph. L. D.'s in the world who have not the Spirit. D. D. is all right in its place. D. D. should stand for "devil driver;" and, if that is its significance I aspire to being a D. D. I should like to be a devil driver; but, if D. D. is to be used as the Bible employs it in speaking of ministers, I don't want it. One time in the Bible ministers are spoken of as D. D.'s:

Isa. 56: 10: "His watchmen are blind: they are all ignorant, they are all dumb dogs—" (D. D.'s), "they cannot bark, sleeping, lying down, loving to slumber." "Dumb dogs," D. D. Now it would be very amusing were it not serious; but read on and see what a true description this is:

Isa. 56: 11: "Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter." "Look to their own way, to their own gain, from his quarter; cannot bark." If D. D. is to be used in that sense, I would not want it.

The great danger is that of substituting the human for the Holy Ghost,—merely relying upon the intellectual deifying culture, and ignoring the Holy Ghost; I am simply trying to say that no amount of education can take the place of the Holy Ghost; these things of God must be revealed by the Spirit of God.

Again we inquire as to the price of these riches: I know people sing lustily: "I'm glad salvation's free;" but let us see about that; please read,

Matt. 13: 44: "Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth

all that he hath, and buyeth that field." "Hid in a field." What did it cost him? "All that he had."

Matt. 13:45-46: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he had, and bought it."

What did it cost? "All that he had." I see. While it is true that salvation is free, so far as money and price are concerned, yet I am here to tell you that it will cost all you have to get it; and just what it will cost you will depend upon what you are worth when you start out. I have known fellows who were worth a great deal of money hanging at the altar seeking pardon; their hearts were set on the riches of this world; while the poor publican and sinner, who sought pardon at the same time, got saved first; he had not much to say good-bye to; he simply lumped it and dumped it,—glad to get rid of his rubbish and sins. But those who have so many splendid traits of character and so many good qualities find it hard to give up! People often tell me that they would give all the world if they could be as happy as I am. I always tell them that they can get it for that. That is just what it will cost you,—that is what it cost me. If you are willing to sell out you will get it. "Sell that thou hast." Satan told me the truth when he said: If you become a Christian you will have to give up your worldly associates, and you will have to forsake these worldly amusements, and you will have to give up your ungodly habits; he pointed out all the things I must give up until it seemed that I was going to lose everything; and it was all true; I had to give them up. But he did not tell me

the whole truth. I am going to let you into a little secret he had not told me about: Please read,

Mark 10:28: "Then Peter began to say unto Him, Lo, we have left all and have followed Thee!" So they had to pay about the same price. "Left all and followed Thee."

Mark 10: 29-30: "And Jesus answered and said, Verily, I say unto you, There is no man that hath left house or brethren, or sisters, or father or mother, or wife, or children or lands for My sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution: and in the world to come eternal life." "With persecutions;" that is part of the contract, you see. You must always stick to the contract. Satan pointed out how much I must give up, but he never told about the "hundred fold now in this time." I had given up all, and expected to die simply a pauper. But Jesus said I was to have "a hundred fold now in this time, with persecutions." That does not mean that, if you will give up one farm that you will own one hundred farms, and not necessarily that if you give up one house you will own one hundred houses; but the thought is that He will give you something that is worth one hundred times more to you. I have sometimes thought that it was literally true in my case. I was very ambitious to have a home of my own, but I had to give up that ambition; and now there are hundreds of homes all over this country where they say: "Brother Ruth, come in and make yourself at home." And I do. I

would have liberty to go from the cellar to the attic, if necessary. And brothers,—well, I never had any brethren until after I was converted. I had three sisters, and each of them had a brother, but I, myself, had no brother. But since I am saved, my! I have hundreds of brethren; and sisters,—I have hundreds of mothers,—they who would do by me just as a mother,—mothers in Israel. And lands,—well I have hundreds of farms lying out; the thought is that God will supply my needs and your needs if it took a hundred farms to do it; and He makes the other fellow pay the taxes on them. I would not have time to go around and plant potatoes and plant corn, and take the wool and weave it into cloth, so He has some other fellows doing that for me; but He sees to it that I have all I need. He does just what He said He would do. And children,—Paul spoke of those who were converted under his ministry as children: and he calls Timothy his own son in the gospel. Hundreds of those who were brought into the kingdom by our labors,—a hundred fold now in this time. I am glad I have learned the secret.

I am glad to say that not in years have I had to struggle to give up anything for God. When God places His finger on something, and says: "Give that up, I just get ready for something better. You never have sacrificed anything for God but that He gave you something a hundred times better. It is a good exchange,—a splendid investment; glory! When I see people spluttering around over some little brass jewelry, some rooster-tail feather, some lodge business, or some old smoke pipe or chewing tobacco, I say: "Why don't you dump it

quick; God wants to give you something a hundred times better,—with persecution; glory!”

Persecution is something like taking a Turkish bath. They come and rub you down with a good Turkish towel; that opens up the pores, and starts up the circulation. That is the idea. The fires of persecution keep you from going to sleep. When a man becomes cold and freezes to death, he simply falls asleep and becomes unconscious, and scarcely realizes his danger. But people do not burn up that way. When the fires of persecution are kindled around them they begin to dance, and say: “O Lord, if you will just pull me out of this, if you will just get me out of this, I’ll never disobey Thee again.”

Yes, you make many promises; like the man on board the ship in a storm, when he prayed: “O Lord, if you’ll just save me this time, I’ll never ask you for another thing as long as I live.” We are perfectly willing to make promises when we are in trouble; we find that we need the fires of persecution sometimes to keep us humble and obedient, and in the path of duty. There shall be a hundred fold in this time.

Now I want us to inquire a little more as to the nature of these riches. Turn first of all to:

Romans 2:4: “Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” Mark the thought,—“riches of His goodness.” Riches of goodness is associated with the thought of God’s patience, His forbearance, His longsuffering, the mercy that grants us repentance. Men think repentance is a hard

thing. It is the greatest mercy and privilege heaven could afford us. It is the goodness of God that leadeth us to repentance. How rich in goodness He is! Often as I see men wicked, and profane, and blasphemous, I say within myself: It is a wonder God does not smite them to the earth; I wonder that God does not cut them down. Then I say: How good God is! And I think of my own wicked heart, my own stubbornness, rebellion, and sin, and how He bore with me in patience. O how rich is His goodness! In proportion as we partake of that spirit of patience and longsuffering and mercy towards others, and towards the erring and unworthy, just in that proportion our goodness becomes manifest,—the riches of His goodness.

Now we go a step higher; the riches of goodness alone will not save us:

Eph. 1:7: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Here He speaks of the "riches of grace," which is associated with another thought; not repentance, but forgiveness: the riches of goodness, repentance; the riches of grace, forgiveness. Does that mean that we have redemption through His blood, the forgiveness of sins according to our standing in society, or according to the size of our bank account? No. Then does it mean according to the multitude of your good works? No. It means the forgiveness of sins according to the riches of His grace.

Grace means unmerited favor. Thank God that there is grace sufficient and abundant enough to save the most guilty. Where sin abounded, grace did much more." Men

say they are hard cases, and I always delight to tell them that my Christ is a specialist on hard cases. That is His specialty, thank God!

How many sins did God forgive you, brother, sister? "All." O, I understand all, but how many in number? "Don't know." They cannot be numbered. If you would know how many sins He forgave me, some bright evening you just take a walk out and count the stars in the firmament, and go yonder to the seashore and count the sands along the beach, and you may then form some estimate as to how many sins He forgave me. but now:

"They're ALL taken away to stay,
 They're all taken away to stay,
 They're all taken away to stay,
 My sins are all taken away, TO STAY!"

Hallelujah! The riches of His grace was sufficient to cover all.

Now the next step,—a step higher:

Eph. 2:5-6: "Even when we are dead in sin, hath He quickened us together with Christ (by grace are ye saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Note, He has forgiven us, raised us up together, and we are sitting together in heavenly places. I suppose he has reference to the Bible reading in the Church,—or something like that. Sitting together in heavenly places! Not just sitting together to-day, and in heavenly places by and by; there are heavenly places here. Quickened us,

raised us up, sitting together in heavenly places in Christ Jesus. What then?

Eph. 2:7: "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Note that word: "Exceeding riches of His grace." "*Exceeding*." "Exceeding" is the emphatic word. "*Exceeding riches* of grace," that He would show you after He hath quickened you and raised you up, and you are sitting together in heavenly places. Certainly! He could not show a dead man anything; he has to be raised up, then He can show him something. Show him what? "Exceeding riches." We have riches of grace. There is forgiveness, but He would show you something that exceeds "riches of grace."

But now I want to find, if possible, what these exceeding riches are: So we read in this same chapter,

Eph. 2:15: "Having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace." I want you to underscore the word *enmity*.—"Having abolished in His flesh the *enmity*."

Eph. 2:16. "And that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." "Having slain the enmity." Now, if you would read the entire chapter you would see that he is speaking of the ceremonial law, and the Levitical priesthood, and says there was an enmity in connection with the law which has been abolished, and slain. Turn back just a moment to:

Romans 7:12: and see if we can locate this enmity:

“Wherefore the law is holy, and the commandment holy, and just, and good.” The difficulty was not with the law; “the commandment was holy, and just, and good,” and yet He says there was enmity in connection with the law that has been slain:

Romans 8:7: “Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” If it is not subject to the law it is an outlaw. There is something in man that is at enmity with the law; just as we have in this country the anarchists, who say: Away with your rulers, away with your magistrates, away with the law; they are an enemy to us. Is the enmity with the law? No, the enmity is in them. It was just so with the law; the law was perfect, but there was something in man at variance with the law. But on the cross Jesus has slain that enmity. What was that enmity? The carnal mind.

The exceeding riches of His grace is associated with the thought of the slaying of this enmity, which is the negative side of sanctification. Now somebody is saying: “I did hope that you would not begin to harp on that second blessing again.” But there it is. After you have been “quickenened” and “raised up” He shows the exceeding riches of His grace, the slaying of the enmity, which is none other than the crucifixion of the old man, the destroying of the body of sin, the eradication of carnality; hallelujah! And when that principle,—the enmity is destroyed and slain, you come into perfect harmony with the law of God. You are not then trying to be a Christian any more than you are trying to keep the laws of the State, because you are in harmony with that law;

you do not desire to do anything contrary to the law; this is simply religion made easy.

We will press on to the other round in the ladder. We are getting into deep water now, but we will do the best we can.

Eph. 3:16: "That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man."

"Riches of glory." We have struck the glory realm now; we have had:

The "riches of His goodness," repentance,—the first round of the ladder;

The "riches of grace," forgiveness,—the second round of the ladder;

The "exceeding riches of His grace,"—the slaying of the enmity, the third round of the ladder;

The riches of glory,—the fourth round of the ladder.

"That He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man." Let us get at that if we can. I do not know if I can explain it, but you may turn to:

Psalms 84:11: "For the Lord God is a sun and shield: the Lord give grace and glory: no good thing will He withhold from them that walk uprightly." "He will give grace and glory." "And glory." I suppose a person might get through with grace, but I like some glory with it. I have met with people who had grace to live right; you cannot pick a flaw in their lives; they live good lives, but you always find them somewhat legalistic, rigid, and

inclined to be a little frigid, and so on, so you don't want to get too close to them. Have you not met with people like that? They don't seem to know much about the glory. But I like the glory. It seems to me that it is something on the order of sitting down to the table to a good meal of bread, and meat, and potatoes, and a few vegetables,—after all has been served then they bring on the little extras, you know; I always like to be on hand for the extras; I could get through with the other things, but I like the extras. I presume a person might get through with grace, but I like the glory. And you will get to the place where you will have use for that word Glory; it will just fit your mouth. Times will come when you are obliged to use it as a measure of relief; there is such a thing as a "weight of glory." To get it in a more practical form, turn to:

Col. 1:27: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." "God would make known to you the "riches of the glory, which is Christ in you, the hope of glory." Does that concur with the original text?

Eph. 3:17: "That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love." That Christ may visit in your hearts? No, Christ in you, that Christ may dwell in your hearts by faith, being rooted and grounded in love. The glory is the indwelling Christ in the presence and power of the Holy Ghost. That is the positive side of Sanctification. The "riches of goodness" represented the approach to justification; "riches of grace" represented justification fully realized

in the pardon of sins; "exceeding riches of grace" the slaying of the old Adamic nature, the enmity, which is the negative side of sanctification; the "riches of glory," the indwelling presence of Christ, the positive side of sanctification; the immediate effect, you become rooted and grounded and established in love.

Eph. 3:18: "May be able to comprehend with all saints what is the breadth, and length, and depth, and height." A little while ago you were in darkness unable to know the things of God, but now you begin to comprehend with all saints the length, the breadth, the depth, the height. That does not mean that you will know all about it. Speaking of the breadth, it is so broad it covers the universe, and covers your need; the depth, it goes beneath the deepest dyed sinner; the height, it lifts to a topless heaven. We preach a heaven that has no top, and a hell that has no bottom. And the length, it is so long that it endures forever. You will begin to comprehend with the saints.

Eph. 3:19: "And to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." "To know the love of Christ which passeth knowledge." You will know some things which are past knowing; yes sir: The man who is saved knows some things which are past knowing to the natural man, and the principle of it is found in:

Romans 1:20: "For 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." Invisible things are clearly seen. How can that which is invisible

be seen at all? the invisible be clearly seen; love that passeth knowledge, and yet know it; a peace that passeth understanding; a joy that is unspeakable;—you cannot tell it; full of glory. The Christian knows some things that are past knowing; he sees some things that are invisible; he feels some things he cannot express; he enjoys some things that are past understanding, and if you go on to know God you will get the peace which will pass all understanding, and all misunderstanding, glory! And added to that, “that ye might be filled with all the fullness of God.”

We are getting into deep water, I tell you. To my mind it would be a wonderful thing to be filled with God, and more wonderful to be filled with the fullness of God; and more wonderful still to be “filled with *all* the fullness of God.” How your and my little heart could contain Him in all the fullness of His immensity is indeed a question; “to be filled with all the fullness of God.” I cannot explain that. The only way I can get at the question at all is to ask another question: Of what is God full? “Love.” You are to be filled with exactly the same thing that God is full. You say, He is filled with love; you are to be filled with love. You say, He is filled with light; you are to be filled with light; glory! Very well, filled with glory; you are to be filled with glory. You are to be filled with the same thing God is filled with. It is on the same principle as the tea-cup in the ocean. The tea-cup may be just as full as the ocean is full. The water in the tea-cup is just the same as that in the ocean; it comes from the ocean; there is no difference in the quality, but in the quantity. “Filled with all

the fullness of God." And every heart can have all the fullness of God to Himself. I don't have to share with you. I may have Him all to myself; yet every heart can have all the fullness of God to himself.

I once walked down the beach after the tide had passed out, and there were some pools of water in the sand. The sun was just going forth on his march of the day, and in his noon-day splendor was beaming forth with light and glory. I looked down into that little pool of water, and, to my amazement, saw that little pool of water had the entire sun in its embrace; it had all the whole sun to itself. You could see the disk of the sun right there in that little pool,—it had the whole sun to itself. It danced for joy. It had the whole sun to itself. I said: How fortunate you are; you have the whole sun all to yourself, for your own enjoyment. I walked a few steps farther, and there was another little pool of water; I looked down, and lo! it in like manner had all the sun to itself; you could see the disk of the sun right there. The fact that one had all the sun did not detract at all from the possibility of the other pools having the sun all to themselves. And I thought, so we can have Christ in all His fullness all to ourselves filled with all the fullness of God! Have it all now? Let us see. Come back to the lesson:

Eph. 3:20: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Now added to all this, in addition to all this, He is still able,—I want your eye, He is still able,—divine ability, His power,—He is able to do *exceeding abundantly* above all

we ask or think, according to the power that worketh in us," which is omnipotence. See how He piles it up!

Eph. 3:21: "Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end, Amen." Amen. He said Amen. He came to a climax, and then started over afresh; he was not through. He wrote three chapters, and then said Amen, and came down and took a fresh start. Glory!

Is it not marvellous how much riches we have in Christ Jesus? You get a little thimble full, and then jump into your rocking chair and shut your eyes and fold your arms, and sing: "I want to be an angel," and you think you have it all. Friends, the experience which God has given you should be regarded,—not as a finality, but as preparatory, as a stepping stone to higher altitudes of grace. "Exceeding riches of grace," "riches of glory;" "rooted and grounded;" the things which are past knowing "comprehend with all saints;" "filled with all the fullness of God;" and still "He is able to do exceeding abundantly," "*exceeding abundantly* above all that we ask or think." Who can comprehend it?

FAITH.

To-day I wish to give you a little reading on the subject of faith. I am certain there is nothing more essential and perhaps nothing we know so little about as faith. I do not propose to give any exhaustive treatise on this subject, I simply desire to offer a few practical and I trust helpful thoughts. We will first read Hebrews 11:6:—"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." You see that nothing can take the place of faith. A man may have morality and have good works and many commendable qualities, but "without faith it is impossible to please Him." As a definition of faith you may read Hebrews 11:1:—"Now faith is the substance of things hoped for, the evidence of things not seen." You see that faith is a substance and is the substance of the very things hoped for and is itself an evidence—"the evidence of things not seen." If I were to give the definition of faith, I would say, "Faith is believing what God said and believing it because God said it." I will give you an acrostic of faith that has helped me. You will see the

word has five letters,—f-a-i-t-h. “F” stands for the word FORSAKE. “A” stands for the word ALL. “I” stands for myself, “T” stands for the word TAKE, and “H” stands for the word HIM.—“FORSAKING ALL I TAKE HIM.” Whenever you reach the place where you are prepared to forsake all as the hope of your justification and take him, you have faith. Whenever you forsake all as the hope of your sanctification, and take Him, you have faith. Seeing that faith is so important, the question naturally arises—is faith inherent or is it a gift of God. I answer, it is both. Faith is the gift of God just as your breath is the gift of God. God has given you the power to breathe and He has given you something to breathe, but He will not breathe for you. So God has given to us the power to believe—the faith faculty, and has given us something to believe, but will not believe for us. You will have to do your own believing. Please read Romans 10: 10:—“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” By the term heart, we understand the affections, the sensibility and the will. I want you to see that the will enters into this matter of faith. A man can will to believe certain things and can will not to believe. There is no need of a man saying, “I cannot believe,” for we are so constituted that we can believe if we choose to do so. Our faith might be said to represent our right hand, and our will to represent our left hand. God proffers me His grace on condition that I lay hold upon it with my right hand, which represents faith, but I discover that this arm of faith has been paralyzed by sin, and that I am un-

able to reach up and take the blessing He offers me. What must I do? Oh, I remember,—I have another hand, my will. I still have the free use of this arm and hand, so I place my left hand, the will, under my right arm, which has been paralyzed by sin, and sing,—(pushing my right hand upward with my left hand) “I can, I will and I do believe.” You see that I have obtained the blessing and have obtained it by my hand of faith, or by the use of or exercise of my will. So when Satan whispers to you that you have not enough faith and cannot believe, instantly turn from him and say, “I can believe. I will believe.” Remember the definition I have given of faith. It is simply believe what God has said and believe it because God said it. I will give you a little thought here that has been worth many hundreds of dollars to me; indeed, I would not be willing to sell it for any consideration, could I not have the use of it hereafter, and that is, that God’s word is a creative word. When God wanted light, what did He do? Did He set up a dynamo somewhere back yonder in the secret chambers of eternity and go to manufacturing light. No, He simply said, “Let there be light,” and there was light. His word made it so; it was so because God said so. As the little boy said of his mamma, “What my mamma says is so even if it ain’t so.” God’s saying so makes it so.

You may now read Romans 10:17:—“So then faith cometh by hearing, and hearing by the word of God.” Here is the secret of faith. “Faith cometh by hearing and hearing by the word of God.” Persons who know how to exercise faith, know the word of their God. The word of God is the fulcrum upon which faith must rest; faith

is simply the lever. I am quite sure that we frequently confuse seekers at the altar when we urge them to simply believe, only believe. The poor souls not knowing what to believe, are trying to believe they have something they know they do not have. This would be very difficult. Believe you feel awful good when you know you feel awful bad, another very difficult task. Believe you are all right when you know you are all wrong. This in like manner they cannot do. Then what must they believe. Believe what God says about your case; but how can they believe what God says concerning their case, if they do not know what God says. To illustrate:—Here is a sinner seeking pardon. We say to him, "Only believe." Now what should he believe? Well, God hath said, if we confess our sins, He is faithful and just to forgive our sins. Now if he has confessed his sins, he should believe that God does exactly what he said he would do—not believe it because he feels it, but believe it because he has met the conditions and because of the promise that God has made. In like manner, if a believer seeks sanctification, what should he believe? Well, God has said, "The altar sanctifieth the gift." "If we walk in the light, * * * the blood of [Jesus Christ his Son cleanseth us from all sin." Now when you have conscientiously placed your all upon the altar and are walking in all the light that God has given, so having fully met the conditions you should believe that God is faithful and does just what he said he would do. Not because you feel it, but because He has so promised. Remember this definition of faith.

Multitudes have trouble concerning the matter of

feeling; I certainly believe in a heart felt religion, but a man can not feel something he does not have, and he can not obtain these blessings until he first exercises faith for them. God never told us to feel, and no matter what your experience is, you will not always feel the same. Your feelings may vary, but God's promise ever remains the same. But, says some one, "I am seeking for a witness;" we insist that the Holy Spirit cannot witness to something you do not have, and you cannot receive the blessing until you believe God. "He that believeth on the Son of God hath the witness in himself." Faith precedes the witness. The witness is on the divine side of the question and when you have met all conditions and trust God with all your heart, He will attend to that matter. Persons seeking the witness usually have in mind a certain emotion, a certain feeling, and the very fact of their seeking the witness is an evidence that they do not believe God. To illustrate:

Now suppose that one of your brethren should relate some matter to me and I should say, "Well brother I want to believe you and I am trying to believe you, but I am such a doubting Thomas, I have such a struggle with my unbelief, I want a witness to this matter." Would you not be grieved? The very fact that I insist upon having a witness would prove that I did not believe you: but you say, "You may consult my wife in the matter" and refer me to her as a witness. So I speak to your wife and she confirms your statement. I now come back and say, "Brother I believe what you told me now; I have the witness." Did I believe you? "No, I believed the witness." And so if men could first have the witness, they

would simply believe their feelings or emotions instead of believing the word of God; and the moment the emotion subsides their faith wavers and their experience is gone. If I believe you, why should I insist upon having a witness? And right here I desire to emphasize the thought that no person can always feel the same. I doubt not but 90 out of every 100 who have lost the experience of sanctification have lost it at this point. Satan takes advantage of our moods, and when you are under "heaviness because of manifold temptations," he steps up and places his black wing in such a way as to throw a shadow over your soul and whispers, "You don't feel as you used to. You don't feel as brother Jones says he feels." And you give attention to that suggestion and instantly your thought is diverted from Christ and his promise to yourself and you proceed to analyze your feelings. Having gained your attention, he again puts up his black wing and most adroitly whispers and insinuates, "The probabilities are that you have lost your experience, for you know you do not feel as you used to, or as others say they feel." Having consented to entertain his suggestions and proceed to analyze your feelings, thus doubting God, of course you begin to feel very bad, and at this point Satan will place his black wing the third time between you and the light, casting a shadow and placing you on your honor, will whisper, "You know you do not feel as you used to, and the probabilities are that you have lost your experience. Now you do not wish to be a hypocrite. You certainly do not wish to profess something you do not have. Now if I were you I would say no more about this sub-

ject of sanctification until you feel different." And so he robs you of your testimony. Having given up your faith and having given up your testimony, you have laid down your weapons of defence and are left in darkness and doubt.

Sanctified people need to remember that the spirit of heaviness is entirely compatible with the spirit of holiness. You read 1st Peter 1: 5-6:—

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." Who is it that is kept by the power of God? the very persons who are in "heaviness through manifold temptations." These temptations, which occasion heaviness may result from your physical condition or your social condition or your financial condition. Satan takes advantage of such conditions, but you should insist on believing that what God has said is true, even if you do not feel so exuberant and enraptured as you have at other times. You need to learn to live in the exercise of a present tense faith. When Satan says you did not obtain the blessing of sanctification as you thought you had or insinuates that you have lost the blessing, do not stop to argue the case with him. I would simply examine my consecration and make sure that all is on the altar and say to Satan, "Well if I did not obtain the blessing then and there, or if I have lost the blessing, I am all on the altar and so trust the blood to cleanse me now. It is immaterial whether He sanctified me ten years ago or not, I believe He sanctifies me now," and then by your

testimony declare your faith. "They overcame him (Satan) by the blood of the lamb and by the word of their testimony." (Rev. 12: 11).

Please read Mark 11: 22-24:—"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe those things which be saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I want you to notice in the 24th verse, he does not say, "believe that you *did* receive nor believe that you *will* receive," but "believe that ye receive. A present tense faith—I believe He does it now. A present tense faith will bring present tense victory.

I will now call your attention to seven aspects of faith though we may not have the time to enlarge upon or fully explain the same. They are viz: 1st, receptive faith; 2nd, active faith; 3rd, passive faith; 4th, retentive faith; 5th, conquering faith; 6th, assurance of faith, and 7th, the gift of faith.

As an illustration of *receptive faith*, please turn to Hebrews 4: 2:—"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." A moment ago we read that faith cometh by hearing, and yet here is a people who heard the word preached and yet it did not profit them. They lacked this first element of faith; while they heard it they did not receive it as having any reference to themselves. Multitudes

hear the gospel to-day in whom it does not generate faith, because they do not receive it as having any reference to themselves. They hear the gospel for other people, and the very message that they should receive for their own heart they hand over to their neighbor. They use the shovel instead of the rake. The only sermon that ever profited you was the sermon that meant you. To illustrate: Suppose while we are seated here to-day some one should sound the alarm of fire. While you might believe in a general way that there is a fire, you would not receive the alarm of fire as having any reference to yourself, and yet it may be your home that is being reduced to ashes. What did it profit you that you heard the alarm of fire? So long as I heard the preacher say "sinner" to those around me, it did not profit me, but upon a certain occasion as he was speaking of the sinner, I discovered he meant me; that I was in peril and needed a Saviour, that it was for me that Jesus died, and I at once became alarmed. It would seem to me that a sinner who will believe that what God says in this book concerning the sinner has reference to himself, must at once have all the conviction he will need. This principle of receptive faith must continue with us through life. This is why some persons get more out of a sermon or more out of the Bible than others; whatever they read or hear they appropriate to their own hearts, while others will say, "This is what God said to Moses or to the Israelites or to the Apostles, etc.," and so fail to appropriate it to their own hearts. Every promise in this book is for me.

Now as an illustration of *active faith* you may read

Luke 17:12-14:—"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed." They might have answered, "Of what use is it that we should show ourselves to the priests, they can only pronounce us unclean and banish and isolate us" and insist that they must first be cured: but Jesus had said, "Go show yourselves to the priests," and "as they went they were cleansed." They obtained the blessing "a-went-ing," and every blessing I have yet obtained, I have obtained it "a-wenting." That is one advantage of this mourner's bench. You notice the people who sit back and look on with questioning do not obtain the cleansing. It is the people who are "a-wenting." To return to my former illustration of having heard the alarm of fire, the next thing to do is act as though you believed your house was on fire and in so doing you may save your furniture or your home. It was not sufficient that you receive the alarm and sat there in agony and wrung your hands in distress, but believing that your own building is on fire, you would instantly rush to your home and so act as though you believed. So by going forward in obedience to His word, you are sure to obtain the blessing.

As an illustration of *passive faith*, you may read Hebrews 10:34:—"For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Passive faith will en-

able you to acquiesce in all the will of God, and amid the afflictive providences look up in confidence and say, "Thy will be done." We have a most excellent illustration of passive faith in the case of Job: after his all had been swept away, we hear him say, Job 1:21:—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The secret of passive faith is losing sight of second causes; although Satan was the indirect cause of Job's calamities Job refuses to recognize Satan at all and says, "The Lord hath taken away:" Job is simply doing business at head-quarters and recognizes the fact that if God did not send these calamities, He did permit them. You do well to remember that Satan could not touch Job until God granted him permission. Nothing can overtake you or I without first passing through Father's hands for inspection. Our Father knows, and he has a check rein on the devil, and assures us in 1st Cor. 10:13, that He "will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." When you reach the experience of Col. 1:11:—"Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness;" you may know you have passive faith. Not only "all patience and long suffering," but "all patience and long suffering with joyfulness."

By *retentive faith*, we mean the faith that enables you to stand. Just as you obtain the blessing by faith, so you must retain the blessing by faith. You may read 2 Cor. 1:24:—"Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand."

And 1 Peter 1:5:—"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." We stand by faith and are 'kept by the power of God through faith.' Faith is to the soul what your breath is to the body. It is not simply an act but as you breathe and keep on breathing, so you need to believe and keep on believing. A man who is resuscitated from drowning, may, at first, experience some difficulty in breathing, but directly it will become very easy and natural. I have gotten so I can breathe while asleep. I have done it on several occasions; and so it will be with faith, it will become the natural habit of the soul.

By *conquering faith*, we refer to that faith that enables you to do exploits. Read 1 John 5:4:—"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Also read Ephesians 6:16:—"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." This does not say we shall quench some of the fiery darts, but all of the fiery darts of the wicked. We should be more than conquerors; no artillery in earth or hell can penetrate the shield of faith. It makes you invulnerable and invincible. Faith is the victory over every difficulty.

As a reference on *assurance of faith*, you may read Hebrews 10:22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience." You will observe that this assurance is the result of having our hearts sprinkled from an evil conscience. It is conditioned upon experience: or rather the result of experience.

By the *gift of faith*, I understand a special or instantaneous quickening or illumination of the faith faculty for given purposes, which comes as one of the gifts of the Spirit. While a man may have saving faith at all times, he may not have the gift of faith at all times. In closing please read Romans 5:1:—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Here we are justified by faith. Also read Acts 26:18:—"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Also read Acts 15:8-9:—"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." Here you see that precisely as you were justified by faith, so you are sanctified and purified by faith. Turn again to Romans 4:5: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Did you ever receive one of these blue post-office money orders? In presenting it for payment, the clerk having compared it with his advice, returns it to you, asking you to sign your name on a blank line. Just above that blank line, you read the words "Received payment in full." "But," you say, "how can I affix my signature to this as having received payment in full when as yet I have not received it." But he will insist that you affix your signature and refuses to pay one cent until you do. But the moment you begin to sign your name, the amount of your order is "counted" to you and instantly

you will hear something jingle. So affix your name to God's promise and the blessing will be counted to you. It is very interesting to note the case of Abraham, Romans 4: 18, 20:—"Who against hope believed in hope.**** And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Against hope he believed in hope and refused to "consider." If you believed God you would not stop to consider some points. He refused to consider the very things that one might naturally suppose must be taken into consideration. He considered not, and "staggered not," but went to shouting "giving glory to God." Abraham was not only saved from sin but he was saved from the staggers.

You have doubtless observed these large arc lights. There are two carbons, the one supplies what we will term the negative and the other the positive current. God's promise represents the positive current, your faith representing the negative current. A recent message from the power house assures me the current is on: so you simply need to back your faith up against the promise of God and instantly there will be light.

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