

Yours in Jesus
Geo. D. Watson
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LOVE ABOUNDING,

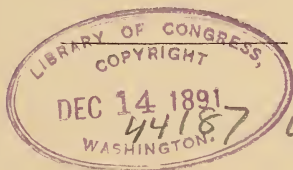
And Other Expositions on

THE SPIRITUAL LIFE.

BY

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LOVE ABOUNDING, AND OTHER EXPOSITIONS ON THE SPIRITUAL LIFE.

CHAPTER I.

LOVE ABOUNDING.

“And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

“That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ;

“Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” — PHIL. 1: 9-11.

WE can understand these words better, according to their true import, by rendering them thus:— This I pray, that the love of God in you may overflow your whole nature more and more, perfecting your spiritual knowledge, and all your spiritual senses, making you able to discriminate the things that differ; that ye may be clear as a sunbeam, and be no stumbling-block till the day of Christ, filling you with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God.

In this closet prayer of Paul for the Philippians, we have one of those panoramic views of the elements of a complete Christian. Let us notice a plain exegesis of these words, and see how they fit our experience and correspond with the reason of things. This word "love" is emphatically the *love of God*. In the New Testament there are two words for love. One is *philos*, which is the word for a natural human affection, which exists in greater or less degrees throughout the entire animal kingdom, including all the natural affections of human nature apart from special divine grace. The word *agape* is invariably used to express a divine affection imparted to the soul by the Holy Ghost; this is the love referred to in the text. Previous to regeneration the soul may have various feelings toward God and Christ, — of reverence, respect, admiration of His grandeur and works, a poetical taste for His natural attributes, an attachment and regard to the ordinances of religion; but every such affection can be accounted for on the basis of natural love. When we are born of the Spirit there is shed abroad in our hearts, by the Holy Ghost, a peculiar and hitherto unknown love for God and His Son Jesus. It is an exotic transplanted from a celestial clime by the hand of God; it is a personal attachment to our Heavenly Father, a heart passion toward the Lord Jesus, an ineffable yearning for the Divine, an instinctive and dominant regard for the things of God

which is utterly beyond the products of nature. No fine heredity, no degree of culture, no drilling in religious ceremonials, no rigid discipline of law, no literary sentimentalism, no study of the material works of God, no poetical genius, no mere influence of Christianity, can ever produce that heavenly, seraphic affection designated in the word *agape*. It is a river whose head waters are in a better world; it is a spring from the heart of God; it is poured like a cataract upon the world through the atonement. It is opened up in our hearts in regeneration; and under the Pentecostal baptism of the Holy Ghost it rises to high tide, filling the banks of our being till the heart, the speech, the intellectual faculties, and all the inner senses are deluged with its holy energy, according to the prayer of the text.

The next word to be explained is "more and more." I pray that your love may overflow more and more. This expression "more and more" is greatly misunderstood as applied to religion. We hear people speak of getting more religion, more pardon, more cleansing, etc. Such a use of the term results from a lack of spiritual enlightenment. In this passage it refers to the increase of love, knowledge, discernment, and the positive side of grace in the soul, and not to the negative side of eliminating evil.

There is a negative and a positive side to the spiritual

life, both in the new birth and sanctification. In conversion the negative side is pardon, removing of guilt; the positive side is regeneration, an imparting of the love and life of God to the soul. There are no degrees in pardon,—it is full, perfect, complete; but on the positive side there may be an increase in the intensity and evidence of regeneration. In like manner the negative side of holiness is the purging out from the heart the native carnal mind; the positive side is filling the purified heart with the life and grace of the Spirit. The Scriptures do not teach any degrees of cleansing the heart from original sin; in every passage where this work of purification is referred to, it is spoken of as a complete, full, entire work, without degrees or gradualism. But the filling of the purified soul with certainty, light, love, unction, energy, and all the positive forms of grace, is characterized by the terms “growth,” “increase,” “built up,” “abound,” “enlarge,” and “more and more.” When a farmer clears his land, the removal of stones and stumps and all obstructions to culture is the negative work, and can be so perfectly finished that he would never find another old root or rock in the field, but the positive side of deepening the soil, fertilizing it, irrigating it, rendering it more productive, can be increased “more and more” without a special limit. So it is with the work of grace in the soul; hence the long and beautiful vista which is opened

up in this expression of "more and more" must be understood just as the apostle designates it, — to the positive forms of grace, the limitless enlargement of love.

The next word is "knowledge." I pray that the love of God in you may overflow in all knowledge, or, in giving you perfect knowledge of spiritual things. The word for knowledge is *epignosis*, which means perfect or full knowledge. It does not simply mean intellectual information gathered from external sources, but the inward conviction and certainty of the matter involved.

It is the shedding abroad of God's love in us that brings the positive knowledge of divine things. The faculty of spiritual knowledge is in the heart and not the head, and divine love is the only thing that can revitalize this interior faculty so that it will be able to gather up spiritual knowledge from the fields of revelation with the same facility that the senses gather knowledge from the fields of creation; and in proportion to the fullness of love will be the fullness and intensity of knowledge. Some things we must know in order to love, but with God and spiritual truth we must love in order to know. Love is the alchemy that transmutes revealed truth into experience. The great doctrines of religious life pervading the Word of God are to many but fleshless skeletons, like the dry bones of Ezekiel's vision; but the love of God raises them

from the mere "letter," and turns them into an exceeding great army of living, moving forms of blessed experience and certainty. The fatherhood of God, the divinity of Jesus, the efficacy of Christ's blood, God's special providential care over the minutest affairs of His children, the fellowship of holy souls, the reality of things to come, — all these and many more are rendered by this abounding love, brilliant and unquestioned certainties to the soul.

Perfect love is the only panacea for skepticism and doubt. There are three forms of knowledge, — instinctive, rational, and intuitive. Instinctive knowledge predominates mostly in the lower animals. Rational knowledge predominates mostly in the human race. The intuitive form of knowledge is divine; it prevails among the angels and spiritually enlightened beings; hence, perfect love, bringing us into the realm of the intuitive knowledge of divine things, opens to us the highest and most certain forms of knowledge in the universe.

The next word is "judgment," or, more properly, spiritual sense or perception. The word implies the exercise of the five senses of the soul. I pray that love may abound to the filling of your spiritual senses, rendering them strong, keen, quick to perceive the facts of the spiritual world, just as the physical senses perceive the facts of the material world. The Bible is

full of allusions and incidents respecting the inner five senses of the soul. The apostle prays that we might be strengthened with might by the Spirit in the "*inner man.*" The senses of touch, taste, smell, hearing and seeing in the body, are no more real than the same corresponding senses in the soul. Sin renders these senses dead and inactive. Having the spiritual organ of vision, they see not; having ears, they hear not. In regeneration these senses are restored to life, and under the full baptism of the Spirit they are purified, clarified, and rendered keen and vigorous.

Divine love is to our spiritual nature what blood is to our physical being,—the essence of life, the source of health and strength, the very elixir of being. As the health and vigor of our bodily senses depend on the blood (except from external wounds), so the health and vigor of our spiritual senses are reached by the inundation of the love of Jesus.

When God spoke to Samuel it was to the inner organ of the soul, and not to the outward, physical ear, for in that case Eli could have heard it as well as Samuel. The fiery horses and chariots in the mountains of Samaria were not seen by the physical eyes of Elisha, for in that case his servant could have seen them as well as he; but it required a special act of divine grace opening the interior organ of vision to enable him to perceive the heavenly guardianship about the prophet.

The Psalmist says, "O taste and see that the Lord is good": which cannot mean a physical but a spiritual tasting. Perfect love floods the inner senses with such vigor, vivacity and keenness that the soul moves in a kingdom utterly unknown to others. It gathers honey from what, to others, seems only a carcass; it perceives the path of duty where others see only confusion; it can detect the presence of good or evil where others do not; it can feel the warmth or the ice in the midst of a congregation of worshipers; it can hear God's voice sounding over land and sea; it can feel the temperature of the social current in which it moves, as readily as a sailor can detect the warmth of the gulf stream or the chill of icebergs; it intuitively knows things, without being told, which others are oblivious to. No one can describe the subtle, ethereal, rapid movement of the inner senses when acting under the fullness of God's love. Not only in the hour of death, but in many seasons and ways, —

The world recedes, it disappears;
Heaven opens on the eyes; the ears
With sound seraphic ring.

Not only the sinners, but the great mass of nominal Christians, walk the earth with their souls encoffined, with their spiritual senses locked in death; or if brought to life, are so choked and diseased with carnality as to be unable to perceive the thousands of

things that are transpiring in the spiritual realm. Nothing less than pure love controlling the soul can bring the spiritual faculties to their proper normal function.

The next phrase is, "That ye may approve things that are excellent"; more properly it should be, That ye may "discriminate the things which differ." When the spiritual senses are purified and strengthened, the soul is then able to discriminate the differences in the moral realm, corresponding to the physical senses discriminating the sights and sounds, the colors and magnitudes, the bitters and sweets of the physical world.

We are living in a world where everything is mixed, where good and evil, truth and error, love and hatred, questions of conscience and casuistry, in a thousand forms and shades, are so blended that we can never make our way through such a tangled forest of moral problems unless we are endowed with a spiritual instinct or intuitive perception of the difference between the one and the other. We need a mighty divine *love-sense*, by which we can detect the difference between things which to the outward would seem alike but in reality are opposite to each other.

To cite only sample instances. There is a difference between temptation and sin, the one being an appeal or persuasion to evil, the other being the consent of the will to evil. The pure heart, like the pure Jesus, may

be tempted and even *suffer* under it, and yet maintain perfect loyalty and love. There is a difference between evil thoughts and thoughts of evil. An evil thought is a guest in the heart: a thought of evil is a tramp knocking at the door of the mind. There is a difference between cheerfulness and frivolity; cheerfulness may be a fruit of grace, and even combined with innocent wit or holy satire may be harmless and useful; but frivolity and foolish jesting are evil. Yet there are many, even professing Christians, who cannot detect the difference. Frugality and stinginess seem to many about the same, yet in reality are entirely different. There is a great difference between souls bound together by the love of God and souls bound to each other by mere human societies or a partisan spirit. There is a difference between liberality and extravagance; the one is a virtue, the other a vice. There is a great distinction between being sober-minded or self-denying, and being of a sour, caustic, severe sort of religion.

The work of Christian holiness has been greatly damaged in many places by its teachers insisting upon a rigid, severe, butcher-knife type of religion, not knowing the difference between severity and Christian soberness.

There is a great difference between keeping the "law of love" and being in bondage to the old law of

righteousness by works. There are some professing holiness who have fallen from the Christian liberty of perfect love into the bondage of merciless law. The fullness of divine love has been dethroned by a cast-iron severity, which sways a merciless scepter through all their life. Religion has run into some external, physical legalism. They keep the Sabbath in such a way as to make the Sabbath day a despot. Salvation is reduced to a question of eating meat, wearing neckties, drinking tea and coffee, not kissing your wife on Sunday, and the penalties of hell are suspended on such trifling things as bound the old Pharisees hand and foot.

Instead of being filled with the law of love they are filled with the love of legality, by which they insist on measuring other people, whether they be rich or poor, old people, youth or little children, the learned and unlearned, people of refinement and those of coarse manners, by their iron bedstead, and either cutting them off or pulling them out, to make them fit. I know of some who have bound themselves to secret forms of severe asceticism, which are utterly unwarranted by reason or revelation. In every instance such persons lose the fullness of love before they get in bondage to such fanaticisms.

There is an infinite difference between the *law of love* commanded in the Scriptures, and the *mere love*

of law, which Christ so thoroughly condemned in the Pharisees. Oh, how we need a God-given, intuitive sense to discriminate the difference between these and a thousand other things, which outwardly seem alike but in reality are at antipodes! So many professing Christians go around asking what is the harm of this and that, — what is the harm in tobacco, Sunday newspapers, novels, or card playing, or a social dance, etc. They run to human teachers for merely human opinions. A cow in a meadow has such an instinctive sense of the difference between weed and weed that she will eat the one and reject the other. If Christians had the same kind of sense in the meadows of the moral world they would know what was food and what was poison without waiting for some mortal to decide the question. It takes the abounding love of Jesus to fill our inner senses, in order that we may make these quick and accurate discriminations.

The next word is "sincere"; more properly, "That ye may be pure as a sunbeam." The Greek word, *eilikrineis*, from *eili*, a sunbeam, and *krineis*, to judge; implying that a soul perfectly cleansed and filled with love will be clear as a sunbeam, in which the Searcher of hearts finds no evil or guile. According to this word, Jesus, who is the Judge, can cleanse the human heart to His own satisfaction, so that when He gazes into its depths He will find no depravity, but a beam

of light and love like the great Orb of infinite light, and a similarity of nature with His own.

“And without offense until the day of Christ.” This word “offense” means a stumbling-block. Abounding love saves us from being stumbling-blocks to others. If we are merely nominal Christians or ceremonial Christians or spasmodic Christians, we will certainly be an offense or a cause of stumbling to some souls. The abounding love of Jesus will lead us steadily and earnestly in the way to heaven. And while steadily going in the way of righteousness, souls cannot stumble over us, any more than the hinder wheel of a wagon can stumble over the front wheel.

“Being filled with the fruits of righteousness which are by Jesus Christ.” “Righteousness” refers to the expression of salvation in the outer life, as the term “holiness” refers to the state of the inner being and life. To be filled with the fruits of righteousness implies that every fruit of grace is to be expressed in our life, in our words, our labors, our liberality, our zeal, our study, our prayers, our tempers; and that we are to be in sympathy with every enterprise for doing good to the bodies and souls of mankind, or the doing away with cruelty toward the lower animals. It does not necessarily imply that we be specially devoted to every branch of good work or philanthropy, but that in heart we are in agreement with every good

work in the world, and ready, as occasion offers, to lend a helping hand or a helping word. Many ignorantly criticise the revival of holiness as being a specialty, whereas the fullness of perfect love is in reality the absolute qualification for every other good specialty in the world. If your special Christian work is in the line of Sabbath schools or missions or temperance or education or publishing books or evangelism or the ministry or nursing the sick or the care of children, or any other good work, it is impossible for you to be thoroughly fitted for every good work unless you are made perfect in love; for Paul declares that the special purpose for which all Scripture was given, was that the man of God might be perfect and thereby thoroughly furnished unto all good works. (2 Tim. 3: 16, 17.) Just as summer sunshine is essential to every variety of fruit that grows in the earth, so the summer of pure love is essential to the production of every fruit of righteousness in the highest degree.

We are filled with these fruits of righteousness by Jesus Christ; that is, by our union with Him, by being filled with His Word, cleansed by His blood, baptized with His Spirit, united by faith to Him, and ever drawing from Him the hidden sap which produces the fruit, as the branch incessantly draws from the vine the sap which produces the clusters.

“Unto the glory and praise of God.” The won-

derful sentence of the text would be incomplete without the doxology in these last words. All came from God; and when the harvest of grace is produced in the soil of human hearts, the gathering of the harvest is to the glory and praise of the divine Husbandman. The fullness of grace in the soul is the best advertisement of the "God of all grace." I know a man in Canada who has a plum orchard so remarkable for its fruitfulness and quality it has become an advertisement for him for thousands of miles. But no one ever thinks of praising the orchard; but they laud the consummate skill and industry which has produced it. A neighbor of mine in Florida has an orange tree which has yielded fifty boxes of oranges in one season, and it was the theme of conversation among fruit growers for miles around, and the owner of the tree got all the praise. Do you not think that God enjoys showing a full-fruited saint to the admiration of men and angels? Our full salvation gladdens the beatific circles of heaven, where samples of fine spiritual fruit are duly appreciated. When Jesus beholds our hearts in their natural state, they are like stony, sterile, frozen fields of the frigid zone; but when they have been broken by repentance, thawed by regeneration, and every stump and rock removed by sanctifying power; when they have been planted with the seed of His Word, enriched and watered with

the crystal streams of His Spirit, and cultured by His hand, and ripened in the summer of His love till every inch of the soil waves with the golden fruits of righteousness, — who can tell the unutterable joy that thrills His blessed being when He sees the travail of His soul and is satisfied.

CHAPTER II.

PAUL'S SEVENFOLD COMMISSION.

“But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

“Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

“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.

“Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.” — Acts 26: 16-19.

YOU perceive that this is the commission Jésus gave to Saul at the time he was smitten on the way to Damascus. This is the most complete description of his conversion Paul ever gave, and in it is put something that he does not state elsewhere. In other places the conversation between Jesus and Paul is not recorded, but here he gives a full account. In reading the account it is evident that the bystanders did not understand what was said. Jesus evidently spoke to Paul either in an unknown language to the others,

or else by the Holy Ghost into Paul's heart, so that He gave Paul a spiritual conversation that the others could not understand. Some think that Paul was not pardoned until he reached Ananias; but this statement shows that he was pardoned and accepted the very moment he said, "Lord, what wilt thou have me to do?" The Bible proves that just as soon as a person is submissive to God's will, that instant he is justified. Paul was perfectly submissive and obedient, and that is the only condition for salvation. It is interesting to notice that there are seven things mentioned in this commission.

• *First*, The attitude: rise and stand.

Second, The office he was to fill: minister and witness.

Third, The subject matter he was to deliver: what he had seen and what he was going to see.

Fourth, The deliverance God should give him from the Jews and Gentiles.

Fifth, The instrument he was to preach with: light.

Sixth, The two persons he was to deal with: turn from Satan to God.

Seventh, The salvation he was to communicate: pardon of sins, and sanctification by faith.

In conclusion, The response of Paul's heart to this sevenfold commission: "I was not disobedient unto the heavenly vision."

What a wonderful commission! How it opens up to us a great panorama! Another feature is, that each one of these seven points is twofold. It is wonderful how, all through the Bible, divine truth is double-barreled. There is a duplicate form of every truth in the Bible, a twofold statement, so that just as man has a twofold nature (body and soul), a twofold sinful nature (original and actual), so all truth comes in a twofold sense. Let us notice this twofold nature of each of these points.

What is the attitude God wants us to take toward Him? "Rise, and stand." That is the first point in the commission. A man might rise and fall down again, or he might rise and run or stagger. That truth has a twofold form. What is the meaning? Of course to Paul it meant to rise from the dust where he was fallen, and listen; but it has an application to us as much as Paul. We are to "rise, and stand." To "rise" has an application to us like this: we are to be aroused from our lethargy, and out of our inertia, coldness, formalism; if we have been in a state of indolence or ease, to rise out of it; so, in the deepest sense, we are to get out of the dust, lethargy, and ashes of unbelief that are in the world.

God says, "Let Zion arise," etc.; so we are to arise from the drowsiness that falls upon millions of Christians in the world. Then, "Stand." That means

we are to take an attitude before our Jesus that is one of loyalty. We are to "stand" and receive God's commandment, God's word, in our hearts. It is the attitude of loyalty and perfect obedience; it means, "Here, Lord, I am. What do you want to tell me?" or, "Here I am, to run, walk, or fly; to be or do or suffer your divine will." It is the very attitude of entire consecration.

The first thing God does when He leads us into sanctification is, to arouse us; we have to get awake on this subject,—get up. And the next is, to "stand up," the attitude of obedience to His will; that is entire consecration; and then we are prepared to receive everything God has got for us. You get anybody thoroughly aroused and standing up,—they are where they can receive anything God has to say.

Second, He was to fill a twofold office: minister and witness. There is a difference, but God wanted Paul to fill both offices. There are persons called to be witnesses who are not called to be ministers in the sense Paul was; but no one is ever called to be a minister and not to be a witness. But all admit that has not been the idea of the Church in all ages.

The custom has been, that a person might be a minister without any personal testimony of experience. When Martin Luther began his career, many were "ministers," but very few could "testify" to accepted

salvation in their own hearts. John Wesley, when he began his reformation, found the ministry the same. They opposed Mr. Wesley, and denied that any one could know their sins were forgiven.

When Methodism commenced in America, the idea was opposed that one could know his sins were pardoned, until opposers were finally compelled to admit it. But even to-day there are thousands of ministers who never testify to pardon, and how few testify to a clean heart and a full salvation!

There has gone an impression out over this land that it is not "dignified" for a minister to tell his experience; and so largely has this sentiment spread, that even Methodists think it derogatory to their ecclesiastical dignity to stand up and tell how they were converted. You will find, as a rule, that young ministers are more willing to mingle in testimony, because they are nearer the time of their conversion.

The old time ministers used to weave their experience into every sermon, and they would often break down; and when it was God's time to break the preacher down, the people broke down too.

If the Church, if all the Methodist preachers, could only first get an experience worth telling, and then tell it on all proper occasions, the same fire would accompany it as in times past. Can you find an epistle Paul wrote that he didn't weave in his experience? It

was his burning experience that burned its way into the Roman Empire, glory to God! I know what pardon is, and I know what the cleansing blood is, and I can testify to both the tremendous work of conversion and the glorious work of cleansing from inward depravity. We are to confirm our preached truth with our testimony.

The next item was the subject matter he was to present, the scope of his testimony. He might have said, "What shall I testify?" And the Lord said, "Thou must both [that means two] to those things which thou hast seen, and to those things in which I will appear unto thee."

Now St. Paul was not entirely sanctified at that time. He was wonderfully converted then, for Jesus Christ never would give such a commission to a child of the devil. How would God put such a wonderful apostolic commission on a man at that time a child of the devil?

Here was Jesus, talking to a man He then made an apostle, and whom He "commissioned" there; but St. Paul didn't get all at that time. Paul was there "justified," for he was "obedient unto the heavenly vision." The moment a man is obedient to the heavenly vision he is justified. Paul saw Jesus, talked with Jesus, he was "pardoned"; that was a great deal. He was to preach that much. "Now these are the things ye have seen, but this isn't all. I am going

to appear further unto you, and ye shall minister and testify of those things in the which I will appear unto thee"; and he did, in Arabia. During that time he was led out into the infinite ocean of God's love; the particular day is n't mentioned, but he says that the same God who called him to be a minister and witness was revealed to him, and then in him. They were two events. Jesus was revealed to Paul, and a short time after He was revealed in Paul. (Gal. 1: 15-17.)

Now Christ speaks to Paul here, in perfect harmony with what Paul says after: "You are to be a witness of both," etc. So Jesus wants us in our ministry and testimony to embrace all the revelations God has made to our hearts. He has revealed Himself to us as our "forgiving" Lord, and, if we follow on, He will reveal Himself in us as our sanctifying Lord.

Oh! if Jesus can afford to make such wonderful manifestations in and to us, shan't we be willing to advertise the manifestations? Thousands of Christian people and ministers are talking against Jesus. One minister said that when it said, "a man that abideth in God sinneth not," it was ideal. Why is not all the rest of the chapter ideal too? That man may be a sincere man, but he didn't know he was talking against Jesus; but when a man minifies the grace of Jesus he is helping on the cause of the devil. People somehow talk against God when they think in their hearts

they are talking right. Oh, let us advertise Jesus, because He has got so few people to tell the whole truth!

The fourth point is a twofold deliverance: "I will deliver thee from the people [Jews] and from the Gentiles." The word "people" means the Jews, his own people. The word "Gentiles" means his enemies, outside of his own kin. Now the commission was twofold: "Paul, you minister and testify, and I will take care of you,— give you a twofold deliverance both from the Jews and Gentiles." How does that apply to us?

The Jewish people were Paul's relatives and friends, and the Gentiles his foes; so, applied to us, it means, "I will deliver you from your friends and foes." Don't you know we need to be delivered from our friends as really as from our foes? Sometimes people's friendships are just enough for them to betray us, as Judas's friendship with Jesus. So Christ had friends, blood kin, sisters. I have an idea Christ's relatives would beg Him to pursue a different policy, so Jesus had to be delivered from His own friends; and one day His mother came to the church door and wanted Him to stop preaching, to see her. He said, "Who is my mother?" etc. So Jesus had to have in Him a divine presence that would keep Him from being swerved. Even good people some-

times don't know what God wants us to do; so Mrs. Job thought her husband was going too far.

Our salvation from hell may depend on the fact that John Wesley went beyond the advice of his own blood and kin. So God calls holy men and women to dare and do, and labor beyond what their friends think. It does not mean to be delivered from our friends in a fanatical sense, that we must rashly wound their feelings, for those things are tricks of the devil; but even the loved ones of our bosom must not keep us from helping on the work of God. We need a deliverance, marvelous deliverance, that we may follow the Son of God whithersoever He goeth; and when God does give us the deliverance, our friends will see in the end that we did the right. God will justify those who obey Him. And our foes, "Gentiles," are those out in the world who disregard God; yet God will deliver the perfectly obedient child "both" from friends and foes.

Fifth, He was to be saved to turn the people from "darkness to light." Here is his work for the people. The word "darkness" refers to error; so that if God has His way with us, He will use us to turn people from error to truth. Here is a work that needs to be done along the line of full salvation. There is a great deal of error in high circles.

“Error likes a high throne.” There is one error, unless God does a wonderful work, one tremendous error, that I am afraid is going to ruin Methodism in America, — the Plymouth doctrine of imputed salvation.

I am no alarmist, but a dumb creature can see a thunderstorm coming; and the doctrine of our depravity as covered over with the righteousness of Jesus, is spreading like wild-fire in this country. A sermon on sanctification is not relished; why is it? There are evangelists going around teaching that you are sanctified in Christ; that God never does make you holy in your heart; and there are great camp grounds where men are allowed to hold a week’s Bible reading before thousands, where the doctrines as preached by Wesley are boldly denounced. One says, “You never can be free from depravity till you die”; that is taught all over the land.

The doctrine that you are “covered over” by Christ’s “holiness” is the devil’s bait to ruin the Methodist Church. Thank God we have some who are straight on this subject; but there are others who will accept anything else. One teaches, “Sanctification is received at conversion”; the other, “When we die”; another, “It comes by growth”; and another, “We are sanctified in Christ, with our

depravity covered over." I have known men to accept three or four views of sanctification at the same time; but when God says that He will turn us from "darkness to light" it means a great deal, and this is no day to trifle. God could not bless error if an angel should preach it.

Sixth, There are two persons mentioned here: "from . . . Satan unto God." When we come down to bed rock on Bible truth, there are only two persons after our souls; one is Satan and the other is God. The devil has a great many agencies. He doesn't stand out and say, "I am the devil," but he uses broad-gauge theologians and cold professors and inbred sin; and as long as we have inbred sin in us, the devil has an ally in our hearts. If you only have a little depravity in your heart, it is on the devil's side; now when God proposes to turn us "from Satan," He means to deliver us from all his works, and bring us into fellowship with the God and Father of our Lord Jesus Christ.

And now, seventh, the great salvation; it is twofold: "forgiveness of sins, and . . . sanctified by faith that is in me." The forgiveness of sins is a perfect work; God always does a perfect work; but a perfect forgiveness is a very different thing from entire sanctification. Forgiveness refers to one hemisphere of your moral nature, and entire sanctifi-

cation to another. There is a hemisphere of voluntary wrong doing and a hemisphere of unintentional evil dispositions; there are things people do that they know are wrong, and there are yearnings that do not come to the surface; they lie beneath and do not come to the will power; it lies behind the will. The hemisphere of what a man is responsible for is covered by pardon. When God forgives your sins He forgives every sin you were ever responsible for; but complete sanctification goes into bed rock in the moral nature. There are things away down that we grieve over; sanctification proposes to give us relief in the "basement story" of our moral nature. And this is "by faith," not by growth; grace can grow, but cleansing can't grow. Cleansing prepares the way for grace, and puts grace where it can grow.

The Bible says, "Grow in grace." This is called the "inheritance." What is an inheritance? It is a property that has been willed us or inherited from relatives. Do you ever hear of a child inheriting property before it is alive or born? So that in order to inherit sanctification we must first be born of God, and we must be alive. When a man is born of God he is an heir; and just as soon as you are an heir, you are a candidate for your property. Does a child "grow" or "manufacture" what it

inherits? No; it inherits a piece of property already made.

Now Jesus says that you are going to inherit sanctification; and you can't buy, grow, or manufacture it. Jesus, in His will, left you the legacy of the full baptism of the Holy Ghost. Just go to Christ, your Lawyer, put in the will and probate it, and claim your property.

When a child goes to get his property, he gets it by faith. He wouldn't go unless he had faith in the will. If you are going to make money yourself, you must work; but what you inherit is made for you. He suffered and He worked hard and He opened the fountain of cleansing, and we can go and receive it by faith.

Now, when Jesus had made this wonderful commission, oh, how the words of Jesus swept the entire circle! and when Jesus put this enormous commission upon the heart of Paul, he simply put it back on the heart of God, "I will." Paul opened his heart to the Lord as a flower opens to the sun; and when Jesus unfolded this wonderful commission, Paul said, "I will." "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."

Brethren, have n't we had heavenly visions? Has n't God opened up to you the privilege in God for you? Oh, let us never refuse the heavenly

vision! It may cost us some tears. It cost Paul thousands of tears; and he obeyed on the ocean, in shipwreck, making of tents, etc.; but all the while he had a river flowing through his soul, more than a match for all the outside circumstances. There are some streams that are too warm and too swift to freeze. There was such a stream in Paul's heart. He was "obedient unto the heavenly vision"; and being obedient, he is now in heaven, where greater visions of God are perpetually unfolding to him.

CHAPTER III.

THE FATHER OF LIGHTS.

“Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning.” — JAS. 1: 17.

LET me call your attention first of all to the two kinds of gifts mentioned in the text. The word speaks of “good” gifts and of “perfect” gifts, and in the original they are quite distinct. The Greek word translated “good gift” has the significance of a natural benefit or blessing; but the word rendered “perfect gift” is taken from a root that signifies atonement, crucifixion, suffering. We might read it thus: every natural, providential blessing, and every sacrificial blessing is from above.

Now notice that James calls the natural, providential gifts “good,” but the sacrificial blessings he calls “perfect.” Those gifts which flow to us through nature and providence are “good,” but those which come through the atoning work of Jesus Christ are pronounced “perfect.” If you will study, you will

find that Scripture never applies the term perfection except along certain lines. It does not speak of perfection in your outward life or conduct, but your life and conduct may be good; it does not speak of perfect conversation, but your conversation may be good. And so we find the same fact in what pertains to nature. Our food and raiment and natural surroundings, our situations and trials, whatever God has thrown around the body or the soul, that is a good gift. But the other blessings, which come to your spirit through the atonement of Jesus Christ, such as regeneration, such as adoption, such as love, such as sanctification, — these gifts are emphatically pronounced to be perfect. In these there is not only a goodness, but a perfection. It is well worth your while to notice how accurately the Bible describes things.

The world is a fallen world, and in dealing with this world God is dealing with wicked men all around you, as well as with you. I don't know that anybody ever heard of a perfect season. Maybe nobody has perfect health. We do not have perfect food nor perfect clothing. But the weather is good, and the food is good. In all these outward things God is dealing not only with you, but with a wicked, sin-cursed world. When God sends meat and bread and butter, remember God is dealing with a sinful world. You have never seen what God can and will do with

a perfect world. If God could get a chance to bless a world without any sin in it, then there would be perfect circumstances and perfect conditions around it.

But when you come to the soul, there is where the atonement strikes us. When you come to salvation from sin, then God is dealing with the individual man, and in your soul God can implant and impart perfection. Notice here that everything God does in religion is perfectly done. God never gave an imperfect pardon in six thousand years. People ask how we are to get another perfection if we are perfectly pardoned. A perfect pardon is one thing, but perfect cleansing is another thing. When a man gets one thing perfectly, it does not follow that he has all other things perfectly. A pardon is just as perfect as God can make it, but that pardon don't touch innate depravity. When all transgressions are pardoned, there is something in your nature yet,—that old man who has been in you from your birth. Depravity cannot be pardoned. If your child plays in the mud and ruins its clothes, you can forgive him; but if he is born with scrofula, how are you going to forgive that out of him? You cannot pardon what he never did. Depravity needs cleansing. So there is a perfect repentance and a perfect justification and a perfect witness of the Spirit and a perfect cleansing and perfect love in the soul and perfect

filling with the Holy Ghost. The outward blessings are necessarily mixed with evil, because they reach us through a sinful world; but the inward blessings come directly through the Holy Ghost and are perfect.

Having shown you the two branches of this text, the good without and the perfect within, let us see how they both proceed from a common stem. The text says that both are from God,—both are supernatural, both are from above and beyond us. The providences of God outside and the Holy Ghost inside are so manifested that there is a perfect agreement between God's operations within and without. God saves us by His grace, but it is equally true that He saves us by His providence. God arranges all for you,—where you were born and how you were brought up and all your surroundings and what kind of sermons you have heard preached and what warnings you have received. Here he sends you a terrible chastisement and there He adds His great mercy and blessings. Here He takes away a friend and there He sends one to you. So God clothes you and strips you. So He has thrown around you the network of His providences, all adapted to lead you to see your own nothingness, to lead you to get rid of self, to lead you to read the Bible, and to be filled with His love. And what God is thus doing in His outward providences the Holy Ghost is doing within your soul.

Yonder is a poor boy at work on a farm. He goes whistling along, intent only on his work and pleasure. But all at once, in a little prayer meeting, he is convicted of sin; and the next day he goes out alone into the field, and there behind a stack of fodder he repents, and finds peace with God. His outward circumstances, his poverty and his necessity for constant work look hard; but you can see that if he had fine clothes and fine possessions he would go straight to hell. And God has taken away that boy's friends, and let him work hard, in order to make him cry down in that fodder field. Now he wants to preach, but he has no money; until at last he finds a friend who gives him money to buy books, and he works his way. When other young men in the college are asleep he is sawing wood, and praying as he saws his wood. All this poverty looks hard without, but it makes him deep within. These severe outward providences are God's mud-machines to deepen the main channel. God wants to deepen men's souls, so that the cargoes of truth can float all through their natures.

If you read the New Testament records of men's lives you will see this outward and inward work. The very thing that we say will cripple and hurt us is often the thing that God is using to help the Holy Ghost in His work within. Could you write

out your life in the light of God, you would find it marvelous. You would see that there has not been a minute since you were born that the finger of God's love didn't touch you in His providences. When you see as Jesus saw, you will find that even the hairs of your head are numbered.

Now James says these good outward gifts and these perfect inward blessings all proceed from the mind and will of God, and both of them contain the love of God. Both of them flow down from "the Father of lights." That implies that God is a sun, shining in the heavens. Our natural sun is the father of the moon and the other satellites. Now James, by this astronomical figure, compares God to the sun; and as our sun throws light on Jupiter and Venus and Saturn, so God shines on angels and saints and men, who, like the planets, reflect this light on minor and poorer subjects. But all they have comes from the central light and heat.

But there is a finer meaning. James says that God is like the sun, with this exception: He has "no variableness." These words in the Greek literally mean that God has "no parallax." And the following words, "Neither shadow of turning," mean literally, "No shadow caused by a crossing of the tropic line." God is a sun that never crosses the tropic line. Our sun has a parallax, and twice in each year crosses the

tropic line ; but God never does that. The best idea I can get of a "parallax" is that it is an angle. It is by the parallax that astronomers get the measure of the heavenly bodies. The astronomer will take an angle from one place, and then from another place, and then he is able by means of this simple measure of an angle, to give you the location of a star, and tell you how far off it is and how large it is. All this can be told by the simple measure of the parallax, or angle. Now James says that God is a sun, only you cannot get an angle on Him. You cannot measure how large He is or how far He is away. You can't compute the diameter or volume of that sun. You cannot grapple with infinity ; and that is why you and I are compelled to serve God by faith, and not by brains. If God had a parallax, then you might worship Him with telescopes and by your brains ; but He has none at all, and He must be simply believed.

Hence, we can see how impossible it is for science to grasp the ideas of God. Why, a little baby in knowledge can get nearer to God than a philosopher. The reason is, that the philosopher wants to get an angle, and measure and calculate and reason ; but the little child does not bother about any law of parallax, but just goes to God heart foremost and gets saved.

And as you cannot measure God's providence, so you cannot measure His Word. You cannot measure spiritual and eternal things, because they have no parallax. Spiritual things, like their author, are far beyond the reach of the human understanding. I would rather be a simpleton with a heart full of love than to be a philosopher with an ice-house in my breast. I would rather be a saint in the poor-house than a mere philosopher on a throne. I thank God that you can't measure Him. Oh, brother! don't try to measure God! He has no angle, for with Him there is no parallax.

The next point is that God has "no shadow of turning"; that is, no *turning shade*. Go down into the southern countries until you cross the tropic, and you will find places where at certain seasons your shadow falls toward the north; there will come a day when you will have no shadow, and after that it will fall either toward the north or south. Now James says that our God does not act that way. Our God does not cross any lines. Our God does not say: yea, yea, and nay, nay. He does not get on this side and then get on that side. Our God remains forever right overhead. The natural sun swings between the tropics of Cancer and Capricorn, but our God does not swing nor cross any lines.

Now the beauty of this is, that if the sun were

always overhead we could never get a parallax on it. You must get off to one side, and then to the other side, to some extent, in order to get a parallax at all, and if the sun were forever above our heads this could not be done. Now the reason why we cannot measure God is because He is always directly above us. Again, when the sun is overhead there are no shadows. In the natural world people have shadows, but in the spiritual world there should be no shadows. The light is all around you; with the sun overhead you do not make any shadow unless you begin to stoop over. No man ever makes a shadow spiritually till he gets crooked. James uses this metaphor to emphasize this point. Man is the only creature on earth that walks erect. That means everything. Talk about the monkeys! why, the best of them go on all fours. The snake, the nearest to being an imp of the devil, is entirely prone; and from that up the animals make different angles, and all cast a shadow. But God made man to walk erect. That means that spiritually you and I are to walk straight up and down with Jesus.

Now there must be something awfully crooked in a man's heart when he don't want to get right with God. Cut him open and you will find a snake or a toad or something crooked in that man. A great many Christian people are carrying crooked things

in their hearts; but there is hope for a man who wants to get free. The man who does not want to get free has got a bad heart down at the bottom. When a man deliberately chooses to stay crooked, that man will go to hell unless he repents. "If I regard iniquity in my heart, the Lord will not hear me." If I choose iniquity, if I really choose it hell will be my portion forever. If you say, "I have impure things in my heart and I want to give them up," there is hope; but if the contrary, then you had just as well give up to your doom.

All this shows that if you get the sun on your back you will have a shadow. But by the grace of God you can be so upright and so downright and so outright, that when Jesus comes as a sun in your meridian sky, you will have no shadow. You can live where there is no sin, no condemnation, and where you can know you are right with God. And, brother, when you get a heart filled with perfect love, true and loyal to your God, that's a clean heart, and there will be "no shadow of turning."

Oh, how God loves to come and sit on our heads! The Holy Ghost came upon the head of Jesus, and the tongue of fire rested upon the apostles at Pentecost. I want to see us all made upright and downright, and all straight in heart, and life, and faith. I have simply given you the exegesis of this text.

Your Heavenly Father sends you every good gift of your outer life, and every perfect gift of your inward experience. And then that Heavenly Father is like a sun, which, while you walk with God, will cast no shadow on your path; or if it does, it will be beneath your feet, where you cannot see it. What of infirmity you may still have, God will place beneath your feet, so that it will not hinder you in your progress to the skies.

Brethren, don't you want to get straight? Do you love everybody? Is there anything to-night about you that is not settled? Move down from the frigid zone, move down from the temperate zone, until you get away from all Arctic influences, and find yourself right under the great sun of God's will, and get right under your Heavenly Father. You will find the shadows all disappear, and you will walk in the light as He is in the light; and the blood of Jesus will keep you clean while you walk, with God directly overhead, the earth directly under foot.

CHAPTER IV.

SUPERIORITY OF LOVE.

“And now abideth faith, hope, charity: these three; but the greatest of these is charity.”—1 Cor. 13: 13.

THE twelfth chapter of this epistle details spiritual gifts. The thirteenth is an exposition of the graces of the Spirit, and the fourteenth is the combining of the two, with regard to utility, or to the edifying of the Church.

This text suggests two contrasts: First, the superiority of grace to gifts, referred to as the “more excellent way”; secondly, the superiority of love to all other gifts and graces.

I. We are to notice the superiority of grace to gifts, whether gifts of grace, of nature, or directly the gifts of the Spirit.

In all ages men have been more liable to be captured by the external than the internal religion. If formalists, the tendency lies in the direction of architecture, music and eloquence. If spiritually-minded, even then liable to pay too much attention to the

outward fruit, such as eating, drinking, dress, etc., while both extremes are liable to meet in diverting too much attention away from internal conditions of the heart.

Let us notice, in detail, the superiority of grace.

1. Gifts are varied and unequal. Some may possess but one, others five, and still others ten. They also vary in their importance—some more, some less valuable, and, because of this great variety, there is no proper basis of unity in the gifts; but their very diversity and inequality furnishes a source of strife and disagreement, envy or jealousy, among believers.

Even in Paul's day churches quarrelled, and believers were separated on this matter of gifts and talents in their various pastors. (See 1 Cor. 3: 4.)

The gifts of the Spirit, like those through nature, are dealt out by the inscrutable sovereignty of God. In contrast to this, grace is for all, and for all alike.

The graces are the same in kind in all worlds, and among all races of beings. Repentance, faith, submission, love, patience, and similar graces, are in substance the same among angels, men or children. Here there are no invidious distinctions. Everybody may have pardon and a pure heart full of love. Hence the graces form a bond of union, a source of sympathy throughout the pious universe.

Love is the bond of perfection. We are knit to-

gether in love, not in wisdom, or power, or talent; and because of the universality of the graces they are superior to gifts.

2. Gifts are merely instrumental. They are the spiritual machinery of the soul. They are lodged in the mind, the sensibilities, the voice, the body. They are external in their manifestations, more than internal. They do not constitute in themselves character, either good or bad. The implements on a farm by which the soil is tilled are not the staple product. Balaam was really a prophet, and wonderfully endowed with both natural and spiritual gifts, yet they did not make him holy. Judas was wonderfully endowed for the apostolic office, and was with the other apostles when they cast out devils and wrought miracles, while his heart was devoid of grace. A block of ice may transmit sunshine in such a manner as to ignite material substances; so one may be the medium of truth, through His gifts, and not thereby be saved. Paul says we may give our money to magnificent enterprises, and become a voluntary martyr, without love.

But grace enters into the very nature of the soul. It goes deeper than the body, the sensibilities, or the mind. It changes and purifies the very fountain of being itself. It creates, nourishes and matures holy character; and because grace constitutes character it

is as superior to gifts as the harvest is superior to the implements which aided in its production.

3. Gifts are transitory. They are adapted to this life and our present mode of being. We may have gifts at one period which may not go with us to the end. We may have special facilities, supernatural endowments, and unexplained powers for accomplishing things, which may be held but by a short tenure.

The gift of tongues at Pentecost was not constant. The gifts of faith and of healing and of spiritual discernment may be very great at one time of life, and they may suddenly or gradually pass away from the person having them. "Whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." The gifts mentioned in chapter twelve will not be needed in a heavenly state of being.

In contrast with these endowments, which are transitory, we are told that "love never faileth." Faith, hope and love are to be everlasting residents in the soul, and through all outward changes these change not.

II. We are now to consider the second contrast, and show wherein love is greater than all other gifts and graces.

To do this, let us have a general definition of these three words.

Faith is the apprehension of truth, either truth past or truth in a promise, and a reliance on it.

Hope is the anticipation of good things, or those supposed to be good, in future.

This word "charity," or love, means divine love, and not human. It also means pure love in contradistinction from mixed love, so that in general terms we may define this word "charity" to mean the present fruition of the will of God to us here and now.

Hence, while faith may have to extend over the past, and hope may be nourished on what lies in the future, love, like God, lives in the ever-present. It is a meek and quiet spirit, receiving God's will now and living on that will.

Now, wherein is this love superior to the other graces?

1. Love furnishes the proper limit and boundary of all other graces. It is in that sense the bond, or bandage, of perfection rimming them in. If the soul is lacking in other graces, love pieces them out; or, if there be a redundancy or extravagance in the other graces, love curbs them to a proper limit.

It is impossible to be too extreme in pure love; but where love is lacking, the other graces may be pushed into extravagance. Every person who becomes a fanatic is a fanatic for lack, as Wesley puts it, of "lowly, humble, patient love."

Hope may in some things go too far. Hope takes in future events, such as our death, the second com-

ing of Christ, the resurrection of the body, or the various fulfillments of prophecy; and if the soul runs out on these lines continuously, it may soon lose the spirit of love, and enter into various forms of fanaticism.

The baptism of the Holy Ghost annihilates space and time to the soul's apprehension, and it may make events which lie thousands of years in the future so real that they may seem on the eve of taking place. Hence many devout souls overbalanced with the hope element, have made almanacs for the second coming of Jesus; they have predicted the time for the rising of the Sun of Righteousness and the tidal wave of the judgment. Others fancy they will not die, but be translated. Others think that the visible Church and the nation are crumbling into ruin, and that special prophecies are being fulfilled; and with these intense views they denounce other saints who do not follow their extravagances, as being devoid of the Spirit. Thus hope has run away with their chariot and wrecked the spirit of love. As long as love governs our hope, it cannot be too full.

In like manner, faith may run at such high pressure or shoot out on certain lines of truth in a way that will be likely to damage our experience and that of other souls. Truth may be apprehended with such intense vividness that unless the soul is filled with

patient love, the truth will be handled like a razor in the hands of a madman. Hence the Scriptures tell us not only to speak the truth, but to speak it in love, for even truth, devoid of love, may be ruinous.

The faith by which the sick are healed, if pushed into the extravagant statement that physical healing is parallel with soul salvation, would be ruinous to deep piety; for the moment that we affirm that physical healing is parallel with soul salvation, we will reach the next logical step, that people are sick because they are not holy, and the next logical step will be to reprimand and upbraid the saints who are sick in body as being destitute of the Holy Ghost; and this leads to all manner of rashness and bitterness of speech. There are many eminently holy ones who have poor health in body, and many who have been healed in body have but shallow and transitory piety.

If faith is allowed to go into rash presumption it is liable to be turned into bald skepticism; but if faith works by love, and is under the control of a patient, humble spirit, it will never go too far. Hence love is greater than these graces because it can govern and properly limit them.

2. Love is greater than the other graces because it utilizes them all to edification.

“Love, the divinest of the train,
And sovereign of the rest.”

Pure love utilizes all our knowledge, and relinquishes that kind of knowledge which is useless. It utilizes wisdom, not only seeking to do right, but to do right in the very best way.

Paul teaches us that everything is to be done to edification. That which love cannot use it drops or gives no prominence to. Hence trances, dreams, falling in certain postures, inarticulate and loud screaming, odd and singular expressions, and everything in the manner which does not really conduce to good, the spirit of love will seek to weed out.

There are demonstrations of the Spirit and overwhelming displays of God to the soul, which, for the time being may suspend our self-control; there may also be true Scriptural trances, and God may teach individuals through dreams; but if these things become the objects of attention, and are magnified, they cease to be edifying. They come under the head where Paul says, "If ye have an unknown tongue, or a dream, have it to yourself. In the church of God I had rather speak five words with my understanding, that others may be edified, than ten thousand words in an unknown tongue." Thus love weeds out the useless things, and emphasizes and uses those which are good.

Love gives color and weight and fruit to all religious actions. Our prayers and sermons and songs and

money-giving and church work are valuable, and in the end fruitful in ratio to the love there is in them. It is love that gives specific gravity to all our talents and all our labors.

3. Love is greater than the other graces because it is in this that we preëminently resemble God, and are turned into likeness to His nature. God is love. All His actions originate and terminate in love. Whether He creates worlds or tribes, or redeems or rewards and punishes, all the motions of His infinite will are in love. And when we are so melted and transformed by His Spirit that all our thoughts are loving thoughts, and all our judgments and opinions of men and things are conceived and uttered in a loving spirit, and all our labors are prompted with love to God and our neighbor, it is then that we are fitted by perfect similarity to the divine nature both to do the will of God on earth and to live in everlasting communion with Him in heaven. We never can approximate a resemblance to God in gifts and talents; but in love we may bear His full image. Thus, the greatest of these is love.

CHAPTER V.

THE FOUR OUTPOURINGS OF THE SPIRIT.

[Reported by R. K. C.]

MR. FLETCHER has written a fine essay on the three dispensations, which I wish was made a text-book for all young ministers in the Church. He portrays each dispensation with great clearness: that of God the Father, embracing the giving of the law and the prophecies; that of Jesus Christ, from the ministry of John to the ascension; and that of the Holy Ghost, from Pentecost to the second advent. It is not popularly recognized that there is a gospel of the Holy Ghost. The Old Testament is the gospel of God the Father; the gospel of Jesus Christ is found in the four evangelists; and in the Acts of the Apostles and the epistles, you have the gospel of the Holy Ghost. This threefold gospel constitutes what Paul calls "the gospel of our blessed God." When we speak of the gospel, most people think we mean the story of Jesus; but the entire gospel includes the whole thing: law and reconciliation, and all there is

in the Ephesians and Colossians and other Epistles, into which but few Christians enter.

Now there are four distinct outpourings of the Holy Ghost recorded in the gospel of the Holy Ghost. The Holy Ghost operates through believers so that their actions furnish us with the marvelous work of the Spirit. It will do you good, and will amaze you as well, to study out the different things which we are told the Holy Ghost did. He killed some people, like Ananias, and he struck some people blind, and he called for the separation of Paul and Barnabas. It is marvelous how much there is about the Holy Ghost as the distinct successor to Jesus, as the author of revivals, the author of pardon and sanctification, and all the other inward benefits of grace.

These four distinct outpourings of the Spirit correspond with the four gospels. The first outpouring was upon converted Jews at Pentecost ("devout men"); and the first Gospel was written by Matthew to the Jews and in the Hebrew language. The second outpouring of the Holy Ghost was upon converted Samaritans, and they were the class principally addressed by Mark in his Gospel. The third outpouring was upon converted Romans; and the third Gospel was chiefly addressed to this class by St. Luke. And the fourth outpouring was upon converted Greeks in Ephesus, the very class to whom John wrote. The Bible

was not written by hap-hazard, nor by chance. There is a marvelous arrangement everywhere, and you will find that the Holy Ghost treads close on the footsteps of Jesus.

The fact that the Spirit fell on all these four classes, shows us that every Christian ought to be baptized with the Holy Ghost. The man who sins and repents, sins and repents, is an Old Testament Christian; he has not reached the New Testament yet. He may read the New Testament, but he lives in the Old. Mr. Fletcher gives a picture of the man who lives in the Old Testament but thinks he is living in the New. His head is in the New but his heart and life are in the Old, with the old Jews, everlastingly tramping around Mount Sinai. Some people to-day have been pardoned, but have not got over into the Acts of the Apostles. They read the Acts, but have not got over into the Acts. Their heads are there, but their hearts are back in the beginning of the evangelists. But a real Bible Christian has been through repentance at Sinai, been reconciled at the cross of Christ, and been baptized with the Holy Ghost at Pentecost.

The first outpouring was upon converted Jews. It did not occur till they were of one mind, and in one accord. There was no outpouring while they disputed. You must stop all self-seeking, and get entirely self-

abnegated. When they got where every prayer and sigh struck one key, then God opened the heavens and sent on them that wondrous cleansing fire, and made them victors over everything that was earthly, or sensual, or devilish. They were all filled with the Holy Ghost. To be filled with the Holy Ghost is not to be filled with emotion. You may be so full of emotion that you can't talk, and yet not full of religion. Being full of emotion is one thing, and being full of a divine personality is entirely another thing. It means that everything that was contrary to the Holy Ghost was pushed out.

Remember that these one hundred and twenty were not the apostles only. Mary, the mother of Jesus, was there, and other women as well as men, and they had all been converted before. It is awfully absurd to talk about these people being just then converted. But wasn't Peter a backslider? Not at all. Jesus took special pains to restore him, and clinched his heart forever by that repeated question, "Lovest thou me?" Many persons get down and pray for a baptism of the Holy Ghost who no more think of getting it than of flying to the moon. Others think it is to feel happy. That is not it at all, not by ten thousand leagues. Others think it is a sort of unction that comes on some people to help them to preach. Not at all. You can be filled with the Holy Ghost and

be asleep. You can be filled with the Holy Ghost and have the headache so bad that you can't talk. Some think it is to "get a blessing." Why, don't you know that the apostles had a wonderful time casting out devils, and healing the sick, and then had a dispute about who should be elected to go to General Conference; that is, about who should be the greatest in Jesus' council. The baptism of the Holy Ghost comes into the soul, and cleanses and keeps that soul pure and sweet and calm. That's ten thousand times more than getting "a blessing"; ten thousand times more than being filled with emotion. It is a person, brethren; and when you get filled with the Holy Ghost you get filled with a Divine Person; a thoughtful, secure, almighty, powerful Spirit that moves you to do His will. That is what the apostles received.

Many people think that is the only Pentecost on record, and when you talk about four, people get afraid. But you will find that this same thing took place with the humble Samaritans in the eighth chapter of Acts. Philip went down and preached, and they had a wonderful revival. Some people there were possessed of the devil. The Bible calls things by their proper names, in plain unsophisticated language. We do not talk that way nowadays. If Jesus came to the earth now He would find plenty of people on Chestnut Street here in Philadelphia possessed with the devil.

Somehow demons get into people's hearts. I've seen people foam and gnash their teeth under the best of revival fire. Well, Philip cast the devils out, and this shows what kind of a revival they had. Now, just a few weeks after, the apostles heard of it, and sent Peter and John to look after this young church; and they prayed with them that they might receive the Holy Ghost. Not that they might be converted; not at all. There had been "great joy" amongst them already, and joy is an unspeakable element in every young convert's heart. Not that they might get "a blessing." No, they prayed specifically and distinctly that they might receive the Holy Ghost, and after they had laid hands on them, they were all filled with the Spirit and spoke with tongues and prophesied. Let us not miss the lesson which is taught here. Here was a new church so happy that every one was rejoicing. They had been the servants of God, and were filled with happiness; but now, right in their new-found joy, these apostles came and prayed for them that they might receive the Holy Ghost.

Some one asked Beecher years ago, when he was more sensible and when he was younger and when he had religion, what was the best way to bring about a revival; and he replied, "If you want to have a revival, read the Acts of the Apostles, and do as they did, and you will have a revival." Exactly, and when he went

by that guide and not by Huxley, he had revivals too in his church. Now here was a church not more than six weeks old that received this wonderful baptism. Oh, if I only had received that soon after I was converted! I began holding meetings and working at once; but if in about six weeks or so, some Peter and John had come and taught me, and led me on into the specific baptism of the Holy Ghost that takes away the evil elements that lurk down in the heart, it would have saved me a thousand slips and sorrows. People need some quickening book, or meeting, a companionship to help them on in the way.

Notice that Peter and John are not recorded to have said one word in prayer, except for this one great bestowment. It was definite prayer, definite instruction, and definite work. When people say, "Don't bother young converts about the baptism of fire," they had better read the Acts of the Apostles. Do you know that young Christians are the very ones who can seek this full baptism. When the best church members live many years and do not seek this baptism, they form chronic habits. They form the habit of neglecting secret prayer, and neglect the reading of the Bible; and some form the habit of backsliding, and getting alarmed and saying, "I must get closer to God." But they soon go back again, and thus form a chronic habit of going forward and then backward. Some have a

chronic habit of grumbling, others a chronic habit of distrust. Young converts believe that God counts the hairs of their heads, but they soon grow up and become philosophical, and skeptical, and think God can take care of the seven stars, but not of their little things.

“When were you converted, brother?” “Ten years ago?” “Well, are you saved now?” You hope so! Chronic doubt; don’t you see? It is absolutely essential, when we are converted, to take the examples given us in the Bible and be in the apostolic succession. I believe in the apostolic succession; in believing as the apostles believed, and praying as they prayed, and acting as they acted. If you want to follow the example of the apostles settle it to-night, that God’s Word requires you to go on to a personal Pentecost.

The next outpouring of the Holy Ghost you will find described in the tenth chapter of Acts. It was upon Romans, — Cornelius and his household. Some people try to make out that Cornelius had never been converted. But if he was not converted, please show me the man who is. He was a “devout man”; that is equivalent to saying that he had religion. He “feared God”; that is the same as declaring that he loved God. “They that feared the Lord spoke often one to another.” He “gave much alms.” This does not prove him to be a converted man, but is a concomitant of true religion.

He "prayed to God *always*." Will you show me a man in Philadelphia who has all these and yet is not converted? But that is not all. He had a vision and an angel visited him; and then Peter says plainly that he was "accepted with God." But the climax of proof comes after all this, for Peter goes on to say, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: that word, I say, *ye know*." Peter declared that Cornelius knew the word of peace in Jesus Christ. I wish that before I received the "second blessing" I had come up to all that. It is sad, but it is comical to see how people will go right over the statements of the Holy Ghost and say that this man was a heathen. Now while Peter preached to them the Holy Ghost fell upon them, and the Jews were astonished, for they had thought that they were the only ones to receive this great baptism. Notice that though Cornelius had no tongue of fire on his head, yet he spoke with tongues and magnified God. He told the experience which he felt within himself.

The fourth occurs in the nineteenth chapter of Acts. Apollos was at Corinth, and Paul came to Ephesus and found some twelve disciples to whom he put at once the question, "Have ye received the Holy Ghost since ye believed?" To which inquiry

they made answer, "We have not so much as heard whether there be any Holy Ghost." Now let us look at this in a common-sense way. They had heard of the Spirit of God, for the Old Testament was full of references to that. But they had not heard of a definite outpouring of the Holy Ghost as a person. Apollos had been their minister—a good one, for he was "instructed in the way of the Lord," but he himself had been led into a deeper experience by Aquila and Priscilla, Paul's traveling companions. They heard Apollos preach, and saw that he had not received the baptism of the Holy Ghost, so they took him and "expounded unto him the way of the Lord more perfectly." In a short time Paul came to Ephesus to see this infant church. Apollos had gone, and Paul met the disciples. He could tell by the way they prayed and testified that they had not received the Holy Ghost, so he asked them, and received the reply that they had not heard of such a thing. They had been listening to sermons to prove that Jesus was the Messiah. But now Paul prayed for them, and suddenly they received the baptism of fire and spoke with tongues and prophesied.

Twenty years after Paul wrote a letter to these very Ephesians, and referred to this very event in their history. He says in Eph. 1: 13, "In whom

ye also trusted, after that ye heard the word of truth, . . . in whom also, *after that ye believed, ye were sealed with that Holy Spirit of promise.*”

Now, it is interesting to see how the blessed Holy Ghost was poured out on every branch of the Christian Church, to show that wherever the gospel of Christ was preached and received, there the whole work was to be done, and the baptism of the Holy Ghost was to follow.

I trust God will open every heart here, and that every one may put himself into the attitude in which you may be cleansed and filled with the Holy Ghost. If we want to get to heaven we must have the whole Trinity. The way to be in perfect time with God, is to have repentance toward God here, faith in Jesus Christ here, and the baptism of the Holy Ghost here, and thus be fitted to live and to die.

CHAPTER VI.

THE WAY TO OBTAIN.

[Reported by R. K. C.]

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” — MARK 11: 24.

YOU will perceive at once that this applies equally to the penitent seeking pardon, and the believer seeking a clean heart; and may also be used by people seeking health or the salvation of friends. The word “things” is in the plural, and may therefore include all the urgent needs of a human soul. What things ye desire, believe, and ye shall have.

Brethren, of all hindrances in the way of our getting saved, the most common is the persistency with which we reverse the divine order. We are the blindest of all beings in the universe. We are ignorant and helpless. The human mind has been reversed. When God saves your soul, he has to turn your mind around and turn your thoughts around and turn your heart around and reverse your whole being. God’s order is repent, and then believe. It is first justification

and then regeneration, and then the knowledge of it. It takes some of us a long time, for we weep and pray and strive to reverse the order. The very first thing some people want, before they have shed a tear, is the witness of God's Spirit, and that is the last thing they get. When they get the Spirit they think they will then believe; and when they believe they will repent.

If you could be among the angels and see the absolute awkwardness with which a human soul tumbles around in the dark, what a revelation it would be to some of you. It is strange that a believer seeking a clean heart is just as awkward about it as any sinner seeking pardon. But he is. Notice how they begin. You find people as cold as the Arctic regions getting down to pray for a baptism of the Holy Ghost. Why, they are a thousand miles away from such an experience as that. There are a great many things to be done in their hearts before they can receive the Holy Ghost. In seeking this baptism the first thing is to apprehend God's will to bestow it, the next step is faith; the next is a clean heart, and the next is the baptism of the Holy Ghost. But people want the baptism of the Holy Ghost before they have a clean heart, and they want a clean heart before they die out to self. Mr. Wesley says, "the same truth which applies to a person seeking justification, applies to a person seeking sanctification, on a higher plane." The blunders we

make in seeking sanctification, are the very same blunders we made as sinners when seeking justification. My text tells how to get your prayers answered: "What things ye desire, believe ye receive them, and ye shall have them." This is God's order for every seeker. Don't expect to be converted till you repent and believe. Don't insist on getting the witness till you have done the others. Don't pray for the baptism but begin at the other end.

Now there are three words I want to explain: things, pray, and believe. The word thing and the word think are the same in the Anglo-Saxon. A thing is whatever you can think. Whatever your mind can grasp is a thing; it is a think. Whatever your thoughts apprehend, is something that you think. It is a perception. You are driving at a definite point. John Fletcher says of the mistake of his time, "The reason why believers in England do not receive the blessing of perfect love is that they do not aim at it." In order to hit anything you must have a mark. That's the way our fathers put the truth. My friend, in order to get your prayers answered, the first great essential is that you get a definite thought in your mind. Unless you can think of what you want; unless there is a definite point to aim at, your prayer will be rambling, and you can't tell whether you have made any advance or not. Jesus said to the blind man, "What shall I do for

you?" This forced him to hit the nail on the head, and to tell his exact need with his own tongue: "Lord that I may receive my sight." That was not a rambling prayer, running all around creation, with a home in heaven at last. People wonder why their experience is like an Indian summer day, smoky, so mixed. Well, your prayers are hazy. If you have a distinct aim, and a distinct thought, you will have a definite experience.

Jesus never answered a rambling prayer. The woman said, "My daughter is possessed of a devil." Mary and Martha said, "Lord if thou hadst been here, my brother had not died." The leper prayed, "Lord, if thou wilt, thou canst make me clean." You can't find any samples of these rambling prayers which so many people offer up when they want salvation. When you get in such downright earnest that you pray, "O Lord, if I don't have salvation I shall go right down to hell," then you hit the nail on the head every time, and you can believe when you pray. But when you ask for a "deeper work of grace," and for "more and more," you don't know what you are driving at, and the Lord don't know what you are driving at, and you don't get that prayer answered very much. A lady has been seeking the Lord for three weeks, but this afternoon she said, "Lord, I must have a clean heart." I said, "thank God, you will soon get it," and in a few minutes God answered her prayer, and she arose and testified to having received a clean heart.

If you had a carpenter who hammered away and only hit the nail once in twenty times, you would discharge him. You will never get a clean heart till you change your prayers. You must form a definite conception of your need. "What things soever ye desire." Jesus says you must have something in your mind; something you can think. I prayed for years and years for a deeper work of grace, and got hungry, but I did not then seek a clean heart. Be definite, definite. Some of you have had the desire to get rid of the inward sin of the natural heart. You have prayed: O Lord, give me more patience. Now that word "more" cannot be bounded. There is no limit to it. It is not in the positive or superlative degree. It is in that middle ground where it can swing back and forth. The mind does not grasp a definite experience when you pray for "more" or "deeper." The word "deeper" never touches the bottom. You never will get your prayers answered till you strike bottom and get deepest.

If you pray for a "higher life," who knows how high you want to go? How high? There's a vagueness in such a prayer. But when you ask God to give you a complete salvation, that is plain. If you get the highest life, that touches heaven, that is definite and clear. Don't you see how you and I have hindered some one? I never did get out till I brought my prayer down to a point, and concentrated all my artillery at one place,

and let loose the contents of my panting, hungry soul, and all my focused brain and heart and mind and soul on a single mathematical point. And then, I tell you, the fire came.

You take the sunshine, this warm Indian summer day, and concentrate it with a glass, and you can burn your house down with it. These scattered prayers never burn up your old sinful nature. Lord, teach us how to pray! When you concentrate all on one point, God Almighty will send lightning through your soul and set you on fire. Now pick out your need, and pray for it. Do you want pardon? Then pick it out and pray for it. Here is a sinner who steals seven times a week. Shall he pray to be made better?

Why, conversion don't make men merely better; it makes them over again. You take any sinner, whether outrageous or decent, and he will be about ready for that prayer,—make me better. But when a sinner gets converted, it means to tear down old things and to give him a brand-new heart, and make him a new creature in Christ Jesus. And when you pray definitely for conversion or for a pure heart, you will be answered.

“Desire.” When you pray, the fervor of the prayer depends upon the intensity of the desire. That is the keystone of the arch.

“Prayer is the soul's sincere desire,
Uttered or unexpressed.”

The prayer is the utterance of the desire. I would like to explain the nature of prayer. When you first pray you begin faintly. But you have a desire which the Holy Ghost begets in your heart for a certain thing. Now when that desire is kindled in your heart, if you will keep your mouth and your mind shut tight, and never move or stir, that desire will smolder, and in twenty-four hours or less, it will die out altogether, and you cannot find it. But now here is the philosophy of prayer: If you begin to utter that desire, and open your mouth in prayer, and then use your feet, and go to the altar; if you begin to let loose, and allow the desire to get clear expression; if you will begin to ventilate that desire, it will grow on you and grow on you till it becomes a consuming desire and cries, "I will not let thee go except thou bless me."

When you bring two bodies together in space, each attracts the other, and as they approach the attraction marvelously increases by action and reaction, and they move faster and faster. You can take a cent, and by doubling it only twenty-seven times you will be a millionaire. That's the way God works through the Holy Ghost in our hearts. You have a desire; you utter it, and it doubles; you utter that, and it doubles again; and before long you get where you will not let go; and then you get converted or sanctified. A sinner prays, and prays, and says, "I can't sleep." That is the place

of blessing. Do you know you can pray a prayer a thousand times bigger than you are? When you pray a prayer that is inspired by the Holy Ghost, that is larger than you are; and when you pray such a prayer it is always answered.

Go back with this illustration and see how it was with Elijah praying for rain. Abraham said, "I've got the answer." He did not care anything about four hundred years. He laid down to rest in the cave of Machpelah with God's answer in his heart.

When you get where you seek anything with all your heart, then God says, "That will do." A Swedish girl came to this country and tramped around seeking employment for a long time, while her old mother was praying for her at home. And the very day and hour that she obtained a situation her mother in Sweden received the answer in her heart, and knew that she was provided for. When you pray a perfect prayer you will get the answer. Elijah got it. Paul got it. You have had it, and I have had it. We begin with one-tenth of the heart, and after a time we put in eight-tenths, and nine-tenths, and then ten-tenths, and the answer comes. Not long ago a sister began to pray, and she prayed for the church, for a revival; and I know she needed a blessing herself. Then she prayed for me, and for the town, and I said, "She is scattering shot badly." But after a time the Lord touched her

heart and she broke down, and cried, and said, "Lord, bless me and give me a clean heart." I thought, now she has come home. . And the next day the answer came, and light from heaven flashed upon her.

When you light a stove, and there is a little blaze, if you shut the draft off, it will soon die. You must open the draft. When people are only able to pray feeble prayers, if they will turn on the draft, and keep their minds open, and their mouths open, after a time their hearts will be hot with the desire, and then the answer will come. That is what Christ meant when He said "desire." A wish that, like Aaron's rod, swallows up all other desires.

"Receive." The New Version says, "Believe ye have received." The American revisers did not agree with that change, as you can see from their notes. I will explain how it found favor in England. In England there is a large element in the churches everywhere that believes in imputed holiness; people who hold that you were all converted and sanctified in Christ eighteen hundred years ago. You are simply to believe this, and Christ will cover you all over with His personal robe. And that nonsense spreads all around. Now, don't you see that "believe you *have* received" contains a distinct trace of that doctrine? But, thank God, it is an incorrect translation, for the Greek word "receive" is present aorist tense and always means

instantaneousness. Believe that ye do this instant receive : that is the exact meaning. Not that you had it yesterday without knowing it, not that you are going to get it in the future, but right while you are panting and yearning and praying; not that He did forgive, for that would be untrue; not that He will forgive, for that would not be practicable. The Bible teaches a present, instantaneous salvation everywhere.

Now while you pray, just fling up your hands like a man shot in a battle, and say, "Lord, I believe you do forgive me now. I believe that the blood of Jesus Christ cleanseth me from all sin." Singular number. Your sins were all taken away in conversion, but sin is singular. He "cleanseth," — not did cleanse, nor shall cleanse. "But I don't think I am saved." I would rather trust an ounce of faith than a ton of thinking. It is not think or feel, but believe. You cannot depend on feeling. I had a lady in my church who got wonderfully happy and said, "I feel I have a blessing." But when the emotion was gone she was all in the dark. I said, "The next time you will get the blessing on naked faith, and then you will keep it." And in two weeks she was up and said, "Witness or no witness, I am the Lord's"; and she stood like a rock as long as I knew her.

Brother, make up your mind, I'll pick out what I want and I will seek it and seek it with my whole

heart, and claim it, and stick there. I live day by day, hour by hour. He cleanseth, He cleanseth. If you want to live free from all anxiety and all worry and all fret, act on these simple words of Christ, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

CHAPTER VII.

THE TWO VEILS.

[Reported by R. K. C.]

I N Hebrews,—tenth chapter, nineteenth to the twenty-fourth verses,—you have one of those marvelous golden blocks of Bible truths. The Bible is composed of thousands of miniature Bibles. You will find certain blocks of truth in it, and in each block you will find a miniature gospel. So if some poor fellow should only succeed in getting hold of one of these blocks, he would have enough to convert and sanctify and glorify him.

The apostle has four great arguments in the Hebrews on perfection. The first is drawn from the crossing of the Red Sea and the crossing of the Jordan, and fills two chapters. The Red Sea represents conversion. The Jordan represents sanctification. And the entering the promised land represents the baptism with the Holy Ghost. When he finishes that argument, he takes up another, the priesthood. Believers now are advanced to an equality with Aaron, in the Old Testament. People

sometimes think that Jesus took the place of Aaron, but this is a great mistake. Paul says Jesus took the place of Melchizedek, and that you and I are to take the place of Aaron. That is a strong argument for entire sanctification; we are advanced to the priesthood. Then there is a third argument, and that is founded on the two veils of the tabernacle and temple. The first represents conversion and the second represents sanctification. People say they do not see anything in the Bible about a "second blessing." Well, there is a second benefit spoken of in Corinthians, and the second veil in Hebrews. After these the apostle has a fourth argument on the two pentecosts, that received at Mount Sinai and the other received on Mount Zion.

Some years ago, soon after I was sanctified, one night after I had gone to bed, the Holy Ghost took the Epistle to the Hebrews and opened it to me in such a wonderful manner that I couldn't sleep for three hours. Some people think anything like that is fanaticism, but I tell you that if you get the Holy Ghost, God means that you can understand the Bible. How many there are who think they cannot understand the deep things of God! God can make the Bible as plain to you as it was to Paul, up to your capacity. The Bible is not merely a book for learned men, but for you, and the Holy Ghost can make it as plain as the daylight.

Now the first veil signifies conversion. Here is the proof. In chapter nine, sixth verse, we read, "The priests went always into the first tabernacle, accomplishing the service of God." That's conversion — the service of God accomplished. But the high priest only went into the second veil once a year. Now it is into this second veil that Paul wants us to enter; and for which he exhorts us to have boldness, to claim the right, the privilege, of our position before God. There is not a child who is not entitled to enter this veil. No Christian on earth is living up to his privileges or duties who is not entirely sanctified. If you had a million dollars left you, how long would you leave it unclaimed? You would not neglect it. But people neglect God's gifts and go around with a cold, formal experience when Jesus Christ has died and left you a wondrous legacy, and Paul says you have a right to it. You have as much right to go within the second veil as ever Aaron had. "Let us have boldness to enter into the holiest." That means "perfecting holiness."

Many Christians make a great mistake in supposing that they cannot get holiness at all till they are wholly sanctified. But it is a doctrine of the Methodist Church that every converted person is partially sanctified. The Bible calls every converted person holy, but not perfect. The apostle says you

have entered a holy place, — conversion is holy, — but now he wants you to enter the completion of this work. How do you enter? By the blood of Jesus. Not by your own good works, not because you have grown better by degrees, but by the simple blood of Christ. Now let me show you the force of the metaphor.

The tabernacle was a parallelogram cut in two. The forward part was the holy place, and in it was the table of shew bread, the altar and the candlestick. A very heavy and thick curtain completely separated this portion of the tent from the holiest of all, in which were the ark, containing the ten commandments, the rod and the pot of manna. Every day the priests went into the holy place, within the first veil, and accomplished the service of God; but only once a year the high priest went within the second veil on the great day of atonement. Now this most holy place was dark inside. No lamp, no candle, no sunlight; all were excluded by the thick curtain. At certain seasons God would blaze out from between the wings of the cherubim, and thus the only light in the second veil was the Shekinah. In the first veil there was a mixedness of light; lamplight and daylight. But in the second veil there was no light at all except that which shone from God Himself.

In a converted state you have mixed light. Is not that true? In a converted state you have mixed motives, mixed love, mixed faith; love mixed with hate, faith mixed with doubt, patience mixed with impatience, the light of the Holy Ghost mixed with your own ideas, and culture and brains and notions of propriety. And that's the way you live as long as you stay simply in a converted state. And that is where most Christians are. But now mark! In the second veil you leave all mixedness behind, and get where you are either in absolute darkness or else God Himself must enlighten you. When you go in there you shut out the light of science and philosophy and mere brains and carnal reason, and you say, "I am coming alone to Thee, O God; and if Thou dost not enlighten me I am in Egyptian darkness." And that is where God wants you to get, where you will depend on Him, and not upon secondary causes.

David felt so once. When a holy Christian ceases to depend on self, and to depend on the laws of nature, and to depend on his kinsfolk, and rests in God alone, he can pray as David did, when he cried, "Thou that dwellest between the cherubims, shine forth." Brother, God wants to get you where you will be illuminated by the Holy Ghost without any other conflicting light whatever. In this second veil if the Lord does not enlighten you, you are left in Egyptian

darkness. That explains some of your experiences at times. You have been sanctified, and yet you were in darkness apparently denser than when you were seeking conversion. Why is this? you ask. I can't see an inch before my face. Exactly, that is because God is getting you away from candles and lamps, in order that you may depend alone upon Him. Those who live in the second veil, if not enlightened by God Himself, are the most ignorant people on earth. Why? Because they have bidden farewell to all candles and lanterns and will-o'-the-wisps of any kind whatever. I would rather trust God in the dark than walk in the light of a human lamp. I would rather trust God in the dark than trust the old Adam in the light. No matter if you are in the dark. Do not be scared. God is there in the dark with you, and the first thing you know He will shine forth.

Another point about the second veil is this: the high priest had to take off his shoes when he went within it, and he went in trembling. Within the first veil he could have the other priests with him,—as long as he remained in the holy place he had plenty of company; but within the second veil he must go by himself. When you get sanctified you make up your mind to follow God alone, whether anybody else will do so or not. When converted you can club up as it were. I have seen four or five young men wait on one another, and

finally all start for the altar in company; and after they got there the Spirit worked in their hearts, and they were converted. But when you seek sanctification that won't do. You must make up your mind to say, "I intend to give myself everlastingly and eternally to God's will, and I will go alone if necessary, and by God's grace not slip." You must go alone, as if you were the only one on earth.

It required courage in the high priest to enter within that veil. If he did anything amiss he would be killed. I tell you it made him tremble, going in where nobody could follow him, and where he might be stricken down a corpse in a moment of time. A feeble man who says, "I can't, I can't," will never get to heaven or anywhere. You must say, "I am going and if God wants to kill me, Amen! I am going." People think of the guillotine and the thumb screw and the bonfire when you speak of the difficulty of serving God. But do you know that it takes as much courage to really serve God in Philadelphia as it did in the old inquisition times? To go around in plush parlors and in fine society and let it be known that you are in for entire sanctification is a hard thing. There is hardly one in five hundred who will not turn and minimize under such circumstances. How few serve God with all the heart and never flinch! You may think I am talking too high, but I tell you this temporizing is the great sin of the

Christian Church. People are afraid to shout hallelujah! They are afraid of everything religious, afraid to talk in a loud tone of voice. But these very people can go to a theater and see all hell let loose on the stage for half the night, and not faint in the least. I tell you it takes courage to stand up for a clean gospel and a full salvation.

I have had a friend come to me and say: "Brother Watson, you ought to tone down." If I had taken such advice I would have gone into utter darkness. Don't say it is too dark and you are afraid to go in. Fletcher and Wesley went in, Madame Guyon went in, Brainerd went in. "Oh, but I am afraid, I'm afraid." Afraid of what? Afraid that God might put fire in you? Dr. Steele, one of the most polished men in the world, prayed for sanctification for three weeks, and the thought kept coming up, "Now if God sanctifies you He'll make you act oddly," and he was afraid; afraid he might have to shout in the street cars, or do some other singular thing. At length the Spirit said to him, "Don't you think that God has as good a sense of what is right as you have? Don't you think God knows as much about good behavior as you do? Do you think God will do anything foolish?" And he saw that it was only a temptation, and he let loose everything, and God baptized him with the Holy Ghost so wonderfully that he could hardly eat or sleep for several days. And

let me tell you, he has been one of the best behaved men you ever saw since that time, and has not done anything at all foolish.

The high priest did not dare to enter the second veil without the blood. The lamb was slain outside, and he took the blood and went in and sprinkled the blood on the mercy seat. And that is the only way for you and me to go in. We must go with the precious blood of Jesus, "through the veil, that is to say, his flesh." Ah, yes! the veil is Christ's flesh, the ark is Christ's body, and in it was hidden the manna, and that is Christ's heart. When you are converted you live on manna that falls on the ground; but when you get into the second veil you eat the "hidden manna," which was put in the ark. That "hidden manna," as it is called in Revelation, is the inner life of Christ.

Yonder is Christ, crucified on Calvary, and here is Mount Zion crowned with its magnificent temple, and in the temple is the veil. It is just three o'clock in the afternoon. Yonder is a Roman soldier with spear in hand, gashing and rending the flesh of the Son of God; and at the same moment the old Jewish priest is going into the second veil with the blood of the lamb he has just slain. Suddenly an angel rent that veil from top to bottom. It meant this: That veil was the flesh of Jesus, and at three o'clock it was rent by the Roman. That was the real; this the figure.

And through this rent everybody could look in and see the holiest of holies. In like manner, when Jesus' flesh was rent, every child of God had the privilege to enter, exactly where the spear went in. When you get converted you come up to Christ, and His blood falls upon you; but when you are sanctified you enter into His "interior life," as Upham expresses it.

O friends, how few there are who know the inner life of our Lord! You talk of the beauty of the life of Christ, or the life of Christ, but what do you know about His inner life? Jesus was calm. Jesus was never angry. Jesus was never in a hurry. Jesus was never despondent. Jesus was patient and meek. What do you know about His inner life? If you want to live this inner life you must get away from the noise and tumult of sin within you. What a paradise it is to get away from your sins, and away from your heartaches, and away from your troubles, and away from fault-finding.

What a perfect paradise it is to get away from the noise and deceitfulness of this wicked world, and be hidden in the calm, and the peacefulness, and the everlasting fidelity of the inner life of Jesus. Oh, I wish, dear Christ, that Thou wouldst open Thy wounded side so wide to-night, that some sister or brother might enter in!

Put your soul on the point of the spear, and you can

enter where it entered. But you must have a true heart. A true heart is one that is dead set on going through; not merely praying one day and forgetting to pray the next, but one that takes hold of the plow handle and never lets go till the furrow is driven. A heart with no deceitful philosophy, and no double mind, but with one desperate purpose to go through with the whole thing, and to do it now. To such a heart will always be given the "full assurance of faith," and a perfect reliance on Christ alone; and this heart must be "sprinkled from an evil conscience," or cleansed from all depravity.

"Your bodies washed with pure water." Now some of you will think I am explaining this wrongly. That does not refer to baptism at all — not to water baptism. The term "pure water" here means the Word of God. In John 3: 5 we read, "Except a man be born of water and of the Spirit"; but that don't refer to water baptism. It means, except a man be born of the truth of God and of the Spirit. The Scripture speaks of God's Word dropping like the dew or the rain. The Word of God is often compared to water. Your inner nature is washed by blood, but your outward life is cleansed by the Word of God. I will show you how to distinguish in this matter. Here is a man who chews and smokes, and they are filthy habits. He seeks a clean heart, and the Word of God comes into that man's mind and com-

mands him to be clean. He lays aside his pipe, and throws away his tobacco. Why? The Word of God makes him do it. That is being washed by the Word. Here is a woman covered with jewelry. Now I like to see a person well dressed, but jewelry is heathenish. God knows how to make people look well. But you say, "I think jewelry makes people look well." Well, now, that is because you are educated wrong. If you could go to heaven and learn from the angels a little while, you would think differently. Well, this woman finds the Word of God condemns her in this vanity, and she puts it away. That is being cleansed by the water of the Word. Here is a man who has been accustomed to take up his Sunday paper after breakfast, but the Word of the Lord comes to his heart that he must give that up; and he does it. He is not cleansed by the blood from that, but by the Word. Do you know that was the meaning of Jesus washing His disciples' feet? Clean water represents the Word of God, and when you wash a man's feet, it means you cleanse his every day walk and manner of life. It was not a streak of old Jewish custom at all, but a streak of practical truth for your kitchen and parlor and home.

Finally, you must testify to the possession of an experience. "Hold fast the profession of your faith." There is one thing that I have not mentioned before on purpose. When the high priest went into the second

veil he wore a robe on which were embroidered pomegranates and to which were hung golden bells. If you cut open a pomegranate you will find it has more seeds than any other fruit on earth. It signifies fruitfulness. That is God's idea of a fruitful Christian, and the golden bell was the symbol of testimony. Then the Bible says that the bells must be heard: "His sound shall be heard lest he die." Exactly, and when you get in the second veil you must ring the bell lest you die. You must give your testimony. These old things meant the outward life to the Jew, but to us they mean the inner life. We must not neglect the "assembling of ourselves together," and as we go to prayer or class meeting we must ring the bell of testimony, and everywhere show by our fruits that we have learned to know the fullness of God's salvation.

CHAPTER VIII.

THE SPIRIT OF REVELATION.

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

“Cease not to give thanks for you, making mention of you in my prayers;

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

“And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power,

“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

“And hath put all things under his feet, and gave him to be the head over all things to the church,

“Which is his body, the fullness of him that filleth all in all.”

—EPH. 1: 15-23.

THE difficulty in reading a passage like this is that the Apostle Paul particularly, more than any other writer, in beginning a long sentence piles in so many things, one thought suggesting another and that another

and that another, and he keeps crowding it in and crowding it in until the sentence becomes much involved. That is all one sentence, the whole of it, from beginning to end; there isn't a single stop; and there are so many things crowded into it by the law of association that by the time you have finished reading the sentence, the entire paragraph, the main thought that lies in it is obscured and liable to be overlooked. Now the larger part of this sentence or paragraph, from the 20th to the 23d verses, is simply thrown in by way of explanation. The gist of the whole paragraph is this: —

I pray the Lord that He may give you the spirit of wisdom and revelation in the knowledge of Jesus, and in the knowledge of the hope of your calling, and in the knowledge of God's inheritance among the saints, and in the knowledge of the exceeding power of God toward us.

That is the substance of the paragraph. This long sentence here about "Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, . . . and put all things under his feet," etc., — that long sentence is simply by way of explanation. That is to say, he says, I pray God that He may give you the knowledge of God's power toward us according to the power that did all these things; and these things which are mentioned

there in such detail are simply thrown in to illustrate the kind of power he refers to.

I ask your attention to the four kinds of knowledge, or the knowledge of four things mentioned in this prayer: The spirit of revelation and of wisdom and of knowledge; and then the knowledge referred to is of four things: first, to know Christ; secondly, to know the hope of our calling; thirdly, to know Christ's riches in the saints; and fourthly, to know the exceeding greatness of God's power toward us. All these kinds of knowledge come from the Holy Ghost, the spirit of wisdom and of revelation. God proposes to give each believer a part of the same Spirit that inspired the Word of God and that has revealed to us the divine counsel. Not that God will inspire any believer nowadays to write another Bible; not that God will inspire anyone to write a Bible that is contrary to this Bible; not that the Holy Ghost inspires anything contrary to the written Word; not that. But that the same Spirit that inspired this Scripture is to be given to the believer, the full believer in Jesus, and that the same revelation and the same knowledge that is put down in this Book is to be imparted to each believer. So that the soul of the believer is to be enlightened by knowledge and wisdom and revelation from God in harmony (in accord) with the written Word.

There is a difference between the spirit of revelation

and the spirit of wisdom. Revelation is something that is made known to us ; wisdom is that divine guidance by which we are to utilize that which we know. Revelation comes to us ; wisdom goes from us. Revelation is something God makes known to us, but wisdom is the divine gift of knowing how to use it.

Now we must first know something. The new birth is a revelation. It is just as great a wonder when a sinner feels his sins pardoned and feels for the first time that God is his Father, and there comes into his soul the consciousness that all his sins are gone and God is his Father,—it is just as great a marvel and revelation to him as if a new Bible had been created and dropped down from the skies. It is a revelation. He may have read the thing in a book. He may have heard many a sermon. He may have seen people profess to be converted ; but the new birth is a new, startling revelation to everyone who experiences it.

So is heart cleansing. It is a revelation. You may hear a thousand persons testify of a clean heart ; you may read a great many books on the subject, read the Bible on the subject ; but when for the first time you feel the blood of Christ cleansing your heart from all sin, it is a world of wonder, it is an amazing revelation from God to your soul. It is, so far as you are concerned, a new world, a new Bible, a new atonement, a new marvel ; and so far as you are concerned in that

experience, it is just as new as if the cross and the atonement and salvation had just been made, right on the spot, for your benefit.

So that all spiritual things, the knowledge of Jesus, the revelation of the invisible world, the revelation of things to come,—all these things must be revealed to each believer. God cannot allow us to take salvation second hand. Our knowledge must come first hand.

Now, in the beginning, we are to believe what others testify. We are to accept the testimony, we are to accept the witnesses, we are to accept historic statements, we are to accept a great many evidences; but there comes a time and a point when God must reveal all these things directly to each soul for itself; and unless we have an individual revelation from the Holy Ghost to our own hearts, all the salvation on paper, all the salvation on the cross, and all the wonderful things God has revealed all down the ages, are utterly worthless to us, unless there comes to each of us a personal revelation from God to our own souls.

These were converted people; they knew their sins were pardoned. He says, "When I heard of your faith and of your love," proving that they were converted people; yet he says, "I cease not to give thanks, making mention of you in my prayers." Now here comes his prayer: "I pray that you people who believe and know the love of God may have the spirit of wisdom and of revelation in the knowledge of his Son."

Now, the Spirit not only is a Spirit of revelation to reveal things to us personally, but it is the Spirit of wisdom. Wisdom is that divine gift by which we utilize what we know. It is to know how to use our experience, to use our faith, to use our testimony, to know how to work, to know how to go out for God. That requires wisdom. A man may pile up a great pile of lumber and stone and brick and mortar upon the face of the ground, and you have got the material all there for building one of the finest houses in Boston. But that is nothing but a mere heap of rubbish unless some person knows how to combine the whole thing into a structure.

Now, wisdom is that gift that knows how to take any kind of material and utilize it to the best advantage; and so it is just as essential that Christian people have the spirit of wisdom from God as that they have the revelation from God. Because you may have abundant revelations made to your own hearts, but if there is a recklessness and wildness and extravagance and incoherence and no method of utilizing those things, it will be like putting a pile of lumber and brick and stone down and then not know how to build the house.

Now we will take up these points. First, the Holy Ghost is to reveal to us the knowledge of Jesus Christ. "I pray," he says, "that God may give you the spirit of wisdom and revelation in the knowledge of Christ."

The word "knowledge" referred to here does not mean what it means in our common conversation. The word knowledge ordinarily means information. We say a man who has traveled a great deal knows a great deal. If a man has read a great many books and traveled around we feel that he knows a great deal. We simply mean he is informed upon certain subjects. But the word "knowledge" in the New Testament has a meaning far different. It refers to a thing that has come within the limits of your own consciousness. It is something that the soul has been assured of. When the Bible says, "We know that we have passed from death unto life"; when the Bible says, "We know whom we have believed"; when the Word says, "We know all things work together for good,"—when the Word of God uses this word "knowledge," it refers to the certainty of the matter.

Now, the work of Jesus has been performed in this earth. His work is in the past tense, His life and death, and He is a being living in a distant world, millions and millions of miles away. How can it be that a person here living under these circumstances can be absolutely certain of the things that took place nearly two thousand years ago, regarding a Personality that resides, so far as His body is concerned, millions and quadrillions of miles from our locality? Yet the Word of God continually presents to us this thing of divine

certainty with regard to the knowledge of Jesus Christ.

The Holy Ghost is omnipresent. He is a divine Person. And the Holy Ghost is a reality,—just as real as we are real, just as conscious as we are conscious, just as much a Person as we are persons; and the Holy Ghost can take events which have occurred thousands of years ago, and can so certify those events to the consciousness that we can be as conscious of an event that occurred two thousand years ago as we are of an event that is just now transpiring.

Now, right here is the realm of faith. Here is where the world does not comprehend—is all in a smoke, a mist, a fog, concerning these divine verities. We are all the time hearing men treat about Jesus and the atonement and His life and Christianity simply from the historical standpoint. If you read the sermons that come out in the Monday morning papers, you will find almost an utter destitution of anything like divine certainty in spiritual things. It is a mere belief; it is a mere pretense of things that were said to have taken place a long while ago. That is not the Bible way of putting spiritual things. The New Testament way of putting things is this: That there is abroad in the world, in the Church, to-day, the same God that made the Bible, the same Holy Ghost that made Calvary, the same Holy Ghost that made the incarnation and that caused the birth of Jesus, and that filled Him

at the baptism and in His life, and that inspired His words, and the same Holy Ghost through whom the Bible says He died—for Jesus died by the help of the Holy Ghost. It is said that He through the Eternal Spirit offered Himself up unto God; and the same Holy Ghost that was with Him in life and that walked with Him and was with Him on the cross, and the same Holy Ghost that raised Him from the dead,—that same Personality is here in Boston to-day and in this earth and in these hearts.

Christian people, church members, men claiming to be ministers,—they are all deaf as a stone to these great verities. Christ was this and was that, and did this and did that. But in the Word of God it is an eternal Now. The Holy Ghost is now. And an event that took place two thousand years ago can be certified to the consciousness of boys and girls, men and women, and all people to-day, here and now, so that the birth and death and shed blood and resurrection power, and the forgiveness and cleansing grace of Jesus, can be brought from the bygone ages and certified to our consciousness by the very same divine Personality that was back there and did the whole thing. And the same God that was in Jesus Christ on the cross is here to-day to certify to your hearts that Jesus did die, and make the death of Christ a reality to your soul. O Lord, get us a hundred miles beyond this London fog that

lies on so many brains! I pray that you may have, every one of you, the spirit of wisdom and of revelation.

And as to having visions and dreams outside of the Bible, that does not mean running off into ghost stories and smoke and all that; but that the very same vision there is in this Bible, that the very same vision that is on this piece of paper, that that vision may be opened up in your heart. So God means that each believer shall have a divine vision; visions that have already been made and put on paper, but they are now to be transferred to the consciousness. And this word "knowledge" means just the knowledge of Jesus Christ. The Holy Ghost can make Jesus as sweet to your soul as a May morning. Jesus can be as sweet and as precious—you can feel Jesus; you can bow down and feel Him right there; you can feel His sympathy, you can feel His touch, you can feel sustained and comforted by Him, and you can get a glimpse of His dispositions.

You look at the rough, hard, rude, vicious people around you, and see how much of iron and tin and earth and clay and dirt is in human nature; and turn right away from this gay, greedy, foolish, hard, Satanic crowd, and right there find One who is just exactly the opposite of all the people who surge our streets. No fog, no myth, no smoke, no idealism, no dream. That

divine Person whose body sits far beyond these towering stars, that divine Personality that is enthroned above angels and archangels, by the Holy Ghost, can multiply Himself into as many pieces or as many times as there are individual believers. Jesus, the Rising Sun, breaking over the Eastern hills, gleaming out on the broad prairie where ten million dewdrops bespangle the grass, is reflected back just as many times as there are dewdrops on the prairie. Jesus Christ, by the Holy Ghost, can multiply Himself into as many direct spiritual manifestations as there are believers in the earth; and from ten millions of hearts the bright and morning Star will be reflected, reproduced and manifested, by that same Holy Ghost that hovered over the Virgin Mary and that gave Him His birth, and that lived with Him, and hung with Him on the cross. That same Holy Ghost can take Him and make Him real.

I tell you that the world is starving for Jesus, Jesus; the warm, loving, personal Christ. But you take up the magazines, and I declare to you, Christ is whittled off into a dry shaving. Oh, I pray that you may have the spirit of revelation and wisdom in the conscious knowledge of Jesus!

Now, the next thing to know is to know the hope of your calling. "That ye may know what is the hope of his calling." The calling is to be saints. Ye are called to be saints. That is the calling. We are called to

deny ourselves, to take up our cross and follow Christ. That is the calling Christ gave to the apostles, and the same calling He gives to us. "If any man will come after me, let him deny himself, and take up his cross, and follow me." It is a calling to crucifixion. It is a calling to follow Christ in crucifixion and in spiritual death. It is a calling to be saints.

And this calling must come to each believer. It must come by the Holy Ghost, a knowledge of the hope of this calling.

Now, you may hear a great many people talk about a clean heart and full salvation and the baptism of the Holy Ghost. But that must come to every believer in your own mind and in your own heart; a picture that must become a thought, a desire; a picture of what you want to be. My calling will not be for you, and your calling cannot do for your friend. You know the affections of your own heart—you know the ailments of your own inner life; and you have—every child of God has—a picture in mind of what is meant by a clean heart. If any man stands up and talks to a thousand people about a pure heart, a heart cleansed from depravity and the carnal mind, perhaps no two in that crowd will get the same thought or the same idea, because the phase of depravity in one person's heart is of one type and the phase of depravity in another person's heart is of another type; and each

person, in thinking of what a clean heart is, will measure the picture of a clean heart by his own diseases and by what he wants himself. So it may be that, out of a thousand people, each one will form a different conception of what a clean heart is; but they all form some thought of what it is. And under the preaching of the gospel the Holy Ghost is always on hand; He is always the abiding factor in salvation; and the Holy Ghost is helping people and revealing to people, so that when people are willing to yield and willing to obey, the Holy Ghost gives to each and every one an insight into what it is they need.

He says, I pray God that you may have the spirit of wisdom and revelation, that each one of you may know what is the hope of your calling; that you may not be seeking this man's experience or this person's experience; that you may not be guided by what others say entirely. Get information as best you can; but there must come to each and every heart a distinct knowledge of what this calling is, so that each one will know just what they need, just what they want, and under the light of the Holy Ghost will go and seek it.

Now, I have seen wonderful miracles in the inner life. You get a crowd of people and get them seeking the Lord, and how busy the Holy Ghost must be; He is in each person's heart all the time. Oh, how the Holy Ghost will open up to each seeker, as they are pressing

their way to the feet of Jesus and as they are yielding and surrendering! how the Holy Ghost will help their infirmities, and give unto them a thought or an idea or intimation or insight into just exactly what they need! And under the light of that Spirit they seek, they find; and when they have found the experience, the Holy Ghost will baptize it with the right name.

It is under the light of the Holy Ghost that we seek full salvation. It is under the light of the Holy Ghost we yield point by point, till the consecration becomes entire. It is under the light of the Holy Ghost that we reach believing ground and exercise simple trust in Jesus. It is by the Holy Ghost we are cleansed; He applies the blood and the promise. It is by the Holy Ghost we are certified that the work is done.

The next knowledge referred to here is the knowledge of the riches of the inheritance in the saints. "That ye may know what is . . . the riches of the glory of his inheritance in the saints."

How many "knows" there are in the writings of St. Paul! Oh, with what certainty he pours out this truth! Now, here is a mine of wealth, a gold mine that very few persons have worked very thoroughly. It pans out well too. First, to know Jesus; put Him first. Then to know yourself; you come next to Jesus. And then the saints; they come next to you. You may take a piece of this cloth of gold that the Apostle Paul has

woven here by the shuttle of God's Spirit, and you may just ravel it out, and you will find that the threads of gold are put down here right. First, the knowledge of Jesus, and then the knowledge of yourself, and then the knowledge of the inheritance among the saints.

How few there are in this world who appreciate good people! With all their faults, with all their infirmities, and with all the fallings and blunderings that occur here and yonder among the household of faith, yet how few people there are in this world that appreciate the saints of God. There is a mine of wealth, untold treasures, inestimable jewels, hidden away in the saints of God. And yet do you know that the treasures that are hidden away in the saints, which are here called, "The riches of the glory of his inheritance in the saints,"—do you know that all these riches and this glory of God's inheritance in the saints is so hidden and so difficult to find and so covered away from worldly sight, that it requires a special revelation from God to show it to anybody? The eagle's eye cannot see it; the sailor's eye cannot see it; newspapers cannot see it; carnally minded Christians cannot see it; the nominal church cannot see it, the world cannot see it; the devil and his angels cannot see it; nay, the angels of God cannot see it until it is revealed unto them by the Holy Ghost. So many homely things, so many odd things, so many queer things! God allows His people to have a great

many infirmities ; and somehow, the more intense people become in religion, the more intense they get in their spirituality, the more oddities come to the surface. If a fellow is a saloon keeper or a lawyer or a worldly man or a merchant or a railroad man, he may have latent within him all sorts of cranks and oddities, but it is covered all over by business, business, business. But when men come out from the world and are regenerated and then are sanctified, and then baptized with the Holy Ghost from on high, it brings them out of the original bark and husk of their nature ; it intensifies all their natural qualifications, it puts on the edge, and it brings out all the latent peculiarities.

And I will tell you why. The baptism of the Holy Ghost makes a man's personality come out. The great mass of the world have no personality. People's faces are like a plate of lard, with a cross for the mouth and a ridge for the nose and two black buttons for the eyes. The great mass of individuals are just like that ; they go with the mass. There is a latent individuality, there is a latent peculiarity, personality. God never makes two individuals alike ; and under the baptism of the Holy Ghost our personal make-up is brought out and sharply defined.

That is why the saints seem odd and seem peculiar. It is because their latent personality is brought out by the fire of the Holy Ghost. The peculiarities and oddi-

ties and idiosyncrasies and shortcomings and blunders and foolish things that would not be recognized in business men, the minute they are attached to Christians, and especially holiness Christians, right away become very conspicuous. There is many a crank that is practicing law, many a medical crank, many a railroad crank, many a merchant crank, and a great many kinds of cranks; but it is all covered over by dollars and cents, and you do not see it. But the minute these things come into connection with Christ they stand out.

Now, the Lord God does allow His Church to have a great many things that look a little unpleasant, and the Lord allows the work of holiness to go on with a great many drawbacks, a great many imperfections, a few fanatics here and there, people backsliding and losing their experience, and sometimes awfully stingy men professing holiness, too stingy to bury themselves decently; and in spite of all these things God Almighty holds us. And yet, in spite of all these things, God has right among these people a peculiar treasure, called by my text "the riches . . . of his inheritance in the saints."

Notice the words, how they are piled up! "That ye may know what is . . . the riches of the glory of his inheritance." First, the inheritance, and then the glory of the inheritance, and then the riches of the glory of the inheritance.

Jesus Christ has no property except in His saints. When He left the earth He left no real estate, He left no legacy, He left no property, no manuscripts, no relics to be sold and scattered around the world. But He left a handful of believers. Jesus does not want any stars, not any sun nor moon; He does not want the cattle upon a thousand hills; the only treasure that Jesus owns is His saints. He has given the world, He says, to His saints; given the world to men; and He has made hell for the devil and his angels, and given the devil and his angels a warranty deed of every square acre of hell, and they can live there forever. And He may deed worlds of splendor to angels, and He may give Abraham this world, as far as I know. Abraham inherits the world, the Bible says. And Jesus has left Himself without a house and without a home. He lives out of doors in the broad universe of God, and all the property He has is wrapped up in His saints. And right in His own people, — right in the hearts, the character, the faith, the obedience, the love, the joy, the experiences, the sufferings, the sorrows, the trials, the victories, the dying, the resurrection and the glorifying of His saints, — there are the riches of Jesus. And every saint has, buried away in his moral nature, a part of that eternal treasure that is to constitute the legacy of Jesus Christ throughout all ages, world without end.

Oh! what would this world be but for the riches that there are in the saints? You think of all the ages gone by; you think of all the martyrs and all the heroes; think of the old soldiers and the old officers and the old reformers; think of those old people and young people in years gone by, that stood single handed, that revolutionized empires, that tore down popery, that tore away the darkness of the middle ages, that broke through and made way for liberty, that suffered and died for the rights of conscience and free speech and a free people; you think of these people who wandered "in sheep skins, and goat skins, . . . of whom the world was not worthy"; these old reformers and these young reformers, who by the grace of God stood alone and single handed, and would rather burn than take back their word or refuse to speak out the truth of God. They shook the pillars of hell, they brought down the kingdom of God, they plowed hell up by the roots with the plowshare of God's almighty truth. You think of all that, and what would the world be with the infidels and sinners, and the so-called preachers to-day in this country who blaspheme Jesus and deny the blood, and the so-called churches, and the so-called colleges and schools, that pretend to be Christian and that blaspheme the name of Jesus, that would never have had the right to preach as they do if it had not been for the grand old sanctified hearts that suffered

and bled and died years ago? And every infidel to-day in Boston owes all he has to some old sanctified soul that suffered years ago that he might have the privilege of living and blaspheming Jesus; and all the liberty that sinners and infidels have to-day has come out of the sorrows and tears and blood of holy men and holy women, and the devil's children owe everything they have to the blood-washed.

Then you think of all the faith of these years for thousands of years; Abraham's faith and the faith of all the apostles, and the faith of fathers and mothers and friends — people who have believed in God. Just suppose you could take all the faith, the hours of testing, the hours of severe trial, the hours when men believed God and held on by a thread, and that thread so small they couldn't see it. Think of the hours George Müller has gone through and the hours Charles Cullis has gone through and the hours thousands and thousands of evangelists and ministers and saints have gone through, leading a forlorn hope and telling nobody of it, but holding on to and believing God when the devil was howling and men were preaching and hollow-hearted believers discouraging and everything blowing the wrong way and the east wind coming in and hell let loose, and that man hanging on to God by a thread, and that so small you couldn't see it. Now suppose you could concentrate all that faith and then just con-

vert that into substance, wouldn't you have something rich? The riches of faith, the riches of heroism!

And then think of all the love of these years; the love that has wept over wicked friends and ungodly relatives, the love that suffered and wept and prayed. And who has had this love? God's people. You do not find real love among the devil's children. They may have their Masonic lodges and they may have their Grand Army of the Republic, and they may have their tissue bands and all these things that bind men together; but I want you to know that the Satanic, wicked, sinful heart is a sinful heart, and you may put a belt of diamonds around a bad heart but it is bad still. You have got to go into God's kingdom and among God's children to find the love that comes down from the skies. All other love is merely human, merely earthly and sensual and devilish. It has made this looking out for self. You never find a drop of real love that came from God that did not exist in some bosom that had been deposited there by the Holy Ghost. And all the love that has made modern civilization streamed out in the same way. There wasn't a hospital on earth until after Jesus died, nor an asylum for the insane nor for the poor nor for orphans, until after Jesus shed His blood.

Infidels talk about their progress. There never was a hospital on earth built by infidels. They never did

anything but grope and grovel and do just what dogs can do. I tell you all the good there has ever been on this earth has come out of love born of Jesus Christ and the Holy Ghost in human hearts. And if the world has any wealth of beneficence or charity, it is either directly or indirectly the outgrowth of the love of God shed abroad in the hearts of His own saints.

Now you think of all that love. You think of all the glorious camp meetings and conventions and great revivals and great meetings in all ages and all times, where saints have wept together and sung and prayed together. Think of all the fellowships and kindnesses and cordiality and the brotherly and sisterly love that has baptized this world of ours. It is all a part of the riches of His inheritance in the saints. It is in the saints. And so I might go on. Riches of heroism, riches of faith, riches of love, riches of knowledge, riches of moral enterprise, riches of reform, riches of charity to bless the world. Who gathers in the lost? Who goes out in the midnight mission? Who hunts up the fallen and the depraved? Who does this work? The miserable blasphemer is drinking brandy, smoking cigars and toasting his toes, while the sanctified and blood-washed are out in the streets toiling and laboring to save the lost. I tell you if Jesus Christ were to take all His saints out of this world it would rot.

So, my friends, I present this thought because I want

you to appreciate God's people, whether they belong to your church or not. I sometimes think we do not love one another half we ought to. We are too prone to pick out one another's flaws and foibles and faults. We are too prone to stumble on this or that man's peculiarity. Remember, that notwithstanding all these faults and all these things that to you may seem unpleasant, remember that Jesus Christ has a part of His own heart locked up in all these poor creatures. Jesus Christ has these riches of the inheritance in the saints.

One more thought. Now, he says, I pray that you may not only know all this, not only know Jesus and know yourself and know the riches of the inheritance of the saints, but that you may know "what is the exceeding" — now get out your yardsticks; now if you want to measure a long measure get out the tape lines and just measure this; here it is: I pray that you may know "what is the exceeding greatness of his power to usward who believe." That is the prayer, that is the definition: "the exceeding greatness of his power to usward who believe." Now he begins to measure it. "According." The word "according" means the measure, as you measure goods or distances. "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above

all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.”

In other words, I want you to have the Holy Ghost give to you the knowledge of the power that raised up Jesus and put Him in heaven. Now go to Christ's grave and stand by that. Now I am going to watch Christ arise, and you watch Him rise, and watch Him walk the earth; then watch Him as He hurried by angels into Paradise, and as He takes the throne, and the whole Church is put under Him. Watch that wonderful procession. And St. Paul is right there with his pen. St. Paul says, I pray God that by the Holy Ghost you may get the knowledge of that kind of power. That is it. I pray God that by the Holy Ghost you may get the knowledge of His power to usward. The same power that raised up Jesus and took Him to heaven, that same power is directed to usward, and by the Holy Ghost we are to come into the certainty of that power.

Now do you know that power? First, to be raised up out of the grave, the lethargy of unbelief and darkness and stagnation; and then the power to walk in the world and yet above the world, and power of the resur-

rected life of Jesus. Jesus shed His last tears before He died. Jesus had the last throb and the last ache and the last pain; Jesus had His troubles. After He came out He had the same soul, the same body, the same knowledge; but now He floated above the world; now He simply paid attention to God and His saints; now He did not meddle with any more troubles or sorrows; now He was above the very things that had been placed on Him, as a servant; now He is above them; now He walks the earth calmly and serenely. He sees men, how they are doing. He knows all the sorrows and troubles and heartaches that are going on in this world, but He is calm and serene.

Dear friends, I grant that in the highest sense we cannot physically realize all these things, but there is a sense in which we may know that we have been raised up with Jesus Christ. There is a sense in which we may know the power of God that raised Him from the dead, and that makes us calm and serene in the greatest turmoil and strife,—the power of the resurrected life of Christ; the power that can float about the world; the power that can go opposite to gravitation; the power that can appreciate Him, and by faith comprehend our place with Him at the right hand of God the Father.

Why, He is going to gather us there. Yonder is our home. We are pilgrims and strangers in this earth. We are in the world but not of it, and Jesus, by the

Holy Ghost, proposes to so lift us up that in spite of all earth's storms and trials we can walk about it and float above it, and be divinely and sublimely indifferent to a great many things that other people are worrying and fretting their souls about; divinely and sublimely indifferent to a great many things that hitherto annoyed and bothered and perplexed; and let people be people and let things be things and let men be men, but we go walking on with Jesus; not lugging the burdens we once bore, not carrying the sorrows we once carried, but with Jesus; while we are in the world, calmly and serenely walking above it.

Now, we are a part of the things that lie wrapped up in these words. Oh, how we need the Holy Ghost! In the closing prayer I propose that we gather up around this altar, everybody, and look for that Eternal Spring. Remember, friends, that the same Holy Ghost that hovered over the Virgin Mary hovers over you; the same Holy Ghost that was in Christ when the blood dropped out of His wounds; the same Holy Ghost is here to apply that blood, the Spirit of wisdom and revelation.

CHAPTER IX.

ISRAEL; OR, POWER WITH GOD.

“And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

“I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

“Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

“And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

“And he lodged there that same night; and took of that which came to his hand a present for Esau his brother;

“Two hundred she goats, and twenty he goats, two hundred ewes, and twenty rams,

“Thirty milch camels with their colts, forty kine, and ten bulls, twenty she asses, and ten foals.

“And he delivered them into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a space betwixt drove and drove.

“And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose art thou? and whither goest thou? and whose are these before thee?

“Then thou shalt say, They be thy servant Jacob’s; it is a present sent unto my lord Esau: and, behold, also he is behind us.

“And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

“And say ye moreover, Behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.

“So went the present over before him: and himself lodged that night in the company.

“And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok.

“And he took them, and sent them over the brook, and sent over that he had.

“And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

“And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob’s thigh was out of joint, as he wrestled with him.

“And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

“And he said unto him, What is thy name? And he said, Jacob.

“And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.

“And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

“And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.” — GEN. 32: 9-30.

“And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

“And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

“And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

“And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant.

“Then the handmaidens came near, they and their children, and they bowed themselves.

“And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

“And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord.

“And Esau said, I have enough, my brother; keep that thou hast unto thyself.

“And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

“Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it.” — GEN. 33: 2-11.

“And God said unto Jacob, Arise, go up to Bethel, and dwell there: and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

“Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

“And let us arise, and go up to Bethel; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

“And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem.

“And they journeyed: and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.” — GEN. 35: 1-5.

THE pivot of these various passages, the center, is contained in Gen. 32: 28-30. “And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name

of the place Peniel: for I have seen God face to face, and my life is preserved.”

We have heard a great deal about Jacob and Israel, and the experiences of the patriarch Jacob. We will have to omit a great deal to-day. I simply ask your attention to the lesson drawn from Israel, the lesson drawn from Jacob after his Peniel experience.

I do not suppose I need take time to prove to you that Jacob was a real child of God twenty years before he obtained this blessing at Peniel. Anyone who will read the account of the vision and the ladder and the Bethel experience of Jacob twenty years previous, and will take the trouble to pencil off various items in that account that go to demonstrate that he was God's child at that time, will find not less than twelve or fourteen specific statements, any one of which is sufficient to prove that Jacob was a child of God; and of course when the twelve or fourteen are coupled together it makes an overwhelming statement. God was with him all these years. A great many persons criticise Jacob's career. He has been abused a great deal. A great many small sized men abuse great sized prophets. It takes a small man to abuse a big man, all the time. You always find the small dog barking at the big one; the big one goes along and doesn't pay any attention to it. That is so all through life. And so you will hear Job and Jacob and Peter and a great many Bible char-

acters criticised. Small sized people, small sized preachers, who never had one tithe of the piety of these men, or their heroism or courage or faith, will analyze and caricature and hold them up to ridicule.

Now I undertake to say that Jacob was as good a man before he got the Peniel experience as the great mass of Christian ministers and church members in all ages. I say the great mass: the average minister and the average Christian of any age, in the Church.

It was before he got the second blessing that he promised to give God the tenth of all his income. It didn't take sanctification to make him give the tenth. A great many persons now that profess sanctification do not give a tenth to God. They haven't got religion after they are sanctified, not as much as Jacob had before he was sanctified. He gave the tenth of all he had before he got the second blessing, and God was so pleased with that thing that He incorporated it into the Jewish law for all ages for the Jewish Church. Now that shows how much religion he had, that he made a law that pleased God so well that God Himself adopted that law and put it into the Jewish economy.

That is only one among the many evidences. It is true he did love money and he had a grasping disposition, and had he lived in New York would have been equal to Jay Gould, doubtless, in wealth, for he had a natural genius for making money.

But now we come to the Peniel experience. We find here in this lesson that we have read his entire consecration ; we find his sanctification and the baptism of power and what that baptism did for him. First, his entire consecration.

He sent out messengers, and they came back and said, "Esau is coming with a great company of men [evidently soldiers] and he is coming to attack you." That led Jacob into an earnest, agonized prayer, which I read in the first verses, "O God, deliver me from my brother Esau!" And then it occurred to him to make a present to his brother. So he parceled out a bountiful donation. The proverb says, "A gift appeaseth wrath," and so Jacob was acting upon the proverb. He sent this gift to appease his brother. Then after he sent the gift he arranged his household. He put the lesser animals first and the more valuable animals next and the servants next, and then Leah and her children next, and then Rachel and Joseph last.

How that illustrates the steps by which we give our all to God! What a lifelike picture it presents of our own selves, when we draw nigh to God in hours of great distress, in times of spiritual crises, when God is about to lead us to our Peniel, to our Pentecost! God always gets people in a fix so as to bring on a crisis. He has a way of crowding everybody into a corner. God has a way of sending some trial, some calamity,

some sorrow, some besetment, some thorn in the flesh, some besetting sin, something or other — God has a way of arranging things so as to get us down to a Jabbok brook, so as to get us down to this matter of a hand to hand conflict with Himself. And when God arranges these matters and draws us into a crisis like this, we begin to make an entire consecration, and we begin just like Jacob. We give the lesser things. The goats go first; they are the cheapest. Then the sheep; they are the next cheapest. And then the cattle and then the camels and then the servants; and so, item by item, item by item, we surrender and yield all over into the hand of God; and every time the great knife of consecration cuts off something it cuts closer and closer to our hearts, nearer and nearer the spot where we live, till by and by it touches our Rachel and Joseph.

And after he had given all, then he was left alone. And there wrestled a man with him all night long. Do you know that after you have given to God everything you have in the universe you are only half consecrated? It is only half done. When all the cattle and all the sheep and all the oxen and the camels and servants and the wife and the children, — when all was given there remained the perpendicular pronoun, Jacob. He was there; he was left alone.

Now, the most difficult, the profoundest, the deepest, the more radical consecration comes afterward. The

deepest consecration, the real consecration, is a giving up of ourselves. It is an inner work. It is a consecration you cannot put on paper. We sometimes read the account of eminent men — very good and very proper, perhaps — who write out their consecrations. You have read the biographies of certain prominent scholarly men, holy men, like Jonathan Edwards and many others, who wrote out a consecration of what they would give to God,— their time, their powers; and many go on and mention item by item, item by item; and a good many people have followed their example. But I want to say that the deepest consecration, the highest of all, the last consecration, cannot be put in words. It cannot be itemized. The intellect is too gross to apprehend all the details that make up the inner self. A man cannot analyze his own self. No man can apprehend his own self. There are yearnings and longings and feelings and aspirations and hungerings, there are doubts and fears, there is an inner consciousness, there is an inner life, there is an inner personality, that you cannot put on paper and you cannot itemize it, and that goes to make up self.

Now, when this consecration of self is made it is a hand to hand work with God; and so you will find that this Angel was no less a person than Jesus Christ. There wrestled a man with him; and then it says, “The Angel of the Lord”; and before the lesson is finished it turns out to be the Elohim, the great God.

When we begin some great spiritual conflict we think the same thing. We think that we are tugging away with a man. But by and by it turns out that the man is more than a man, He is an Angel; and before we get through we find out we are dealing hand to hand with God.

To illustrate. A Methodist preacher said to me once, "I can give all to God but my appointments; I can trust God, but I cannot trust the bishop and the presiding elders." "Now," I said, "that is a delusion of the carnal mind. You think you are dealing with the bishops and presiding elders; you think your trouble lies with some man, some preacher or some ecclesiastical officer. But when you get down to bed rock in your soul you will find out that you have nothing to do with second causes. You will find out, when you get closer and deeper into this great secret, it is not the bishop and not the presiding elder; it is the great God that you are fighting against."

Jacob thought it was a mere man, and the Methodist minister thought it was a mere bishop or presiding elder. He was deceived. We sometimes think it is our poverty, trouble, besetment or constitution, and we sometimes think it is a mere man, a mere temporary matter; it is the weather, the east wind. But when we get down to bed rock we find we are not wrestling with the east wind nor our circumstances nor with man nor

with society nor with second causes; we find our souls are in a hand to hand conflict with the great God who lies behind all men and behind all second causes. Consecration will bring us to a point where we are brought face to face with God; and I tell you when a man is absolutely given up to God he has no second causes to him any more. He deals first-hand with headquarters.

Now, that is just the way Jacob found it, and that is the way you and I find it. We sometimes hear it said that Jacob wrestled with the Angel. But the Bible doesn't say so. The Bible says that this Angel wrestled with Jacob. It was God that did the wrestling. It was God taking hold on Jacob more than it was Jacob taking hold on God. Jacob was asking for deliverance and God was answering his prayer by breaking his bones.

We begin to pray for wonderful blessings, for wonderful enlargement, for wonderful victory. God begins to answer our prayer by shaving us down and by minifying us and reducing us. God answers prayer at the other end of the line. We pray for power, and instead of feeling that we are like Goliath, the more we pray the weaker we get. We pray for wisdom, and we want wonderful wisdom now, wisdom enough to run a whole General Conference; and God answers the prayer by making us feel we are the biggest fools in the universe. We begin praying for riches, spiritual wealth; and God

begins by referring us to our spiritual poverty. What poor prayers and what poor services! and what miserable poor things we are! And while we seek for power we get weak; while we seek for wisdom we get foolish; and while we seek for riches we get poor. That is just the way Jacob was led; he was stripped of all things.

Now, my friends, God wrestles with us in this way. What for? In order that He may bring us to the point where He can conquer us. What did Jacob pray for? "O Lord, deliver me from my brother; I want power over my brother; I want victory over my brother." In order that he may be victorious over his brother God must be victorious over him. God must conquer us before we can conquer anybody else. No man can be emperor in a true sense unless he knows how to be an obedient subject. No man is fit to rule unless he knows how to be governed. And no man can be a prince of the kingdom of God until he first knows what absolute subjection is: and the man that God conquers can conquer all other men. That is philosophy. The man that God conquers can conquer earth and hell; but the man that God does not conquer, an old cigar will conquer him. Anybody and anything can conquer a man that God cannot conquer. But when God conquers you then you can conquer the devil and all men.

And so God begins to answer this prayer; but He begins away back yonder, far beyond the understanding

of Jacob. He is now wrestling with him, subduing him, breaking down all the inner fiber and fabric of his soul, grinding him into spiritual powder, in order that He may make him into dynamite. And so consecration involves this complete yielding of our whole selves to God. We begin on the outskirts, with goats and sheep; away off there, at our finger tips, our toe nails, buttons and hats and clothes. But it gets closer and closer, until the very inner being has been brought and laid in absolute subjection to the will of God.

Now, when this consecration is made, then there comes the enduement of power, or there comes what prepares us for the enduement, and that is the change of nature. Just about the time He got him conquered, He said, "What is your name?" "My name is Jacob"; my name is, A Supplanter. That is the way he talked. The word Jacob is a Hebrew word, and the English word is, Supplanter. My name is, A Supplanter. Well, how long have you been a supplanter? Well, I had it when I was born; I inherited it, I suppose; I always had a big bias, bent, make-up, that way; somehow the thing was always in me by nature, and I guess in all these years I have somewhat fostered and somewhat cultivated it; but by nature I am a supplanter, and although I may have restraining grace, yet every chance I get I am liable to break out on that line, I am liable to break through the fence on that point; and

if I get a chance to take advantage of somebody in business, I am liable to do it, because that is my make-up, and it is in me by day and night; and that is my name, and so I just confess my name.

Now that confessing of his name was tantamount to turning his heart inside out and showing God all the colors of his soul; and so a complete confession is involved in this thing. Now the very moment that Jacob made this absolute, unconditional and unlimited confession, instantly the Lord cleansed him and changed his nature and name. Do you know that the only condition of salvation in the Bible is confession? People sometimes think that is a very easy way of being saved. It seems so, I know; but it is the hardest thing in the world to do. If we confess our sins, (it doesn't say a word about praying; it doesn't say a word about how long you wait), *if we confess our sins*, instantly He will forgive us and cleanse us. Isaiah did not ask for a clean heart. He did not pray very much. He simply turned his soul inside out, and said, "O Lord, I am a man of unclean lips," — although he was the best man then living on the earth, — and instantly God cleansed him. And you will find all through the Word of God that in order to seek pardon or cleansing, either one, all God wants is confession.

What is confession? Turning the heart inside out, like Jacob. My name is Jacob; and when he simply

said that, that was the nut that contained the whole kernel; it involved the open confession. When a person simply opens the whole heart to God, without any apology, without any whitewashing; when you turn your whole soul out to God, instantly the blood will cleanse you; prayer or no prayer, — it is the climax of prayer, — cry or no cry, “He that confesseth and forsaketh shall find mercy.” And so you find here the Holy Ghost has so put these things that the very moment he said, “My name is Supplanter, that is my make-up; although I am God’s child I have got this besetment in me,” right away God said, “Thy name shall no more be Supplanter, but thy name will be Prince of God.”

And so there God cleansed him from that phase of depravity, God cleansed him from the principle of being a supplanter, God cleansed him from all the radical in-being of sin, and filled him with the image and likeness of God and gave him the Pentecostal enduement, the baptismal power, that made him a prince with God.

Now, He says, “As a prince thou hast prevailed and hast power with God and with men.”

Notice, now, the baptism of power. A great many are seeking power but are not willing to pass through the experience which is preparatory or conditional for power. There is no such thing as having the enduement of power over a carnal mind. There is not a

single passage in the entire Bible that teaches that anybody may ask or expect to receive the enduement of power, strictly so called, while they still remain uncleansed from the carnal mind. I know there are many eminent men, I know there are many eminent evangelists, who go around and get great crowds of people seeking the baptism of power; and there is nothing more sickening to the spiritual sense than to see a great crowd of people seeking power, power, power, power, power, when not one in twenty are willing to be crucified with Christ or willing to be washed from the carnal mind; and you may pray a whole millennium, but the Almighty will not change His Word to please anybody. God will not baptize any man on this earth with the Holy Ghost unless He can first cleanse him. And Jacob never got the enduement of power until the principle of being a supplanter was eliminated from his heart; and after cleansing then came the enduement. My dear friends, young workers, evangelists and missionary workers, you need never expect in your own experience or in your work to have any success teaching the enduement of power unless it comes as a consequence upon a clean heart.

He had power, first, with God. He had power with God because he saw God's face. He says, "I have seen God face to face, and my life is preserved." Now, that is what I understand by power with God. A

great many people have fictitious views as to what spiritual power is. They see men go out in the world and perform great works for God, and they talk about eminent workers as if there was a magic or a mesmerism or a necromancy about them. They talk about George Müller, about Bishop Taylor, and about Thomas Harrison, and about Dr. Cullis and about people who have become conspicuous in the world. There are lots of them; I wish there were more; people who are conspicuous as being men that God has honored in His work. And people think there is a kind of mesmerism or necromancy or something about these people. When they come to talk with them they find they are simple, plain, unsophisticated men, and they wonder how it is. This person has power with God, and people have all sorts of fictitious views as to what power with God is.

Now, what is power with God? It is answered in this lesson. When you are so thoroughly subdued to the Lord, when God has so completely conquered you and cleansed you, and brought you into such relations with Himself that He can uncover His glorious face and shine into your heart and reveal His Son within your soul, and give such a personal manifestation of the Lord Jesus Christ in your own heart as will completely fill and satisfy the needs of your soul, you have power with God. It is not power to make God work

only by miracles; it is not power to make God blot the stars out, it is not power to make storms rise, to work Chinese fireworks; it is not such power as the men of the world are hunting for. It is that inner, deep, settled, spiritual power, that brings God down from His throne and brings Him into your cabin and into your chamber and into your heart, and reveals Himself to your soul as the One altogether lovely and the satisfying portion of your nature.

Power to prevail with God is power to bring manifestation of God into yourself. Peniel, the face of God. At Bethel he entered the house of God. At Peniel he saw the face of God. Conversion always brings us into God's house. That does not mean a visible dwelling, for Jacob was out-doors when he was at Bethel. There was no tent nor canvas nor log cabin around him; the heavens were his canopy. But the house of God is the family of God. The house of David means the family of David. And so conversion brings us into the house of God and the gate of heaven; the entrance, the beginning, of heaven. When your sins are pardoned, when your soul has been regenerated, you are then in the door of the great kingdom of God. Conversion is a Bethel to every soul. It is the house of God because then you are in the family and the home circle of God.

But when you get to Peniel, where the film is re-

moved off the eye and the depravity is cleansed from the heart and the Holy Ghost fills you with deity, then you get a revelation of Jesus to your soul. There God becomes closer. You get something more now than the family of God, something more than the home circle relationship, something more than being in the doorway of heaven. You get into the presence of the great King and you get a revelation of Him to your own heart. Conversion brings us into the kingdom of heaven, and sanctification brings the kingdom of heaven into us. And more than that. It brings not only the kingdom of heaven but the King of heaven, both the kingdom and the King, in our souls, and we see the face of God.

I am not talking mystically, I am not talking foolishly, I am not talking at random. But did you ever see the face of God? Did ever you have a manifestation to your heart by the Holy Ghost? Did you ever get such a view of Christ? You say, "Where is the face of God?" I answer, "In the face of Jesus Christ." "For God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Did ever you get a view of Jesus, in some hour of prayer, in some secret place, under some mighty baptism, in some lonely hour, in some great meeting, at some camp meeting or convention,

either in the crowd or by yourself? Did you ever get such a view of Jesus that you forgot where you were and forgot all the surroundings and forgot what time of day it was and forgot all about the duties of life, and your soul just feasted and feasted, and you either wept or laughed and rejoiced, and you saw there something in Jesus? It was not a vision but more than a vision; it was not a mere myth, it was a reality; it was not a mere passing whim; it was not a day dream; it was not a nervous ephemeral sensation across the retina of the eye. That deep manifestation was a view of the Lord. You did not see Him with your physical eye, but it seemed as though you did. You did not see Him with the imagination, but it seemed as though you did. It was deeper than eyes, it was deeper than imagination. It was what Paul talked about when he said, "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me."

It is all Bible; and there is no nonsense, and there is no fanaticism and there it no heresy in it. It is a solid fact. Oh, the unfolding of Jesus! A manifestation to your heart of the Lord Jesus, in such a way that if you had met Him on the street you would have known Him, in such a way that if you would meet Him among ten thousand people and He was dressed in rags you would pick Him out and know Him. Glory

be to His precious name! I have known Him! I never will get over to all eternity the manifestation God gave me once of Jesus. It follows me and hovers around me and stays with me.

A few weeks after that manifestation, I remember, I was walking one day, in a snowstorm, along a street in Indianapolis, Ind., in a cold blizzard, the wind blowing, and freezing hard and snowing; and I was hurrying along through the sleet and cold on some message; and suddenly the Holy Spirit brought to my mind just simply these words: "Learn of me; for I am meek and lowly in heart." And as I was passing by the Congregational Church on that street, I got such a view of the meekness and the humility of Jesus in those words that were just opened up into my soul, that the great tears ran down my face and my whole being was melted, and I just wept and wept and wept as I marched through the snowstorm; and it seemed to me in my soul there was as beautiful a spring morning as ever I saw on this planet.

Jesus! I tell you, friends, the world is starving for the want of Jesus. A great many people are holding on to a cold, historical Christ, to a mere name; and they have got a historical church, a historical piety, and a historical creed and a historical faith and a historical religion. But this living Jesus, with a pulse always tropical, with a love always sunshiny, can come and re-

veal Himself to men and women, can come and uncover the nature of the mind, and can reveal the disposition of the heart to His children, in such a way that they will be almost overwhelmed with the glory of their Redeemer.

That is what Jacob got. The face of God! Oh, the face of God! That face from which, when it is revealed in wrath, the heavens and the earth will fly away. That face revealed to His little ones, those who are broken and those who are subdued and conquered, and those who go limping under God's conquering hand!

Well, then, he not only had power with God, but he had power with man, with his brother. The very next day he met Esau, and under this mighty baptism of power there went out through all the air a strange, divine influence; and though Esau left his home with four hundred men, doubtless with the purpose of taking vengeance on Jacob, as soon as he got within range of that marvelous influence he began to feel the touch of a mighty hand, and he began to mellow down and soften down. Like two great worlds in that, when they are far apart, the attraction is somewhat delicate and slender; but as the two vast orbs get closer and closer, the attraction, the gravity, increases, gets stronger and stronger, until by and by the two vast worlds rush together. So these two men at first, perhaps, were afraid of each other, one man trembling and the other man

full of vengeance. But as they got closer and closer, under this mighty baptism of power their hearts melted and dissolved, and by and by they went fast, and then faster, and then they ran and embraced and kissed each other, and the hardships and the angry words of twenty years were dissolved in a sea of love.

Power with his brother! Power to overcome the very man he was afraid of! Power to subdue the very man of all men he dreaded most!

I knew a poor girl once, who had to go out and do domestic work, who got the blessing of sanctification under my ministry in Newport, Ky. She had a sister who was married and lived in Cincinnati, and about the only place the poor child had to go to visit was there; and she said, "About every time I go there my brother-in-law blasphemes so it is perfect torture to go"; and she said, "If I get this blessing, how can I ever stand the abuse and cursings of my brother-in-law?" But finally she said, "Lord, I will take it; for Jesus' sake I will bear it"; and she paid the price and got the anointing. She said that the next Sunday after she went to see her sister, and her brother-in-law was as gentle as a lamb. God had put His clutch on the poor fellow. That may not always be the case, but if God does not answer your prayer in that particular way He will in some way. There will be some enemy, there will be some devil, there will be some Esau, there will be some-

body or some cross or some trial; the very thing you most dreaded, the very thing you were most afraid of, God will have it dissolved in the alchemy of His own grace.

The preacher who is afraid to preach sanctification, who is afraid to run his colors to the masthead for fear he will not get a call, for fear he will not get a salary, for fear he will starve, can never amount to much; whereas the preacher who says, "Amen, Lord, I will do it; I will take the poorest church in the conference; I will do it," is the man that gets more calls than he can fill, and has a world-wide field open to him. Your enemy, your foe, some cross, some burden, some lion that lies in the way, God will give you power over.

Then he got power over himself. His great besetment had been to supplant men, to take advantage of men; he always got the big end of a bargain. That was his besetment. And now look at him. He pours out a vast donation with the liberality of a prince, prince as he is. And Esau says, "I am rich; I have got plenty; I do not want your cattle nor your wonderful gifts." Jacob says, "I beg you to accept them, for God hath blessed me and I have all things." The English version here says, "I have enough"; but the Hebrew says, "I have all things." Doesn't that sound like Paul! "All things are yours; whether Paul, or Apol-

los, or Cephas, or 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."

How the baptism of the Holy Ghost puts a sense of wealth into a poor heart! "Take the present, for I have all things." There you see the complete victory of that man over his own self.

And then the last phase of victory was victory over his enemy, over the ungodly and unregenerate world. The Lord God said, "Go up to Bethel"; and he had been camping around there for a long while, and the women had used their household gods. Now you may think it strange that Jacob's family had household gods. It does not mean that they worshiped any false gods, but the true God. But they had little cherubim and seraphim; the Hebrews always had, from the days of Adam; they had a picture of the cherubim. When God put Adam and Eve out of the Garden of Eden, He put cherubim at the gate, and they made a picture of them; and wherever they wandered they had a picture of those cherubim. The same cherubim were afterwards put in the ark of the covenant. When they prayed they would pray in the presence of those teraphim. Rachel had one she took away from home, and her father tried to make her give it back, you recollect. These little things were looked upon as very innocent among the people of those times. But under the light

of the Holy Ghost people will see fine points; and under the light of the Holy Ghost Jacob saw that although the great mass of good people, the goody, goodish folks, had these little teraphim and cherubim, that was the entering wedge of idolatry. So he said, "Give up your earrings and give up these teraphim." The earrings then worn were very extravagant. They had rings on the toes and hands and nose and ears, and he saw that these people in his own family were like the heathen, and he said, "Lay aside all this nonsense." "Why," they said, "there is no harm in these"; like folks now tell about dime novels and tell about theaters and tell about dancing and tell about cards. Those people are so blind they cannot see it. That is why. They are color-blind, like some engineers. There is a red light yonder. The engineer swears the color is blue, and goes on at the rate of fifty miles an hour and wrecks his train. The great mass of church members are color-blind; and when God Almighty hangs a red light out they say it is blue, and go dashing on.

When you get the baptism of the Holy Ghost, I tell you, it takes the color-blindness out of your eyes. He saw that these petty gods and all these nonsensical things were a drag on their piety and a damage to their faith. He took the whole bundle and hid it in an old charter oak somewhere around there, and they are there yet, I guess, if some American traveler has not gone to work and hunted them out.

Now note. After he had said, "Put away these gods and put away this jewelry and put on clean garments," and when he got all the family dressed up in clean robes, "Now," he said, "we will go to Bethel." And as he marched along here were the vicious heathen. They were so vile it would not be appropriate to describe them. They were in the habit of just pouncing down on anybody, and cutting and slashing and taking anything they found. And yet here he was, with his little family, marching right through a gang of robbers, right through the fiercest people on this earth; and as he went God put His hand on this heathen people, and it says that they did not touch Jacob nor his family.

Why? Because he had sanctified the whole family, and they were clean, and God was their guardian. I tell you that is power. Men may swear at you, they may hate you; but the very moment they find you stand true to God they back down. The very fellow that blasphemes and is talking obscene talk, the very moment he sees that you are a Jesus man, and have got Jesus in your heart, he will slink away like a whipped dog. God puts a hook in the jaw of the ungodly, and there is a terror that will come on the world when the Church stands in her pristine purity and power.

May the Lord God reveal to us all what this wonderful secret is, this enduement of power; "for as a prince hast thou power with God and with men, and hast prevailed."

CHAPTER X.

SAVING MAN FROM HIS PURPOSE.

“For God speaketh once, yea twice, yet man perceiveth it not.

“In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

“Then he openeth the ears of men, and sealeth their instruction,

“That he may withdraw man from his purpose, and hide pride from man.

“He keepeth back his soul from the pit, and his life from perishing by the sword.” — JOB 33: 14-18.

GOD speaks once, yea twice, but man perceives it not, and then He speaks by another process: in visions, in night dreams, when deep sleep falleth upon man, He sealeth up instruction. He does this in order that He may withdraw man from his purpose, and save his soul from going down into the pit. I ask your attention to a running exegesis of these words.

Notice, first, the different kinds of calls that God gives to men. He speaks three times. He speaks once, yea twice; man perceives it not. Then He speaks by revelation. He speaks first by creation, and then He speaks by conscience, and then He speaks by revelation. Now, God's voice in nature and God's

voice in conscience are unheard, and men do not perceive it. He says here, "God speaketh once, yea twice, yet man perceiveth it not." Why? Why, because he is so fallen, so depraved, so blind, that he is not on a plane high enough to detect the voice of God in nature and in conscience.

A great many people in Boston are talking about natural religion, and about God in nature; but they never saw God in nature, and they never heard God in nature. They heard the echo of their own fancies. No man can see God in nature until he gets on a plane where God is. If a watchmaker should fling a watch into a cage of monkeys, no monkey would be able to understand anything about that watch, because he has got to get as much brains and as much intelligence and as much mechanism, and he has got to understand as much, as the watchmaker does, before he can understand who made the watch. And neither man nor demon, in his depravity, will ever see God in nature until he gets on a level with God; and all this talk about seeing God in nature is nonsense. The heathen never saw God in nature. I mean to say they never saw God in such a way as to come to God and get saved and get pardoned. And nobody else ever did.

Now, God talks first in nature, but men do not perceive it. Then God talks by the conscience. He speaks in the conscience, but the conscience is so dull,

so dead, and so dwarfed, that men do not perceive God speaking in their consciences. A very few have, faintly and dimly, and yet the great mass of men do not recognize God's voice in the conscience.

And so God had to resort to a third method of saving men. This was by direct revelation. People are not saved by God in nature, nor by God in conscience, nor by natural religion. And so God speaks to men by a direct, spiritual revelation; a revelation that lies outside of man, and superior to and above man, and that comes down upon him.

Now, this revelation began away back before the Bible was made. Direct revelations have been made before the Bible was written, in visions, in dreams, in sleep at night; so that inspired men had visions of God and dreams from God, and they were taught things of God before the Bible was penned. Job had no Bible, but he had his direct and infallible revelation from God. God does not come to us now in individual visions and dreams, that is, in a sense to reveal the plan of salvation. It is true that often yet God does reserve to Himself the right to visit anybody with a dream or a vision. God has not sold out the right to work miracles. God has not leased the power that He possesses to reveal Himself to human beings. And even now among the Indians, — among people who cannot read nor write, — before the war among the colored

people of the South, and out in Africa and among the Red Men, and among various people who have not access to the written page, and who cannot read the Bible, God has oftentimes sent them dreams and visions by which they are taught and instructed and revealed things concerning salvation.

But God has given to us His written Word, so that this written Word covers all the territory that is here mentioned by speaking in visions and dreams in deep sleep; so that all spiritual light must come to us by revelation. God must reveal Himself, His true nature and true character, in some way above nature and above the mere conscience; and all you know of God really, as to His character and as to His method of salvation, you have got from revelation.

You hear the Unitarian talk about the All-Father, about God being a Father. There is not a Unitarian on this earth that absolutely knows one single thing of God the Father, except he learned it and saw it of Jesus Christ, or in Jesus Christ; and if Jesus Christ is not God, then God the Father is unknown. There is no God the Father in the universe, except it be God the Father that was shown out in the Lord Jesus. And the man who bows down to God out of Christ bows down to an idol of his own fancy and of his own imagination. And there is not a Unitarian on God's earth that ever prays to the God of the Bible; and

every prayer he offers is a blasphemy to an unknown, imaginary ghost. There is no God the Father except the Father which has been revealed in Jesus Christ, and to ignore that Father is to ignore the only Father and the only God. Yet men are going around worshipping God, building churches to God, having colleges to God, having seminaries to God, and ignoring Jesus Christ and Him crucified; and in the day of judgment God Almighty will condemn the whole of them from end to end, as having worshiped a false god.

There is no true God but the God that was revealed through and in Jesus Christ. There is no true prayer in this world that is not offered in and through Jesus Christ, and all other prayer is a humbug. I have no more respect for prayers that are offered outside of Christ than I have for the blasphemies of anybody — not a bit. You may think I am very narrow gauged, but I will tell you that God is deaf as a stone to every thief that tries to climb into His bosom outside of Jesus; and any man that tries to get to heaven outside of Christ is a thief, and every man that ignores the blood of Jesus, every man who ignores the Son of God, is a thief, — is trying to steal a ride to heaven on some other train than God's train. And God does not recognize any worshiper on earth as a true worshiper except he worships Him in God's revealed way, through His Son.

Right away there is a smart fellow back there says, "Hold on, Brother Watson; how about the poor heathen, that have no Bible? Don't they pray to God?" — "Yes." — "And aren't their prayers heard?" — "Yes." — "And aren't their prayers answered?" — "Yes." — "What about their knowledge of Christ?" I answer, that every prayer they offer, they offer to Jesus Christ. There is not a heathen on this earth that ever prays to any God but Jesus Christ. How do I know that? I will tell you. Bishop Taylor and all the African explorers will tell you that when the heathen men of Africa pray, they call on the God that made the heavens and the earth: "O God, who made these stars, who made these heavens, who made this earth, have mercy on me." And they pray to the God that made the heavens and the earth. And who is that God? Jesus Christ. "All things were made by him; and without him was not anything made that was made." Jesus Christ made every blazing star and every planet and every atom of matter. And the heathen are an infinite distance beyond the Unitarians of Boston. They pray to Jesus Christ.

And so it is all revelation. I know nothing of heaven except what Christ has revealed. I know nothing of hell except what Christ has revealed. We know nothing of sin except what Christ has revealed. We know nothing of salvation but what Christ has revealed.

Man does not know his own heart; he does not know his own depravity; he does not know the viciousness and the depth and the magnitude of his own fall; neither does he understand the depth and the extent of salvation, except as it is revealed in Jesus Christ. And I insist absolutely on a revealed religion all the way through. I would as lief trust to the fetich of a heathen that bows down to an old stick, as trust to the fetiches of modern science and philosophy; and if I have got to have a little bit of a god, I would as soon have a little dirt god made by a black man in Africa as have a little, transcendental, ethical, theological, mythological god, manufactured in Cambridge. If I am going to be a heathen let me be one out and out.

No, my friends, nobody can be saved except they are saved through the revelation that comes from God in Jesus Christ. Now, why does God reveal Himself? Why does He speak through nature and then through the conscience, and we do not perceive, and then He comes closer and reveals Himself in this wonderful spiritual vision, in this wonderful daylight manifestation? Why does God reveal to us His own heart? Why does God reveal hell to us? If the revelation of hell is not true the revelation of heaven is not true. The people who do not believe in hell do not believe in heaven, and if there be no hell there is no heaven. If God will tell me a lie about hell He will tell me a

lie about heaven; and if I cannot trust what God says about damnation, neither can I trust what He says about salvation.

And yet the scholars and the higher critics are trying to eliminate hell fire from the Word of God, without knowing that they are simply eliminating salvation. Every time they eliminate hell they eliminate heaven, for they go together in the revelation. I say Jesus has revealed to me a hell, and He has shown me people in hell suffering. He has revealed to me heaven, and people there happy and triumphant. And He has revealed a way of escape from hell, and a way to get to heaven; and anybody is a fool that will try to get ahead of God, and try to invent or patent a hell or heaven of his own. I am going to take what God says about the one and the other.

And He shows me my sin. I had not known the feelings of my heart except Jesus Christ had told me what lay in man's heart. And I had not known what a clean, pure heart was, except Jesus had described it and lived it, and given me a dictionary to define it, and then a photograph to look at. None of you know anything of the depravity in your inner soul except what you have learned out of the Bible. And all you and I know about ourselves and about the future world has been revealed to us; and this revelation comes to us,—what for? In order to draw man

from his purpose, and save him from going down into the pit.

Now, let us consider, in the next place, what man's purpose is. God reveals Himself in order to draw man away from his purpose. The margin says, to draw man from his work, from his own work, from his own purpose. God, in order to save men, must draw men from themselves. He must draw us from our own center of gravity ; He must draw us from our own inclinations and predilections and preconceived ideas and our own depravity. And so God reveals Himself. He comes close to us, and opens up a wonderful panorama. He opens up to us three worlds, — the world within, the world above, and the world below. He unfolds to us this vast panorama ; and He does all this in order that He may draw man from his own purpose, entice and draw and win man from himself, in order that he may not go down into the pit.

I remark that by nature nobody is conscious of what their own purposes are. We have purposes and drifts and tendencies and biases and bents in our nature that we are utterly unaware of. There are tendencies in boys and girls that they are never aware of until they get to be along in years. There are subtle biases, there are motives in the human heart, that people are not aware of. People are selfish and mean and greedy and stingy and underhanded when they are not aware

of it. People are cruel and harsh and unkind and brutal when they are not aware of it. People in their homes are unkind, harsh, and cruel, and biting, and sarcastic and cutting in their words, when they are not aware of it.

There is a depravity in the human heart that the human heart is not aware of. There is an over-reaching and under-reaching and selfishness towering up in the human soul, and a self-will, that, like the subtle lightning, pervades every cloud; and yet people are not aware of it. And human beings would be frightened to death if God was to show them absolutely all the little details and driftings of their nature that they are unconscious of. If God should come right squarely to us and begin to tell us all about these things we would not believe Him. We would say, "Lord, you don't know who you are talking to; I am one of the first families, and I don't have all those things in me." And God knows it is no use; but He can see away down what the drift and what the bias of our natures are, and He came by this revelation of hell to awaken us, and of heaven to entice us, to salvation. There is a latent despot in every human soul. There is a latent Nero in every human heart. There is a latent worm that never dies. There are latent principles in us that God sees will in a few years work out our absolute destruction. And God's plan is to draw us from our purposes in

order to save us. He need not tell us our purposes, for we would not acknowledge them; we are not aware of them at all.

Then, again, man is not aware of the result of his purposes. The men who run off to Canada with a handful of money never designed in their lives to do that thing when they commenced. Never! The men who go to the penitentiary never designed going there. The man who dies a drunkard never designed going to a drunkard's grave. Men are doing things to-day, sinners are doing things to-day, church members are doing things to-day, they never dreamed they would do in years gone by. But gradually, notch by notch, gradually they have gone on; but they are not aware of what is going to come to pass in their own hearts and lives. God can foresee just exactly how things will turn out, and He knows if He cannot arrest and save man from sin, and the results of his sins, what the end will be. You recollect that when the old prophet saw the king he began to weep. He said, "What are you weeping at?" "Oh!" he said, "I am weeping to think of the awful, horrible, unmentionable crimes that you are going to commit"; and he went on to rehearse before the young and gay fellow the awful crimes, too horrible to mention, that he would commit. The king said, "Am I a dog? Do you think I am a dog to do those things?" But in the lapse of a very few years

that young man committed those very crimes. Why? God put glasses on the old prophet's eyes, and enabled the old prophet to see what the result would be if he followed the bent of his inner heart.

So to-day we are not aware of the results of the depravity that lies in our own selves. Men who get converted, doubtless, and join the church, intending to press on their way and be good, active Christians, gradually allow depravity in some form or other to be entertained in their hearts, and to live in their hearts; and the depravity grows upon them as the years go by, and the outcome of that life is miserable indeed, and nobody but God can foresee what the end will be. So His great revelation is to draw man from his purpose, from the bent and bias of his own nature, in order to save him from going down into the pit.

There are many men to-night who once sat under lamplight as soft as this is, in churches as pleasant as this is, and heard the gospel preached, either in its more negative or positive forms, as the case may be, who were utterly unaware that they had within themselves the very things that would result in their damnation. You and I carry within ourselves those very things that, if allowed to remain in our hearts, to work out their natural and legitimate results, will land us in hell fire. And only God can foresee what the outcome of these hearts will be, and God reveals Himself to draw us from our purpose.

There is nothing in this universe so ruinous to a man as himself. The devil is not half as bad as we are ourselves, so far as our own damnation is concerned, and to leave a man to himself is the worst calamity in the universe. Nothing can be more awful in the universe than for God to walk off and leave a man all by himself.

Now, salvation consists in drawing a man from himself. That is the point. That is salvation. Salvation consists, not in a man catching himself up, not in reforming, not in eliminating, not in revamping, not in repainting. Salvation is just exactly the opposite of what the great mass suppose it to be. It is directly the opposite of all man-made dreams about salvation. Salvation is divine, supernatural, and revealed to men in order to draw men from themselves; and our salvation consists simply in drawing us from our own selves. That is salvation. Instead of trying to reform yourself and patch up yourself, it is just exactly the opposite. It is to get you to move out and leave yourself behind yourself and go off with God. That is salvation.

Now this word "purpose" in the margin is "work." It does not matter. Man's "purpose" or man's "work," it is all the same. And this can be applied to salvation. Salvation consists in saving a man from his own work, his own wisdom, his own power, his own greatness, his own glory, his own self-esteem, his own

righteousness, his own piety, his own church, his own god. Every man has a god, every man has a little church of his own manufacturing; every man has a little creed, god, church, idol, a little righteousness, a little wisdom. Salvation consists in drawing man from his own god to a true God, from his own dreams and ideas and purposes and righteousness to Jesus Christ.

There is an instinct in the human soul by which people try to work themselves into salvation. It is instinctive. People try to work themselves into pardon; and it is the most difficult thing to get people to understand that salvation is divine, supernatural, a free gift. It is all right. There must be a human side to it. There must be a human work. But it is so difficult to get the sinner to see that salvation is divine, it is a gift, it is to be received by simple faith.

It is the most difficult thing in this world to get a penitent to let go of his own works and take Jesus and His salvation. People will join the church, and be baptized either by immersion or sprinkling, or both. They will take the Lord's Supper, read prayer books, put on gowns, swing censers, bow their heads, be confirmed, go to the Holy Land, confess to a priest, dip in holy water, count their beads, go through snowstorms and all kinds of bad weather; they will do anything on God's earth but surrender to Jesus Christ and trust His blood.

I tell you, talk about popery — popery is nothing in this world but just what is everywhere in the world, salvation by works. You will find people who are running hither and thither, going to hear this man preach and that man preach. “What do you think of Dr. So-and-so?” And they will run to hear a Methodist, and then a Unitarian, a Baptist, and then a Swedenborgian, to Spiritualist meetings — trot here and there, and do anything on this earth except just turn their hearts inside out and say, “O God, I am a miserable sinner; save me for Jesus Christ’s sake,” and trust His blood and get salvation by simple faith.

I have traveled up and down this continent, and gone into a great many of the churches, and I tell you I find that salvation by works is an instinct to the depraved human soul, and that the Church is largely preaching salvation by works. It is, “Go and join our church,” and do this and do that. Here we find people leaving one church and going to another, because they say this church don’t allow them to do what they want to. One girl in Indiana left her church because the pastor had religion and didn’t allow dancing, and went to a church where the pastor had no religion, and where they allowed dancing and advocated it; and she thought she would get to heaven all straight. The minister who tells souls that they can go to heaven by doing so and so, is just as guilty before God as any

pope that sells indulgences ; and hell is just as close to a backsliding Methodist preacher who will do that as it is to the pope or anybody else.

My soul gets sick within me, and my eyes fill with weeping, when I see people deluded in this idea that religion consists in a thousand and one things, whereas it consists in coming to Him. Jesus did not say, Go join the church ; nor, Go be baptized ; nor, Go be confirmed ; nor, Go commit the shorter catechism ; but, "Come unto me." You can do anything out of hell but go to Jesus Christ. You can commit all the books in the world, but you won't "come to me, that ye might have life."

The same thing is true about Christian people seeking sanctification. They will do anything in this world but just fall right flat down at Jesus' feet and say, "Jesus, I am your child, but my heart is depraved. Please wash out my depravity and save me, for I cannot do it. If you do not save me, I never can be any better than I am. Cleanse me."

People go to camp meetings ; they join the choir and sing ; men will get up and preach sermons ; they will do anything but trust the cleansing blood. They will putter round and make believe they are working hard for God, as if they could buy God off with a little bit of work. A great many people will do things to avoid the issue. They will say they are working for God.

They will take a basket, or two baskets, and go round and hunt for the poor, and they will say, "Now I am working for God," and they will think God ought to sanctify them. They will go and beg subscriptions, and work, and do anything but trust the cleansing blood. Preachers will preach themselves hoarse, and they will think the Lord ought to sanctify them because they have been preaching so well. God won't sanctify you if you preach yourself to death. You cannot hire your God to sanctify your soul by doing anything. You have got to trust the cleansing blood, or you will never get a clean heart. You may weep and pray, and go around and make believe you are doing a lot of work, but let me say, you have got to come right down where you can say, Lord, —

In my hand no price I bring;
Simply to Thy cross I cling.
Jesus, Thy blood, Thy blood alone,
Has power sufficient to atone.

And I will tell you why. There are some things you cannot buy; there are some things you cannot hire. You can hire an Irish girl or a German girl or an American girl to cook your breakfast for you; but you cannot hire any servant girl to love your children for you. When it comes to loving your wife or loving your husband or child, that is a job you cannot let out. You can hire things done on the plane of hiring, but

there are some things that are infinitely beyond hiring. And the blood of Jesus cannot be hired and cannot be bought. A bride can give herself to her husband, but she cannot be bought; there are not riches enough in the universe of God to buy her, but she can give herself away.

Jesus Christ cannot be bought, but He will give Himself to you. He is above being bought. Jesus says, "I give you my blood and I will give you my cleansing; I will give you my salvation and I will give you myself; but you cannot buy me. I am not in the market to be sold, but I will give myself." And yet the world is so gross and so heathenish and so vile, it does not understand that about God. It thinks God will traffic with His precious blood, like a man will his old clothes. People do not know who God is. When you know the Lord you will find out that God cannot be bought, but He can be induced to give Himself to you. So the precious blood is a gift, but it never can be purchased. You cannot purchase it by saying prayers nor counting beads nor preaching sermons, any more than you can purchase it by brass cents; not a bit.

Now, my friends, preachers and people, if you want a clean heart you have just simply got to lay aside all your own merit and all your own righteousness, all your own wisdom, all your own good works, all your

own glory, and come to God, naked, empty-handed, and take it as a free gift. Do it to-night, right here.

So salvation is to save man from his own works. Then again, this applies to business. God reveals Himself to us in order to draw man not only from his own works in saving him, but to draw man from his own works, his own business. People are devoted to business, Christian people. They are so devoted to their business that it becomes an idol, and the Lord reveals Himself to draw us from being devoted to our own affairs, our own business. How many men there are making a god of their business! They cannot go to the holiness convention, they cannot go to prayer meeting; they have no time to get a higher, deeper life. They have no time to be converted, in the first place. Men say, "I am a business man"; and somehow people think they can talk about being a business man, and that is a license for them to absent themselves from secret prayer and family prayer, and the real duties belonging to the inner and spiritual life. Such men do not know that they are blaspheming God and putting up another god in the place of Jesus; but they are really saying, "My business is my god, and I must worship down at my shop, my store, and my office, and I must leave Jesus with the women and children. I must go off and attend to business. I am a business man." Everybody who talks in that way proclaims his idolatry

—that he is worshipping a god that is not the Lord God. No time to get sick, they say, and death comes and robs them, and then the devils laugh.

Oh, how devoted people are! Sometimes people are devoted to a little patchwork, to a little visiting, to any little work. They have got some little job on hand, and they say, "I would like to, but I really have no time for secret prayer, no time to look after my soul's welfare, because here is this little piece of business, and I must attend to it." And they are so devoted; and somehow the devil comes in and throws a sort of gilding over the work, and makes them believe it is half-way pious for them to neglect their soul's salvation and to attend to business. What do they need? They need a red-hot revelation from God to draw them from their work—in the language of the text, to save them from going down into the pit. People are going down to the pit all around, because they are so devoted to what they call their business, their domestic affairs, and their science and their philosophy and their work. Now just think of those people dying. Just think of the awful lonesomeness of going into eternity and never having anything to do but to wail and gnash their teeth, and cry, "Fool, fool!" Here is a man who cannot read the Bible, he is so busy with the newspaper. Here is a man who cannot say his prayers in secret, for he must rush down and unlock the office. No

time to wait on Jesus, no time to have a little talk with Jesus, no time to get a peep into eternity, no time to consider the soul's welfare; and when they die, they go out disembodied ghosts, to wander through eternity, where there are no more works, no newspapers, no banks, no railroads. I wonder what poor sinners will do!

Where are the men who tramped these streets thirty years ago? The graveyards are full of people whose feet once moved along these streets, so busy, busy, busy, busy. Their bodies are now decaying in the dust; their souls are in some lonesome vestibule of perdition, and they have nothing to do. No railroads, steamboats, shops, nor stores. What on earth do these people do through the lonesome ages of eternity? That is where we are going to unless we are prepared for heaven. Every unsaved person, as sure as you live, you are simply preparing yourself to sit in some lonely chamber of eternity, and wail and wail. You say you are busy now. Well, the day will come when death will relieve you of all your business, and you will have nothing to do through all eternity but to sink into the pit.

Well, it has a still closer application. God wants to save man from his own church work. A great deal of so-called church work nowadays is a substitution for the Holy Ghost. People are busy working for the church; they are so busy. They say, "Really I am

busy working for the church," and they have what is so-called church work.

There is a vast amount of ecclesiastical work in these times that does not have anything more to do with salvation than a fire company has. There is a vast amount of puttering and busying around, and running hither and thither, doing jobs that look to be ecclesiastical, that seem to have a churchly aspect to them; but they have no relation to spiritual life or salvation, or the Holy Ghost. How easy it is to take up something or other in the shape of church work and make that a substitute for the baptism of the Holy Ghost! We are so busy with our church work we have no time to seek power. Now God wants to draw man from his own work, from his own ecclesiastical work, if need be, in order that He may save him from going into the pit.

Now, what is this pit? That is the last point. It is a bottomless pit. A great many persons laugh at a bottomless pit. They say, "How can there be a pit that has no bottom to it?" The Bible does talk about it, and I presume God knows what He is talking about. God does talk about a bottomless pit. The Bible says that this bottomless pit is in the outer darkness. Well, now, I can simply give you an illustration of a bottomless pit; whether it be the real pit or not, it is one like it. Suppose this world were hollow, as scien-

tists think it is, largely, and full of fire — and they think it is full of fire, burning sulphur. Now suppose you could bore a hole in the earth, and drop something right down in the middle of this world, and there was a great cavity inside. Will you tell me where the bottom of that place would be? The exact center of that hollow space would be the center of the world. But if you go up on this side of the world, that is on the top; if you go down there, that is on the top; and where is the bottom of a concave surface, like the hollow earth? The bottom is the center. Now, then, that is absolutely and really a bottomless pit; and there may be a world away off somewhere that God has made hollow, where the sun never shines and there is no light, and in an enormous cavity God may punish the lost forever. That is the external meaning, the physical meaning.

But do you know there is another meaning to the words “bottomless pit,” that comes closer home, and that is your own selves? Man is a sphere, man is a little world by himself; and when man falls from God and cuts loose from God, and gets away beyond the touch of the Holy Ghost and beyond the touch of the cleansing blood, man naturally and everlastingly gravitates into his own self, and falls, falls, falls, world without end, all through eternity; keeps falling into his own self. Man is forever gravitating to the center of his

own being, and never finding it; and there is in man's soul, just as in a hollow globe, a bottomless pit. Suicides find it, misanthropes and melancholists; people who despair find it; people who brood over themselves. Oh! to think of the awful horror of just simply devouring yourself all through eternity; falling into self, cursing yourself, finding fault with yourself, calling yourself fool, tearing your hair, saying, "What a fool I was, what a fool I was, what a fool I was! God, why didn't you kill me? What a fool I was!" forever and forever.

Man can never find repose in himself. You can never find a place of rest in your own soul. Your own soul has no more place for a rest than a hollow world has; and if you were tumbled into a hollow world, where could you find a place to put your foot on? The only way a human being can rest, or an angel can rest, is to get out of one's self, and lean down on God and repose in God. Jesus' bosom is the only pillow where immortal souls can rest; on Jesus' heart, the center of the universe, where all things can repose. And if you cut loose from Jesus and His salvation, and try to find rest in yourself, you are forever and forever sinking down in your own self, in your own thoughts, and passing the long centuries like a piece of iron in a hollow world. You can never find rest.

And so, friends, the worst hell is the pit that man

carries in his own soul, — to be forever tumbling and falling into your own self, without ever finding any rest, any peace, any comfort, any satisfaction; forever gravitating from God, and going down, down, down, without ever finding a place of repose. That is the pit that God wants to save us from, and He knows that we have a tendency that way. And God calls by nature and calls by the conscience, and we still go on; and then He comes closer, by visions and dreams, and revelation and Bible, and the bleeding Lamb and a cross; and He makes all His revelation in order to call us from our own selves, our own works, our own purposes; to save us to His own self, that we may not go down into the pit.

Oh, I beg of you, bid good-bye to your own selves to-night! Bid good-bye to your depravity, your doubts and fears, and just put your eye on Jesus, and go straight to Jesus and say, “Jesus, I will take you, and I will take the Father in you, and I will take the Holy Ghost in you; I will put my arms by faith around Jesus crucified, and in Him I will receive the Father, and in Him I will receive the Holy Ghost. I take Jesus to wash my soul and cleanse my heart, and I will risk my eternity in His hands; and instead of gravitating into the pit of my own self, I will fall over in the bosom of my redeeming Lord.”

CHAPTER XI.

SUPERIOR ADVANTAGES OF THE INDWELLING COMFORTER.

“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.”— JOHN 16: 7.

THIS promise refers to the incoming of the Holy Ghost as an abiding guest in the heart of a believer. It was given by Jesus to the disciples, and through them to all believers of all time. It does not refer to the preliminary work of the Spirit in conviction and conversion; it refers to the permanency of the indwelling Spirit in the heart of the perfected believer. A great mistake is made in the matter of an advanced Christian experience, by confounding the witness of the Spirit in conversion with the baptism of the Holy Ghost. The witness of the Spirit had already occurred in the hearts of these disciples. Jesus was acting in the office of the Witnesser when He said to His disciples, “Your names are written in heaven”; but this promise refers to what was to succeed the work of Christ.

We know that the Holy Ghost was in the world from the beginning. He moved upon the face of the waters and adorned the heavens. The Holy Ghost was striving with the hearts of the antediluvians; the Holy Ghost changed the hearts and inspired the faith of saints in past generations; yet all this was done before He made His personal advent in the world. Jesus was in the world before He made His advent. He talked with Adam and Eve in the garden of Eden; appeared in the flesh to Abraham; He walked with Ezekiel on the banks of the Chebar, and with the Hebrew children in the fiery furnace. All this personal manifestation was before His advent into the world. So that Jesus and the Holy Ghost were both of them working in all past generations; and yet in the fullness of time Jesus made His personal advent, and after His glorification the Holy Ghost made His personal advent into the world. . . . The disciples had already been regenerated. Jesus testified that their names were written in heaven; they had cast out devils. To-day there are thousands who have believed on Jesus and received the initial work of the Holy Ghost, who have been translated from the kingdom of Satan to the kingdom of Christ, yet they are as ignorant of the gift of the Holy Ghost as the Ephesians when Paul first visited them. Jesus represents this incoming work of the Third Person of the Godhead as the crowning work of the kingdom

of God, and He teaches us that there are advantages that cannot be secured by the visible presence of Jesus Himself.

I. *In the first place, in securing a higher degree of spiritual understanding than could be by the bodily presence of Christ.* It is the office of the Spirit to take the words of Jesus and reveal them unto us. It is the office of Jesus to reveal the truth in word, but it is the work of the Spirit to reveal that truth in the heart. It is not the work of the Spirit to give us light in all the minor matters of life and nature. The headlight on a locomotive throws light on the track; some beams may spread out and light up the farms and forests, but that is incidental. The Spirit throws light only on the track to heaven. The aim is not to illuminate nature, nor science. The Spirit may illuminate a man's mind so that he better understands science, but that is incidental. His especially ordained work is to throw light on the way to glory—on revealed Bible truth; not natural, providential, nor governmental truth. The Holy Ghost does not add anything either to the Bible or to the soul. He is not the creator of facts. All things in heaven or in earth were created by Jesus Christ. He is to take what has been made, and to reveal the one and to cleanse the other. When the film is drawn from the eye, the physician does not add a new function to the eye, but purifies it. When

the telescope shows distinct worlds, it does not add new stars; it draws back the veil, and shows what God has created. So the Holy Ghost does not create a new power in the soul, but removes the film; purges and glorifies what is already in the soul. Not a new verse does He add to the revealed will of God, but takes the Word of God already existing, gives a clearness and distinctness to what had been previously existing through the ages. We are not to look to the Holy Ghost to make a revelation not made through the Word. To suppose that the Holy Ghost will give us a new truth is to suppose that He will break the Word of God. God has said he that addeth to or taketh from His Word shall suffer for it; and the Holy Ghost will not take from nor add to. Those men on Pentecost had nothing added to or taken from; but they had a better understanding of the Old Testament Scriptures than ever before, though they had been with incarnate deity. We see Peter teaching from the Old Testament as never before.

There is in the human soul a native darkness that no amount of learning can dispel, though we walk with Solomon or talk with the bodily Savior. Conversion cannot fully remove it; conversation with the Lord Jesus for three years could not remove it. It is something that nothing but the entire sanctification of our souls will ever remove. All things combined are in-

adequate to remove the native blindness of the soul without holiness. Hence we find the baptism of the Holy Ghost is the only safeguard against heresy. A man may be a heretic, though he be as wise as Solomon. We may talk as we will, there is a grain of heresy in every unsanctified soul in the universe. The baptism of the Holy Ghost is the divine remedy to remove spiritual heresy. There are many ministers, though they are professedly orthodox, who themselves are heterodox. Some unconsciously lean towards Unitarianism; some towards Universalism; some towards Spiritualism; some towards soul-sleeping; some towards the annihilation of the wicked: some have heresy one way, some another. These things are in their hearts in spite of their wills; they are native there. Only by the baptism of the Holy Ghost are they removed. As the chaff is burned in the furnace of fire, so the baptism of the Holy Ghost is the only consumer of darkness and safeguard, according to Christ's own words. No minister of any age or any Church is entirely freed from it until entirely sanctified. So that a plain man entirely sanctified, without learning, and with the Bible in his hands, has an understanding of the divine promises, sees farther into the prophecies of God, gets a firmer grasp on God's Word, than all the doctors of divinity that are not sanctified. It is not the will of God that His saints are to walk in dark-

ness or error to any degree spiritually, and He has furnished a prevention to secure His people in all ages; and if any one walks in error, it is because he is unsaved.

II. *The indwelling of the Spirit secures a higher degree of certainty than we could have with the visible Jesus without the Spirit.* The Scriptures want us not only to understand, but to *know*. Understanding is through the mind, but knowledge is through the consciousness. It is not the intent of the Bible that we should rest on a “perhaps” or a “guess so.” Take the concordance, and you will be astonished to see how often the words “know” and “knowledge” are used in the Bible, and what we may *know* by the Holy Ghost. “They shall know my name”; “know my voice”; “I will make you to know my way”; “We know we have passed from death unto life”; “I know whom I have believed”; “We know all things work together for good”; “We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands.” There is a vast range of truth that is so adapted to your consciousness, that you may *know* it as certainly as an archangel. There are facts in relation to the divine government, etc., that you cannot know; but those facts that lie between you and God, — between you and heaven; all those that come between you and your God, — the

moral facts between you and your fellow-creatures, you can know with absolute certainty. When the Holy Ghost comes to abide in your heart, He takes His abode in your spiritual nature. We must remember there are three kinds of knowledge. We have a body of bones, muscles, nerves; there is sensibility. We know all material facts through the sensibilities. Behind that we have a mind, which Paul calls the soul; through that we have knowledge of time, cause and effect, recollection, imagination, and deduction; that is mental knowledge, and is in many cases more certain than the other. You may be more certain that two and two are four, than of the temperature of your body. Higher than that is the spirit, called in the Old Testament, heart, and in the New Testament, *pneuma*, spirit. In your spirit, in your heart, far beyond all physical knowledge, far beyond all mental knowledge, you know by spiritual intuition. You know you are one, and not two. In the heart you know without reasoning and without sensation. You are conscious of spiritual facts and states without education, whether you have done much thinking or not. The spirit gets its knowledge by intuition, not by the reasoning powers. You will find that the Bible explains this; the Holy Spirit operates on that part of your nature. The witness of the Spirit is not to your physical — it is not to your reasoning faculties. A religion that has to be

reasoned out has not yet got into the central heart. In the old tabernacle there was the outside court for the sacrifices, hemmed in by a curtain, but was open to the sunshine and rain. That represents your physical nature, which is at the play of nature's forces. In beyond the first veil was the sanctuary, with the table of showbread and the golden candlesticks, where the lamps were kept burning night and day. That lamp represented the mind, the laws of human instruction, mental beliefs and reasoning.

But beyond the second veil was the holy of holies. Nothing was allowed there, so far as light was concerned, but the blazing light of the Divine Shekinah. A thick curtain of badger skins kept out sunlight and lamplight; and if God did not shine there, there was nothing but total darkness. Now, your spirit is reached by the Holy Spirit. The powers of the mind can never illuminate your heart; unless God shines in your spirit, it remains in total darkness. So when the Holy Ghost makes His advent He penetrates through the body, through the mind, and enthrones Jesus in the heart, and there from your spirit He shines out through your mind and through your body. In course of time your very face will wear a heavenly smile; but if your face wears a heavenly smile it is because of the blazing Shekinah in your spirit. The knowledge you have in your spirit far exceeds your knowledge of physical or

mental things. Men put physical knowledge as the most certain, mental knowledge less certain, and religious knowledge least certain. The fact is, the physical is the least certain. Our eyes, our ears, our sense of touch all deceive us. Mental knowledge is a little more certain. A man knows that there are three angles in a triangle. Spiritual and religious knowledge is most certain of all. What we know in religion we know as truly as Gabriel. I say in the presence of that Bible that spiritual and religious knowledge is indubitable. When it comes, it comes instantaneously; and you cannot imagine a doubt. The light of noon puts the thought of doubt to flight. The Holy Ghost will take those things in the Word of God (never outside) and put them into your consciousness, so that where you previously believed in your mind, now you *know*. So that if you have doubted the divinity of Christ, from that instant you are as conscious that He is divine as that you are not divine; so that we can be just as conscious that Jesus is infinite as that we are finite. The apostles believed on Christ, but they did not *know* that He was divine. Jesus said, "When the Holy Ghost comes you will not only believe, but you shall *know* that I am in my Father and my Father in me. You shall know by an infallible proof that I am as truly God as that my Father is God." It was shown to me by the Spirit. I am just as conscious that Jesus Christ

is divine as if I had lived with Him a thousand years. Any one who has a doubt about the divinity of Jesus Christ should get sanctified, and he will know that He is divine if he does not see Him for a million years yet. The Holy Ghost takes *the blood of Christ* and applies it to the heart, for it is the baptism that sanctifies; at that instant that you are fully sanctified, the Holy Ghost enters; but it may be some time before He reveals all the facts in the case. When He enters in He will take the virtue of Christ's blood and reveal it to your consciousness, so that you may be conscious of the blood. That may seem extravagant, but it is in the Word. Previously you have believed in the blood, and accepted it as the meritorious ground of salvation, but in the indwelling of the Comforter He gives you the fulfillment of your faith with power. You may believe in the blood without feeling it; but the Holy Ghost makes you conscious of it, so that you not only believe that the blood cleanses, but in the Spirit's indwelling He makes you to *feel* and *know* that it cleanses; and a soul *can feel* that it is pure.

Then take this idea of God's special providence. *The indwelling Sanctifier converts the Bible truth of providence into an absolute certainty.* A regenerated man may believe in special providences, but the Holy Ghost takes the facts of special providences and reduces them in His burning crucible into a glorious conscious-

ness. "We know that all things work together for good." We know that the hairs of our heads are all numbered. We know when wrapped around by cares, and our hearts are aching with sorrow, we know that He has a love for us that is specific — that is minute, that is abiding. And we live under these laws of the Holy Ghost, and under the conscious drapery of the fingers of God. No sanctified soul ever has any shaking on the subject of special providences. All these matters about which we had a little doubt, — that is all gone, and we are in the domain of certainties. A South Carolina minister, at a National Camp Meeting, when sanctified said, "The uncertainties of a lifetime are gone." What this world is dying for is ministers to preach what they absolutely *know*, congregations to sing and testify of what they *know*. All the men that walk this green earth are more or less in uncertainty until they are sanctified. All that are sanctified walk on rock, and *know* that it is rock. I do not mean that a converted man does not know that he is converted, but there are some things in religion he is uncertain about. God has provided that we should walk this earth with some degree of certainty. We walk amid quagmires and crooked paths, but the sanctified believer walks on marble.

III. *The indwelling Holy Ghost insures a higher degree of security than we could otherwise have, though*

walking with the visible Jesus. It is the will of God that we be not only certain, but *secure* in religious things. We are living in a state of probation. It does not end until we die or Christ calls us up. If we were free from danger, we would not be probationers. The idea of trial involves danger. The problem of salvation is to take us through this world of dangers and make us as secure as possible, — to take us through probation as secure as possible with the facts of probation. Take the Word of God, Christ, and the Holy Ghost, and you are furnished with provisions for the highest security that is compatible with probation. God knows there are liabilities and possibilities of falling, or it would be no probation; but He wants to make this life as secure as possible. In the indwelling of the Holy Ghost the dangers of life are reduced to their minimum, and the securities of life are raised to their maximum. That is the mathematical problem God has solved, — so that we will be tried and tested for all eternity, and yet make us as secure as possible. That is God's insurance. Taking that view of it, where are the dangers that beset a believer? Those that lie in the external world, those that appeal to the five senses, those that appeal to the mind, — they are one class; another class lurks within, — an unsoundness at the center, an inward aptitude for unholy things. Those dangers that lie within a man are greater than those that lie without. A seed of

sin within the soul is like a beautiful palace with a keg of powder concealed within it,—it may be the house will never burn down, but it would be a great deal safer with the powder away. A seed of sin in the soul is like the keg of powder in the closet, and the devil shooting Greek fire all around you. It is the work of the Holy Ghost to destroy the love of sin, and thereby open a fountain within of things good and heavenly; so that by purifying the fountain He makes the stream pure. When the Holy Ghost takes hold of the will the rebellion is gone, and the will reposes on the bosom of God. If the Holy Ghost keeps the heart the dangers are all on the outside. In the law of gravitation there is a wonderful force, but it is so invisible and intangible that it is beyond our grasp. What is it that moves the worlds as they run on their lightning-footed marches? God has put His hand at the center, and they go better by being moved at the center than if they ran in iron grooves. God proposes to hold you and me by sending the Holy Ghost, whom no man “hath seen or can see,” and putting Him in our souls, in our desires, in our wills, to guide us in our marches, better than if we had guardian angels by our side or the visible Jesus. Men have been known to backslide within the finger touch of Jesus. You and I are less liable to fall, and are better off, than if we had the visible Christ without the Holy Ghost; we are

better off than Adam in the garden of Eden. He was a holy man and fell into sin; we were in sin and can fall upward into holiness. I had rather be a poor yet saved crippled man, halting like Jacob, than to be Adam in Eden. Sanctified men *can* fall, but in an overwhelming number of cases they will not fall.

Nothing but a lack of faith in these great truths robs us of our power. There are sanctified people who keep praying for power; their very unbelief confesses they have lost the power. They may pray for twenty years, but they will never have it until they believe. People want a sort of phenomenal power. Our power lies in believing God; there is your power. We lose power by telling ourselves we are not strong. In the name of God, tell the world you *are* strong; tell the *devil* you are strong. Believe the promises without feeling; if you fail and fall by believing, then you can confess for power.

I believe God has placed us under the most favorable circumstances. I would rather walk here with the Holy Ghost in my soul, than with Moses yonder with the pillar of fire over his head, or with uncovered feet at the burning bush. I would rather walk here with the Holy Ghost in my heart, than to tread with apostles the shores of Galilee.

The Father in His dispensation gave us law. Jesus gave Himself, His virtue and sacrifice. He sent the

Holy Ghost to sanctify believers. The Holy Ghost in His dispensation applies the law, appropriates the death of Jesus, and preserves us until His coming again. Then we shall have the capacity for the double revelation of Jesus within by the Spirit, and Jesus without by vision. Then on through the summer years of eternity, with the Holy Ghost within and the blazing body of Jesus without, we shall see Him as He is, and live with Him forever and ever. Glory to God! Amen.

CHAPTER XII.

OFFERING UP ISAAC.

“And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am.

“And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

“And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

“Then on the third day Abraham lifted up his eyes, and saw the place afar off.

“And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

“And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

“And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

“And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

“And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

“And Abraham stretched forth his hand, and took the knife to slay his son.

“And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

“And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

“And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

“And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen.

“And the angel of the Lord called unto Abraham out of heaven the second time,

“And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies:

“And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.” — GEN. 22: 1-18.

I N the earlier years of my ministry, I used to take a very short text and preach a very long sermon from it; take a very short text as a kind of motto, and then work a week in laboring to manufacture a sermon. But since it pleased the Lord to take the film from my eyes by the baptism of the Holy Ghost, by the fulfillment of a certain prophecy made in Isaiah that He would baptize us with the Holy Ghost and take the mist from our eyes, or the veil, I have quit making sermons and gone to preaching God's sermons already made. I find that God made more sermons and bet-

ter sermons than all the preachers can make in all the ages. So I have dropped my old factory business, and often take for a text just simply one of God's sermons. And here is one reported in the twenty-second chapter of Genesis, on the offering up of Isaac.

Now doubtless you are familiar with this interesting narrative, which has thrilled so many millions and will thrill more when more thoroughly understood. This is one of God's sermons that He has been preaching to us. I simply call your attention to some of the points, which are in the nature of an exegesis. Without losing any time, and touching upon only the salient points, I remark, in the first place, the distinction between being a servant of God and a son. When they were going toward the place Mount Moriah, where he was to offer up his only son, he came within sight of the mountain afar off. There are no forest trees in Palestine; at all events, very few. It is like Mexico and Southern California. You can see a great way off. The atmosphere is clear and there is not much brush, not much timber. You can see a man riding on horseback ten or fifteen miles away in Colorado, just as clearly as you can see a man a mile in this country. And so he came, and afar off he saw the mountain. When he discovered the locality he said to the servants, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you."

This incident, like all the incidents in the Bible, is a teaching incident. God has caused His word to be so recorded that all the minutiae and all the incidents that are put into His Book are in the nature of instruction. And so, always and forever, it turns out that there are those who follow God, who are with God's family, who worship with God's people, who are mingled with God's numbers, and yet they are in the nature of the office of servants, not sons. When God has special revelations, special manifestations, wonderful trials and wonderful joys, transfigurations on the one hand and Gethsemane sorrows on the other, when God has a great crisis at hand, and some great event is to transpire, whether of great joy or great sorrow, the truth holds equally good, that the hirelings in the service of God must retire at a distance, and only those who are in true, intimate spiritual fellowship with God have access to these inner scenes in the life of Christ.

And so these servants, these hired men, were the real worshippers of God, doubtless, in Abraham's family; for Abraham had a godly family, and doubtless had all the family collected at family prayers, and had all the servants. But they did not sustain the covenant relation with God, that deep and intimate union that Abraham and his son did; so when the time came to offer up Isaac, he and the lad went on up the mountain into their Gethsemane, and into what was to be their transfiguration from that time onward.

It was thus in the life of Jesus. Sometimes in Christ's ministry, those who had no faith, those who served God from fear, those who hoped that they had a hope, — people who had that kind of religion, who are the hirelings in the kingdom of God, sometimes on the outskirts of the Holy Ghost realm, — they were not allowed to go in and see Christ raise the dead and perform His wonderful work. But Peter, James, and John formed a sort of inner circle around Christ's life, and had access to the deeper things in His ministry.

So it is to-day. It is so in Boston to-day. There are a great many who attend the Church of God, who doubtless give of their means in the support of the ministry, in all missionary causes and enterprises of the Church, and people who believe in a religion of good works and good deeds, — Christians who fear God and, to a certain extent, work righteousness, — but have not yet received the witness of the Spirit, have not yet learned to love God, have not had the love of God shed abroad in their hearts by the Holy Ghost. They may be servants of God, and they may do many things which are religious and churchly and orderly and proper and commendable; and yet they are not in such relation to Jesus, in such union with the Father, as that God can reveal things unto them as He can unto babes. They are the wise ones. They are the prudent ones. They are the thoughtful ones, — it may be, sometimes too thoughtful

for God; sometimes too wise for God; sometimes too prudent for the Holy Ghost. God loves these great ones, these wise ones. Many of the philosophers are God's hired men, and many a babe is taken into the inner chamber where God reveals deep things; for He has hid these things from the wise and the prudent and the hired men, and revealed them unto babes,—unto those who have been crucified with Christ, and whose wisdom and self-learning and self-esteem and self-honor and their own pride of intellect have been utterly crucified,—and they go into the kingdom of God heart foremost, and find things that the others cannot find.

Not because God is a respecter of persons, for God is not a respecter of persons. But God is a respecter of character. It does not depend on Peter or James or Mary or Matthew, or anybody else; God has no respect for a man's mere personality. But God will go a long ways to find a true character, like His own; for God does respect character.

Now that is the first lesson here. Are we so related to God? Are we like Abraham and Isaac? Can God talk to us? If God calls us to go to Gethsemane; if God calls us to undergo some trial or some crucifixion or some abasement, or calls us to a great joy, are we willing to go? Sometimes God has as much difficulty to make people really happy as to make them really sad. There are a lot of people who are afraid God will make them

happy. They are afraid to shout. They never said hallelujah in their lives, and they are afraid to say it. So God has as much difficulty to make us willing to be blessed as to make us willing to be afflicted. There are a great many persons who are willing to go moping and mourning and weeping all their days, but they are never willing to get really happy for God. Thus it does not matter whether it be some great crisis of sorrow or great crisis of joy, God will call us to some mountain top; and the place or the mountain top where we suffer the most will turn out to be the mount of joy in the end. But if we are God's hired servants, if we are God's philosophers and on the outskirts of this great empire of salvation — why, we must stand out in the vestibule while God reveals Himself to His bosom friends within.

Let us next look into the offering up of Isaac as a type, first of Jesus and then of ourselves. The offering up of Isaac is a type of the offering of Jesus Christ. This is so plain that it is recognized by all readers of God's Word. Jesus Himself uses this as an emblem; and we find that the analogy between the offering up of Isaac and of Christ is very close. He was his only son, his only true legal heir: Jesus Christ is the only begotten Son of God the Father. He was the son whom he loved: Jesus is emphatically the Son of the Father's love. He was offered up to die: and so God the Father gave His own Son to die, a ransom for us. The

very mountain upon which Isaac was offered, or near there, is the very spot where Christ was offered up; or, at least, where He was betrayed, and where the transaction virtually took place.

I need not discuss this very much, because we want to get the application. There is a fact which we find the farther we advance into God's Word and our experiences: that whatever truth can be affirmed of Jesus, apart from His vicarious sufferings, apart from His divinity, nearly all can be made in a limited sense about the followers of Christ. The believers in Jesus are so to be united in heart, mind, and spirit, that the same prophecies that were made concerning Christ are made concerning the members of His mystical body, and the same statements that are made about Jesus are made about His followers. Many of the prophecies where David was speaking of himself are like that which the Ethiopian asked Philip, "Did Isaiah speak of himself or some other man?" There are a great many prophecies in which David spoke of himself and of Christ in a sort of double affirmative. Like a person standing between two mirrors, the same image will be reflected back and forth, down a long avenue or vista of reflected images. So the same truth about Jesus and the believer may be affirmed in hundreds of instances. "Out of Egypt have I called my son." That referred to the calling of the Jews out of Egypt, but preëminently to the calling of

Christ out of Egypt; in a still deeper or truer sense, to the calling of God's believers and followers out of the bondage of Egypt. Jesus prayed that we might be one with each other and one with Him, as He was one with the Father. Now this offering up of Isaac is as applicable to us, really and spiritually, as it was to Jesus. Not in the same sense. He was offered up as a vicarious sacrifice: we are offered up in order to obtain the merits of His offering. Jesus gave Himself, — He was given up to die vicariously, but we can never get the full benefit of His offering until we are offered up. It is by our being crucified that we get the benefits of His crucifixion, and He was crucified in order that we might be crucified. He declares, — for this purpose I offer myself, or, I sanctify myself, that they may be thoroughly sanctified. And Jesus gave Himself an offering that we might offer up ourselves and get the benefit of His great sacrifice.

Now, we must offer our Isaac, our darling, our idol, our heart. You may go to work and name a thousand and one things that constitute the Isaac of different persons; and when you have boiled the foam all off, and boiled the water all out, and have nothing left but the pure juice, you will find out that our Isaac is s-e-l-f. "Except a corn of wheat fall into the ground and *die*, it abideth alone." And that corn of wheat is self. You can take a grain of corn and varnish it and hang it over

the mantelpiece, and it will stay there five hundred years. These grains have been known to live in mummies three thousand years. Keep the air away, keep out insects, and you can just preserve old self in the gilded, varnished, mummy state clear on through eternity. The devil has been nursing himself and coddling himself, and he is not dead yet; he is living on self. But Jesus said that, "Except a corn of wheat fall into the ground and *die*, it abideth alone."

Now, my friends, except we take our Isaac — self — and offer him up as Abraham did Isaac, we remain alone. When Abraham offered up Isaac, his only son, and gave him to die, right there on the spot God came down and declared: You have given up the grain of corn, you have given up the only grain of corn that was likely to produce any corn for this world and the world to come; and inasmuch as you have thus consented to die, to give up your only child and heir, in multiplying I will multiply you as the stars in heaven, that cannot be numbered.

Now that is applicable to us to-day. Christian people that refuse to give up themselves,—they remain only one little individual self; but those Christians who consent to die, who consent to give up themselves as thoroughly to die as Abraham gave Isaac, then God will multiply that seed that was put into the ground a thousandfold. That is true of every true servant of God. And the

small man and the little woman that are big in their own eyes, and are always gilding and varnishing themselves, and wrapping bandages around themselves, and trying to mummify themselves and preserve themselves like the old Egyptian kings did,—they live on, but they will never multiply. But men and women who agree to die and be buried out of sight are the ones that multiply themselves spiritually a thousandfold; and the same covenant God made with Abraham on Mount Moriah He will make with you to-day here. Men are on the wrong track when they are running for popularity. If a man wants fame, if he will just consent to die God will insure his fame.

In this dying process there were three things mentioned: the wood, the knife, and the fire. Isaac was a lad. He may have been nearly grown, but his father took the very wood that was to burn him up and put it upon the lad's shoulder. When Jesus went out to His crucifixion He bore His own cross, as Isaac did. He carried the wood on which he should die. Every one of us that comes into the deeper life and into the more intimate fellowship with God must carry the wood on which we are to die. No angel can carry your bundle of wood for you; no creature.

What is the wood? The wood in the case of Isaac was a bundle of dry sticks that would make a fire to burn him up. The wood in the case of Jesus Christ

was a heavy cross on which His arms were to be bound and His feet pinned. What is your piece of wood? Your piece of wood, the cross on which you are to die, the altar on which you are to undergo this death of selfishness, of unbelief and sin, may be one of a thousand things. It is some trial, some duty, some point in your life's history, some *one thing* that is to be the cross on which you are to die. You may kneel at a thousand camp meetings or a thousand altars, and pray all around and all over, but every time you pray there is always one stick of wood that stands right in front of your eyes. You pray straight up against it every time. It is something that you must consent to do, or consent to be, or consent to suffer. Some people will *do* anything, but they don't want to *be* anything. Other persons want to *be* but they do not want to *suffer*. There are some people willing to work themselves to death provided God will let them off that they may not "be" something. They do not want to "*be* holy." They do not want to "*be* tender-hearted." They do not want to "*be* merciful." They do not want to "*be* perfect." Some time ago a preacher was preaching about if you want to be holy go to work and do something; take a basket and go and help somebody. A man back in the congregation said, "The Lord knows I would take two baskets if I thought it would do any good." He would do anything, but he wouldn't consent to come down and just be a small man for God.

Your neighbor or your friend could not guess what your stick of wood is. God alone knows. If you agree to harmonize with God on that last point, that is the piece of wood on which you die. That is carrying your own cross. So that in coming to God, in coming up into this holy mountain, you draw nigh to Him by taking up your cross and following Christ to Mount Moriah.

Next is the knife. The knife was the instrument in the hand of Abraham for slaying his son. Throughout the Bible the sword, or the knife, is an emblem of the Word of God. Just as Abraham took that knife to slay his son, God has a knife, sharper than a two-edged knife, piercing to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. It is God's Word that cuts our heart in pieces. Just as Abraham and the priest many years before took a sharp knife to slay the lamb, and then divided the lamb in pieces, God takes His own Word, cuts our hearts all to pieces, and divides our hearts as they divided the old sacrifices.

The word "contrite" means to cut in two. A contrite heart means a heart that has been cut in pieces with God's sharp knife. The knife was the instrument in the hand of the father, and so God's Word is the instrument in the hand of God by which He crucifies our nature. It is the Word of God that pierces the heart.

It is the Word of God that arouses the sinner. It is the Word of God, applied by the Holy Ghost, that makes us mad and then makes us glad. It is the sharp knife of circumcision by which God eliminates the fleshly mind from the soul, and then we are said to be circumcised in the heart. When you are seeking a clean heart, the baptism of the Holy Ghost, and when you have carried the wood, — whatever the thing may be upon which is your death test, — you will find right away there will come some Scripture, some word of God will be handled by the Holy Ghost, more deathly than any executioner ever handled a sword. It comes to you,—some promise you have heard a hundred times, that you have read in the Bible over and over, which you have quoted, and never saw much meaning in it. But when that word comes to your heart it has an edge to it, and somehow you are amazed at the sharpness of it. “I will, be thou clean.” “This is the will of God, your sanctification.” “Wash me and I shall be whiter than snow.” “Reckon yourselves dead to sin.” Some word like that comes and transpierces your whole moral nature, so that you can feel the tingling sensation of the mighty truth go through your inner heart.

What is that? It is the Father wielding the sharp knife by which He slays the self of unbelief and sin.

And then the fire, the Holy Ghost. The fire in this case was to have consumed Isaac, and the Holy Ghost

will consume our offering. That fire was a type of the Holy Spirit's work upon earth. I have not time to elaborate that point.

The next thought in this lesson comes from the conversation they had when they were going up the mountain: "Father, behold here is the wood and the fire, but where is the lamb for sacrifice?" I want to call your attention to the peculiarly beautiful manner in which Abraham put this tremendous truth upon his son's mind. If Abraham had gone to work and preached to that young man as we have done at times in the years when we were rash and unwise, he would have scared Isaac and caused him to have drawn back. Suppose he had said this to him: "Well, Isaac, you have asked me a hard question. It is breaking my heart to tell you, but the fact is, you will have to be the lamb to-day, and you must make up your mind to die. God has told me to kill you and I am going to do it." What anguish would have come to the mind of Isaac at the presentation of the awful, bloody tragedy, of the thought he was thus to die in his youth, and away from his mother; and Abraham would have utterly defeated the whole enterprise.

But that is the way many times God's truth is put unwisely. People go to work and they present consecration in such a horrible, miserable manner. They begin on the Isaac side and teach about what Isaac

must do. He must bleed, he must die in his youth, away from his mother; they pile it on, until they simply and utterly scare everybody away from giving themselves to God. Now note the Holy Ghost wisdom in his reply: "My son, God will provide." He did not say "Isaac" once. It was all on God's side, so that by the time Isaac reached the spot of death the Holy Ghost had worked in him the marvelous transformation by which he was willing to die.

That is just the way God wants to deal with us to-day. . If I go to a man who is using tobacco or to a woman who is wearing jewelry or to some person that takes a little pleasure trip on Sunday, and picture to them that they must give up this and that; or to another that he must be willing to go to Africa and die in the sand; or to another that she must stay at home and wash dishes all her life,—that is the wrong side. Bless you, there are a great many persons nowadays that are willing to go to Mexico or China or anywhere, except to stand and work for God right where they are. You can present consecration from your own standpoint until the whole soul revolts and backs down. Whereas, if Christian people would only get around on God's side of the house and hear Him talk, and this man hold in silence for awhile, and let this thought come, Why, God is your Father, and God is planning for you; God wants you to do this or that in order that

He may get you where He can bless you, — if God can get in His presentation and you can see what entire abandonment is, and you can see what entire death to self is from God's standpoint, by the time God has talked His side of the question into your soul, like Isaac you will be willing to die anywhere and be tied and laid on your piece of wood.

There is a way to drive people from consecration by preaching the bare, cold, bloody bones side of the question. But when you once get over on God's side, and get hold of the fact that "God loves me and God is making plans for my eternity; God takes more interest in me than my own parents take"; with that thought in your heart of the Godside, you will find that your heart will yield and yield, and you will give up, and the first thing you know the tobacco is gone and *you too*, without intending they should go.

Why? Because God has got the inside track on you; that is why. Now if somebody had drawn a photograph of all the things that the Lord has put you through since you have got sanctified, and had simply held them out by themselves without any of the divinity in them, you would have backslidden long ago and gone to hell, whole crowds of you. You would have said, "Lord, I can't stand that; the Lord doesn't call on me to make these sufferings and sacrifices." When the Lord got you over to Himself and showed you His side,

you have gone right along, giving up here and giving up there, suffering here and suffering there, launching out here and launching out there, crossing mountains and crossing high seas, going through poverty and persecutions, and not paying much attention to it at all. God puts a velvet lining into every rough shell; God puts a gilding into every thunderstorm; and God has put the sweetness of His music into every clattering crash of the world's hard tones. And if it had not been that God was always giving you His side of the interpretation, you would have backed down long ago. Glory be to God! He did not call us to raw, ugly, bloody bones. The call is to His loving breast. "My son, God will provide. Dry up your tears, my boy. I am not going to tell you now about the butcher knife and the fire; it will scare you. I will talk to you about God awhile." He got that child over on to God's side, and then he was ready to die.

If we could get the Church to-day on to God's side, it *would die*. If you stand out of doors and hear a man preach, most any preacher will irritate you; his voice will sound harsh; and a great many persons get just near enough to God for that. If they would get near enough to hear God talk, without any walls between, close up into His loving breast, they would understand the divine mind better and then they would lie down and die for Jesus.

Just one more thought. He stretched forth his hand to take the knife. I have seen pictures of the knife raised. It does not say so. Jesus Christ, the Angel Jehovah, spoke to him out of heaven, "Abraham, Abraham —" and *he stopped right there*. He did not say, "I have commenced now and may just as well go through," but he stopped, and gave a chance for God to talk a little to him.

God's Word is full of fine points. It is a wonderful thing to go when God tells you to go. It is just as wonderful to stop when God says stop. You will all understand this. You know that when God calls us to some work or sacrifice, and we once make up our minds to go and really get started, it is so hard to stop. You know that we easily become attached to our own work. When God tells us to get out and run on an errand for Him, and we do not want to go at first, but after awhile, having made up our minds to go, are all full of enthusiasm and once commenced, *the errand becomes attached to us, and we to it*; so that we then want to go, and we do not want to stop. How many there are that have been rash enough to just go too far. It requires more wisdom not to go too far than not to go at all. And so Abraham had that wonderful union with the divine mind — I think that is the way to call it — that he could start his machinery when God turned on the steam, and he could stop when God turned on the air brake.

In this great matter of full salvation it requires entire consecration to start, and it requires a more thorough consecration and wisdom and divine prudence — not foolish man's prudence — to know when to stop. It takes more grace to walk than it does to fly or run. Isaiah represents the young Christians as flying, the middle-aged Christians as running, but the old Christians come down to a walk. "They shall mount up with wings as eagles." Some people think that is wonderful, to fly. Well, the first effect of the Holy Ghost will be to make you fly. The second effect is to make you run, and then to come down to a walk with God. They shall fly, then they shall run, and then they shall walk and not faint.

It is just on this point that has occurred all the fanaticism and all the outlandish nonsense that has been attached to the modern movement of full salvation. Some man killed his own child, you remember, following Abraham. He did not follow Abraham at all, for Abraham heard God. When he lifted his knife God stayed his hand. And you will find a great deal of fanaticism here and yonder, everywhere, and you will find that all these fanatics, every one, begin here at this point. They have made a consecration at the start; they have yielded and consented to obey God. They climbed some mountain, but they failed to have the Abrahamic style of faith. They did not possess that

Abrahamic solidity of repose in God, so that they could know just when God said, "My child, stop right along there: halt! halt!" I tell you, it takes as thorough a consecration to save us from fanaticism after we are sanctified, as it does to sanctify us before we are sanctified. Do we find here a lesson for the children of God? If you want to be God's child you must consent to come into more intimate relationship. Look at how the lesson of entire consecration must be made. Look at your life, your death, your eternity from God's standpoint, instead of mustering up the horrible ghouls that would frighten you from God. Turn the picture that way, behold God's way, and you will abandon yourself to God to-day, to be His forever; you will consent to have the sharp knife cut away the depravity from your nature and have the precious Holy Ghost baptize you with fire from on high.

If you are seeking this experience, right where you are and just as you are, can you consent, right now, and say: I will lay down my struggles, my doubts, my fears, and I will consent here and now that the Lord may take me and cleanse me, and fill me with the Holy Ghost?

CHAPTER XIII.

LEARNING OBEDIENCE.

“Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared:

“ Though he were a Son, yet learned he obedience by the things which he suffered;

“And being made perfect, he became the author of eternal salvation unto all them that obey him.” — HEB. 5: 7-9.

THIS Scripture may contain one or two things that seem to be a little difficult. We are taught here that Jesus learned obedience by the things which He suffered, and we are also taught that by His sufferings and obedience He was made perfect; and that being made perfect, He was fitted to be the author of salvation to all who obey Him.

The question comes: Was not Christ divine and perfect and complete from the beginning? Did He need suffering in order to teach Him obedience? Did He need obedience in order to make Him perfect? There seems to be implied in this language that Jesus was very imperfect, and that there was in Him a liability to disobedience, etc. Now I do not believe the Scripture teaches this. When the Lord explains a Scripture to

me which contains something that people stumble over, I just delight to take that Scripture, to untangle the knot, by the help of God, and make that very Scripture that seemed to be a barrier to spiritual life, a stepping-stone to our own faith and experience.

I want to explain this Scripture: first in reference to Jesus, and secondly in reference to ourselves. Learning obedience through suffering! Jesus did not have to suffer in order to get an obedient heart. Jesus had it by nature, or by inheritance; by His own nature, for it was pure and holy. He did not inherit depravity as others do. He did not have the carnal mind within Him. Jesus brought into this world with Him the essence, the spirit, of perfect obedience. He was born in an atmosphere of perfect obedience. The trend and drift and constitution and bias of His whole will and heart was in the line of obedience. There was never one atom of rebellion, there never was one scintilla of disobedience, in the outward or in the inner life. He never did one single thing, and He never had a disposition to do a single thing, to displease God. Every breath He drew and every act He performed and every outgoing of His heart pleased God.

How can I assert all that? Because God the Father asserts it. "This is my beloved Son, in whom I am well pleased." How can we take that broad statement and reconcile it with this Scripture, "He learned obedience

by the things which he suffered"? I answer, that in obeying the Father, the principle of obedience which He possessed in His nature had to be brought out and unfolded day by day and year by year, and the principle of obedience had to have ten thousand forms of application. And He as a man — for He was perfect man and perfect God — had to learn like any other man has to learn; as a child, as an infant, as a little boy He had to learn.

When He stayed behind His father and mother in Jerusalem with the doctors and the lawyers, His whole heart was bent on beginning right there and doing the work of His ministry, — teaching and explaining God's Word, — for He saw that the doctors of divinity were all blind as bats; and a great many of them are yet. He saw that the Church was dying and starving for spiritual light, and His little heart reveled in unfolding these things. That was perfectly innocent and perfectly pleasing to God. And yet He found out, after being corrected by His mother, under the instruction of the Holy Ghost, that His time had not come yet; that He must go home and be subject unto His parents. In doing that there was mental suffering; and yet there was not one atom of disobedience toward God on the one side or His mother on the other. He had to consent to hold His mind back for all those long years, while He was eager to save and bless the world; and in

that very act that little boy had to undergo a mental suffering. He learned how to apply the spirit of obedience on that very point, and it involved suffering; it involved a degree of self-denial to forego that privilege, so that the principle of obedience was applied all the way along. Doubtless in His playing with the boys, doubtless through the early years and all through His life, — for you know that only a small part of the life of Christ is written, — in ten thousand forms, in an innumerable number of cases, the principle of obedience was unfolded day by day and applied to this circumstance or that occasion; and in the applying of the principle of obedience He suffered, and He learned what obedience was, in His practical life, by the things He suffered.

You must remember that the principle of obedience is one thing, — that lies in the heart, — but the application of that principle is something else. There is no suffering in the principle of obedience. The element of loyalty lies in the heart, and there is no suffering in that. But when you take that principle of loyalty, of obedience in the heart, and come to apply it in the outward life, it necessarily involves a great deal of suffering. And Jesus learned how to apply the principle of obedience by the things which He suffered.

When a boy volunteers to go into the navy, and gets a naval suit on, walks the deck, and is gay and jolly with his comrades, he has in his young heart the princi-

ple of loyalty to his government ; but he knows no more of what that principle is going to involve than anything in the world. When he gets on the high seas, when sickness breaks out and he is in a foreign port, when he goes into a naval engagement and encounters storm and strife, and this extends over years, he finds that the principle of loyalty which he had in his heart must be unfolded day by day, month by month, and year by year ; and as that principle of loyalty is applied on this point and on that point, it may involve a great deal of suffering. Thus he never knows what obedience is, in its practical form, until he has gone through the career of a sailor. Then he not only knows what the principle is, but he knows what it involves in the line of life.

Now that illustrates Jesus. Jesus had in His heart the perfect, untarnished principle of obedience ; but Jesus, as He went through life and through His public ministry, down to His grave and up to His cross, found that that principle of loyalty to the Father was constantly meeting applications here and there and yonder, on this point and that point, so that nearly every step of His life involved some suffering.

The sufferings of Christ have never been written down. His sufferings on the cross, His sufferings in the garden have been alluded to. But all His living was a life of suffering. It must be so, because His nature was so utterly at variance with all human nature. As

a little boy He found nothing but bundles of selfishness in every child He met. As a young man He found nothing but bundles of depravity in every young person around Him. And every time He came in contact with the uncouthness and unkindness and corruption and depravity and blindness of childhood and youth or maturer years — all through His life His soul was undergoing a perpetual crucifixion. He was feeling constantly the sharp, keen briars of the depraved minds that lay around Him everywhere. He felt like a tender-footed child walking through an immense brier patch and every step was on thorns that drew the blood. And so He went right through life, applying at every step the principle of perfect obedience; and when He got to the end He had learned what obedience was, not only in principle, but in the application.

Now the next thought about Christ is this: that this learning obedience by the things which He suffered, although He was a Son, made Him perfect as a Savior. Being made perfect through sufferings, He became the Author of eternal salvation unto all who obey Him. The sufferings of Christ did not make Him perfect as a man. The sufferings of Christ did not make Him perfect in His moral nature. He was holy, pure, harmless, undefiled, and separate from sinners. So that He was perfect in that sense. But remember that there are different kinds of perfection. There is a perfection of the

moral nature; there is a perfection of your life work. Jesus as a man was perfect without sufferings. Sufferings did not make His heart any cleaner. Sufferings did not make Him any more humble, did not make Him any more loyal, did not make Him anything in His moral character. It simply brought out and intensified and eliminated that character. But in order to be a Savior He must not only have a clean heart and a pure soul and perfect mind, but He must undergo long experiences that will qualify Him to be the Savior of sinners. Now remember that Jesus' perfection, spoken of in this text, is a perfection simply in order to be a Savior. He was made perfect as a Savior by His sufferings. He was made perfect by suffering on the cross and by suffering in the garden. Jesus could never have saved us by His moral perfection. And do you know this text is one of the great many texts that utterly refute the sentimentalism of modern times? I suppose — let me make a guess now — I suppose seven-tenths (perhaps not that many — one-half) of all the so-called sermons and talks to-day in Boston, on any average Sunday, are on this line: "Jesus is a good man; His was a beautiful life, beautiful miracles." It is beautiful, beautiful, beautiful Jesus, and the beautiful example of heroism of Jesus, and all that, and it is preached that we are to imitate, imitate, imitate. That is a gospel of monkeys, and a great many monkeys preach that kind of gospel; theo-

logical monkeys, ecclesiastical monkeys. The Church is full of ecclesiastical monkeys, that preach simply that we are to imitate the beautiful life of Jesus. You might as well tell the frog to imitate the song of the nightingale. How can a depraved, wretched, miserable, impure-hearted man or woman imitate the spotless Jesus until they get the very nature of that Jesus inside of them? We are taught here that it is the suffering of Jesus that qualified Him to be a Savior. I want you to know that the beautiful Jesus saves nobody. I mean to say this, that Jesus does not save any man by His holiness, His loveliness, His consistency, His nobility. Jesus does not save us by the traits of His character; Jesus saves us by suffering and dying. Jesus could have lived a perfectly beautiful, spotless life, and walked back to heaven and left us to sink into hell, the whole of us; and we would never have found pardon but for His suffering. My text says it was the sufferings of Christ that qualified Him to be our Savior. Now you take that, and lay it down by the side of Universalism and Swedenborgianism and Unitarianism in this country. It gives a light on all these things. Jesus would never have been able to save us by all His miracles, by all His life, by all His teachings, by all His beauty, by all the intrinsic glory of His nature, unless He had suffered; and my text says it was the sufferings of Christ that qualified Him to be a Savior.

That is why, being made perfect, — not as a man, for He had that to begin with, — being made perfect as a Savior through suffering, He became the Author of eternal salvation.

A great many men say they preach Christ, Christ, Christ! I want you to know you can “preach Christ” a hundred years and get no converts. St. Paul says, “We preach Christ CRUCIFIED!” It is that that does the business. Preach Christ and leave off the crucified, and you and your people will be lost.

And so Jesus was qualified to be a Savior. His sufferings were the things that made Him to be our Savior.

Now apply it to us. We are His disciples, and we are united to Him by faith; and the same Scriptures which apply to Jesus apply in a modified sense to all the members of His body. This lesson would do us no good if we did not apply it to ourselves. We are to learn obedience by the things which we suffer, just like Christ. When do we get the spirit of obedience? By nature we are rebellious, disobedient, stubborn and self-willed. By nature we do not obey God. How can we ever get into the zone of obedience? We never learn, we never have in us, the principle of obedience in its real genuine form, until we are regenerated. When we are “born of God,” God plants within us all the elements of His life, all the elements of Christ’s life, — humility, faith, hope, love, perseverance, long-

suffering, obedience, and all the graces of the Spirit. Every part of Jesus' life,—the various traits of His life, the various instincts of that life, the various longings of that life—is implanted in the heart that is born again, that is regenerated by the Holy Ghost. So that when your sins are pardoned, and the Holy Ghost implants within you the new life, the divine life, you have within you something that is divine, something you never had before; and in that new life you have in you the element of obedience. Thus every young convert begins to inquire, "Now what can I do for my Lord? How can I serve my God? Heavenly Father, what wouldst thou have me to do?" Every soul starts out from this wonderful work of regeneration under the impulse of obedience. That is why a young convert is the best candidate in the world for full salvation. A young convert has not been tampered with by any Zinzendorfs, has not been up and down with liberals and old backsliders. A young convert has within him the germs and impulses of the life of Jesus in its original and unsophisticated manner. It has not been tampered with. The young convert is ready, says John Wesley, to pluck out the eye, to cut off the hand. He is ready to obey the Lord. That is why he is prepared to be led on to full surrender, to full consecration. He has got obedience in His nature.

But that principle of obedience is not perfect. I will

tell you why. Although you are born of God, and although the principle of obedience is implanted within your heart, at the same time there are remains of the carnal mind. Jesus had no depravity. He had nothing in His heart to draw Him back. He had nothing in His heart to tone down His obedience. Every young convert has a heart that is prone to obey God; he is not prone to wander. The young convert is prone to read his Bible, is prone to go to the first prayer meeting he can find, and he is prone to stand and testify. And yet right along the line of his service there is just enough depravity left in his nature to cripple and hamper and embarrass and make him timid and shy, and to some times overcome the principle of obedience; so that as he starts to obey God he finds something drawing him back and discouraging him. He has in him the element of obedience, but it is not perfect obedience.

What does he need? If he presses on after God he will find out that there is in him still a remnant of rebellion,—not universal, but partial rebellion. He will rebel on some things. He will obey the Lord on nine points and rebel on the tenth. He will say “yes” to God on eleven points, and say “no” to God on one point. He has partial obedience. There is something lacking in his faith. There is something lacking in his obedience. He finds out that he needs a further cleansing, a deeper work of grace, to remove out

of his mind this latent murmuring, this latent rebellion, and this principle of disloyalty.

Then he comes under the baptism of the Holy Ghost, and under that baptism the principle of loyalty is perfected; he seeks and finds the clean heart and full deliverance; so that he comes out from that cleansing fountain realizing in his heart that his whole heart goes one way, and that he obeys God willingly and gladly. Now he will consent to do anything or to die for the Lord Jesus. Now he has in a certain sense reached the Christ life. But I want you to take that in a modified form. When your heart is cleansed from all depravity and carnality, while there is a restoration to the Christ life, properly speaking, remember that you never can have the identical strength and vigor of the Christ life, for this reason: your heart may be pure, you may be perfectly cleansed from all depravity and all sin, but you have inherited certain things. Your heredity has crippled you; your past sins have crippled you; your memory and the association of ideas. Now, remember, Jesus never had any inheritance of sin, Jesus never had any imperfection; so that it is not correct, it is not Bible, to say that in everything a sanctified believer is as perfect as Christ. That will not be true, because you have a thousand frailties resulting from habit, from heredity, from association. Although we are cleansed, although we are pure, yet there is a frailty and weak-

ness ; there are liabilities to error, there are liabilities to fanaticism, liabilities to foolishness, liabilities to nonsense ; things that were not in Jesus. But so far as God is concerned, so far as your connection with the Lord is concerned, you are now restored to the Christ life, and you now have, in the evangelical sense, in the New Testament sense, perfect obedience ; that is, evangelical obedience, not angelic obedience ; that means gospel obedience. Now you begin the Christ life proper. Your conversion was but a preparatory step. Your sanctification introduces you to the real Christ life.

Think of all the lectures and talks given to people telling them indiscriminately to live the Christ life, the Christ life, the Christ life. Bless your dear soul, it is all very well to talk that way, but you have got to be convicted and converted and sanctified to get where you can begin the Christ life. You have got to get where your heart is broken, melted, and purged and baptized before you can begin to live the life that the infant Jesus lived : the life pure from sin.

Moreover, you have got to learn obedience in this sanctified life by the things you suffer, just as the Lord did. "But," you say, "when we are sanctified why don't we obey the Lord?" Like Christ in our text, we are to unfold the principle. You will find that as you live along in the life of faith, in the sanctified life,

this principle of obedience will bring you up, day by day and year by year, against a thousand and one things that involve pain and suffering. The sanctified life is the most joyous life; it is the most peaceful life; it is the most glorious life. But I want you to know it is the life of the greatest suffering in this world, in a certain sense. I am not preaching long-facedness to you. I am talking facts. I want you to know the sanctified Christian has got to live right against everything in the world, — against every carnal, depraved element in the world, in his home, in his business, in his shop, in his store, along the street. I want you to know that he has affections and feelings that are more keenly alive than ever before. A sanctified man can feel an insult keener than ever before; and while he does not strike back, does not give back the curse, does not give back the lie nor the blow, while he does not resist, he is at the same time more delicately and keenly conscious of an insult than ever before. Sanctification elevates and purifies all the affections and all the sensibilities of the soul, so that it is a great mistake to think that the higher you rise in your knowledge of God and salvation and likeness to Christ, the more insensible you become. Brutish people, people like dogs and cats, who dare to give the lie and the blow, — they are always of coarse, animal, vulgar sensibilities. The more refined the man is, the less he resents an insult and the less he resents the ordinary

evils of life. Jesus suffered most keenly, and yet He showed no resentment and no retaliation.

Your very love to God involves suffering. You love God and you long to see Jesus, and sometimes sanctified hearts get homesick. Life becomes a mere treadmill, and death is one of the easiest things in the world to a sanctified Christian. It takes a great deal more religion to live than to die. A great many persons think, If I could only get dying grace. Why, bless your soul, it takes ten times more grace to live than to die — to undergo the temptations, to endure all the assaults of the devil. How he will assault you! How he will come at you like a tornado! To endure all the waitings! The higher men rise toward God, the more God will test their faith. And He will test it on points that nobody but you and God understand. All these testings involve suffering and pain, a suffering and pain you cannot tell to anybody; and yet right through it there goes obedience, unswerving loyalty and obedience. You are learning how to apply obedience. In the first gush of your sanctified joy you said, "O Lord, I will do anything! go anywhere, Lord! to Africa, China, or Japan; anywhere with Jesus." And *you meant it*. The Holy Ghost put that in your heart. The Lord takes you at your word, and when the time comes for you to do the thing you promised to do it is not just play. You will find out, like the most of us find out, that in carrying

out the principle of your obedient heart you will have to suffer; and that very suffering simply demonstrates and proves to angels and devils that you are true. God knew you were true to begin with, but God wants *you* to know you are true. God wants the angels to know it.

You go to the store to buy a spool of cotton. You put it in your pocket or your little satchel and carry it home. Now, you sit down and stitch, stitch, stitch. You take the spool of cotton and unfold and unroll the thread, and use it all up into garments until the cotton is all gone. You get the clean heart and the baptism of the Holy Ghost, and you have got the spool of cotton. "Lord, I will obey. Here I am; anything you say I will do." You are happy and it is all right. The Lord says, "Very well." By and by the Lord begins to unroll you, and He begins to utilize all that spool of cotton, and He begins to have you do this and do that, until the thread of obedience that was in your heart has been stitched into a thousand garments of history. And when you die the walls of your life are draped with the drapery which has been stitched and made by the thread of obedience from your own heart. How many of us are learning this! Do you know we are making history? Jesus made history on this earth. He had a career before He came into the world and He had a career after He went back to heaven. But do you know,

all through the endless cycles of eternity, the angels, the saints, the redeemed ones, will everlastingly be rehearsing the thirty-three years spent in Galilee? Just so you and I may live on forever and forever in heaven, and God may utilize us in distant worlds and distant ages; but all through eternity we will be but carrying out the lessons of the obedience of the lives we are now living. We are to learn obedience; and this qualifies us, not to be a Savior, but to be *coworkers with the Savior*. Just as Jesus' sufferings qualified Him to be a Savior, so when we learn obedience by the things we suffer it qualifies us to coöperate with Him in saving the world. We learn wisdom, tact, skill.

Oh, it is a wonderful thing to live this Christ life! I sometimes think we do not appreciate it. Suppose Jesus were taken out of your soul to-night, and the Holy Ghost, and every particle of salvation, and you were to go out of that door a mere animal man or woman, devoid of every particle of divine grace, how much of your life would be worth anything? The salvaticn life is the only life worth living. In your home, in your business, in your conversation, in your correspondence, it is what Jesus has put in you that is the only thing worth counting on. All the rest is not worth mentioning.

So, my friends, we are living a wonderful life. Day by day, without our knowing it, if we are true to God, God is working in us and with us, and He is in a most

wonderful sense reproducing the life of His Son in the soul of each and every true believer. Oh, what a privilege, to have that blessed, adorable, Jesus life in our souls!

Now I trust, as we separate and go out through the winter days that are before us, that Jesus will anoint our hearts; send us out from this convention not only with more joy and more faith and love, but with more steel in our backbones; send us out with a resolve to stand true. Although crosses and sorrow and tears may come, they are only a part of the great contract. These things do not prove that we are backsliding, nor that we are disloyal to God. They only prove that we are walking in the footsteps with Him who, "though he were a Son, yet learned he obedience by the things which he suffered."

CHAPTER XIV.

THE PRINCIPLES OF FAITH.

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.”—HEB. 11: 13.

THE expression “these” refers to the patriarchs and the believers in the early ages, when they had no church and no Bible and no Sunday schools and no hymn books and no creeds, when they simply had God and salvation, although He does enumerate a great many of these old disciples that were believers in the Jewish Church.

These all died in faith. They died, but the faith didn't die. They died, but the faith went straight on through the grave and up into Paradise. These all died according to faith, the margin reads. They died in harmony with their faith; they died in agreement with their faith. That is, they believed God, were justified and sanctified, and providentially guided and providentially delivered and wonderfully helped by believing God and His promises. They lived according to faith;

they died according to faith. They simply took up the faith measurement and the faith life all the way through. These all died in faith, not having received the promises. That should be, not having received the fulfillment of the promises, because they did receive the promises. They had the promises, but they didn't live long enough to see the fulfillment of the promises. And when it says here that they died not having received the promises, it simply means, not having received the fulfillment, or the end, or the termination, of the promises.

The promises that are here spoken of were the promises that refer to the coming of Jesus and the descent of the Holy Ghost and the revivals of religion and the outpouring of the Holy Spirit and the resurrection of the dead and the general judgment and rewards and punishments and a new heaven and a new earth and a glorious everlasting life beyond this world. These promises covered all the territory that the promises cover now; and these men died, these women died, before Christ was born, before the Holy Ghost was poured out in full measure, before the Christian Church was formed, and they did not receive the fulfillment of the promises.

But the next line says they saw them afar off. They saw down the vista of time the days in which we are living. They saw the great things connected with the

life of Jesus and the Christian Church. They saw them by faith, and they believed just as really as we who enjoy them to-day.

There are three things in this verse that are mentioned descriptive of the kind of faith that these people had. There are three elements to true, saving faith. The first is, they were persuaded of them; the second is, they embraced them; the third is, they confessed. Persuasion, embracement, and confession: these are the three things mentioned in this verse as descriptive of the faith of the patriarchs and of true faith now. I ask your attention briefly to this threefold type of faith, or faith in its three forms.

Faith has a history to it, a biography to it, a biology. Faith has a natural history, as much as a man has or a tree or anything else. Faith has its incipency, its beginnings, and then it has its maturings and its results; so that faith has a history in our experience, in our own nature; it has these various forms to it.

Now the first step in faith, the first thing in it, is to be persuaded. There are two words used for faith; one is "faith" and the other is "believing." The difference between faith and believing is this: faith describes the thing itself as it lies in the heart, the principle of faith in the heart; but the word "believing" describes the activity of that faith, the motion, the movement, the working, the activity of it. The word "air" is a name,

a noun that designates the atmosphere we breathe. It is in this house. It fills the earth and fills all the heavens; the atmosphere, or the air. Now the word "wind" describes the air in motion. When the atmosphere is perfectly stationary it is called air, but when the same air is in motion it is called wind.

Now that is just an illustration of the difference between faith and believing. Faith is the principle living in the heart, residing in the heart; it is lying there ready for action, just as the atmosphere in this house is ready for movement at any time there should be a concussion. Whereas "believing" is a word that describes the movement of faith; it is activity and energy in going out toward Jesus and toward the promises and toward God and toward any object of faith. So that "believing" is the word that is more applicable to ourselves.

Now the first thing in this faith or this believing is to be persuaded. To be persuaded is to be thoroughly convinced of the truth of the promises. It is an inward conviction; it is a deep, radical conviction in the heart and mind that such and such things are true. And that kind of faith is the basis of all the other steps of faith. A sinner must have this before he repents — before a man repents even. Faith lies, in a certain measure, at the very beginning of repentance, for the man would never repent if he did not believe there was a hell. People talk in a nonsensical, sentimental way about

-serving God from love and coming to Christ from love. Well, that will do very well after you have learned to love Him and got His love in your heart, but the real sinner knows no more about the love of God than an Icelander knows about an orange grove; not a bit. Men do not serve God from love until after they get over into the zone of love. When a sinner is away out on the frigid zone, where he does not feel any emotions of love, he begins to weep and feel bad and cry and bestir himself and say, "God be merciful to me a sinner." But he would never make that cry unless he was convinced in his soul that there was a hell and he was going to it; and if there were no hell we would never get another man converted in ten thousand years. If hell is not true there is no need of repentance nor salvation. "Let us eat and drink; for to-morrow we die." So there is an inward conviction that I have got to die. A man is convinced right there, — I have got to die. It comes home to A No. 1, — I have got to die and I am not fit to die, and if I die as I am I am lost. And there is a conviction of eternity and of a hell and a heaven and of a God to meet and of a judgment day. He may not know the details, but the great facts are there.

Now that is the beginning of faith; and by being convinced of that, then there comes the movement of that faith, which leads him to repentance; and as he repents and forsakes his sins and confesses his sins and listens

to God's words and the promises that are quoted to him either by the Holy Ghost or by some Christian friend, by and by he sees Jesus to be the Sin Bearer and the Atoner for his sins, and he is enabled to lay hold on Jesus as having borne his sins on the tree, and to accept Jesus Christ as a substitute for his own sins and his own penalty. And so there he believes in Jesus, and then comes pardon and regeneration and the witness of God's Spirit.

And it is just so in seeking sanctification. No person ever will begin seeking sanctification until they are thoroughly convinced that the thing is true. No person will seek sanctification until he is convinced absolutely that he has an unclean heart. People who are good enough people, people who can soothe themselves down, people who can live like other people live, people who can measure themselves by themselves and play the fool in that way, — those kind of people never get a clean heart. Nobody gets a clean heart on this earth, no Christian, until he is convinced that he needs it. There is a conviction that this thing is taught in God's Word; he is persuaded that these things are true.

Now you ask, How is it that this first step of faith, this inward conviction, this inward persuasion — how is that formed, how is that generated? Faith has a beginning; faith has a formative state; faith has a birth or a creation; and will you ask me how faith is generated,

how the thing ever begins in the heart? I will tell you, and I will tell you just because the Bible told me; I have learned it out of this Book.

Faith cometh by hearing. That is the way it is born. You have in your soul the capacity of believing; God has given you the machinery of believing. You have got the adaptability, you have got the faculty, you have the capacity of trusting and believing in your soul. You have got that to begin with; that is born in you; God made that. Now when you hear God's Word clearly preached in an evangelical manner, the pure gospel, — not the mixed gospel, not the trashy gospel or the trashy way of preaching the gospel (there is no trashy gospel); when you hear the pure Word of God, in a book or tract or paper, or when you hear it preached in a pulpit, or in conversation in some way or other; when you hear the pure Word of God preached, that is adapted to your case and suitable to your needs, the preaching of that Word comes in contact with your intelligence and reason and moral nature. And the conjunction of your soul and God's Word gives birth to faith, just exactly as the effect must follow the cause. You take a positive and a negative electric current and keep them separate and there will never be any action. There is a negative current already on hand in every piece of water, in every piece of iron, in every grain of sand. There is a negative current all the time. Now

you produce a positive current of electricity, and let the negative and the positive come together, and you will have the electric spark.

Now you have got the negative of faith in you all the time. You have got the brain, mind, conscience, affections, will, — the regular constitution of man's moral nature. That is inside of you. God has made and put it in. That is your negative. Now you hear God's Word preached; and the more you hear it the better, and the more you hear and understand the more you feed upon God's Word; and God's Word is the positive current. And when that comes in contact with the intelligence, reason, memory, conscience, of your moral nature, faith is born by the copulation of God's Word with your heart. Now you hear of infidels and people of free theories and loose theories, people who have not got half the brains they think they have, who go about talking as if faith was an absurd thing, as if faith was some mere will-o'-the-wisp, as if you could believe what you pleased. Faith is no more accidental than a current of electricity is accidental. The men who hear the Word of God preached the plainest and the best are always the strongest believers; the men who sit under the strongest gospel are the strongest believers all the time; and the more you get God's Word united to your moral nature the more belief you have got in you, for faith is always the product of the union of the Word and heart.

That is the way faith is born ; it comes by hearing, and hearing by the Word of God. So it does not matter whether a man is a sinner or a Christian, if he comes in contact with the pure Word of God he will have a phase of faith , he will have faith to produce conviction ; and that faith will lead on under God's Word to justification, and under God's Word that faith will go on to sanctification, and it will go on clear through.

So we are to be persuaded. O to be sure ! to have a conviction ! How I abominate a trifler in religion ! I can have compassion on a poor fellow who stumbles and falls down and gets up again, and a man that is a sinner and misguided and makes mistakes, or even goes off into fanaticisms. Anything but a man that jokes and laughs over the deep, sacred things of God !

Now the great foundation facts of these old patriarchs were that they were persuaded that certain things were real. Now that is the thing just born, that is the faith just born. There are lots of Christians who talk like this, and you think they are describing the highest kind of faith. I am describing a little bit of baby faith, just born. That is the first stage.

The next stage is embracement. They not only were persuaded that certain things were verities and realities, but they went and embraced these promises ; put their arms around the promises, hugged them to their hearts, identified themselves with the promises, and stood on the promises and got under the blood.

What is it to embrace a promise? Well, the Word itself is very expressive. But to embrace a promise as these patriarchs did means that we are to identify ourselves with it for weal or woe, for life or death, through thick or thin, come what will. We launch out on that ship, we walk out on that bridge, we put ourselves in that box, we stand on that promise. It is to identify our fortunes, our welfare, for time and for eternity, with the promises held out to us, — whether I go to heaven or hell, whether I am saved or lost. It is to put my soul, my case, my happiness, my well being, for both worlds, upon God's Word and God's promise and God's Son, and be willing to venture and risk my all and in all upon God's promises. That is to embrace them. A great many seekers come up to God's promises gingerly and tenderfootedly, and kind of handle them with kid gloves, and try to believe, and, "I am hoping and believing," and, "I hope I have a hope," and, "I believe I am believing." They trust they are trusting and they believe they are believing and they are hoping. Now the fact is, such people are trusting in their own trust. Do you know that your brain is awfully subtle, your mind is wonderfully acute, your carnality is awfully deceitful? And you will find there are more gossamer webs woven by the treachery and the guile of your own intellect than you are aware of; and you will find, without knowing it and without intending it, instead of trusting in Jesus

and trusting to His promises that people are trusting in their trust. They say, "Well, I am trusting in the Lord," and they put their trust in their own faith. They have got faith in their faith; they are believing in their own belief.

Now let me say that you cannot trust your own trust. Your own faith will fall from under you like the air; you cannot believe in your own believing. You must not get any disjunctive conjunction between you and the Lord Jesus, — no "if" nor "and" nor "but" nor "suppose" nor "maybe" nor "I think" nor "I hope" nor "I trust." There is to be a coming of the soul down upon God's promises so as to embrace the promises; not even a piece of paper, not even a piece of fine linen, nothing between the naked heart and the naked Word of God, nothing to intervene. You can take two plates of glass, and you need not grease them nor oil them nor put any mucilage between them; if you will just take two plates of glass, and grind them perfectly smooth until every single infinitesimal variation has been rubbed away, and then remove all the rubbish and dust and everything and let there be absolutely nothing between the two plates of glass, put them together, and they will stick. They want no glue, they want no paint, they want no putty, they want no oil; they will stick. You just get the glass close enough together and shut out the air, and they will stick and hold together;

but if you introduce a feather or the smallest article of dust, enough to let the air in, right away they wont hold.

There are a great many people who want justification and sanctification, full salvation. They are all the time trying to hold on to Jesus, trying to hold on by the skin of their teeth, holding on tightly, awfully, trying to believe, struggling to hold on, trying to accept the cleansing, trying to let God have all. Let me say, dear friends, when you get where the old patriarchs did, when you take your heart and the promises and rub them together, and keep on rubbing the pumice on your heart until you get your heart and God's Word smoothly together, right close, you will find they will stick fast, and your heart will embrace the promise. It will hug it so tight that you don't want any glue to make it stick either.

And that is what it means to embrace; embrace the promises by having nothing between your soul and the promise. And so people have a kind of faith. They just hang on without hanging, and they just hold without holding, and they find that they can believe without trying, and they find the easiest thing on earth is to trust God and believe. - Why? Because if there is nothing between the faith and God's Word it will do its own sticking. That is why it is that you find one person here trying to believe, while another person says, "I am just believing."

And so there is a point where the heart embraces the promises. Now when you get there you are getting pretty well along. You began back by being convinced; you were persuaded; you felt in your heart that that thing was absolutely true. Now you come a step farther and identify your eternity and your present salvation with the promises, and so the promises and you become united, and you cannot tell hardly which is which; you cannot tell which is the soul and which is the promise. They are so married and wedded that you cannot tell the Promise from the Promiser and the belief from the believer.

Bishop Taylor says that years and years ago he used to stop to think, "Now am I believing?" But he found that he was trusting God so constantly, so steadily, his faith was taking hold on the God-Man in such a real sense, that he never saw his faith; he wasn't conscious of his faith, he was simply conscious of the Object of faith. That is it.

Now, if your window glasses are kept as clean as some people keep theirs, you may look through a window a hundred times a day and never once think of the window glass. You will never know it is there. You will see the carriages and the procession of people passing by, and you will look out and see who is there and see who is coming, and you will look a hundred times a day and never say "window glass" once, and never

know you have window glass until you come to hoist the window. Why? Because your eye is not on the panes of glass but on the object that lies beyond.

And so the highest style of faith is that faith, not that is all the time retracing and intercepting and analyzing itself, but which sees Jesus and God's Word and promises and the things of heaven, the Object of faith. There is nothing subjunctive in the nature of faith because all the attention is on the Object. Now that is the way to get salvation, my friends. Embrace the promises, identify your moral nature with the promises, unite yourself with them, so that practically your faith and the promises become one.

The third stage of faith is confession. These confessed. They confessed a confession appropriate to their time and their day and generation. They confessed that they were strangers and pilgrims in the earth. In those times nations were young, and they were migrating, setting up new nations and laying the foundations of kingdoms and empires. Every great man like Abraham was off establishing a kingdom for himself. But the patriarchs did not spend any time building up kingdoms and empires. They forewent all those things, and they were strangers and pilgrims in the earth, living for a city out of sight.

Now faith must always have a confession that is adequate to itself in the age in which that faith exists ;

so that all faith has a confession to it. Faith never can be genuine that is locked up in the heart. Faith always comes out. This kind of faith that saves people always has a sturdy, stalwart expression to it. The expression of it in one age may be one thing and in another another. For instance, in the days of Jesus the expression of faith was, "Thou art the Son of God." That was just as high a testimony as any faith could utter. After Christ rose from the dead the confession of faith was, "I believe God is able to raise the dead. Dost thou not believe God is able to raise the dead? Dost thou think it an impossibility for God to raise the dead?" That was the testimony of faith in Paul's mouth. Later the testimony of faith was in regard to the personality and work of the Holy Ghost. To the age of Abraham and David and Jesus and Paul there has always been some point of faith — some confession in each and every age. There has been some shape or form of confession which has been the test of faith in that day and generation. In the days of Martin Luther it was justification by faith, and a bold confession at that. In the days of John Wesley it went beyond, and it was a clear, ringing testimony that the Holy Ghost could bear witness to our adoption and that He could cleanse the heart from all sin.

Now you will find small minded people talk about the salvation of God, so-called Christian people; and min-

isters saying, "I believe that that is the thing, provided there isn't much confession to it." They believe in getting religion and living it without testifying to it. People will talk in that way the wide world over, where they haven't enough spiritual intelligence, — they may have enough political intelligence or they may have enough ecclesiastical intelligence ; but at all events, they do not know enough about the Bible to know that any faith that does not grow and that does not mature to the degree of confession is a lie and a cheat and a fraud. God never has, from the days of Abel until this hour, taken the trouble to pay any attention to faith that did not express itself. Dumb faith, say-nothing faith, cowardly faith, does not have the respect of God or angels, and the Bible never mentions that kind of faith. There were a lot of conservatives and a lot of people that talked just that way in the Bible times ; but they were not worth mentioning, and God has not mentioned them. God mentions only that kind of faith that comes to the point of a grand, stalwart testimony. David says, "I believed, therefore have I spoken." And St. Paul quotes him and says, "We believe and therefore speak." Why, why that "therefore" ? Because genuine faith and an expression of that faith are absolutely essential to the existence of each other. There were forty years between the crossing of the Red Sea and the breaking of the walls around Jericho ; and yet

those forty years were so crowded with these miserable services, and these people who believed in getting salvation and saying nothing about it, — those forty years were so crowded with just such people, — that the Holy Ghost paid no attention to those forty years. And in this chapter, where the Holy Ghost is compiling and gathering together the blazing facts of faith and believers all down the ages, He piles up monument after monument of faith, but He drops out all the unbelievers and unbelief, and says, in one single sentence, “By faith they crossed the Red Sea,” and without stopping to take breath He says, “By faith the walls of Jericho fell down”; and in that breath the Holy Ghost does not mention the forty years that lay between those two things. Why? Because God buries unbelief and unbelievers deeper than a thousand seas. God buries unbelief in the desert sand, and He pays no attention except to faith, and to faith that can shout and talk and testify and tell itself.

And you will find God mentions only those men and only those events where faith shines out in a ringing trumpet blast. Faith must confess itself. Any thought in your mind that is not confessed or uttered will soon die. Napoleon Bonaparte had one of the most wonderful minds that this world ever produced. People say who are now reading Abbott’s “Life of Napoleon” that it is absolutely marvelous. We get our knowledge

of Napoleon Bonaparte mostly from English history. When we come to read it in an unbiased way it is a very different thing. Bonaparte could have a thought in his mind, and write it on a piece of paper and then fling the paper away, and he would never forget it. But he had to express the thought in words first. But if he ever got an idea in his head once and wrote or expressed it, he had it forever.

Now do you know that is a philosophical fact of the human mind? You have a thought in your mind, and you say, "Some day I will write that out," and the some day never comes. Many times I have had things come in my sleep, have got up out of bed and gone and written it down right then and there, and I have it; and if I had not it would have been gone forever. Nothing is ever complete, nothing is ever perfect, until it is expressed. The architect's plan is never perfect until it is expressed. The prayer, the song, the music, the vision, the thought, the idea, the faith, — whatever lies in your soul, — must be expressed; and the confession of faith is the perfecting of faith. That is the idea. Faith is never perfect until expressed.

Why, you have seen this thing a thousand times. People will be seeking a clean heart or justification, and we press and urge; and they put their feet out and believe as if the ice might break and the Lord go away with them. By and by they will say, "Now I will.

Live or die, sink or swim, survive or perish, here I go, Lord." And we get them to a point where they say, "I can believe, I do believe, I will believe," and then sing it. I have seen hundreds and hundreds praying to God with great handkerchiefs up to their mouths, and they never amount to a row of pins until they get the handkerchief away and get their mouths open and get what little faith they have exercised toward God into the end of their tongues ; and then they will get somewhere. I have seen hundreds and hundreds who didn't have one bit of feeling or emotion stand and say, "Well, I will dare say it ; the blood cleanses." And they kept on saying it, and it wasn't five minutes before their faith had brought down from heaven consuming fire.

Why? Because your faith is not perfect until that faith comes out of your mouth. You have got to believe clear up and down and clear through and clear out. As long as you are holding yourself in with bandages around your mouth and watching to see whether God will save you or not, you are not trusting ; but when your heart goes and your tongue goes, why then it is all right. As long as you hold your tongue and hold your mouth don't you know you are reserving, and you say, "Well, now, if I should fail and not get the blessing, why, there is one thing, I can slip back because I have not testified to it"? And as long as you

fail to testify to your faith you have left an old bridge behind that you can retreat on, you have left a way to "skedaddle" and get back. But when you fling your soul and heart and tongue and voice out and testify, and let the people hear you, why then you are gone; then if you backslide they can say that you professed holiness.

You have got to go far enough to burn every bridge behind you, and stake your reputation, your character, your time and eternity, on God's promises, and God knows that; and these conservative folks that are all the time trying to live here with a dumb tongue are simply endeavoring to steal a march on God and run the blockade of high heaven.

Now, my friends, your faith is not real, perfect faith until it goes out of you. You must confess. You must make a confession that will be adequate to the emergencies of the hour. If you were living with Abraham you might just say, "Well, I do not propose to do like the heathen do, I am a pilgrim and a stranger"; that would have been sufficient. If you had lived with John the Baptist you could have said, "I believe that is the Son of God." That would have been sufficient, because the testimony was the test. That testimony was the thing that killed people in those times. In the days of Martin Luther it was, "I believe God justifies my soul by faith without works." That testimony meant excommunica-

tion from the Church. And so in any age, in any emergency, you must bear the testimony to your faith which is adequate to the occasion. In your churches that testimony is, "The blood of Jesus Christ His Son cleanseth me from all sin." Nothing less than that will God require. God will make us have a confession that is always adequate to test our obedience. There is no merit in saying the blood cleanseth; there is no virtue in that. But if God requires that and you do not say it, the salvation of your soul depends not on the simple expression but depends on your obedience. It is not saying that the God of peace sanctifies you wholly, but it does depend upon how much of obedience is in it; and let the confession be what it may, we must obey the Lord rather than men.

The only Christians who have peace and joy, the only Christians who march on to victory, are the testifying Christians. You go without testifying and your faith withers and dies.

And so you have these three forms of faith. Faith germinates, as I have said, from having God's Word come in conjunction with your moral nature. The first step is the persuasion; the next is the embracement,— "Here I go, Lord, I am going to identify myself with them"; and the next is the confession that the work has been done.

Now, my friends, if anybody wants salvation, if any-

body wants pardon, if anybody wants a clean heart, and you have followed me in this simple exegesis of these words, I am sure God has helped you so that you see now the privilege of just stepping out on the promises, getting under the blood, and leaving all to God, and resolving you will give your tongue and your testimony and your all.

CHAPTER XV.

THE BEATITUDES.

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.

“Blessed are they that mourn: for they shall be comforted.

“Blessed are the meek: for they shall inherit the earth.

“Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

“Blessed are the merciful: for they shall obtain mercy.

“Blessed are the pure in heart: for they shall see God.

“Blessed are the peacemakers: for they shall be called the children of God.

“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.” — MATT. 5: 3-10.

CONCERNING these beatitudes, there are one or two errors we generally make in reading them. One is that some of the beatitudes belong to this world, and some to the heavenly world. A great many people, in reading the eighth verse, have the impression that that belongs to heaven, and though “they that mourn” belong to this world, yet “the pure in heart” to the heavenly. They are all in the present tense, so we need not transfer any over to heaven that belong to time and experience.

Another error is that they may be divided up accord-

ing as they suit us, one to get one and one another, like a loaf of bread cut up into slices, each one to take his or her slice. The fact is we are to look upon it as a whole loaf, and every one is to take the whole loaf. It is like a chain; we are to begin at the first verse, and every link is to be twined around the heart of the believer. We are to have the whole in our experience, not divided off. The beatitudes are so arranged that they follow each other as the day follows the daybreak. You cannot transpose them. They are arranged in the order in which the Holy Ghost brings them out in our experience.

This sermon on the mount was addressed to believers only. In the beatitudes Jesus gives us, in a complete form, a statement of the true Christian life. First, poverty of spirit is the corner stone of all deep piety; as in conversion a sense of guilt is the beginning of repentance, so in heart purity a consciousness of inward depravity is the starting point to full salvation. You can't get sinners to repent until you show them their sins, neither can you get believers to seek for cleansing until you show them their inward corruption; and this consciousness of inward depravity is what stirs us up to seek a clean heart. It is not only so in religion. Conscious mental poverty starts us out on the track of learning.

People who think themselves great and who do not

seek knowledge are never anything more than conceited dunces all their lives. They haven't even sense enough to know that they don't know anything. A consciousness of our ignorance is the starting point to wealth and learning. The same is true in material things. As a rule, the ones who strive for riches and those who acquire wealth are those who started with a biting sense of poverty. Yet, though few get wealthy, all they get is from a previous sense of poverty. It is a sense of want that drives us to seek supply. The Lord shows us the poverty in our prayers, — oh, what prayers! — the spiritual poverty in our sermons, in our songs, and in our hearts, and reveals the great lack in our hearts; and when we see how poor our religion is in comparison with the glorious things in the Bible presented as our privilege, we say that we can't stand it, we must have more or give up what we have. What do we do when we become conscious of our spiritual poverty?

The very next step is, we begin to "mourn." Spiritual poverty makes us mourn, lament our depravity. To see our hearts in the light of God's Spirit, all the little mean things that lie all through our natures, — this causes us to grieve. We get down and begin to tell the Lord about it, and we tell our friends about it, but no one feels it like we feel it. Though they see them, they are not so conscious of our depravity, our mean-

ness, our defects, as we are. They can't feel the anguish half that we do caused by our ugly tempers and words. They hurt others, but they hurt us so much more. Mr. Wesley says: "There are two kinds of repentance: one, the sinner's over his sins; the other, the believer's over the depravity of his heart. This causes us to grieve. Isaiah and Job had this repentance." But "blessed are they that mourn." They make us grieve now, but Jesus leans over us and says, "Never mind; you may be grieving now, but blessed are ye, 'for they shall be comforted.'"

The next step is meekness. Mourning will inevitably produce humility, as fire produces heat. Meekness is a sense of conviction that we are very little, very unworthy. Before we get on to this phase of experience we think we are "somebody," esteem ourselves to be good, fair, respectable Christians. We are willing to admit we are humble, but there is a good deal of self-esteem even in that. But when God shows us our poverty, the sight will whittle us down so small that we can hardly find ourselves. We simply dwindle into nothing.

When God humbles us, we get so lowly we think ourselves smaller than everything else, and so we are. We lose our self-conceit and dignity, and regard our unworthiness and unprofitableness. All that is the outgrowth of mourning, which is the outgrowth of that

consciousness of spiritual poverty. It is a cross for a person who is thoroughly meek to be pushed into public notice. He desires to hide, to sink out of sight. When we get there we are getting towards the tropics of divine grace, toward full salvation.

The next step is, "hunger and thirst after righteousness." This comes as a direct result of your absolute nothingness in your own eyes. There springs up an intense longing to be like Jesus. Before you get there you desire to get "better." Most all are willing to go forward to the altar to seek to be "better," but they don't come down to real business until they take these first steps. In these advancing steps there is a place you reach from which you cannot retreat. When a fish is about to bite, he can get away, but if he goes beyond a certain point in reaching for the bait, in goes the hook and it is too late for him to retreat. The more he tries to get away, the deeper goes the hook. Every effort to retreat only increases the hopelessness of his position. So in full salvation some will say, "I want to be better, a great deal better." They may rise for prayers, or even go to the altar, and then back out; but when you get to perfect self-abasement, out of which comes an intense hungering and thirsting after righteousness, then you can't back out. Then it is either holiness or hell.

The Holy Ghost draws believers to a point where

they see clearly that they must be holy or go to hell. When God draws your soul there, it is glorious, because the Holy Ghost will create a hunger and thirst that will carry you through. Hunger is a tremendous appetite, thirst a much stronger one. Very few people have been hungry or thirsty. Jesus takes these two powerful appetites and combines them, and the figure is that the soul craves God and to be like Him more than we crave meat or drink or the body craves raiment.

The soul cannot sleep hardly, so great is its longing to be like Jesus. My very soul used to break in its longings to be like Jesus. I hated myself, I despised my talents, I scorned my place in the Church. And this intense longing comes from getting in the valley of humiliation, where you can see Jesus. A man in the bottom of a well can see stars in the daytime. In the valley of humiliation you get a view of Jesus you never can get anywhere else. When you get sunken down so low you lose sight of other people and things in the world, you look up and see Jesus, and beauties you never saw before. The proud man lives on the mountain top. He takes in the grand view of the surrounding country, and this prevents him from seeing stars. It is the one away down in the deep gorge that sees them in the daytime. From the gilded peaks of worldliness you can get no view of Jesus.

The next one is, "Blessed are the merciful: for they shall obtain mercy." "Merciful" is where your heart melts, and you lose your hardness and uncouthness; you are getting where the claws fall from your hands and feet, and you feel like being kind and tender to everybody. This thirst for God produces mercifulness. Now you are very close to the blessing. The Holy Ghost has been leading you up the steps of this golden stairway. Now you say, "I used to criticise holiness," or, "I used to find fault with that brother or sister"; but filled with mercy, you lose sight of everybody's defects. That is where the Church wants to get. The sermon is criticised, and the people are criticised; we are always on our guard; and so, watching for the provocations of life, we are so easily offended and our sense of propriety is so easily shocked that the great "I" has to be handled so carefully we are more like little glass bottles than immortal spirits. Everything jars on our nerves. But when God fills us with mercy, so great is our thirst for God we have no time to search for defects in other people. Merciful to the poor, to the wicked, to the person who does not see things just in the light that you do; a spirit that says, "All others do better than I, and if they had the advantages that I have, would be a great deal better." Ah! now the winter blast is leaving your mind, and the summer sun is melting your heart, your whole being. Oh, it is grand to see a heart go "all to pieces before God"!

The next step is, "Blessed are the pure." When you get all broken down, it only takes one step of faith to get the blessing of full salvation. When you are all broken up and melted before God, then God's heart is full of compassion toward you, and you will see God; your heart is pure. The next is "peacemakers," or "peacebearers." Now when you get a pure heart, the next thing is to bear it around, let others know it and feel the benefit of it. You commence by being poor in spirit. Now to bear it around means to be a witness to it. Your heart is now cleansed, you have inward peace; now take it like a goblet (as was the custom in Eastern countries of serving the guests with water) and bear it to all the guests in the Lord's family. We are to communicate this. No one but yourself knows about it, for sanctification doesn't make such a change in the outward life; so you must tell it.

"Blessed are ye when men shall persecute you, etc." Do you notice that it is only when you are a witness to full salvation that you begin to be "persecuted"? They won't persecute you for being poor in spirit; they do not care how much you mourn; and they will not vex you even if you hunger and thirst after righteousness, but the minute you begin to testify to it, there is where the lightning strikes. Search the Bible and you will find, all through, instances corroborative of this fact. Jesus was crucified, not because He was

holy, but because He testified that He was the Son of God. Persecution has always come on the point of testimony, and only on that point, for this is what hurts Satan's kingdom most and what glorifies God most.

If you are a witness to heart purity, as you must be, there will come just enough persecution to be a blessing, just enough to season your daily bread. And do you notice that the first and last verses have precisely the same rewards? When you take a chain and unite it, the first and last links touch each other. It is blessed all the way. When you feel miserable and "poor in spirit"; when you shed bitter tears; when you come and consecrate your little insignificant all humbly to God; when you "hunger and thirst after righteousness"; when you become softened and filled with mercy; when you are conscious of inward purity, and when you tell it around to others; and even when you are persecuted for the "sake of right-doing,"—every step in religion is blessed. From the time that you turn your back on the devil and on your sins, till you land yourself at the throne of God, every step along the ascending golden stair is blessed. You may not see where it is leading to, but God stoops over from above, and at every step says, "Blessed, blessed." Brethren and sisters, don't you want the whole loaf, the fullness of the beatitudes?

CHAPTER XVI.

BIBLE READING ON THE FIVE "MUCH MORES."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

"And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

"And patience, experience; and experience, hope:

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

"For when we were yet without strength, in due time Christ died for the ungodly.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

"But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.

"Much more then, being now justified by his blood, we shall be saved from wrath through him.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"(For until the law sin was in the world: but sin is not imputed when there is no law.

"Nevertheless death reigned from Adam to Moses, even over

them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

"But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

"And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." — ROM. 5.

THIS chapter begins on justification by faith, yet, as we pass on down the chapter, we find a regular ascending or descending stair in the deep things of God. The climax is reached in the last verse. The first verse sets forth justification.

There is a second verse to this chapter. A great many persons do not seem to know there is a second verse, which presents a higher phase of experience than the first. "By whom *also*." The word "also" means, "in addition to what has gone before." Here it means in addition to justification. The word "access" means

an entrance way. We are not only "justified by faith," but by faith we have access — a doorway — into this establishment. The "grace wherein we stand" is the rooting and abounding grace. So we are justified by faith; but lest somebody think we are sanctified by development, the apostle says, "by faith" also "we have access" into steadiness and firmness.

Then he goes on to present to us, from the ninth verse down, what he means by the grace of establishment, the different phases of saving faith. The words "much more" are Paul's mode of arguing. It is arguing from a stronger to a weaker point. The argument here is: If a man can raise a hundred pounds, how much more can he lift twenty pounds.

This is Paul's favorite mode of arguing. This chapter is a masterly pile of arguments on this line. The first "much more" is on justification; second, on regeneration; third, on removal of original depravity; fourth, on the baptism of the Holy Ghost; fifth, on the abounding of divine grace over and above all the elements of sin. The words "much more" occur five times in this chapter. Now the first two "much mores" refer to the negative and positive side of conversion, in the ninth and tenth verses; the second two "much mores" to the negative and positive side of entire sanctification (vs. 15, 17); and the fifth (v. 20) to the superabounding of divine grace over sin.

Look at verses nine and ten. "Much more then, being now justified by his blood, we shall be saved from wrath." The first and negative part of conversion is pardon, saving from wrath. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

In the ninth verse, "saved from wrath"; in the tenth, "saved by his life." Thus there are two parts to conversion, and in these verses we find the negative and positive side of conversion.

The first thing that God does for us is to remove our guilt and the divine wrath, and save us from going to perdition. Justification saves us from the curse of the law, removes the penalty, but justification by itself does not change the heart. If God were to only justify and not regenerate the heart, we would immediately drift back into sin, as the prisoner who may be liberated from the law. There is no power there to change his heart. Justification must come first, the removal of all guilt, thereby removing the legal barrier and clearing the way for God to change the heart. Now if Jesus suffered and died for us, how much more shall we be saved from wrath through Him!

The next "much more" refers to our positive renewal of life. To be saved by the life of Jesus is regeneration. It was not only that we are pardoned and saved

from wrath, but we are saved by having His life imparted in us. The word "regeneration" means, to "begin to live over again"; so that in regeneration God restores the lost life to us — the life and love of God. The love of God is His life; and when the Holy Ghost sheds abroad the love of God in the heart, He sheds His life. This is regeneration; saved, not only from going to hell, but from the power of sin, "by his life."

Here is the mode of argument: If Christ died, how much more will he remove my guilt and save me from wrath? and if when I was in open rebellion against Him He will save me, how much more will He impart His life as soon as I am justified? There is the argument. We find here a tremendous argument in favor of God pardoning our sins and changing our hearts, and if He will do this for us, how much more will He do a lesser work for us? The death of Christ is a great deal larger than conversion; and if He has done the greater thing, how much more will he do the lesser? God always begins at the big end. If He will do the infinite thing, how much more will He do what is less?

The fifteenth verse refers to entire sanctification. If by one man depravity abounded, much more by one man, Jesus, does grace abound to reverse the death principle inherited from Adam.

Verse seventeen says that "if by one man's offense death reigned, . . . much more they which receive abundance of grace . . . shall reign in life."

In these two verses, these two "much mores," there are points brought out not even hinted at in the first two. The first part of sanctification is the cleansing of the soul from hereditary depravity, and then comes the filling. The negative side of it is the cleansing, and the positive side the filling.

In verse fifteen the apostle touches on the law of heredity. The law of heredity was not mentioned in the first, nothing but your own sins; but he now comes down to the basement story of man's nature. How much more shall believers, through Jesus, inherit grace to remove depravity! He presents here one of the strongest arguments in favor of human depravity. One of the greatest barriers in the way of getting some people to seek for heart purity is, that human depravity is such a tremendous thing that it cannot be destroyed until they die. The apostle offers a sledge-hammer argument against that doctrine. If Adam had the power to transmit depravity, how much more shall the grace of Jesus Christ, the second Adam, abound "unto many." Jesus is our second Adam. We have inherited our depraved nature and its weaknesses from Adam, but so soon as we believe in Jesus we become in spirit members of a new race. Those who belong to Jesus are as much a distinct race of beings in spiritual things as those born of Adam are distinct from angels. You are physically the same, but spiritually you belong to the

Christian race, so that when "born again" of the Holy Ghost you belong to the new Adam, which is Jesus Christ.

Now the first Adam was finite; the second is infinite. If the first Adam had power to make you depraved, shall not the second have power to make you clean? Has not Jesus as much power as Adam? If we inherited sin from the first Adam, how much more power in the second, now, to take the curse, the inbred sin, out of us? It is almost blasphemy to say that Jesus Christ has not as much power as Adam. If Adam had the power to deform us, has not Jesus Christ power to transform us into His own image?

But the removal of this inbred sin is only the negative part of sanctification, the emptying us of all the image of the old Adam. But not only does the apostle argue that God will cleanse us from all hereditary sin, but in verse seventeen he argues the positive side of sanctification. The word "reign" is another added word in this list.

Paul begins this grand picture of salvation at the very gates of hell, saving from wrath, and adds new colors and puts on the light. First, we are saved from wrath; second, salvation by His *life* — that is a new word; the third touches on inherited sin; and in the fourth he introduces still another word: "For if by one man's offense death *reigned*, . . . much more they which

receive abundance of grace . . . shall reign, etc." Every verse becomes richer and richer. This fourth "much more" speaks of the victory of the reigning power. The third says, If Adam had power to bring in depravity, how much more shall Jesus Christ be able to purge you of it? Now he says, If Christ had power to remove human depravity, how much more shall He be able to fill you?

The abundance of grace means the flood of grace — grace at high tide. Jesus says, "I am come that they might have life, and that they might have it more abundantly." The abundance is the Pentecostal bestowment. The same argument is used here, — first, grace, then the abundance of grace. That is what Christians everywhere need, — not only grace to keep from God's penitentiary, but the abundance of grace, so that the soul triumphs in the love of God.

The law was not given until the days of Moses. Paul says that the law was given "that the offense might abound" (v. 20). The law was given in advance that the disease of sin might be developed. You can't cure a disease so long as it is latent. You might offer a man salvation and he would not receive it; he does not think he needs it. The law is itself essential to every one's salvation. The law cannot save, but it shows a man what he is. If you want to clean a house, you cannot begin until you turn on the light, to show where the

dust and dirt is. The light does not clean the house, but it shows where to clean. You never can get one soul to come to Jesus until you show them hell fire; and when you show them, by the law, what sin is, then they will accept salvation. So it is with believers. You can't get believers to surrender themselves for cleansing until you show them by the law the internal, inbred depravity. When the law develops our latent depravity, then we want the cleansing blood. The Lord puts in the law as a plow. After the soul is plowed up, you can bring in full salvation. This law is the blister to bring out the disease. God's law brings out our disease; and then grace comes, and where "sin abounded, grace" doth "much more abound." God's grace is bigger than the disease, than human depravity.

It is impossible for the law to develop a state of soul that God's grace cannot cleanse and save. The blue sky always goes beyond the green earth. It looks as though it rested on the earth, but if you go anywhere on or around this earth you will find the sky ever above and beyond. So you take a human heart in any aspect and you will find the grace of God as far beyond the sin as the sky is beyond the earth. It is absolutely impossible to find a human soul that God cannot save and make clean. A sinner too big for God to save! I know there are a great many persons who go on about the "unpardonable sin," that is, to call the Holy Ghost a

devil. Not many commit that sin. But in all little sins, —gilt-edged depravity, refined depravity,— where sin has darkened and polluted the soul, there "grace" doth "much more abound."

These five "much mores" are like a temple, the first two corners being the negative and positive of justification and regeneration, the other two corners are the negative and positive of the removal of hereditary sin, and entire sanctification; and then with the fifth "much more" God makes and spreads a great roof, and says, now "where sin abounded, grace" doth "much more abound." None need be discouraged. The weaker, the more helpless and unworthy you are, the nearer you are to full salvation. This grace can abound in your own heart. Beginning with justification by faith, you can take this whole chapter as your legacy. Are you willing to take it "by simple faith"? That is the only way you get it. You belong to Him by conversion. Let Him fully save you now, and learn that where thy depravity abounds, grace shall "much more abound."

CHAPTER XVII.

THE WHITE ROBED COMPANY.

“After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” — REV. 7: 9.

THESE words present to us a picture of the redeemed in heaven, but they also reveal to us just as clearly the characteristics of the redeemed on earth. The great peculiarity of this Book of Revelation is, that it presents all the doctrines of the Bible in pictorial forms; not abstract truth, but concrete truth embodied in living form and color. This is the most impressive form in which truth can be stated. A bare definition of electricity would not half impress the mind as a description of the same element manifested in a thunderstorm. An abstract statement of the principles of anger or love would be stale and weak compared to a vivid portrayal of these principles unfolding themselves in actual life. And that which imparts such an overwhelming charm to this Book of Revelation is this trait of having all the elements of the moral universe thrown into their respective

activities. Here we see all the truths of the Scripture disclosing themselves in their highest degree of manifestation. Here every principle of hate and love, of sin and holiness, of sorrow and gladness, of punishments and rewards, of man's fall and rise, of probation and eternity, is set forth in the warm colors of living action. Here we see the blossoming forth into history of all the seed, both of good and ill, that has been sown in the fields of time.

The three great elements of the soul's salvation are presented in this text. The attitude of standing "before the throne" implies loyalty to the sovereign will, and in a much stronger manner than the mere statement of obedience. The garniture of "white robes" implies purity of nature, and more impressively than is conveyed by the abstract term "purity." Bearing "palms in their hands" represents victory to the Oriental mind, much stronger than a bare statement of conquest. Let us notice these three elements of loyalty, purity, and victory, as set forth under the imagery of the text.

1. Notice the *attitude* of this company: they "stood before the throne, and before the Lamb." The term "throne" indicates everything that we mean by authority, dominion, government. It is the concrete form of the divine will; that is, the divine will as it is expressed in government. We read of a "great white

throne," which is but a pictorial statement of the pure will of God in the actual government of His creatures. If we think of God's will as latent or reposing in Himself, it is not then properly a throne; but God's will as related to all creatures is emphatically the throne of the universe. The position of standing indicates everything in loyalty, submission, and harmony with that enthroned will. Perfect submission to God's will is the essential meaning of standing "before the throne." The imagery here is from the custom of Oriental monarchs, who had armed soldiers to stand before them on state occasions, a bodyguard of honor ready at any instant to obey the will of the monarch. It is said that "order is heaven's first law"; if that be so, then obedience to order is heaven's first virtue. If we trace God's kingdom in every branch of it we will find this text illustrated.

In the realm of matter we read that darkness and confusion was upon the face of the world till the particles of matter were reduced to law. The "Spirit, moving upon the face of the deep," simply mustered the inorganic atoms to the method of God's plans; in other words, made them stand "before the throne," in order that beauty and utility might be reached. Adam was introduced upon the earth at that time in creation most fitted to impress him with the thought of order and obedience. As far as his senses could

extend, he gathered the lesson of harmony; not a hint of rebellion could be detected; all things, with himself included, were virtually standing "before the throne." When God organized the Hebrews into a visible Church, He gathered them before His throne at Sinai and gave them the covenant of the law, and this covenant of loyalty was the basis of their national and religious history; and when Jesus brought in the new covenant of the gospel, He sent John the Baptist to preach repentance, the perfect submission of the will, as the prerequisite of the gospel, dispensation. Thus we see, at the beginning of every form of God's kingdom, submission to law, or standing "before the throne," is the first great essential. This principle of loyalty is fundamental. Any derangement at this point would unhinge our happiness through eternity. In hell every one has a will of his own, which makes it literally a pandemonium; will clashes with will, and purpose wars with purpose. In heaven there is one will alone in government, the untarnished great white throne, and the happiness of every creature's will there is its glad agreement, and hearty yielding to that one infinite will. We must not forget that this standing "before the throne" is coupled with standing "before the Lamb," denoting that the principle of submission and obedience is evangelical. It is not the submission of brute matter to law, nor of rebellious spirits to enforced

authority, but a gracious yielding of the will in obedience through Jesus Christ; a loyalty made possible on man's part only through the slain Lamb. The principle of loyalty as expressed in repentance must precede pardon, and as expressed in entire consecration must precede heart purity; thus, through the grace of the atoning Lamb, who is in the midst of the throne, we are graciously assisted to adjust ourselves to God's will. And whether we be in this world or any other world, whether living or dying, whether on sea or land, in labor or rest; whenever our wills get in the attitude of perfect submission and obedience, we are at that moment virtually standing "before the throne," and in a condition to receive all the sovereign and gracious blessings which proceed from the throne and from the Lamb.

2. They were "clothed with white robes." This expression indicates the purity of their nature, their purification from both actual and original sin, and so fitting them for the society of heaven. The term "white robes" expresses the idea of holiness in a much stronger manner than we might at first suppose.

Scriptural holiness has two parts to it: the negative, which is the absence of sin, and the positive, the full activity of holy love. Both of these thoughts are couched in the phrase "white robe." The word

“white” expresses the simple idea of purity, the unmixedness of moral principle. The word “robe” does not of itself imply either good or evil, but indicates the activity of the soul’s powers. Let us notice this compound expression in detail. The word “robe,” or “garment” or “clothing,” as used in Scripture in reference to the soul, expresses positive moral character, either good or bad. We read of “filthy garments,” “white raiment,” being “clothed with humility,” etc., indicating that the activity of the moral faculties, the daily carriage and behavior of the soul, produces a moral character, which is a garment to the soul, like the feathers to a bird, the hair to an animal, the scales to a fish, or the foliage to a tree; a covering unique, individual, grown from the forces of its own inner life. The term “habit” will illustrate the use of the word “robe.”

“Habit” is from the same root word from whence we get habitation, inhabit, habiliment, etc.; it originally meant clothing. We speak of a riding, walking, or court habit; that is dress. But words advance in their meaning from the outer to the inner life, from the physical to the spiritual; and the word “habit” now signifies, not so much the clothing of the body as the garniture of the soul. The conscience, the affections, the will, the thoughts, are the looms in the soul, and, by their incessant activity, are weaving out a subtle

fabric of moral qualities which clothes the soul with a conduct appropriate to itself. We are told that the wicked shall be "driven away *in* his wickedness"; that is, his own wickedness will constitute the rough sack-cloth garment of his soul forever: and that the saved are clothed in "white linen, which is the righteousness of the saints"; that is, their holy activities of prayer, of words, of good deeds, the loyal movements of their will and the loving movements of their hearts, will forever environ them, and be the fit expression of their inner being.

The word "white" implies that the native color of sin has been washed out from the robe of the soul, and that the same soul forces, the same organs or inner looms of the soul, which once wove a filthy garment, are now so purified that the clothing is clean instead of polluted. The robe is *human*; the whiteness is *supernatural*, the result of a divine washing. Here is a clear distinction between the human and the divine in religion. The silkworm weaves its own cocoon from the substance of its inner life; but it has no power to bleach it, or to so change its inner organs that it would produce a different color. The bleaching must come from some outer and higher source. And so with us, our souls will inevitably weave out a mantle according to our inner nature; but the washing of that mantle, the purifying of the activities of the spirit, must come from beyond and above us.

In the Scriptures this distinction is ever recognized; the robe is always denominated our own, the whiteness is always attributed to the washing in the blood of the Lamb. "These are they . . . which washed their robes, and made them white in the blood of the Lamb." Notice, the robe is *theirs*, the whiteness is *imparted*. The remembering of this distinction would show us the gross error of imputed holiness. The notion of imputed salvation is spreading enormously even in the Methodist churches of America. Ministers and evangelists who are full of antinomianism are sought for, welcomed to prominent churches and camp meetings, are put at the head of Bible conventions, and heralded as great exegetes. Their doctrines just suit the carnal mind, for they insist that the carnal mind can never be separated from the soul till death. They make a specialty of correctly quoting the letter of Scripture, but grossly pervert and deny the true spiritual meaning of Scripture; they prate nonsensically of being full of sin within, but having no sin on you; they harp on the difference between your standing with God and your state of heart; they talk of being clothed with Christ's white robe of righteousness. If we are clothed in Christ's robe, was His robe ever filthy? Did His robe need washing in His own blood?

There is not one verse of Scripture to prove such an idea. So far as mere legal justification is concerned,

it is true we are accounted innocent for Christ's sake in the same sense that He was accounted guilty for our sakes; but regeneration is a positive imparting of divine life to the soul, and not an imputation, and sanctification is a positive purging out from the soul the carnal mind, and not in any sense an imputed whiteness, but a real imparted cleanness. The deluded soul that does not get its own heart robes washed, but expects to get to heaven by merely being enveloped in the imputed robes of Christ's personal holiness, will find in the end that Christ's robe will be taken to heaven where it belongs, and the depraved heart will sink into hell where it belongs. Our robes are our own, and will be our own in this world and in the world to come, and we are by faith to wash them in the blood of the Lamb.

Our robes may be woven gradually, but they are washed instantaneously. Our robe belongs to the realm of works, but the whiteness is received in the realm of faith. Our robes are of different sizes, according to the length and activity of our lives, but the whiteness of the purified robes is equal; the sanctified infant and the sanctified apostle will be equally clean in heaven, but not equally clothed with good works and rewards. The recollecting of the difference between the robe and its whiteness would prevent a good deal of theological blundering between the gradual and the instantaneous, the realm of works and

the realm of faith, between a fitness for heaven and rewards in heaven. All who have washed their robes by faith in Jesus have a "right to the tree of life, and may enter in through the gates into the city."

3. With "palms in their hands." This is an expression of Oriental imagery, indicative of victory, triumph. It implies that a battle had been fought and the victory gained.

Perhaps no form of vegetable or animal life represented to the Eastern mind the thought of victory more perfectly than the palm tree, growing sometimes one hundred feet high, living in the desert, and waving its leaves of perennial green for a hundred years. Overcoming desert droughts, scorching simoons, summer suns, and the flight of years, it has ever been in Eastern countries the emblem of conquest. When the followers of Jesus shouted His triumphant entrance into Jerusalem, they spread palm branches in the way, supposing He was about to ascend victoriously the temporal throne of David. When the Romans conquered Judea, they stamped the image of the palm on their next coinage of money, to indicate their triumph. The Christian life is evidently a warfare, and yet with singular accuracy the Scriptures designate the soldier life of a Christian as dating from his full salvation, his being armed with the "panoply of God." The Jews had some skirmishings in the wilderness, but their war-

fare, properly speaking, dated from their entrance into Canaan, the type of the believer's entrance into perfect love. The apostles began their true warfare and the enduring of hardness as soldiers after Pentecost, although previous to that time they were "registered in heaven," "the little flock," "not of the world," and "babes in Christ." Previous to sanctification the Christian wages a domestic war with the foes in his own nature, and has but little time or strength for fighting the battles of the Lord. The Lord tells us through Isaiah that He hath commanded His sanctified ones. When God has some Waterloo to be fought, some forlorn hope to carry, some awful breach to fill, some soul-humbling and severe task to be performed, He does not look to Christian babes nor to easy-going ministers nor to stiff ecclesiastics nor to dainty church devotees nor to partially sanctified though earnest believers, but His all-piercing eye scans the fields of Christendom, and His voice calls for the "old guard," those who are dead to sin and self. We learn from the order of this text that perfect submission, or standing "before the throne," is preliminary to heart purity, or the white robe; and that purification, or the washing of the robe, is preliminary to conflict and victory.

Every true saint will be led by the Holy Ghost through experiences of severe testing and trial. Satan

will attack the sanctified in a stronger and bolder manner than ever before. He will use every device to poison the sweetness of perfect love, and turn it into acid or gall. He will attack the faith, either to break it down with discouragement or make it leap off into presumption or side track it on some fanatical fact; he will assail the hope to make it droop in despondency, or else inflate it with all sorts of imaginary fulfillments of prophecies and visions. Every grace will meet its test to prepare it for its eternal state. The heroic saint will be charged with riding a hobby of holiness; but long ago St. John described a heavenly cavalry riding on white horses, going out with King Jesus to fight His battles. Every intelligent earnest person rides a hobby of some kind, the great question is, What is the color of your horse?

The palm tree can endure more ill usage than any other form of plant life. It has no outer bark like other trees, and cannot be killed by any amount of girdling; its sap flows up through its heart. In like manner the purified Christian can endure ill treatment, hard usage, and, like Job, though all the outward bark of life may be peeled away, there flows from hidden sources, through the interior heart, a mysterious current of sap which keeps it ever green, though to all human eyes there seems nothing but desolation and decay. The heroism of the saint is at an infinite distance from

the heroism of the world. His warfare, like the other phases of his life, is a perfect paradox to human reason.

We live by dying; the deeper our death the higher our life. We are filled with wisdom by being fools in our own eyes; we conquer by being first perfectly conquered; we meet the roar of the lion with the uncomplaining quietness of the lamb; roughness is overcome by gentleness; and long continued patience wears down the raging of the tiger. What an armor of invisible strength is requisite to fight the King's battles to the end! The heroes of salvation have left us examples worthy of imitation. When Inskip was dying at Ocean Grove, he seized a palm leaf fan lying on the bed, and waving it, whispered, "Triumph, triumph." The three thoughts in the text present three pictures to the eye of the mind: perfect order, perfect beauty, and perfect strength. Heaven is a scene of order: they all stood before the throne, rank beyond rank and circle above circle, not one out of his place; no broken link, no unsightly gap, no confusion of place or posture. What a scene of harmony, of concord, with one infinite will! Heaven is a scene of beauty: as far as the eye can reach every form is clad in white raiment. Heaven is a scene of strength: "not one feeble one in all their tribes"; no coward, no traitor, no one who has not passed through some

requisite test; each according to his sphere, according to his constitution, according to his generation, has fought and triumphed.

All of these principles are now at work among men; and by coöperation with the Holy Spirit and a thorough acceptance of these truths, we may to-day be most positively identified with, and form a part of, the very company of those who stand before the throne of God and the Lamb, and wear white robes and have palms in their hands.

CHAPTER XVIII.

THE PROMISES OF GOD.

“For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.” — 2 COR. 1: 20.

THE words “in him” refer to Christ; all God’s promises are in Christ; and in Christ they are all “yea” and in Christ they are all “Amen,” for in Christ God gets the glory of them, and in Christ He gets the glory by us. We live on promises. To say that we can’t accept promises, that we can’t trust in a bare promise, can’t depend on it, can’t transact business on it, is to go in the face of universal experience. A promise implies the coming of some good to us, that we are not just in possession of. A promise does not refer to anything evil coming to us; that is a threat. It is a statement we take for the time being of what we are hoping for, — something good we are hoping for. It is the basis upon which rests all governmental, business, and domestic life, and all the affairs of this life are carried on on nothing but promises. Marriage and currency are promises; treaties of peace between nations; a check is a promise; and all the business and affairs of

this world are carried on by promise. The world lived four thousand years on the promised Messiah, so that from the Fall until the day Jesus was born was a great arc of promise, and on that arc the world hung. The promises extend from the beginning until the present, and from the present to the future; and when the Lord calls on us to get saved on a promise, we simply do what we do on every other thing on business principles.

God's promise is a projection from Himself, that we may take hold of; we can't take hold of the abstract Deity. An infant can take hold of the moon as easily as a man's mind can grasp the infinite God. Now, how can souls be brought in contact with the divine nature? Why, God lets down these promises, and by believing on them we are brought up into fellowship with the divine nature. A promise is like a rope thrown to a man overboard, by which he can be drawn up to the vessel; so by promises we are brought up, by the Divine Spirit, into fellowship with the divine nature.

God unbosoms Himself to us in His promises. We only live a minute at a time, but God lives in eternity, the eternal past and future. "He inhabiteth eternity." Now, inasmuch as you live only a minute at a time, God says, I will give you a promise that extends into to-morrow, so that by taking hold of God's promise you get the substance of what will come to-morrow. When I believe God's Word I get the benefit of what took place two

thousand years ago, and will get the benefit of what is to come ; and I virtually spread myself over the whole duration of ages by simply believing God's promises. There are, it is said, over thirty-two thousand promises in God's Book, and they touch every phase of human experience. Promises of pardon that will forgive you this moment ; for cleansing from all sin ; for keeping, correcting, guiding, healing, perplexity, business life, time and eternity ; for the young, middle-aged, old, fatherless, and widows ; war and peace ; for home and abroad, poverty and wealth, sickness and health, death ; for daily bread and raiment ; for homes on earth and mansions in the skies. God has floored the earth with promises and roofed the skies with promises. We are born on a promise and God meets us with a promise : "When my father and my mother forsake me, then the Lord will take me up." And when we lay us down to die, we will lay our head on a pillow of promise like this : "Be thou faithful . . . and I will give thee a crown of life" ; and as we soar to God's throne, we are accompanied by a promise of a resurrection in the first resurrection. They touch life at every pore. Now God, if He can, has exhausted Himself in promises to us. All these promises are in Christ — not one out of Christ and not one fulfilled out of Christ. Jesus is the depository and repository ; every gift of God is in Christ Jesus. God's promises are God's government bonds. The government has issued bonds to pay the

national debt, and people buy these bonds, and these bonds are held, and the very existence of the government upholds these bonds; and all God's promises are bonds, all paid for. They have coupons, and every time you cut off a coupon you get a blessing; and the coupons never exhaust. Jesus stands *back* of these promises; they are all given through Him. God does not recognize any prayer that is not offered through Jesus, and in His name. The heathen pray through Christ; though they do not know His name, they do not reject Him, they do not ignore Him. But for a proud, self-righteous, Unitarian Pharisee to pretend that he prays to the Great All-Father!—People think that God hears prayers, and can do wonders out of Christ. Every prayer where open Bibles are, out of Christ, is an abomination to the Father. He neither hears nor answers such prayer. He would as leave hear the devil pray. "He that despiseth the Son despiseth the Father"; and you cannot insult God more than by rejecting the bleeding, loving Son of His bosom! And every one who proposes to offer prayer except through the blessed Son of God is an insult to Heaven. God saves no man who has heard of His dear Son who prays not through Him. When we pray we take these promises to God the Father, and plead them in the name of Jesus, and they are cashed by the Holy Ghost. They are God's checks. Jesus signs them with His blood, and

the Holy Ghost honors and answers them with power. Joseph suffered. Joseph's wisdom secured the corn; and Joseph who suffered to provide the corn was the one to distribute it; and, in like manner, God sends all to Jesus. He carries the keys; all sinners, angels, and saints go to Jesus, and in Jesus we receive the promise. So when you want pardon or cleansing or help, fly to your knees, take the promise and plead the name and birth and death of Jesus, and give God no rest day nor night until He considers your case for the sake of His Son. They are all "yea"; that word means "yes," all yes promises, and yes means "true"; they are all *true* "in him"; absolutely true, divinely true, eternally true. The word "yea" means they are so true that they need no amendment, no revision, no enlarging nor paring down. They come from the mind and nature of God, and express the veracity of God, and the little promise is just as great in God's eye as the big promise. We talk about big and small promises, — they are just as true the one as the other; the dewdrop contains the same attributes as a great lake, and what you call a little promise contains the attributes of God as a whole volume of them. His veracity is involved in every little promise: "Heaven and earth shall pass away, but not a jot fail." Now, what is a "jot"? It is the name of a little Hebrew letter, "*yod*," the smallest in the whole alphabet, and "tittle" means a punctuation point; now, Jesus said,

God has put so much of His eternal veracity in His promises, that not one letter or punctuation point shall fail. Your faith or doubt has nothing to do with the truth of God's promises; it will effect your experience. You may say that a ten dollar bill is a counterfeit; your faith does not make it true, nor does your doubt make it a counterfeit. So you may reject God's promises, but they are true whether you believe them or not.

When Luther began preaching on justification by faith, men doubted, but that did not change the truth. Doubting does not change the veracity at all. The very day that Eve ate the forbidden fruit, God revealed provision for justification through the promised seed. Justification was true in the eternal past, when the world was not made; so that the doctrine was as true as God is true before angels were made. Your faith does not change the truth. Some get the notion that if they believe in sanctification it is true, and if they don't it isn't. They think they have been in the Church a long while, and do not need to believe everything; "of course not!" They do not feel called on to believe everything taught in the Bible. Jesus, on His way to Emmaus, said, "O fools, and slow of heart to believe all, etc." They believed nine tenths of the Bible. They believed in the divinity of Jesus, but not in the resurrection. So they get the notion that sanctification is a doctrine "I can believe if I want, and needn't if I don't

want to." Your faith has no more to do with the veracity of the doctrine than the gleaming of a star. It is true, whether you believe or not. A drunken fellow saw cars going by electricity, and he said, "This thing that don't run by horse or steam or anything else, I am going to upset it!" The consequence was, he was nearly killed, and the lightning thing went right on. Now heaven and hell are true as God is true, and they go right on whether we believe or do not believe; and if we get in their way they will grind us to powder; and if we get on the heavenly train it will carry us to glory.

The next word is "Amen." This means to be fulfilled, accomplished, brought to pass, so let it be, that is; fulfilled. The "yea" promise is a basis for faith, the "Amen" is a basis for experience; "Amen" means that the promise has passed into experience; the thing has come to pass. When Eve got the promise it was a "yea," and when Mary held the Babe in her arms it was an "Amen" promise. So when you lay your head on the "yea" promise the "Amen" promise passes into your own experience. It is a promise for knowledge. When you go to a distant city, you get a simple piece of paper; you think it doesn't look like a trip to New York. It is a "yea" promise, just as responsible for your trip as the Pennsylvania Railroad is. All the capital of the railroad company is at the back of that bit of paper, and if they do not fulfill that promise you can

burst the business. As you go on your ride, the conductor punches your ticket; when you get to New York it is an "Amen" ticket. So you start on the journey to heaven; you start on a promise of pardon, and then promise for purity and guiding; and as you pass the various stations on the road to glory, God will cash the promises until all are cashed. Caleb said, "There hath not failed one good thing." Where Abraham went it was a strange land, but God gave him a great bundle of His promises; he invested a handful and laid down to die without owning any land. He died without owning any, and he laid in Machpelah for centuries on a handful of God's promises; and Joshua came and got the "Amen." You wonder how God can convert you. You take a promise, — "Dear God, you promised to save sinners," — you take hold and hang on to it, — "Lord, I believe you bled and died for me," — and if you expire, on your dying bed, like Abraham, with your handful of God's promises, and if you believe, the Holy Ghost will soon give you the "Amen." And if you will take the promise, "I will, be thou clean," you will get the "Amen." Do you know that if you try to make yourself happy you will be miserable? You cannot breathe naturally nor easily if you try; that instant you can't breathe at all naturally. So when you try to make the Lord save you, you fail. You leave the promise to God and the

“Amen” to God. You must not say, “Lord, I will believe as soon as I feel.” When you take hold of the wire of a galvanic battery, and break your connection with what goes against the electric current, you will feel the shock. God’s promise is the wire; His hand has hold of one end of the promise; you take hold of the other and you will feel the shock. You have nothing to do with making yourself feel happy. Happy or not, believe God, and if He wants to let His promise fail, “Amen,” let Him do it. If He wants to disappoint a poor sinner like you, let Him do it. Get your check, get your ticket; have you got your money? Yes, here it is in a check. So you take the Lord’s promises; you take a promise and say, “Thank you, Lord, I have got deliverance.” Bunyan took a promise and unlocked his prison with it. God’s promises are “Amen” if you comply with the conditions, and God gets the glory of every promise. Every time a promise is fulfilled it glorifies the Promiser; it advertises His veracity and throws a new luster over His name.

Suppose a strange man comes and makes a promise to you, and gets you to make a business meeting with him, and you begin to transact business with him; for every promise kept his character comes out more and more, until after twenty years, having never deceived you, you say, “That man is glorious.” A man that keeps his promise brings out his gloriousness. Now,

when God makes promises and keeps them, — century after century He has never been known to fail or not keep time, — that brings out His glory. And He has covered the earth with promises; Palestine is filled with kept promises. So when you plead in anguish, from the very answer of your prayer the luster is on the face of Jesus. But God could not make a promise unless He had some one to make it to; and so when God makes us a promise and keeps it, God gets the glory, *but He gets it by us*, that is, we give God a chance to show Himself. If it hadn't been for saving sinners we would never have known what God was. They show what He is by letting people see that He can save them. We would not hear a sound except for the auditorial nerve. Here is a man playing on a musical instrument; he is simply striking the air, and that shakes the nerve, and I hear beautiful music; so he gets the glory of the music. But were there no such nerve, nobody could ever hear it; but he gets the glory by me. If there were no clouds you would never see the glorious sunset and the gorgeous sunbeams; the black cloud is there, and the sun throws his ray on the cloud and makes it glorious, — the black cloud catches it. The sun gets the glory, but it gets it by the black cloud. A man drops a piece of carbon on a stream of electricity, that has no life, no wisdom, nor sense; nothing but a burnt stick. But there goes a current of electricity, and the current

is caught by the stick, and oh, what glory! and as you stand there you are praising the electricity, and it gets all the glory, but it would never have gotten it but for the poor burnt stick. Now, we are poor burnt sticks, and God's Word is a wire through which goes a current of Holy Ghost fire, and nobody sees it; but here comes a poor soul, needy and sinful, and becomes adjusted to the promise, and like that stick, falls on the current, and the Holy Ghost transforms him, and all the neighborhood sees the light. What is that man? Nothing but a poor burnt stick set on fire of the Holy Ghost; and we see the glory, and we magnify the Lord. He gets the glory, but He gets it by that poor burnt stick. God will cash your check here. Open a bank account; now just present your promise, and the Holy Ghost will cash the promise and send you away with the "Amen" in your soul. Just let the Lord save you. Pick out your promise, and plead the promise you want.

CHAPTER XIX.

ISHMAEL AND ISAAC.

“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

“Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.” — GAL. 4: 22, 24.

I WOULD not have been authorized to say that the experience in the household of Abraham was a type of spiritual experience, unless the apostle said so; but, under the light of the Holy Ghost, the apostle presents very strong arguments to illustrate the spiritual life, the beginning and perfecting of that life, and he draws this illustration of the patriarch's family from the Old Testament. In Abraham's family we see the difference between the spiritual life and the carnal life: he “had *two sons*”: one, a child of the bondwoman, who was “born after the flesh,” the other the child of “promise,” born from above. Hagar represents the legal Church, the Church of Mount Sinai; Sarah, the true spiritual Church, the Church of Pentecost, the Church of the Holy Ghost. Hagar's child is in bondage. The apostle draws a comparison between the children of

Hagar, in bondage, and those of Sarah, which are the spiritual children, free, liberated by the Holy Ghost. The child of the carnal side persecutes the child of the spiritual side. We might apply this lesson by showing that in all ages there has been a legal Church, a Church in bondage; a Papal Church; an infidel Lutheran Church; a worldly, ecclesiastical Church; and by showing the difference between the revival and the legal Church. There has always been a revival Church; throughout all ages there has been a remnant; and, right along side, the overshadowing of the cold Church of formality and spiritual slavery. And what is true of the whole Church is true of its individual members, as a rule. We have in our own selves a miniature Abrahamic family: we have in ourselves that depraved nature of which Ishmael is the type; when we get converted we have the impartation of the spiritual life, of which Isaac is the type; in their coming together, their clash, we have the same conflict as those two boys; and in our complete deliverance from all sin we have the "casting out," like that of Ishmael. The first part bears on conversion. I always preach the first blessing as an infallible prerequisite to the second; the second would be absolutely useless without the first. I will notice, first, the "new life."

When Isaac was born, there came into Abraham's family a new life — spiritual, God-given by promise,

by faith — of dominant power and authority and influence; and in the birth of Isaac we have one of the most perfect illustrations of regenerating grace in our hearts. If you want to understand the nature of the new birth, you have it here. The new life that came was a *supernatural* one: God told Abraham, when a hundred years old, and Sarah past age, that they should have a son, and that he should be the true heir, and that “in him should all the nations of the earth be blessed.” So you need not expect anything of Ishmael; I will give you an heir out of whom shall come David and Jesus and the salvation of the world. It was to be such a remarkable life that it came contrary to the laws of nature. So you receive in your heart, at conversion, a life produced by supernatural power, as Isaac in Abraham’s household. If Abraham had gone to scientists or philosophers or physiologists, they would have said that it was against universal history and law, and was impossible. They talk so about your conversion. Tell a worldly man the great current and bent of your sinful nature, and he will say that for such a being to become pure and gentle and kind and loving is contrary to natural law; and so it is. When God converts a sinner He goes right in the face of natural law in matter and mind. It is a miracle.

A great many people get the notion that conversion is being “patched up,” an outgrowth of morality, and

some say that holiness preachers underrate conversion; but the ones who do that are the ones who are not too much converted themselves. We teach that it is a *miracle*; it is coming down into the machinery of darkness and life, and introducing Christlikeness contrary to the instincts and laws of nature. When He converts a soul He does a greater miracle than in raising a dead man from the grave, for one is a change of material condition and the other a change of the spiritual nature. You say, "Oh, but I am such a bad case!" But when God converts you there will be a miraculous change in all your nature.

The second point is, he was born "by faith." If Abraham had doubted God's promise, Isaac would never have come into the world. He believed God without stopping to consider the difficulties in the way. The instant a promise is held out to you, you go to arguing, and while you are arguing your faith evaporates and is gone. Abraham believed God without stopping to argue, and so Isaac was born. If you want a new life it will come by faith. God says, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh." When God promises to change your heart, it is your place to believe God. Don't stop to reason about the difficulties in the way; just say, "Thou didst make me, and Thou canst make me over again." It is your place to believe, in spite of every-

thing. Though hell and earth has piled up difficulties, yet if you will believe you will receive a new life in your heart as Abraham in his home. Isaac, when born, was the dominant ruler in that home. When only a day old he had more authority than Ishmael at sixteen years of age. Before, Ishmael had everything his own way, he was the heir; but when Isaac was born the scepter was taken from his hand, and every bit of wealth and honor and glory went over to the newborn child. So until you get converted, depravity is your boss, but from the moment God converts your soul the Holy Ghost life becomes the dominant power. From the moment you are born of God your spiritual life is the *controlling* life. A man may have been a swearer from boyhood, but in one moment the new life is stronger than all those years of depravity; his feelings, his friendships, his wealth, his power, all he has, is handed over to a new life. Depravity may still linger in the heart, but it is stripped of its power; it is repressed: it may exist, but it don't have authority. There is a great difference between having sin in the heart and having it to control the heart. Brother McDonald wrote a verse in which occurred the words, —

“Long has evil *dwelt* within.”

Some one changed it to, —

“Long has evil *reigned* within.”

It is a bad change, for there is a vast difference; it is one thing to have inbred sin on the throne, and another to have him sitting waiting to have you carry him to execution.

Isaac was the controlling life. That is the state of a child of God. Your conversion is an incoming of a new life from God; it puts everything else under tribute to it. From the moment we are regenerated we are able to control the remaining evil tendencies in the heart, and while you have wrong tendencies, they don't rule you; your tongue prays instead of swearing, your hands work for God and not for Satan; that is so of every child of God.

Third: These two lives haven't gone far together before there comes another phase,—the time came for Isaac to be weaned. They made a great feast, and Ishmael's jealousy was aroused; he knew Isaac was the true heir. He tantalized and vexed Isaac; and Sarah said to Abraham, "You must cast out this bondwoman and her son." After you have had the new life implanted in your hearts, by and by God calls every child to come to the weaning time. John Wesley said that he believed a short while after we are born of God, the Holy Ghost made convictions for something higher; the Holy Ghost calls upon us to be "weaned." The young convert lives on emotions, on his friends, etc.; he lives on "milk." He is a baby; can't walk

alone; has to lean on external aids, — on recurring revivals, on preachers, on emotion, or some outside “somebody.” Now, God calls for every converted soul to be “weaned”; then they will take “strong meat.” And you mark: when the day comes for weaning, your depravity will begin to make war in your breast, and you will find that when the Holy Ghost is drawing you out to higher things, this inbred sin, this depraved nature, old “Ishmael,” will mock and make fun of you. He’ll blow hot and he’ll blow cold; if you pray in public, and make a good prayer, he’ll flatter you, and if you pray a poor prayer he will make fun of you; he will either try to make you a fool or a coward. If you speak or work for God he will make fun, and if you don’t he will accuse you of never being saved, and will tell you how mean you are. No matter how you act, inbred sin will always tantalize; it is an eternal grumbler. No matter if you have an ounce of it or a ton, an ounce of powder on fire will act up to its capacity the same as a ton of it on fire. A little rattlesnake will wriggle his tail and hiss just like an old rattlesnake “fifteen” years old. So you take a refined gentleman or lady, or some lowly, humble person, and if inbred sin is in the heart it will behave the same; it is not the quantity but the quality. As long as you are trying to serve God it will hinder and bother you, always putting objections to you. That bad boy

(Ishmael) would take Isaac's toys and make him cry, and then tantalize him because he did so; inbred sin will take your joy from you and then say, "Cry!" and tantalize you. You are a genuine Christian, but look how Isaac is tantalized by Ishmael; he has no rights there, but is a perpetual trouble. So is your inbred sin; and though you have a divine life in you, you find that inbred sin will prevent your progress.

Fourth: Ishmael must be cast out. This hurt Abraham's feelings; he was "grieved." Hagar had her tent, but these women and boys were making trouble for him. Sarah talked and reasoned with him, and nine tenths of his heart were with Sarah though his heart was grieved; but he knew she was led of God. God always is on the side of a pure woman. Sarah represents the spiritual Church; and when the holy Church says, "Cast out Ishmael," we feel grieved and say, "I am willing to give up my idols, etc., but I didn't know of such a tremendous crucifixion." We all want to be holy, but can we pay the price? "It will destroy my own notions of propriety, and injure my reputation, etc.; it will 'grieve' me to take Ishmael out of my heart." But the Church keeps pressing you; and God says whatever that sanctified Church tells you to do, do it. The Church bids you "cast him out." God always takes sides with the spiritual Church. Nevermore read about it and argue about it, but cast out

the evil thing ; if you don't he will damage the life of Isaac.

I fancy that the parents are watching while these two boys are at play, when suddenly Ishmael fires up and strikes Isaac ; and Sarah says to Abraham, "Do you see that? that [Isaac] is your heir ; from him shall come in David's line the Jesus that shall save the world ; do you see how valuable that life is?" "Yes, I see it," says Abraham. "Can you *afford* to have that child's life in danger? Ishmael will get larger and larger, and some day he will kill Isaac. Hadn't you better cast him out?" Abraham "sees" it, and he calls Hagar and sends them out. You have got good religion in your heart, but your religion is being injured by your depravity. The one was born of God,—that is all right,—the other is born of depravity. You do not want to cast out self-will, but that is your Ishmael, which may some day kill your piety. Now, do you want a happy death? Your happy death is in your religion. Your heaven, your resurrection, is wrapped up in your religion. Can you afford to have anything endanger your religion? Though you may not have much, it is worth taking care of ; it is divine. You can't afford to have pride and rebellion ; can't afford to keep Ishmael in your heart when he may murder your piety. When Abraham cast out Ishmael, then Isaac had everything to himself ; he was free. Notice, *he was the very same*

child! before, hindered and bothered, now the same with the hindrances and bother taken away.

Some think that sanctification is a sort of new kind of religion. You have got the only kind you will ever get, only *now* religion under difficulties — Isaac hindered by Ishmael. Now, when you are “purged from sin” you have the same religion with the hindrances all gone. Then it will be a free religion; nothing to disturb or bother it; it will have the whole house to itself; religion going over the whole mansion, — spirit, soul, and body. It is the same religion. What you want is to remove the hindrances and let piety have full control; you cannot afford to keep anything in your heart that will interfere with your eternal weal. The unconverted get a new life, and believers may have the hindrances “cast out” and have joy and comfort in all the house of the Lord.

CHAPTER XX.

OUR CALLING.

“ Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

“(Which he had promised afore by his prophets in the holy scriptures,)

“ Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

“ And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

“ By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

“ Among whom are ye also the called of Jesus Christ:

“ To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

“ First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

“ For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

“ Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

“ For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.” — ROM. 1: 1-11.

OMITTING the parts in parenthesis, I have selected the parts to make perfect sense. Here are two principal parts to the verse rendered: — (1) The calling of St. Paul and the calling of believers in Rome.

Notice the play on the word "called": "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, . . . among whom are ye also the *called* of Jesus Christ [v. 6]: to all that be in Rome, beloved of God, *called* to be saints." Put the "calling" of St. Paul and the call of believers side by side. (2) The other part is the conversion of these Roman believers, — the marvelous, world-wide notoriety of these believers, — and Paul's earnest request to see them and impart the spiritual gift, that they might be established. The subject is: The establishing of believers in the principles of the spiritual life.

First, their wonderful conversion. "I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." What a wonderful conversion they must have had, that, before the days of post offices, telegraphy, newspapers, — in the clumsiness of those old ages, the notoriety of their conversion had gone out over the Romish Empire. Cæsar had his couriers, who went out through all the Romish Empire, and they would carry letters to all parts of the kingdom, as far as Germany and to Mesopotamia, and into India and Arabia and to Algiers, and the whole Empire was reached by them; and they not only bore dispatches, but they repeated matters of information, and, as it was in old stage-coach times, the whole neighborhood turned out; so they told the won-

derful news of Jesus who had died, and of His resurrection — about His having been killed and come to life again, and that people were believing on Him, and giving up their idols for Him. The news was carried throughout Egypt and Arabia; so St. Paul says, “I thank God” your conversion was not merely being baptized, etc., but it was a radical change, causing you to give up your idols. He praised God that they had such conversion; that is the kind we want you to have, — that will cause you to fling away your idols, sins, and rebellion, and count everything loss but your interest in heaven. St. Paul, after this wonderful change, says, “I want to see you that I may impart a certain spiritual gift.” What was that gift? Could it be any other than the baptism of the Holy Ghost? “I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established.” To impart by my faith, through faith, a spiritual gift that will establish you.

Some would say, “If these Romans had such a notorious conversion, what more did they need?” Friends, unless we are rooted and grounded in conversion it would not be such a blessing to us. Every man needs to be established as well as to enter into business. We seem to understand this in everything else but religion. If a business man doesn't establish himself he will soon become bankrupt. Perhaps a merchant

starts out in business; he makes a start; but if he doesn't establish himself and pay his debts he'll go to bankruptcy. But in religion people seem to lose their common sense; just go to church, observe all the ordinances and forms, and you are all right. Now there are people whose religion seems mortgaged, and if they do not get the baptism of the Holy Ghost they will soon lose all the religion they have got. The word "establish" means to complete, to perfect, to confirm, to root, to ground; when the apostle uses this word, he does it to signify the perfecting of the young converts in the principles of conversion. The baptism of the Holy Ghost does not give you any graces not obtained at conversion; every converted person has love, joy, peace, faith, patience, hope, etc.,—all the fruits of the Spirit. The baptism of the Holy Ghost does not add a single virtue or grace. But, while he has all the graces, this baptism clarifies, strengthens, and confirms these graces. When I was born I had as many fingers and toes, and as many bones in my body; my growth did not add any. Yet the members of the body need to be purged and cleansed and strengthened; and so, when the Holy Ghost converts your soul, He puts all these graces into you, but they are not perfected. Love, faith, hope, humility, are not completed. There are still lingering germs of original sin, and original sin will always weaken, impare, and choke these graces, though they

are all there. The baptism of the Holy Ghost applies the blood of Jesus, and purges out all inbred sin, and these graces can unfold and expand without opposition. When all doubt is gone, faith is made perfect in a converted heart. Every grace is perfected up to its capacity by the baptism of the Holy Ghost. In order to get converted we want to know what it is. When the Lord changes your heart you have the principle of submission; yet the point is, is your submission entire, complete? There will be times when there will be rebellion. The general tenor of your heart is submission, but there will be times of uprisings, against obeying the Holy Ghost; and whereas you are submissive, it is not complete. Why? There is a root in the heart, of original sin, and it will shoot up and manifest itself in rebellion. Have you not felt that in many things you could say, "Thy will be done," and yet in some one thing you cannot say it? What does it show? That you are not perfectly submissive; you do have the fruit of the Spirit, but it is rendered imperfect because on some points a lack of it. When the Holy Ghost comes to establish you, the principle of submission will be complete; you will be submissive on every point, and your submission will be steady and fixed, — established. In your sleep and when you awake, happy or sad, your heart is held steady in a state of submission; you are "rooted and grounded" in it.

Before you had submission, but it wasn't complete; there was just enough to spoil your joy; but the baptism of the Holy Ghost establishes you.

And second, the principle of faith. When you were converted, can you remember how you trusted God? You had no "Dutch" philosophy mixed with your faith then; you trusted God; you prayed simply, not doubting the atonement, nor God's especial care for you. You believed it all; you believed when you read that "all things work together for good to them that love God"; you believed in all church members; you were a "child"; your faith was childlike and simple; you had that simple faith in special providences. But as the years have gone by, there has come something that became mixed up with that childlike faith you had when converted. The Church is not what you thought; trials come, and you read outside books; you get philosophical, and get things mixed with your faith. All the while old depravity will help you out, and you soon come to wonder if the Bible is inspired or if there is a special Providence; you get philosophical. You may get rich, and get wiser than you were. I have known men who, when young, behind the plow handle, were simple and childlike; but when they became manufacturers they became wise, and got away from the simple state, and their faith got mixed up. Maybe we get learned, — a "D.D.," perhaps.

A brother said once: "Brethren, when I was a little boy I believed in God and Jesus, and had so much joy,—I wish I could have the simple piety of my boyhood days." He meant he had become great; had waded through book after book, and that so much German and French had got mixed with his faith; it is so easy for a learned or a rich man to get the "big head." We need to have the root of inbred sin destroyed; skepticism killed at the taproot. So long as you have depravity in your heart, you have infidelity at the taproot; the Holy Ghost removes it, and you become "rooted and grounded" in faith to God, all the way along. Though you may have a great deal of knowledge, you have a faith that keeps above philosophy and mere reason. What is grander than to see a man with half a university in his head, with a simple faith in God? You need a faith that is complete every day, so that every day we trust the blood of Jesus right now; trust His special providences every day; a faith that never falters or questions, and so "rooted and grounded" that you go on believing as easily as you breathe. You will go on believing God when sick and delirious. I have met people who forget their own name, but never the name of Jesus. A faith fixed by the Holy Ghost; when God roots and grounds your faith, it stands like Gibraltar. Birds may sing or thunders howl,—when meeting angels or devils, it

always believes in Jesus without any misgivings. We need a faith, absolute faith, that is fixed as the Bible; a trust that has no limit to it; a faith that throws you out and lets you drop in God, without asking how far it is; that faith that reposes in God. You get the faith of conversion established; that is perfect faith.

The third principle is love. Oh, how I loved everybody when I was converted! and when a wicked boy kicked my Bible out of my hand, I did not think of getting angry with him; I just loved him. Our hearts are tender and susceptible. Young converts are happy and affectionate, and they don't want to wound or grieve. You want to lose all hardness and roughness, and get the barnacles taken off; you need to get these principles in your heart, and then have the "establishing" by the baptism of the Holy Ghost. If you do not, you will lose that sweetness of your early love; you will get where you serve God on principle, not on love. You will get fastidious; it will annoy you if a brother or sister talks aloud; everything has to be "velvet-lined; and you will think you are not as happy as you used to be, but you think you are "settled down." You don't like much noise; you get philosophical and ecclesiastical. You need melting; you want to get back to where there is more gush and glory in your soul. We get harsh unconsciously; we get overbearing to children. The human heart is deceitful, and unless purged

from this "root of bitterness" our hearts will take on this frigidness; and so Paul says, "Now," in your early love, I want to see you, that you may get this baptism of the Holy Ghost; that you may be a happy, complete church. Old people will either mellow or sour down; of all sour things the sourest is a sour preacher! Why is it that some few of them sour down? Because, as the years go by, the heart unpurged will take on a frigidity. But what is more beautiful than to see an old person sweet and happy and genial? We want our hearts so cleansed and purged that we will always keep a sweet spirit; we need to be confirmed in that love. Don't you want to get something that will not only take you back to your first love, but keep you there, and not only that but will make you more mellow, sweeter? You want to be confirmed in love.

We need to get where our hearts never will get cold or frosty; we all need to have our hearts not only blessed with the "first love," but that we will be absolutely fixed the balance of our lifetime. The baptism of the Holy Ghost will do this. How do you get it? Paul says, "I am called and you are called, etc." If you write on a piece of paper how Paul came to be an "apostle," I will underwrite and tell you how we get to be "established,"—here is a parallel line. Did Paul make himself an "apostle"? We talk about "self-made" men, but Paul was a "God-made" man. Paul

never did make himself an apostle ; neither can I make myself a “ saint,” for my calling is parallel with his. Nor did he develop into an apostle ; neither can you develop into a saint. St. Paul was made an apostle by this simple process : God made him an “ apostle.” And God makes you a “ saint ” ; the cases are parallel. God converted Paul, and He converts us ; you follow Paul, and you will get into your “ saintship ” just as he got his “ apostleship.” God said, “ Will you consent to give up your Jewish notions, and consent to take the name you now persecute ? ” — “ Yes, Lord.” — “ Will you be my minister to the Gentile world ? ” — “ Yes, Lord.” — “ Will you consent to be a martyr ? ” — “ Yes, Lord.” — “ All right, Paul ! ” Then God put His hand on Paul, and made him an “ apostle.” He got to be an apostle by saying “ yes ” to God without arguing the question ; he got from a murderer to an apostle without saying long prayers. So you will get to be a “ saint ” in five minutes by saying “ yes ” to God. “ Will you agree to be a little humble anybody ? willing to be or suffer anything I ask ? ” — “ Yes, Lord.” That is all He wants ; and when you say the final “ yes,” the Holy Ghost puts His hand on your heart and says that you are a “ saint ” before God.

When I was in California, a lady was seeking a “ clean heart,” — had been seeking four years ; the most devoted woman in the church, but she panted for full redemp-

tion. This was the last meeting, and Brother McDonald told me that that sister "ought to trust God to-night." I told her she had wept and prayed to God enough, and asked her if she would agree to say "yes" to anything God might ask in all the years to come. She hesitated. "Don't you want to and mean to say 'yes'?" and she said, "I want to say it and I will. God being my Helper I will say 'yes' to God"; and she repeated it, and she rose up and said, "I will say 'yes' to God," and then she commenced, "Glory!" Simply saying "yes" was all God wanted. She thought she wanted emotion, but all she wanted was to say "yes" to God. If you want to get converted, surrender and say "yes" to God, and if you want to become grounded in the principles of conversion come and say "yes" to God.

CHAPTER XXI.

SOUL REST.

“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.

“For my yoke is easy, and my burden is light.”—MATT. 11: 28-30.

“**C**OME unto me, all ye that labor and are heavy laden, and I will give you rest.” More properly, “I will rest you.” That is a perfect promise, complete in itself. The next verse is the giving of another promise: “Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall *find*” — not develop it, not grow it, not make it — ye shall *discover* soul rest. Then follows the conclusion. After we have found this second rest, then — “My yoke is easy, and my burden is light.”

I never knew how to read that text in my life until the Lord gave me the experience which the text contains. I will give a simple exegesis of the words. I do not wish to add anything to the Word or to take anything from it, but simply explain the Word as it lies there.

Here are two kinds of rest that are promised to those who come to Jesus. The first rest is promised to those who come repenting of their sins, laboring with the struggles of their own sins, heavy laden, with a sense of guilt and of darkness, and a dread of future wrath. When they come to Jesus, He gives them rest by removing the guilt and by forgiving their sins. After the penitent is pardoned and regenerated, he is then in a condition where he can take the yoke, and never till then. You cannot find a passage in the whole Bible where God ever invites any one on earth to serve Him till after he is converted. No one can enter the service of God until he is born of God, no more than any one can enter upon the services of human life until he is born in the human life.

Now take the yoke of Christ, and learn that He is meek and lowly in heart, and when that lesson has entered the soul that soul will make a discovery greater than that of Columbus. It will not create something, it will not make something, it will not develop something, as we have been taught the last two hundred years, but that soul will *find* something that God made before He made the world. St. Paul tells us that the redemption in Jesus Christ is older than the foundation of the world, and when we get perfect heart rest we simply find what God made before He made Gabriel. And after we find heart

rest, then the yoke of Jesus is easy and then the burden is light.

That is Scripture. Oh, how many times this Scripture has been butchered, by just giving it all to the unconverted, and inviting sinners to come to Christ! "You come to Christ and He will give you soul rest, and you will find that the yoke is easy and the burden is light!" And they have come and repented and been converted and joined the Church, and then found out that the preacher told a lie. They found that the yoke was *not* easy and the burden was *not* light. There are one million Christians to-day in this country serving God that are struggling to get to heaven, and they *know* that the yoke is not easy and the burden is not light. One thousand preachers are preaching the gospel, and they are talking away at it, and hundreds of deacons and stewards and trustees and official members and superintendents and Christian workers are serving God the best they can, but it is uphill business. Jesus does not say that every Christian finds the yoke easy and the burden light. He does not say *that*. He says that when you get the second rest, then the yoke will be easy and the burden light. That is what He says.

Perhaps some of you will think it is straining a point to say that there are two kinds of rest in this old text. Well, I am glad that the doctrine of full

salvation is much more radically taught in the original language than in our translation. It is a wonder that in the days of King James, away back in the dark ages (for King James lived in the dark ages of religion) — it is a wonder, I say, that we got such a perfect version of the Bible as we did; and if it had not been for the superintending of the Holy Ghost, we would not have got it. But the more you search in the original languages, the more completely we find the doctrine of sanctification taught; and in the very words of this text the first rest is a different kind of rest from the second rest.

The first rest signifies a temporary rest, a rest with a view of going on again in the journey. The word in the twenty-eighth verse for rest is a verb; the word in the twenty-ninth verse for rest is a noun: and there is a vast difference between the verb rest and the noun rest. The first word is a term which signifies a repose or a refreshment, or a rest with a view of moving on, with a view of being transitory. But the word rest in the second instance is a term that signifies durability, perpetuity, immovability. It signifies a deep, abiding, permanent repose, that is utterly undisturbed by the turmoils of life or by the vicissitudes of time or of eternity.

The Bible furnishes such a comment on these two words. When the Jews came out of Egypt, — the old

women and young people and children,—they had marched all night long; they had slain the Passover lamb, sprinkled the doorposts, and marched through the sea,—they were utterly fatigued and worn out. When they got beyond the Red Sea, and sat down on the bank of the sea to rest, while they gazed with complacency over the ruins of Pharaoh and his host, and Miriam danced on the sands and sung her song, they rested, and the people and the children took a long breath. What sweet, what refreshing rest came to their hearts as the thought broke in upon their minds—the brickyards are gone, Pharaoh is gone, the persecution is gone, the making bricks without straw is gone, the taskmasters are gone, and there is a great wall between them and us! Oh, what sweet, refreshing rest that was!

Now that is just exactly the meaning of this word in the twenty-eighth verse. It means a rest just like that. Then they crossed over into Canaan, which I want you to remember is always a type of the baptism of the Holy Ghost and not of temporal death. There is not one verse in the whole Bible to prove that the crossing over Jordan means temporal or physical death; and if we have been taught that way, that is the fault in our education; it is not in the Bible. The land of Canaan, in every passage in the New Testament, refers to the baptism of the Holy Ghost, which is “the prom-

ise of the Father." God promised to Abraham the land of Canaan. Now, just as the land of Canaan was the promise of the Father for the Jewish Church, the baptism of the Holy Ghost is the promise of the Father for the Christian Church. That is as straight through the Bible as an arrow.

When the Jews entered the land of Canaan, they found stone houses that they did not build, and wells of water that they did not dig, and oliveyards and vineyards that they did not plant. God thrust out the old inhabitants (for they had no legal deed to it anyhow; they had only a "squatter sovereignty") and gave them the land. They marched right in, entered the stone houses, and went to housekeeping; and the Word says, "They entered into their rest."

Don't you see that the rest in the stone houses in Canaan, with the vineyards and the oliveyards and the wells of water, was a very different thing from the rest on the bank of the Red Sea? Now, that second rest that the Jews got in the land of Canaan is exactly what the Word means in the twenty-eighth verse. It means permanent, abiding, settled housekeeping with God. I see Dr. Cullis, in his "Songs of Victory," has printed a good hymn; it is the one hundred and sixty-fourth hymn. This hymn was composed by a Methodist and it was composed as a commentary on this text:—

“ Breathe, oh, breathe Thy loving Spirit
Into every troubled breast!
Let us all in Thee inherit,
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be;
End of faith as its beginning;
Set our hearts at liberty.”

I want to explain now, briefly, the first rest. If there are any unconverted people here, or any church members who are doubtful as to whether they have ever experienced a change of heart, I ask your attention especially to this first rest. Jesus in this first verse is addressing penitents. “Come unto me, all ye that labor and are heavy laden,” and I will rest you. There are two words in the text that explain the state of every penitent,—the word “labor” and the word “laden.” When persons are under conviction for sins, there are two characteristics that invariably mark them. One is, they begin a struggle with themselves. They begin to try to make themselves better. They break off their outward sins, which is all right and must be done by divine grace; and then they try to reform their inner life. So that the will of every convicted sinner is aroused and he begins to grapple with himself: “I will be a better man.” He makes tremendous resolutions, and he resolves on the negative what he will not do, and then on the positive side what he will do. He then

pushes his resolutions into the inner life, and begins to endeavor to govern his temper, control his words, regulate his passions, and govern his heart. He does not go far before he finds out that he has a piece of work on hand utterly beyond his strength. Every sinner is so deluded that he thinks he can break off his sins; he thinks he can be a good man very easily; but when he tries it he finds he is rowing against a current that he cannot stem. And that involves an awful battle of the will with the soul and its sins; that brings tremendous labor, hard work, soul toil. Now, Jesus means that when He says "ye that labor"; He means people struggling to save themselves.

Another feature of every convicted sinner is that he is heavy laden. When people begin to commit sin, God sees to it that the machinery of the heart gets clogged. Just as the breaking of a thread in a loom in one of these big mills in Lowell will stop the machinery, so when a child begins to commit sin,—knowingly and willfully gives way to sin,—God makes the loom of the child's conscience stop in some way. There is a jar, there is a sense of guilt, there is a sense of vileness, there is a sense of sorrow and a burden that drops instantly on the young man's conscience. Now, it may be that you people here never sinned very much except little white sins. But if you can recollect when you were a girl or boy, can you recollect the first lie you

told — big, black lie? Can you recollect the first time you stole something from father or mother? Can you recollect the first oath you swore or that you came near swearing? Can you recollect some other sin that almost startled you? I can; I can remember it now. And do you know what an awful sense of burden came on your heart? You felt—I felt as if a lump of lead had been put right on my little heart, and I felt as if somebody heard me when I said a bad word. And when I reached home somehow I felt as if mother had heard me, although she was a quarter of a mile away. There was a load on my heart.

Now, sinners go on living in sin until they don't feel their load, they don't feel their burden. But when they do get under conviction, God rolls back on the conscience the guilt of all the sins of all those years, and gives a sense of awful pressure on the heart of a convicted sinner.

“Here on my heart the burden lies,
And past offenses pain my eyes.”

Now, those two words Jesus gives us are a photograph of every convicted sinner. There is a struggle in his will and a burden upon his heart. For hundreds of years the various branches of the Church have been offering a remedy for a person in this fix. One says, “Go to the confessional, go to your priest, go to a nunnery, go to a monastery, go to the church, go to the

water and get baptized, go to the bishop and get consecrated and confirmed, go and join the church on six months' probation, run here, run there, count beads and say prayers, join the church, and go to work for Jesus." That is the damnable heresy that has been preached for two thousand years almost. Jesus Christ sends a bugle blast to every heart on earth that is rent and torn by a sense of sin, and never says a thing about popes or preachers or churches. But He says, "Come to me, come to me! Come to the historical, personal, living, crucified, dead, risen, reigning Savior! Come to me, come to me! I, out of my own divine, sacrificial remedies, out of my own gracious, infinite, redeeming purpose, out of my own atoning blood, out of my own Word, out of my own Spirit, out of my own infinite will—I will rest you, I will impart to you freedom from guilt and wrath, and I will give you rest and send you to your home as light as a feather."

That is the way God treated me. I remember the night out in the pine woods of Virginia—how bright the moon shone!—when the Lord gave me this rest from guilt and fear and wrath and hell. If there is an unconverted person here, dear friend, you just go right to Jesus. You get saved from your guilt first, and then you can attend the church, then you can be baptized, then you can be confirmed, then you can do

ten thousand things; but you go to Jesus first! And the more people you go to, before you go to Christ, the more they will bother you and the more they will hinder you. O Jesus, bring us to Thyself, in preference to all the popes and the angels! Bring us to Jesus.

Now the next rest. From the time that the Lord blots out our sins it changes our hearts. From that time the Spirit of God calls us into a life of service. Being born of God we can now serve God, and so, "Take my yoke upon you." You are now converted; you are now God's child; your sins are now pardoned. The wrath has now passed away from you, and now you come as a living Christian to bow down your neck and take the yoke, which is only an emblem to represent the perfect will of God. You, as a child of God, now bow down and take the yoke upon you in absolute, entire, and unlimited surrender to the divine will; and by taking that yoke upon you, you learn the secret of the inner life, the secret of inner peace and inner cleansing and inner heart rest.

You know, brethren, the Lord does not yoke up any cattle but His own. God has no right to yoke up the devil's cattle. And when God says, "Take my yoke upon you," you may take it for granted He is talking to His own cattle.

You must not be offended because I call you God's

cattle, because I had rather be one of God's cattle than to be an angel of the devil; and if God condescends to call us His cattle I am glad. Any name that God puts upon me I will gladly wear. If He calls me a worm, — "Amen, Lord; I had rather be a worm for Thee than be an angel for the devil."

So when the owner of the young ox puts the yoke upon his neck, the young ox does not criticise the yoke. He does not know just what the yoke is made of, he does not know what kind of wood it is made of, he does not know how thick it is, he does not know the length of the yoke; but he simply bows his neck and the master puts the yoke on. And so we don't know the things God will do with us in the years to come. You do not know what the outcome of this meeting is going to be. We do not know what God may or will do through us and by us. We know it is pure and holy and good, but we do not know the details of God's will. We do not know how long it is or how deep it is or how wide it is. Yet we know the nature of it, and if we know the nature of God's will we can leave the details to Him.

We know that the yoke in the Bible represents the human will. A proud-necked, stiff-necked people represents a stubborn people. When we bow down our wills entirely to God as far as we know and as far as we don't know, all we have and all we don't have and

would like to have (for it takes a great deal harder struggle to give up all that we have not got, but would like to have, than to give up all we have), and so not only give up all we have but give all that we don't have; when we make an absolute yielding of the past, present, and future, all we have and all we are, to God, and He puts His perfect will down upon our souls, it is the juncture, it is the union, of our perfectly submissive wills and the almighty divine will coming upon ours; it is the union of those two wills that opens to us the flood gates of the inner life. When those two wills come together, then you learn that He is meek and lowly in heart.

It took me some time to cipher out how the Lord could connect a yoke with learning. The word "yoke" reminds me of the farm, the farmyard, and the cattle, and the implements of work with oxen; but the word "learn" reminds me of colleges and academies and schools and sciences and art and philosophy. And it took me some time to take the word "yoke" and the word "learn" and see the relation between them. Jesus says, "Take my yoke and *learn*." I said, "Where is the connection between the word 'yoke' and the word 'learn'?" Then this thought came to me (being raised on a farm and a farmer's boy): Why, a little ox never knows anything until you have put the yoke on him. It is through the yoke on the back of his neck that he gets his education.

“Well,” I said, “that is it exactly.” Go down east, in Maine. See those boys in the winter time drive the great oxen round; how they will have their sleds, pile on the great white-pine logs, and stand off and talk to those oxen—two, four, or six hitched to a great sled; and how they will make them go right and left, and round that tree and by that big boulder and behind that stump. You will stand off and see how they drive the team, and you will say, “I declare, those steers act as though they had been to college.” And they have. They have been to steer college. They have been to school and they have learned. There was a time when those oxen were greenhorns—didn’t know anything. But the yoke was put on their necks, and by the yoke on their necks they learned to pull and to “gee” and “haw” and back and go; and all the learning they ever got was through the back of their necks.

Do you know that is an absolute photograph drawn by the Son of God of you and me? It was God who made us, and God knows how to arrange for us; and God knows that, just as an ox gets all his learning through the back of his neck by a yoke, we get all our spiritual learning from our submissive wills under the will of God. If we will submit, like the young oxen, to the yoke of the divine will, we will learn the marvels of that book and the marvels of the Holy Ghost and the marvels of the things of God.

Brethren, a *perfectly submissive will* is the key to all spiritual enlightenment. Jesus says, "If any one will do my will, he shall know of the doctrine."

It does not matter what your creed has been or how you have been raised. If you are determined at all hazards and all risks to do the perfect will of God, your perfectly submissive will will be the key to your spiritual instruction, and you will know the doctrine.

And so in this text. It is by giving ourselves utterly up to God that we learn the way of full salvation. The only way that God can get into our hearts is through the will. In the case of a sinner seeking pardon, just as he begins to relent and repent there dawns light upon his mind, and in perfect helplessness and submission, as a sinner, he finds the way of the cross, he finds the way of pardon. And so it is in seeking full salvation. It is through the perfect yielding of the will that we find the entrance into the second veil.

Now there are thousands of Christian people that would love to argue about holiness, that would love to debate, that would love to have it explained. There are people that will sit up all night long to discuss holiness, who will not get down on their knees and pray five minutes for the experience. There are ministers who will write volumes on volumes to show that you must live with depravity in your heart all your life, sooner than get down in the straw and pray a half hour

for a *clean heart*. Human beings are fond of magnifying the human side. It is the instinct of depravity to magnify man and minify God. It is the instinct of depravity, even in Christian people, to magnify the man side and minify the Jesus side of salvation. And so the carnal mind leads Christian people always to insist on what I can do, and what I must do; I want to do this and I want to do that and I want to do the other; no man can live without sin, and no man can do this and no man can do that. And God is not mentioned once; the blood of Christ is not mentioned once; the Holy Ghost is not mentioned once. It is man, man, man! Where is God all the while? Where is the "Fountain opened in the house of David" all the while? Where is that vast red sea of blood that Jesus poured on the world all the while? And here we go marching down the ages, — man cannot do this, and man cannot be holy, and man cannot do that; and our creeds are full of man, man, man; our sermons are full of man, man, man; and the majority of preaching is magnifying man, glorifying man, — the brilliancy of man, the dignity of man, the culture of man — until I get sick and disgusted with the everlasting hash and rehash. Thousands of students are sent out every year from the colleges of this land, and in every baccalaureate sermon it is, *Make something of yourself! Make a man of yourself! Make yourself! Make yourself!*

You take the Monday morning papers of Boston and New York and London, and read the sermons preached on Sunday, and you will find man has been magnified nine hundred and ninety-nine times, where you will find not one single word about the blood of Jesus and the Holy Ghost. I am telling the truth.

I tell you, we never will learn salvation, we never will learn the deep things of God, we never will learn the way of a clean heart and perfect love and perfect soul rest, until we lay our miserable big heads in the dust, where they belong. All our catechisms will go together in the dust; all our prayer books and all our sermons and all our churches and all our college learning and all our culture and all our brains have got to go where they will go by and by when the clods cover you. And when we put our heads at Jesus' feet, where they belong, there will come a ray of light from His eternal nature, and He will shine through hearts and He will begin to reveal to us something of Himself.

"Learn of me!" "Learn of me!" — "Well, Lord, I have got to hear Rev. So-and-so preach." — "Learn of me!" — "Lord, I have been reading eight or ten or fifteen volumes on the higher life." — "Learn of me!" — "Lord, I have been watching these holiness folks for ten or fifteen years and they are cranky, odd, and all that." — "Learn of me!" — "Lord, my doctrine in my church doesn't teach these things." — "Learn of me!"

—“Lord, my surroundings and circumstances are thus and so.” —“Learn of me !”

If every Christian on this earth could be locked up in a dungeon with Jesus Christ five minutes, they would know something; away from their kinsfolk and country cousins, and all the college books and all associates, and locked up with Jesus Christ in a dungeon, or shipwrecked with the Son of God on the high seas, He and they lashed to the same spar and all the rest drowned,—in about five minutes they would learn something. “Learn of me, for I am meek and lowly in heart.” A perfectly submissive will soon learn the way of salvation. “For I am meek and lowly in heart.”

O brother, the inner life of Christ! The apostles walked by His side for three years, and in those three years they were converted, their names registered in heaven. They cast out devils and did many wonderful things, and they learned a great deal about Jesus, but they never learned the inner life of Christ till after Pentecost. When Jesus had gone back to the bosom of the Father, and the Holy Ghost had descended, and their hearts had been purged from all doubt and fear and the carnal mind, under the illumination of the Holy Ghost they learned more about the inner nature of Jesus in one hour than they had learned in three years.

St. Paul said there was a time when he knew Christ

according to the outer man. Jesus was an historical Jesus, a redeeming Jesus. To a great many people to-day He is an outer Christ. O brothers and sisters, have you learned the inner Christ? have you learned the inner life of Jesus? He says there is a way for us to learn this inner life,—*Learn that I am meek and lowly in heart.* That is a learning that the noisy world never gets. That is a learning colleges cannot impart. “I thank thee, O Father, . . . that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” There is an inner life in Jesus. There is an inner fellowship with His nature. There is an inner sense of His purity and of His calmness and of His fidelity and of His gentleness and love. There is an inner life in Christ that is worth more than words can tell. I have heard somewhere of a college called the “College of the Sacred Heart.” There is indeed a college of the Sacred Heart—one that no man can raise: it is the Sacred Heart of Jesus! Learn that “I am meek and lowly” *in my heart.*

We come up to this mountain top in order to enter the heart of our Savior. We have not come here to be like a lot of parrots, everlastingly prating of the mere outside things of religion. We have learned the outer life of Christ; we have learned all that. But we are here that we may enter His inner heart life, and participate in that inner life of our Savior by submitting to His will and learning of Him.

The word meekness and the word lowliness seem to be the same. The word meekness, however, means humility in reference to God: the word lowliness means humility in reference to our fellow beings. To be meek means to feel our entire nothingness in the presence of God: to be lowly means to esteem others better than we are. The one is a perpendicular virtue and refers to God, the other is a horizontal virtue and refers to our fellow men. Now, take these two virtues and they make a cross. To be perfectly meek means to get down to the bottom of yourself, to get where you are nothing in your own feelings and estimation. You are nothing. You get where Abraham got. He is our pattern, in one sense. Abraham said, "I am dust and ashes." Ashes is less than dust; it is burnt-up wood. When we get where Abraham got, to be dust and ashes, that is meekness.

Then, to be lowly in heart we are to esteem others better than we are. Let their faults alone; stop everlastingly criticising people; get where we see our own faults so much we have no time to fix our eyes on other people; get where we don't feel that we have got to manage God's Church; get where we stop being everlastingly annoyed over this thing going wrong and that thing going wrong, and where we are trying to boss the Church of God and trying to work ourselves to death to manage God's Church. A great many

preachers backslide and lose their salvation by trying to manage God's Church instead of getting salvation themselves. Get where we stop stumbling over other people; get where we stop being sour, peevish, and cross over other people; get where we feel that we are the least and the lowest,—that is to be lowly. The one virtue goes straight up to God, the other virtue goes straight out toward our fellow men; and they make a cross, and on that cross *we die*. And when we die on that cross we get sanctified.

When we get where we are perfectly nothing in our own estimation in God's presence, and when we get where we are perfectly willing to love everybody without living on their faults and their frailties, that is the cross of the inner heart. That is not the wooden cross that they put on steeples; that is not the golden cross that dangles at fashionable ladies' ears; that is not the historical cross that gleamed near Jerusalem; that is not the poetical cross that is wreathed in flowers on your parlor walls; but that is the cross of Jesus Christ. That is the cross that brings salvation. Not the cross of history, not the cross of gold or wood or poetry, but the cross that is made of the Holy Ghost inside your soul; and when the Holy Ghost puts the cross inside your soul, that will be to you the power of God unto your salvation. That is the cross we die on—we ministers, we laymen, we Christian people; that is the cross

that the old Adam dies on, the cross of perfect humility. When we learn that lesson, and die on that cross, we will be like Jesus. He closed His eyes on Calvary in order to show us God. In the suffering and agony of the cross He closed His eyes and His Spirit went out. But the very minute after He closed His eyes in death, He opened them upon the splendors of heaven, and saw in the redeemed thief that He bore to heaven the first fruits of His cleansing blood.

Just so, in a similar way, when you and I die in our inner nature, when the poor old *self-life* dies on the inner cross of humility in the heart, we will open our eyes the very next step and will find something. Just as Jesus, after He died, opened His eyes and saw the splendors of heaven, just after you die on the cross of humility you will open your eyes and find soul rest. There it will be. Jesus says so. You shall find rest to your soul.

Oh, how it breaks upon you! Just after you prayed all you could pray and gave all you could give and wept all you could weep and struggled all you could struggle and exhausted your magazine and bankrupted your resources, and went out into nothingness and said, "Lord, here I am; I am nothing, nothing," — you remember that after your old self-life struggled and died, and you felt you were utterly gone, the very next step quietly and silently the Spirit seemed to open

up to you something, and you saw the way of faith. "Why yes, Lord, I see! I just believe! I believe!" and you began to look round. "Why, what else could I do but believe?" And in that hour the Holy Ghost opened up before you the wonderful vista of faith. Just believe. Believe what? Why, believe the blood cleanses. Believe the Holy Ghost is here. Just believe God will take care of you. Just believe God knows all about you. It is faith, simple faith. You see the way of faith open up until it seems as if the easiest thing in the world is just to believe. It is as easy as breathing; nothing to do but believe. When you get done with all the preliminaries faith comes easy. *And you will find it; you will not make it.* And you will say, "Why, isn't this strange! Why, Lord, here was the cleansing blood all these years!"—"Certainly, my child."—"Why, Father, when I was born I was born under the cleansing blood; I was born under the redeeming scheme; and here is the fountain that has been waiting for me all these years, waiting for me to get born, waiting for me to get converted, waiting for me to get consecrated! Here it is. Here I find myself in a vast, unlimitable ocean, without a bottom or bank. Here I find that God has made provision to sanctify me through Jesus Christ before the world was made."

How many there are trying to *grow* into holiness,

trying to *struggle* into a clean heart! They have been struggling for forty years, and the heart is as mulish and stubborn now as forty years ago. When you learn this lesson you will *find* something. Oh, it is a pleasure to find things! A mother drops her ball or spool of cotton on the floor, and see how quickly the little fellow runs to find it. It is a joy to find things. Columbus didn't make America; he just discovered it, just found it. And that poor fellow in California did not manufacture the gold; he did not grow it, as you are trying to do. He found it. His mill needed repairing, and while he was digging out the foundation for the mill he found the gold. Brother, you go at the same work. You dig down. You have come up here hungry and thirsty, panting and yearning for full salvation. Let us dig down. And in our poverty, in our distress, when we get down we will find something. We will not make it, but we will find it already made to order,—soul rest, rest of heart, rest of mind, rest of conscience. The will does not struggle as it used to. The will does not struggle to try to hold you up. You will find you are resting in God. Your faith does not try to hold on to God's promises as it used to, but your faith reposes upon the promises. Your intellect finds rest. You are not disturbed or annoyed by theological problems. You have a mind clear as sunlight and as settled as Gibraltar. Your mind has no

theological fog now; you have no more doubts about inspiration and divinity now, for the doctrine is as clear as the stars in heaven — no mist and no fog, and your heart has a settled and abiding love; the flutter is gone. You are not annoyed so easily. You used to get vexed, and take a whole week to get back in good humor again. You used to go to the train to meet a friend, and because he didn't come you became vexed and bothered. Some of your neighbors or friends had a wedding and didn't invite you, and you felt slighted and angry. You were going to preach a sermon and had it all nicely arranged, and there came a rainy day and a small audience, and you were all down in the dumps. But when God cleanses your heart there remains a calm, sweet rest. You are not annoyed by common things. There is a stability and there is a repose. A few winds may blow and ruffle the surface of your mind, and your thoughts may be perplexed, and in your sensibilities you may have sufferings. But down in the deep secret of your soul there is one everlasting calm. Ships may sail above and cyclones may howl, but in the great ocean deeps of your soul there is an everlasting calmness that judgment days and resurrection days and death days cannot shake or disturb.

O friends, we are pilgrims and strangers. We need this rest of heart. We need this inner calm. *Why not now?*

CHAPTER XXII.

* NOAH'S DOVE.

“And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.”—JOHN 1: 32.

“And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

“And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

“Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

“But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

“And he stayed yet other seven days; and again he sent forth the dove out of the ark;

“And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

“And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.”—GEN. 8: 6-12.

WE learn from this first passage that the Holy Spirit is represented under the emblem of a dove, and taking this for a key, we can go back to this other passage from Genesis, and interpret the significance of

* This sermon was preached at various camp meetings and conventions, and written for this volume on Steamship *Pavonia*, Cunard line, in mid-ocean, Sept. 5, 1891.

Noah's dove. We learn from Paul that the events recorded in the Old Testament happened unto them for our instruction, so that all the things connected with the deluge and Noah's ark are to be included in those types of instruction. The metaphors of the Holy Scripture are always consistent, the same metaphor running through the Old and New Testaments. Thus Jesus is compared to a lamb, from the earliest and the latest portion of Scripture. In like manner the Holy Spirit is typified by a dove. The first place in the Bible where the Spirit of God is mentioned, as moving on the face of the deep, the word literally signifies "brooding," as a bird sitting on eggs. There are also certain metaphors or types of Satan. When Satan is spoken of in opposition to Jesus he is compared to a "roaring lion," which is the natural and fiercest enemy of the lamb. And when Satan is put in opposition to the Holy Spirit, he is compared to a raven, the natural enemy of the dove. Thus is the parable of Jesus; when the good seed is sown the fowls of the air, of the raven species, immediately pick up the grain, to prevent the Spirit using it in saving the soul.

Some may argue against this, that the raven which fed Elijah was a minister of good; but the raven is a bird of prey, and, in the East, a great thief as well, often snatching meat from market-places and homes for its young, and God had a sovereign right to cause

this bird to drop the meat it had taken at the feet of Elijah.

We see from this Scripture that Noah sent forth the raven first, but not with any specified mission, but the dove he sent forth definitely to see if the waters were abated ; and in the recorded behavior of these two birds we see shadowed forth the traits of Satan and the traits of the Holy Spirit. It is said of the raven that it "went to and fro," without returning to the ark, indicating a restless, wandering spirit, as if there were no desire to return home to its master. We find the same spirit alluded to when Satan is compared to a lion. He is called a "roaring lion," going about "seeking whom he may devour." The same Satanic trait is referred to in Job. God said to him, "From whence comest thou?" and Satan answered the Lord and said, "From going to and fro in the earth, and from walking up and down in it."

This spirit of wandering from God and from home, and roving over the wild wastes of nature, that cannot rest nor find a center of repose, is the weary spirit of Satan, and the spirit which he has infused into our fallen race. This spirit comes out in a thousand forms in the behavior of men. I have stood by the cage of the lion, and seen him wildly and restlessly pace up and down his cage, as if it were impossible for him to take a moment's rest. That is the spirit that poisons the heart of hu-

manity, and produces all the wild ramblings of men. It causes them to wander from God and from the parental roof, to rush away from mothers' prayers and the gentle restraints of home. It causes the youth to heartlessly neglect decrepit age. It causes many a husband and many a wife to break their vows and move to strange lands. It breaks up many a home and breaks down many a heart. They wander over sea and land, they hide in crowded cities, they sequester in lonely mountains, so that if our eyes could see with the vision of an angel, we would see many thousands of human spirits, the exact type of the raven from the ark, "going to and fro in the earth," far from God and from the circle of love, utterly devoid of rest within themselves and without a center of rest in the universe.

Now it is to save humanity from this wretchedness of soul, this Satanic wandering of heart, that the Holy Ghost, under the emblem of a dove, has been sent out from heaven, that He through the means of the atonement may thoroughly renovate the heart, utterly destroy the raven trait, and bring the soul back to its infinite center of repose, bringing it home to God and making it satisfied in and with God.

We may presume it was on the Sabbath when Noah first sent forth the dove. It was evidently the day of worship, the day of gathering up information from God. He waited other seven days and sent her forth the sec-

ond time, and the third Sabbath sent her forth the third time. Inasmuch as those sendings forth always took place on the Sabbath, we gather the deep religious significance of this threefold sending forth of the dove; and when we add to this the text from St. John, where the Holy Spirit came forth from heaven as a dove, we feel very sure that this threefold visit has its counterpart in the historical visits which the Spirit has made to our race and to our individual hearts. The dove in her first visit found *no* place for the sole of her foot; in her second visit she found *some* place to alight on; in her third visit she found *all* the place ready for occupancy. We find the counterpart of this in the dealings of God's Spirit with our race, in the three historical dispensations of religion; *viz.*, the antediluvian, the prophetic, and the Christian ages; also its counterpart in the dealings of God's Spirit with the individual.

1. At the first going forth of the dove, she found no place for the sole of her foot. As far as her wing could fly or her eye could see, there was nothing but boundless ocean and sky; and when night came on, like a dutiful child she returned to her home in the ark. In this incident we see a fitting emblem of the first visit that the Holy Spirit made to our fallen race. That visit extended over the antediluvian period, in which the Holy Spirit was constantly striving with human hearts if haply He might find a place upon which to

build up the kingdom of God. But in those ages society was utterly disorganized. There was no law, no settled forms of government, no regard for the authority of God or of the rights between man and man. The wild passions of men, like a seething sea, surged back and forth, between despotism on the one hand and anarchism on the other. There were giants in physical nature and in intellectual ambition, and men lived long enough to carry out enormous plans of sin and selfishness. Society was like a moral sea, full of fogs, and floating ice towering in cold sublimity, and crashing against each other with terrific force, but upon which no flowers of love ever blossomed. Upon such a scene the Holy Spirit found no material from which He could construct an organic church or inaugurate a great revival. It is true there were many cases of illustrious piety in those times, but they were sporadic cases of religion. Enoch, Noah, and others were witnesses of truth and ministers of warning, but there was no large family or company of believers at any one time through whom God could operate to set up His kingdom or to evangelize the mass of corruption that rapidly gathered and filled the earth. To use a medical phrase, there were cases of *sporadic* piety, but no means of making an *epidemic* of religion.

The reason for this, on the human side, was that in all those ages the divine record does not mention one

godly woman; and it is eminently true that as by woman came the fall, so by woman comes the means of redemption. There has never been the beginnings of a church, or a great moral reform in the world, that was not mothered by some strong, saintly woman, some Sarah or Elizabeth or Mary, or Susannah Wesley or Barbara Heck, who nursed into being the agencies that under God have been channels for the Holy Ghost to revolutionize society and set up the kingdom of God. The antediluvian agencies lacking such a mother, the Holy Ghost could get no commensurate foothold upon the social territory; and after striving many long centuries, when the moral darkness grew denser and denser, and God saw that the night of a watery grave was the best alternative, then the Spirit, like Noah's dove to the ark, returned to the throne of God, leaving the night of judgment to settle upon the irreclaimable scene.

A similar visitation of the Spirit comes to the heart of every sinner; on a smaller scale and a briefer period, it is true, but corresponding in type. There is in most lives an antediluvian period of wandering from God, trampling upon restraints, of wild rushing after pleasure, the towerings of vanity or self-seeking; but around the hearts of all sinners there moves the Holy Ghost, searching for a place of lodgment, striving with the conscience, seeking a place to set His foot and build the kingdom of salvation. No soul ever born of the

race in civilized or savage lands has escaped these visitations of the Spirit. He has a season of striving with every one. He uses every lawful means for gaining admittance, — the memories of youth, the recollections of a parent's prayer or some early hymn, the warnings of every open grave, of every dangerous or sad event of life, the preached word, the fear of hell, the allurements of heaven, the voice of friends; whatever can appeal to the heart or move the will or pierce the conscience is brought into operation, to lead men to repentance and salvation. But alas! in millions of cases He finds after all no place in human hearts for the sole of His foot, and there is no alternative but the settling down upon such souls the gloom of eternal night. When the Holy Spirit takes His flight judgment sets in. This was so at the deluge; this was so in the destruction of Sodom and Gomorrah; this is so with the individual sinner now; this will be so at the end of the world: when those who have the Spirit are taken out of the earth, judgment will set in. A climax of all woe is to be utterly and forever forsaken of the Heavenly Dove, and if He finds in us no place to abide He must inevitably return to the Father who sent Him forth.

2. The second visit the dove made to find the earth, she found the mountain tops had reappeared, and plucking an olive leaf bore it back to Noah. There is much significance in this. The earth was coming forth

into a new life, and the olive leaf was then, and has been ever since, the emblem of peace. The deluge had swept away the vast multitude of sinners, the human race was to start forth again from a single family, the earth was to begin a new career; already the waters were abating, the hillsides were putting forth new verdure, and, in a historic sense, the world had been regenerated. Still the water lingered in the valleys; there was a mixed condition of things, and the earth not sufficiently restored for the dove to make it as yet her permanent abode. This fittingly sets forth the second or prophetic period of the world's history, extending from the days of Noah to the birth of Christ. During this prophetic period, the race historically began a new form of moral life. God and men entered into covenants with each other; divine laws were given, civil governments established, religious doctrines were published, and the worship of God instituted. The biography of saintly patriarchs and the prophecies of the coming Christ furnished light for rules of faith and practice. The Holy Ghost worked through all these agencies, and produced many great religious awakenings. The olive branch of reconciliation between God and man is found all through those ages, so that the Spirit found many places where He could and did work mightily for the truth. Yet it was a period when the Church was in a mixed condition. Remnants of heathenism

and idolatry still lingered in the visible Church, and as a body it was not yet prepared for the abiding Comforter.

This same phase of history is applicable to individual religious life. If we yield to the strivings of the Spirit, and are led to the Savior, His forgiveness as completely sweeps from the soul all our actual sins as the flood swept the sinners from the face of the earth, and our moral nature emerges by the power of the Spirit into a new life. The olive branch of peace with God is in the heart. The springtime of a new moral existence has come, and there is an infinite distance between this state of things and that of open rebellion to God. Nevertheless, we find our hearts in a mixed moral condition. The Heavenly Dove finds some place in us, nay, *much* place, congenial to His presence and in sympathy with His purpose; still there are remnants of evil. The deep ravines of our moral nature, which lie hidden from the general eye, are not yet thoroughly renovated. The graces are more or less mixed with their opposites.

We may have seasons of much religious joy and prosperity; sweet are the visits of the blessed Spirit; but in spite of everything we can do there is something within us that grieves the Holy Spirit, and oftentimes causes Him to leave us in humiliation and sorrow of heart. There is some accursed thing still lingering,

which prevents Him making His permanent abode with us; and in spite of every theological theory, in spite of any view which we may form of what conversion ought to be, the stubborn fact forces itself upon every converted soul that it needs a further work of grace.

3. Upon the third visit of the dove she found the earth dry; the spring sunshine was rapidly bringing out the new growth of vegetation, the hills and valleys were being rapidly clothed with verdure; she found the earth ready for occupancy. It was the season for rearing a young brood, and, obeying the instinctive behests of her life mission, she selected an appropriate spot to build her nest and lay her eggs, and did not return to Noah any more. Now that she found a new world fully prepared for her, her mission with Noah and the ark had ended and her paramount work was to perpetuate her species in the new world.

In all this we see indicated the purport of the third historical visit of the Holy Spirit to our race. The work of the Holy Spirit as indicated in the New Testament is that He is the executive of the Godhead in the plan of redemption; that it is His office to act immediately upon the moral faculties of men; to bridge the distance between the written Word and the human consciousness, and between the personal historic Christ and the soul; to apply the law in conviction, to reveal Christ as a personal Savior, to manifest the love of

the Father to the heart. In the carrying forth of the fullness of His ministry there must be a preliminary preparation; he must be furnished with all the essential facts relative to salvation. The Holy Spirit works by using revealed truth; and in the case of a fallen race, as ours, He must work through the atonement; and to carry out His full office He must have willing and obedient subjects upon which to work.

We find a combination of all these facts and circumstances upon the day of Pentecost. The Old Testament and the words of Jesus furnished all essential saving truth. The great sacrifice of Jesus had provided ample atonement for the "sin of the world." The resurrection and enthronement of Jesus had lifted the means of salvation into infinite sovereignty. The infant Church, formed by our Lord and collected in fervent prayer, were willing and believing subjects for all the plenitude of the Spirit's works. Every barrier was out of the way; and when the Holy Ghost descended, He found, so far as God's true Church was concerned, all the territory ready for His occupancy. On that day He made His official visit to the Church militant, to make this earth and the Church of God His abode to the end of time. Ever since then the headquarters of the Holy Spirit have been on earth. He is now abroad among all the peoples of the earth, working upon souls in manifold ways; the Convincer of sin, the Inspirer

of prayer, the Witnesser to pardon, the Comforter in distress, the Guide to the teachable, the Sanctifier of believers, the Revealer of truth, the Leader of every moral and spiritual movement; without whom the death of Jesus would be but a dry, historic fact, the Word of God would be but a dead letter, and the future world would be mantled in impenetrable gloom. We know not the infinite lines of work the Holy Spirit may be carrying forward among other worlds, among other tribes of intelligence, but from the New Testament we gather that at least during the age of redemption His paramount mission is with the sons of men. Hither has He come from heaven, and here He is carrying forward the greatest plans of infinite love until the Son of Man shall come again.

But this same historical visit of the Heavenly Dove has its counterpart in individual Christian experience. When the believer gets into such an attitude with the perfect will of God as to be perfectly cleansed from the carnal mind, so that the Holy Spirit finds no resistance to Himself in the heart, He will take up His permanent abode there. The application of this truth to personal experience is much more important than to the Church at large. If He cannot be the permanent Indweller of the individual believer, how can He be so with the Church collectively? And as to individual Christians, it is more essential that we have the Holy Spirit with

us constantly, than to accept the dogma that He is in a general way with the Church at large. It is our place to see, as far as we are concerned, that the Holy Spirit shall have the right of way to all the territory we control; and if we yield Him the uttermost space of our being and will, we virtually yield Him the territory of the world. When He comes to fill and abide with us, He comes, like Noah's dove, to carry out His mission of reproducing the life of God in us; He comes to plant in us all saving and transforming truth; to unite that truth to our moral nature; to unfold that truth in our experience, life, and destiny. He comes with the words of Jesus and the mind and tempers of Jesus, to fashion them into our souls, that we may forever be like unto Him that redeemed us. And as Noah's dove, in hatching out other forms of life like her own, was doing a greater work than in returning to the ark again, so the Holy Ghost, in reproducing the quality and lineaments of the Christ life in us, is doing a work perhaps infinitely greater than any mission He could perform by taking His official flight to the heavenly world.

It may be interesting to notice some of the traits of the dove as indicating the work of the Spirit in us. Of course there are different species of the dove. The more prominent varieties referred to in the Bible are the carriers and the turtledove. But their character in the

main is alike. One trait of the dove is non-combative-ness. It has neither the combative spirit in its nature, nor claws or beak with which to fight. Its feet and beak are soft, and not constructed as weapons of attack as is the case with other birds. So far as known, all birds will fight except the dove. In this we have a lesson taught us by the Savior: "I say unto you, . . . resist not evil"; "Avenge not yourselves"; "Cease from anger." The work of the Spirit is to utterly destroy the raven spirit, with its fighting spirit and its tearing claws, and to fill us with the meekness and gentleness of Jesus.

Another trait of the dove is the permanency of its affections. It is the embodiment of innocence, purity, and love, so far as a mere animal can express those qualities. It differs from all other feathered tribes in that its attachments are life-long. It mates for life; only the death of one of the pair causes it to form another attachment. Most all varieties of other birds mate annually. The work of the Spirit is to bring the heart into fixedness of love: "His heart is fixed, trusting in the Lord."

"Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God."

Believers not fully possessed with the Spirit are often

grieved with a tendency to backsliding, with something that interrupts their love to God. But the fullness of the Spirit destroys the incongruity of the soul, unites the heart in a permanent faith and love, causing the soul to exclaim: "Who shall separate us from the love of Christ? . . . for I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is true wedlock of the soul to Jesus, which never anticipates a divorce.

Another trait of the dove is its disposition of watch-care and companionship. They never wander very far from each other. Especially is this true of the turtle-dove species; except when one of them is detained on the nest, they keep very close together while flying or feeding. Their habit while feeding is to keep up a continuous low call, which can be heard for one or two hundred feet, so that, though they do not see each other in the grass or brush, they can hear one another's voice.

Now it is very remarkable that this very trait of the dove is expressed in one of the names of the Holy Spirit. He is called the "Paraclete," which implies companionship—to be within whisper call; to keep the soul close to Jesus, so that, though out of sight, we may still hear His voice in all the vicissitudes of life.

“My sheep hear my voice.” “Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.” The saintly John, on Patmos said, “And I turned to see the voice that spake with me.”

Another trait of the dove is its remarkable speed in flight; this is eminently true of the carrier dove variety. So that if the dove cannot fight as other birds do, it can escape its enemy by flight, and thus come off victorious without the shedding of blood. It is remarkable that it can fly upwards with a facility unknown to all other birds. Birds of prey must swoop down, but the dove flies upward. I have seen them fly up at an angle of sixty degrees. By this faculty they elude their enemy. Thus it is with the soul fully possessed with the Heavenly Dove. It cannot fight its own battles, but it instinctively hides in the Rock of Ages. “From the end of the earth will I cry unto thee, when my heart is overwhelmed. Lead me to the rock that is higher than I; for thou hast been a shelter for me, and a strong tower from the enemy. . . . I will trust in the covert of thy wings.”

When Satan attacks, when friends forsake, when the air seems thick with adversity, like hawks and ravens threatening to pounce upon and tear our souls, then, with “malice toward none, with charity for all,” we fly to Jesus for shelter. He is the mighty Conqueror.

“Jesus, lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high;
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.”

The Heavenly Dove hovers over us. Let us yield Him all the space of our hearts for His residence. The more fully we receive Him to our hearts the more certainly we will be received into heavenly habitations.

CHAPTER XXIII.

TONGUES OF FIRE.

“And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.” — ACTS 2: 3.

THE visible tongue of fire that sat upon each of the hundred and twenty in the upper room, was but the outward badge of an inward reality, for the next verse says that they all spoke “with other tongues, as the Spirit gave them utterance.” The tongue is the most complete and powerful organ of expression with which the soul is armed. It is the chief organ through which the heart and mind reveal their contents and communicate themselves. Every form of thought, every mode of reason, every shape of passion, every emotion of pain or joy, all alike reveal themselves through the tongue. The tongue is related to the soul somewhat as Jesus is related to the Godhead. Jesus is called the Word of God. He is the mouthpiece of the infinite mind and will—the tongue from which the infinite heart speaks itself forth to all creatures. In like manner man’s tongue is the *logos* of the soul, through which the soul reveals itself to others. It is

the chief weapon of evil in the world, communicating sin, arousing sin in others, and setting "on fire the course of nature; and it is set on fire of hell." It is the chief organ of good—preëminently the instrument of the gospel.

There have been two great epochs in the history of the human tongue; one of cursing and one of transfiguration. In Genesis, eleventh chapter and seventh verse, God said, "Let us go down, and there confound their language, that they may not understand one another's speech." That event and this one in the second chapter of Acts stand related to each other as the frigid and torrid zones of moral character: with the tower builders the Holy Spirit was utterly rejected; with the Pentecostal company the Spirit was cordially and fully received. In both instances we see miracles wrought on the tongue, but in both instances the reason for and the conditions of the miracle lay behind the tongue in the depths of the heart; and the same things practically occur to-day. When people's hearts utterly reject the Divine Spirit, it is still true that upon moral and religious questions such persons speak rashly, ignorantly, incoherently, contradictorily; all their talk on religion is but a babble of nonsense and a confusion of language. And it is still true that when the heart is purified and filled with the Spirit, the tongue will speak with wonderful accuracy and unity

upon religious subjects, even though the person be untutored; out of a heart full of light and love there will come forth a speech that is not contradictory, but in perfect agreement with itself and with the Word of God. So that the two great miracles of Babel and Pentecost are still perpetuated. The reason why there are so many divergent teachings in religion, and contradictory theologies, is because they proceed from the darkness of indwelling sin. If the hearts of all religious teachers were perfectly sanctified from native depravity, and filled with the Holy Ghost, it would unify their tongues, so that, in the language of Paul, they would all speak the same things on matters of essential truth; the babbling theologies would be swept away, the scattered dialects of religious truth would come into agreement, and instead of each one speaking according to the tongue of old Adam, they would all speak with another tongue as the truth is in Christ Jesus.

This tongue of fire in all its essential power is designed to be the normal state of the Church during the Spirit's dispensation, and is essential to the vital purpose of true religion. Let us notice how this tongue of fire is related to God, to our fellow men, and to ourselves.

1. The tongue of fire is related to God as the chief instrument of glorifying the work of Jesus, and proclaiming His wondrous work in the soul. It is the of-

office of the Christian tongue to be a witness for God; a simple, straightforward, unbiased witness to the work or works that God has wrought in the soul. This does not imply that its office is always to make a set speech or take the place of a teacher, or to attempt explaining the philosophy and processes of the work of grace, for in that case the tongue would be glorifying the mental powers of self more than the simple power of grace; nor is it in all cases the office of the tongue of fire to formally preach or expound Scripture. Not all of the hundred and twenty became teachers, for the Holy Ghost selected those who should teach; but all were witnesses of the marvelous facts that had transpired in their consciousness. It was only the work of God which they magnified on that occasion: there was no allusion to the mere works of man. There is nothing in creation that can so glorify God as the human tongue anointed of the Holy Ghost. The tongue of formalists, Pharisees, and backsliders, invariably glorify self in a disguised manner, and if their religious talk be accurately reported, you will find very little mention of the saving power of Jesus. But the tongue of fire reports the supernatural; it tells of conscious pardon, or regeneration, of conscious cleansing from indwelling sin, of the destruction of vicious appetites; it reports the incoming of perfect peace where all was storm and disorder; it reports the incoming of light

and discernment utterly beyond the natural mind; it proclaims in one and the same breath the utter weakness of self and the imparted strength from God; it minifies self and magnifies grace; it glorifies not only the work of God, but the highest work,—that kind of work which other people fail to see or appreciate.

The highest and finest work which God is carrying on is in human hearts. God's work in nature is great and marvelous, and many are the poets and philosophers who have swept their harps in praise of the wonders of external creation. God's work in judgment is sublime and terrible, and the artist has joined with the prophet in defining these judgments. But higher than all the works of external nature, higher than all the works of judgment, is the work of salvation in the soul. The transforming of a sinner into a saint; melting down the rugged mountains of sin in the heart, and turning it into a garden of Eden, where the fruit of the Spirit blooms and grows,—this is a work that none can see or know so well as those who experience it; and this work is reported by the tongue of testimony. "The Spirit of the Lord spake by me, and his word was in my tongue." "My tongue shall speak of thy righteousness and of thy praise all the day long." "While I was musing the fire burned: then spake I with my tongue."

The tongue of fire glorifies the blood of Jesus, and

praises God's work on the cross above all His works in nature or law. It is evident that God's saving work is His highest work; therefore the tongue of fire has a theme more honoring to God than otherwise all the tongues of men or angels could have.

2. The tongue of fire is related to our fellow men. It is the divinely ordained instrument of convincing them of the reality of God's work in the soul, and of their need of it. The most essential thing in saving men is to convince them to the heart that God can work in them salvation from sin, and show them their need of it; and this is the sphere of power that is given to the witnessing believer. The witnessing tongue is God's chief method of saving the world, and nothing can be a substitute for it. The work of teaching, arguing, and the persuasive appeals to reason, however needful, can never be a substitute for the witnessing tongue of fire. There is a place for reasoning and theological instruction, but that is keeping on the level with the natural mind, and using of your human armor, and no amount of it of itself will make men feel in their hearts the divine reality of saving grace. But a clear, truthful testimony to an inward work of God is a trumpet blast to the conscience of the hearer; it puts you on a divine vantage ground, and they have no weapon to parry that sword of the Spirit.

When we speak from the plane of our natural facul-

ties, we are on a level with men, and they can resist with the same implements; but when we are conscious of a divine deliverance from guilt and sin, and we speak out of that supernatural experience, we are speaking from an elevated position, we are speaking in the Spirit, and such testimony is the Spirit's chosen weapon to pierce the heart of the unsaved and lead them to Christ. Nor can a silent life of perfect propriety and outward decorum form a substitute for the witnessing tongue of fire. The cant phrase so often heard, that we are to live holiness and say nothing about it, is a lie that Satan has palmed off on a back-slidden Church, right in the face of hundreds of Scriptures to the contrary. A dumb Christian is a dead Christian. Were it possible to live a sort of angelic life without testimony, it would be robbing God of His due, and taking all the glory to self, for every one would credit you with making yourself angelic; and unless you report the miracle of grace wrought in your soul, how would the world know where you got your virtues from? Jesus said, "We speak that we do know, and testify that we have seen." The Pentecostal baptism was preëminently designed to make witnesses: "Ye shall receive power; . . . ye shall be witnesses unto me."

The word "martyr" means a witness; and since the world began God's people have been persecuted and

slain, not for living holy, but for testimony. The reason why Satan hates testimony with such perfect hatred, and the reason he stirs up the ungodly world and cold, carnal professors to hate it so, is because it is the greatest agency for tearing down his kingdom and spreading the salvation of Jesus. Every innuendo, every slur, every objection to Christian testimony, to relating what God has done in the heart, is either directly or indirectly from the devil. Abel was slain while he talked with Cain in the field; that is, while he testified to salvation by faith. Christ was crucified, not for living holy, but because He testified He was the Son of God. St. John was banished to Patmos, not because he lived a saintly life, but "for the word of God, and the testimony of Jesus Christ."

In the early days of Christianity, and in the great revival under Wesley, and in the modern revival of sanctification, it has been and is testimony to personal experience which has been the most powerful factor in spreading the kingdom of God.

3. The tongue of fire sustains an intimate and essential relation with our own life and experience. In seeking the Lord, when the soul utters itself in vocal prayer it soon breaks the chains that bind it. The soul is so constituted that it needs to express itself in speech. Testifying to our experience wonderfully strengthens and girds the soul, by publicly com-

mitting us to the truth we have espoused. It is the means by which we cut the shore lines, and launch boldly upon a life of faith; it develops moral vertebræ, and enables us to take a firm stand, which is a wonderful factor in religion. Trying to live an experience which we are not willing to confess is the very essence of moral cowardice; it destroys the spinal column of the soul; it makes us timid, easily frightened, excessively conservative, and turns us into miserable jelly-fish sort of Christians, which is the very cause of the modern Church producing a mass of soft, vague sentimentalism, instead of the sturdy Christianity of the Pentecost. For our own self-preservation we need to run our flag to the masthead, take a bold stand, and by our testimony commit ourselves thoroughly to Scriptural holiness, with all its concomitants.

Again, by a clear, definite testimony we please God, and receive in return from Him wonderful effusions of His Spirit. The Holy Ghost is ever poured upon the brave and true witness. In multitudes of cases believers have stepped out by naked faith on the promise for cleansing, and while testifying to their faith, have been filled unutterably with the Spirit of God. Furthermore, it is true that testimony in some form or other constitutes the larger part of Christian life. The stale adage of "living it" without talking it, is an absolute

contradiction. The greater part of every life is in the speech. How do we know anger or gentleness, benevolence or hatred, piety or wickedness, except through the tongue? Persons often say they were led to Christ by some pious mother or friend, not so much by what they talked as by what they lived; but such persons do not speak accurately. How could they have felt a mother's kindness or love except through the mother's words and tones of the voice? If Christians were dumb, how could their meek and patient tempers be distinguished from the tempers of the oxen or dumb brutes around us? So far as the mere living of holiness is concerned, apart from all intelligent expression in language, we might say that the cows in the pasture live as holy as any saints. To repudiate Christian testimony is to do away with the largest part of the soul's life, so far as the expression of that life is concerned.

Finally, Christian testimony is the natural ventilator of the heart. It prevents the fires of holy love from choking. The heart is so constituted that its affections are maintained and enlarged by being expressed. Just as a fire will die unless it has a draught of air passing through it, so the fire of grace in the heart will die unless ventilated in speech. The thoughts in the mind are never perfect until shaped in some form of expression. This great law is understood by poets, philosophers, and artists. What a calamity to the Christian

world that the professed children of light are not as wise in their generation as the children of this world! How many thousands have lost the experience of heart purity by failing to give God the glory in definite testimony to His work? "With the heart man believeth unto righteousness [or holiness] and with the mouth confession is made unto salvation."

The heart and tongue are so intimately connected, that the faith of the one and the testimony of the other are like the two wings to a bird; deprived of either, the soul beats itself helplessly against the ground, unable to rise into those broad, bright regions which God has so amply provided for its freedom and flight. He who attempts to testify with his mouth what is not in the heart, will be but a sounding brass and tinkling cymbal, and he who attempts to live in the heart what he refuses to confess with his mouth will soon have nothing to live.

CHAPTER XXIV.

WHITER THAN SNOW.

ASK your attention to two verses: Isa. 1: 18,—
“Though your sins be as scarlet, they shall be as white as snow”; and Ps. 51: 7,—“Wash me, and I shall be whiter than snow.” Now can you, dear friends, see any difference between those two verses? In the verse in Isaiah the backsliding Church is invited back to God, and though their sins that they had committed were like crimson or scarlet they should be washed away, and the backslider that was restored to God’s favor should “be as white as snow” when it first falls from heaven. A great many persons think that is sanctification, entire Christian purity, but it is only what God does when He forgives the sins. When God washes all one’s sins away in conversion the soul is made “as white as snow.”

In the other verse David is referring to the cleansing of the heart from original sin, because in that Psalm he says, “Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts. and in the hidden part” — where

the world cannot see, and the Church cannot see, and my neighbors cannot see — “thou shalt make me to know wisdom. Purge me with hyssop,” — that is, purge me in the hidden part, — “and I shall be clean: wash me,” — from this depravity which has come down the ages, — “and I shall be whiter than snow.” Now, you see, it is in the Bible. I did not make the Bible, I just preach it; the Lord has not sent me to make Scripture, but to preach the Scripture He made. The verse in Isaiah refers to actual sin, and the other refers to original depravity. So here, friends, the Holy Ghost has given us a picture of experimental salvation in the emblem of the snowflake, and all you have to do to see it is to take a snowflake and simply analyze it. You will find in the analogy between a snowflake and the human heart, a most perfect parallel of experimental salvation from sin. Now let us thoughtfully trace out this comparison.

The snowflake when it first comes down from the clouds, so far as you can see, is perfectly pure; and yet, there are elements of earthliness wrapped up in the bosom of every snowflake that falls upon the earth. Hidden away in the internal mechanism, or concealed in the very structure of every snowflake, there are bits of dirt. Do you know that is a perfect picture of the human heart? When you and I were born into this world, we had no sins upon us, no *actual* sin; we were

perfectly innocent, and, so far as the law was concerned, we were white and clean. But there was in our very nature the principle of corruption and of impurity. I am going to introduce a man to-night, and let him preach a little sermon for us, who is not supposed to be an advocate of Christian holiness. He is a learned man, whom England and America both delight to honor. Although he is not a holiness man, yet he has preached us a very good sermon on sanctification. I refer to Professor Tyndall, the great scientist. You will find that Professor Tyndall has said just exactly about a snowflake what God says about your heart; while he preaches from the standard of science, the Bible preaches the standard of God, and just what the one says corresponds with the other. Some years ago, Mr. Tyndall came to America and gave a series of beautiful lectures on science,— charmed thousands and thousands of our people, and his books are greatly read. He said that he had been up the Alps and taken snow from the top of the mountain to see if he could find any that was entirely free from dirt. He got it where he supposed it would be perfectly pure. But when he put it under his binocular microscope, which magnifies several thousand diameters, he found to his amazement bits of steel filings, possibly from Sheffield, and bits of coal dust, possibly from Manchester. These had gone up in the air. Millions and millions of particles of dirt and

coal and soot and iron and steel shavings, so fine that they could be borne on the breeze, had been mingled up in the clouds, and when these snowflakes were formed away up in the clouds, these infinitesimal bits of iron and steel and lead and coal and soot, were wrapped up in them; and when the snowflakes fell on the top of the Alps, Mr. Tyndall discovered the bits of steel filings, etc.

Now, that just exactly illustrates our hearts. Away back in the beginning of the world's history Satan came out from the regions of darkness, and he blew a pestilential breath into the heart of Adam; and (if I may use a phrase that is more powerful and true than elegant) just as the iron dust and the coal dust has been mixed up with all the particles of snow, the devil has turned loose a devil dust that has got mixed up with every human heart born into this world, and when you and I, as little infants, dropped down from the cloud of humanity, we brought with us the devil dust in our hearts. We brought in us the germs of selfishness, passion, and evil desire, anger, resentment, pride. Every sin that is in the world to-night, was once only but a little germ of evil in human hearts. The reason why so many people do not see the need of heart cleansing is that they do not understand the real nature of original sin. The popular preachers of this day never say much about *sin*. The human heart is over-

looked, and people, somehow, think that religion consists in doing right merely on the outside, and that if people get their outward sins washed away, the great mass of them think there is nothing more than that. Well, my dear friends, just as you and I have brought into this world the principle of depravity, we need the principle of inward purity to take its place.

The next thought in this comparison is, that this dirt that is in the snowflake can never be discovered except by a microscope. You may take the snowflake on the point of a needle, and hold it between you and the sun, and you may not be able to see any dirt in it. But when you place it under the microscope, you will see a bit of coal dust that looks as large as your hand. Your eyes alone could not see it, but the microscope reveals it. Do you know that illustrates our hearts? A great many people have a way of looking at their hearts simply in the light of reason, simply with their own eyes, with the eyes of nature, and they say, "Why, I do not see anything so bad; I do not see anything so wrong." But if you will take God's Word, which is God's microscope, and pass your heart under it, you will be perfectly amazed to find the sin, the corruption, that is hidden away there. To your eyes it was all right, but under the Word of God you will find the need of cleansing.

Do you know there is a vast amount of sentiment-

alism among Christians? A great many people say when infants die they go to heaven because they are so innocent. But that is all mere sentimentalism. No infant ever goes to heaven because he is innocent, because, if innocence would take a child to heaven, why could not the birds go there? They are innocent! No, my friends, when infants die, they enter heaven because they have been purified under the covenant of Jesus Christ. He made a covenant with the Father that He would sanctify all except those that rejected Him. Now, some man out there says, "Well, infants do not believe." I answer, they do not disbelieve, they do not reject Jesus, and everybody on earth will be saved in glory except the man that turns away from the blood of Christ. And so infants go to heaven not because they are innocent, but because under the covenant the Lord Jesus Christ purifies their hearts.

A young convert is not aware that he has in his heart the germs of inbred sin. He looks at himself simply in what light he has, and has not yet learned to discover the great deep of his heart. Sometimes a young convert may go a week, sometimes a month; and I once met a young lady who said from the moment God forgave her sins, for one whole year she never felt the least motion of inbred sin, and she supposed, of course, that she had got pardon and entire cleansing at one time; but after twelve months of uninterrupted

sunshine and bliss, she found that suddenly, one day, something arose in her heart, and she was mortified, and went and sought the blessing of sanctification. Now there are a great many persons who somehow do not see the need of sanctification; they say, "I go to these holiness meetings, and I hear this sanctification taught, and, so far as I see, I have got it, but I got all in conversion." Are you sure you have a clean heart? "O, I am sure I have what you are talking about. I love His Word, and I truly serve God." Yes, all converted persons do that; but do you not have anger, pride, resentment, rising in your heart? "O yes," you say; "if you come down to those small things, why, of course, I have them, but that is my human nature; everybody has that." O, I say, that is your devil nature. Perhaps you say, "Well, I don't swear." But don't you feel like it sometimes? My friends, you will find that a great many people do not seem to know what heart purity is, but your heart never can be fixed in God until you are sure this work has been wrought in you.

Then again, sometimes there are Christians who have been serving God for many years, who say, "Well, I don't believe I have got any inbred sin; I believe I have got all the religion I can have until I come to die," and they do not feel the need of a clean heart. They remind me of an old Spanish coin that I read of

some years ago. It was worn so smooth that you could find neither image nor letters upon it; but they put that old coin in the fire, and when the fire began to melt it, the picture of the old king and all the letters that were stamped on it, two hundred years before, came out. So of a great many Christians; they have been going along in one rut until they are worn kind of smooth, and they say, "I don't think I need any special work of holiness; I don't need heart cleansing." But let them get into sorrow or tribulation, let God put them in a hot furnace, and just about the time the fire begins to melt them they will find there will come out on their soul the image of old Adam, the very old man they did not know they had. The very old things that they thought had been worn off by gradual growth they find coming right out, and they see they need entire cleansing. Adam heard the Lord God walking in the garden, and hid himself. That is what a great many Christians do. They are afraid to meet God. They don't want to pray, they don't want to speak, they don't want to bear responsibility, and they don't want to go and work for Christ, and so they are dodging and shirking. Then again, Adam laid the blame on his wife; and if you lay the blame on your wife or any one else, that is just what Adam did. A great many people are acting just like old Adam. Why? Because they have got the old Adam in them,

and Adam will always be true to his nature. Just as *gunpowder will always behave like gunpowder*, whether it is a handful or a barrellful, so *Adam will always behave like Adam*. If you have in you an unclean heart, you may rest assured that some time that heart will show itself. Oh, put your heart under the thirteenth chapter of First Corinthians, put your heart under Christ's Sermon on the Mount, put your heart under God's wonderful promises, and see how the Word will show you the need of cleansing! Though you be a young convert, though you be a happy, jubilant Christian, you may find the need there of a deeper work of grace.

The next point is that the dirt that Mr. Tyndall found in the snowflake, he says did not properly belong there, and he says the snowflake would be a great deal better if the dirt were out. Mr. Tyndall did not know he was preaching sanctification scientifically, but he was. We find, under the microscope of God's Word, that the depraved nature is within us, but we find it does not properly belong there, and we would be a great deal better if it were out. Now, the doctrine has gone all over this land that original sin must be covered over and not cleansed away. There is a class of teachers in England, — we have got some in America, — if they took this text, instead of preaching from it the way I am, they would say that God never

purges the heart, never does what David prayed for when he cried out, "Wash me, and I shall be whiter than snow." They teach that God simply covers depravity with a white mantle and hides it, so that when He looks at man He cannot see his depravity, but only the white mantle that is flung over him.

There are people who say we cannot get along without sin; but I get along a great deal better without sin than I did with it. Suppose you go to a man that never has had a headache for ten years, and say, "Mr. —, how in the world can you get along without having a headache?" "O, I get along a great deal better without the headache." Go to a poor soul that once had a cancer, and who has been cured, and ask, "How in the world can you get along without a cancer?" and he would say he got along a great deal better without it. Well, inbred sin is spiritual headache and spiritual cancer, and it does not belong to human nature. A minister once asked me, "Do you know you are preaching the destruction of human nature?" I said, "No, I am simply preaching the destruction of the sin out of human nature." Now, sin does not belong to human nature. We tell men oftentimes, and we mean to keep on telling them, that when God sanctifies the human soul He *can* and *does* destroy sin and all depraved appetites.

Some man says, "Do you mean to say that God

destroys all a man's appetites?" No, God destroys all the appetites that the devil made. God made all the natural functions and appetites of the body, and the powers of the mind, and everything that legitimately belongs to man. Divine grace does not destroy these, but all the miserable excrescences and all the unholy things that were foisted upon us by the devil. As Professor Tyndall says of the snowflake, the impurities are in it, but they do not belong there, and the snowflake would be better without them, so evil is in man, but it don't belong there, and he would be a great deal better without it; a man would be a better husband, a child a better child, with a pure heart, than with an impure one; and whatever your work is, you can live in the sight of God a great deal better when all the work of the devil in you has been destroyed. Sin does not belong to human nature; it is brought in by the devil. Sin is a disease and a malady. O brothers and sisters, let me say, the heart never reaches its true state until there is entire cleansing, and a sweet, full resting in God.

The last point is: How are you going to get the dirt out of the snowflakes? Here comes Professor Tyndall with his snow, and he calls on people to get the snow purified. A blustering man, with a great deal of braggadocio, says, "Dr. Tyndall, I believe in doing things by force; I believe in coercion; I believe in will

power; and I think if you would just beat and hammer the snow, and then resolve that you are going to make it pure, you can make it pure." And he hammers it; he ruins the snow, and has only the dirt left. You know a great many say, "I believe in being holy, but I believe in using my will power," and so they say, "Now I am resolved I won't get angry any more"; and they put on the pressure, and they screw themselves up to a wonderful tension. They believe in coercing themselves; but they find out in doing that they have simply exhausted their own powers, and have as much depravity on hand as they had when they began. Another man steps forward and says, "Dr. Tyndall, I think I can make the snow pure: I believe in growth; I believe in development; and I think if you will just make the snow grow larger and larger, that by and by, somehow, it will get pure." That is the way a great many of you are trying to get a clean heart; you are trying to grow and get larger and larger, and somewhere, you don't know where, and sometime, you don't know when, you will accidentally be cleansed. So this man says, "Take the snow and make it grow." So he takes the snowflake and puts ten thousand others to it, but the more snow he gets on hand the more dirt he has got. Oh, you Christian people have got the law of growth confounded with the law of cleansing! But here is

a quiet man, the greatest chemist England ever produced — Mr. Faraday; he says, in a quiet way, “Dr. Tyndall, I think I can make the snow pure.” “Well, you try it.” So Faraday comes up with a little glass retort with a tube to it, and a spirit lamp under it with some alcohol in it, and he puts fire to the alcohol and turns in a handful of snow, and does not say one word; he uses no hammer, makes no noise, but simply puts fire under it; and by and by the vessel gets hot, and the snow begins to melt, and if the snowflakes could only talk they would say, “O Professor, you are going to ruin us! Look at these fine fringes! look at these fine crystals!” You know a snowflake is a wonderfully beautiful thing. There is no flower you ever saw that has such fine leaves as a snowflake has. The snow says, “You are ruining us! we are melting away! O sir, you are ruining us!” But Faraday does not say a single word; he just lets the fire burn away, and so the snowflakes begin to melt. By and by it is perfectly melted, and then boiled, and then evaporated, and then the snow is over there in that glass, perfectly spotless, and all the microscopes in the world could not find a bit of dirt in it. The dirt is all left behind.

That is the way God will sanctify you. After you have tried growth, and tried this and that and the other process, by and by you come to Jesus,

the great Chemist, and say, "O Lord, make me holy!" Then Jesus comes to your heart quietly, but with power, and puts fire on you. He doesn't hammer you. He doesn't begin to scold or fret you, or whip or spur you. He doesn't begin to reprimand you, or tell you how mean you are. He doesn't say a hard word, and He doesn't make a noise. But He puts fire on you; and when God begins to melt you down, you feel like those snowflakes. "Oh," you say, "I don't know what in the world is becoming of me! It seems to me I am getting in a vile state"; and you feel the Lord is shaking you all to pieces. Then you will find, down will go your glory, your majesty, your grandeur, your plans, and your pet notions; down will go your idols and your self-conceit; you will feel that God is making you so small you can hardly find yourself, and you wonder what the Lord is doing with you. God is simply melting you down. O brother, do you know that by nature our hearts are hard? Do you know by nature there is a great deal of iron and rock in our hearts, and God has to break us all to pieces? He has to melt us and melt us, until we feel that all our wisdom and knowledge and learning and skill, everything we have, has gone to pieces, and we are just as little nobodies, and we just dissolve and dissolve; and when we wake up we find somehow the burden is gone, the fretting, the anger, the bad temper,

the jealousy, the uprisings, all are gone; and when God gets through our heart is clean, and all depravity is washed away. God has removed it without the sound of a hammer, without any coercion, simply by the fire of the Holy Spirit; Isaiah says, "As when a melting fire burneth." This is the way God purges our hearts, *by holy fire*. Jesus can cast out the depravity, and you will know, dear brother, dear sister, that your heart is "*whiter than snow*." Don't you want this experience? Oh, there are fifty people in this house who ought to say, "I know I love God, I know I do serve Him the best I can, but I have had something within me that bothers me!" We want you to come to Jesus, and we want you to submit to Him, and just let Jesus put His living fire upon your soul and cleanse away the inbred sin. And if there are any unconverted persons, we want you to come and have all your sins washed away, and become children of God. How many are there in this company who are sure that the Lord has sanctified their hearts? Stand up, friends, now. You say God has done this in your hearts; you testify before the angels and men that Jesus has purified your hearts. And how many are there who desire this experience? O you dear Christian people who know you have been pardoned, but feel somehow you want another work of grace, if you desire this perfect heart, stand up. Amen.

CHAPTER XXV.

QUESTIONS AND ANSWERS.

QUESTION. Please tell me how we may know that we have the Holy Spirit abiding in us.

ANSWER. There are two ways in which we may know that we have the abiding Spirit. The first way in which we know it is by the "witness of the Spirit" Himself.

The Holy Spirit, when He comes to fill us, bears witness with our spirit that He fills us. He doesn't perhaps say, "I fill you"; but when He fills the heart, when the heart is cleansed and the Holy Ghost bears witness to it, there is a conviction in the soul which is not in words, perhaps, but it is a conviction: "This is the Holy Spirit, this is the Comforter, this is the presence of God, this is full salvation." It seemed to me the day I received the baptism of the Holy Spirit that there was a voice in my breast saying, "This is the Holy Ghost"; no uttered word, but it seemed to me there was the mental word — that it shaped itself in my mind. St. John says, "We know that God dwells in us and we dwell in him by the Spirit which he hath given unto us."

There is another way you may know it, and that is by faith. If we are conscious that we are not resisting God, if we are conscious that we are obeying the Lord, if we are conscious that we are in harmony with the divine will, that we have no resistance to God, we are on ground where it is perfectly clear and legitimate for us to believe that the Spirit abides in us; and when the demonstration and the overflowing of spiritual feeling subsides, we are to fall back on this great bed-rock principle of faith, "That Christ may dwell in your hearts by faith." That is Scriptural. "How did you receive the Spirit," says Paul, "by the works of the law, or by the hearing of faith?" Not by works but by faith. And so we are taught through the Scriptures that we retain the presence of God by faith. I remarked the other day in a meeting that one of the best ways in which to realize that the spirit of faith is within us, is to recognize His presence. If we recognize the fact, God is in my soul, the Holy Ghost is in my soul, the very fact that we recognize that presence will cause us to feel that presence. If you doubt that the Holy Ghost is in your heart you cannot expect to feel anything. But if thou dost believe in thine heart that the Jesus who was raised from the dead has baptized you with the Holy Ghost, you recognize that fact—and you will realize it by believing it.

How do we feel God's love in our hearts? St. John

tells us, by believing "the love God hath to us." And I can get happy any time I please, day or night, by just lifting up my mind and recollecting, "Lord, I believe you love me." John gives us the key. We are to believe the love that God hath to us, and when we believe that love, we feel it. Keep yourselves in the love of God by building yourselves up in your most holy faith. You take away the faith and the love will leak out. So I say there are two ways, by the direct witness of the Spirit and then by faith.

QUESTION. Is it possible for one to believe without any corresponding reality?

ANSWER. It is impossible to have genuine faith without a corresponding reality, but the reality may not at first be very pronounced; there may not be a wonderful demonstration of it.

QUESTION. I want a pure heart, and I desire it now. Tell me how to get it, and ask all to pray that I may so believe as to receive it.

ANSWER. Well, I will tell you how I got it. I was praying for three months for a clean heart. One Friday night, on the second day of December, 1876, when the family had all retired, I remained awake and prayed until midnight. When I retired it seemed to me as if my whole being broke down and I wept like a child. The Holy Spirit would suggest certain things to me. "Will you preach this?"—"Yes, Lord."—

“Will you let me sanctify you?” — “Yes, Lord.” — “Will you resign your wife and your children into my hands, and let me have them and their life just as I see fit?” — “Yes, Lord.” — “Will you resign your health to me and your natural life as to how long you will live and when you die?” — “Yes, Lord.” — “Will you die any time I want you to die,—at home or abroad, on a train of cars or a steamboat? will you just die when I say I want you to die?” — “Yes, Lord.” (God had been three months getting me there.) “Will you preach this in your pulpit?” (I had the finest church in Indiana, a Baptist church.) “Yes, Lord.” — “Will you go down to the preachers’ meeting and confess this to the preachers there?” — “Yes, Lord.” — “Will you consent to give up these fine appointments, if need be, and take some poor appointments?” — “Yes, Lord.” — “Suppose I want you to go down South to work among the colored people, will you go?” — “Yes, Lord: anything, anything!” — “Will you quit smoking your cigar, give up your tobacco?” — “Yes, Lord, anything.”

God riddled me with questions, more than the pine trees in the Battle of the Wilderness with bullets and grapeshot. When I had said “yes” to every single question, I just felt like a tired person that is climbing a mountain, and just has strength enough to get to the top and fall down. I had strength enough

to answer "yes," and fell down and went to sleep. Next morning I woke up and found that the taste for tobacco was gone. I found that I was calm and serene. I didn't know I was sanctified yet, though. I went out and visited a sick lady. I went to preach the funeral sermon of a child. I came back to the church where a prayer meeting was going on, conducted by laymen, and in that prayer meeting I was so eager and hungry! I had gone through all the hard tug, just about as you have; just needed now to pull the trigger and fire the gun off. I opened my Bible and I saw these words: "Cry unto her, that her warfare is accomplished." "Thank the Lord!" I said. "For she hath received of the Lord's hand double for all her sins." "Thank the Lord!" I said, "I will take it." I arose and said, "Brethren, I am going to say something you have never heard me say in this church." Then I went on and told about my consecration. "I am going to believe that the blood of Christ cleanses me from all sin. I am going to believe it, and I do believe it, and now I confess it." I sat down, and I had no more feeling than that pine board has, only I felt perfectly careless and calm and serene and quiet. And that is all that I expected. I never expected anything beyond that. But on Monday morning, while I was reading my Bible, the Lord gave me a baptism of the Holy Spirit.

Now, I suppose I got a clean heart just at the point where I said, "Lord, I accept it!" Brother, if you are conscious that you can say "yes" to God when He goes round your soul and touches every spot, then you can go right back to the hub of your nature and say, "Lord, I will believe, and leave the results with Thee." I tell you, friends, if you want to get a clean heart you have got to fling the responsibility on God: "Here, Lord, I am going to believe it, claim it, and profess it, and if the thing is a failure you are to blame for it." God loves to have people put responsibility on Him. That is faith.

QUESTION. What is meant in the Scriptures by "the wiles of the devil"?

ANSWER. Christian people, and sanctified people especially, are exhorted to put on the whole armor of God that they may withstand the wiles of the devil. The Greek word says "methods." Did you know that the devil was a Methodist? Well, the devil is a Methodist. And did you know one thing else? It takes a sanctified Methodist to outwit the devil's methods. It takes a Methodist to fight a Methodist. The Greek word is "methods": and they named the Methodists so because they were so methodical. They had a method in getting people converted and a method in getting sanctified and a method in raising money and a method in this and that. Here the

Greek word is "methods": put on the whole armor of God that ye may withstand the methods of the devil.

Satanic agency is a subject that is hardly ever taught in the Christian Church of to-day; the personality of the devil, the genius and ability and spirit of the devil, the wiles, the methods, and art of the devil, are not brought out. Many persons think it is such a realm of imagination or fiction that Christian people are afraid to venture out there. I deny that. The Bible reveals to us everything about the devil — reveals his personality, his ability, his rank, his influence, his subordinates, and his plans. It is in the Scriptures.

I will now tell you some of the devil's methods. I just wish all the sanctified people who ever professed holiness could learn these lessons. Before we are sanctified the method of the devil is to work on Christian people through their carnal mind, without letting them know it is the devil. He will come to Christian men, to Christian women, Christian ministers, good people who are endeavoring to serve God and are on the way to heaven; he will work his plans and purposes upon them by using their carnal mind, and so work that they think it is their wisdom. The devil will come to an unsanctified Christian who is converted and will put a certain idea into his mind or heart, and he will say, "Now, isn't that wise, isn't that

prudent, isn't that cautious?" Thus he will work on their prudential motives, on their reason, and on their carnal fears. He will work on their man-fearing spirit. He will work on their worldly policy and their worldly wisdom, making a playground upon their carnal mind.

Now, mark you, he has no possession of God's children, but he will annoy them and disturb them and hinder them. They are doing ten thousand things in which they do not dream they are doing the devil's work. The devil goes to Christian people and gets them to have a church theatrical. He wouldn't dare have them start a regular theater with all the accessories, but he goes and works on their worldly policy and their worldly mind, so that when they have got these things up, church members do not know they are doing the devil's work. They say, "We are doing this to raise money for our church. It is laudable." They think they are right. They simply are doing the devil's work by the devil's suggestions, only the devil is hiding himself and laughing at them all the while. The devil is sharp. He can get people to serve him in the guise of piety. That is a trick of the devil.

If he wants to discourage you, his method is either to work on your carnal mind by puffing you up so you get the "big head" and capsize, or by discouraging you so as to get you down in the mud and you think God isn't your Friend and you can't serve Him anyhow.

It is the method of the devil to run people to extremes. Another of his methods is to make you serve him under the guise of being pious. That is the motto of the Romish Church: the end justifies the means. You can commit any crime out of hell, providing you do it for the sake of the Virgin Mary. Another method is to make you think that sanctification is so high that you never can get to it, or else it is so low and commonplace it isn't worth seeking after. If you are sanctified by imputed righteousness, it is such a low thing it isn't worth struggling for. The other is that if you are sanctified, you must be so spotless, holy, and wise, and perfect in everything, just like an angel, and it is so high you can't have it. Either to discourage or to puff up: these are his methods of working upon the carnal mind.

After you are sanctified, the devil comes up to you and hunts all around and says, "Where is my instrument gone? I could run my fingers over the carnal mind and play a tune in this man's soul." He finds no wire in your soul to pull on now. He used to pull on your judgment and reason and carnal nature; but that is all gone, and he finds nothing but Christ.

When the devil finds out he has no territory in you, he gets mad, flings off his cloak, and begins to blaspheme. He will say, "You have professed holiness and you know you haven't it!" You never know how

plainly the devil can talk to you until you are sanctified. Before, he could run into the back door of your heart and pull the wires ; but after you are sanctified the devil has got to fight you on the outside. He will come to your face and tell you you are not sanctified and you know it! He will threaten you with falling. He will talk to you intellectually, and pronounce words in your mind.

There is a difference between fighting the enemies in the wilderness and fighting them in the land. When you get into the land of Canaan you have to fight ironclad devils, giants, and it is a hand-to-hand war, an open warfare.

Another trick of the devil is to get sanctified people where they are led by impressions. Some are frightened right off and go down ; but if the devil finds he cannot scare you and cannot make you stop testifying, then he will go round and attack you on the other side. I don't know whether you folks will believe what I am going to tell you, but it is the truth. The devil can make people feel tremendously happy. I have learned a great deal in the past fifteen years of the experiences of people. He can produce a fictitious happiness, and he will make you feel so with special reference to getting you where you live on impressions, and at that very minute the devil has all he wants. Then he puts on his Sunday clothes and turns himself into an angel of light.

People, even Christian people, do not believe Scriptures at this point. I have seen people so deluded by the devil, and I have said, "Don't you know the devil can turn himself into an angel of light?" "Oh, yes," they say, "but the devil isn't leading me! If God tells me to do so, I will do it," they say. Again he says, "I am the Holy Ghost." And you cannot detect him unless God helps you. He will begin by making you do something that is very nice for God. For instance, he will make you pray, but he will make you pray in the wrong way and at the wrong time. He will tell you to do a great many things, but he will always tell you or impress you to do these things in a queer way, outlandish or unnatural way. He says to one sister, when the child is crying and the bread about to burn, "Now the Holy Ghost says you must go and pray an hour; let the baby cry, and the coffee-pot boil over." I know these are facts. And the person goes off as sincere as an angel and kneels down and prays, and the baby may get scalded to death.

God the Holy Ghost, in all His leadings, never leads people in an abnormal way or in an unnatural or a strained way. God doesn't strain you; He doesn't put the thumbscrew on you and strain your muscles until they crack and snap; but the devil does.

A person goes to meeting and says, "The Lord sent me here to-day with a special message." It may

be time for the meeting to close, but he thinks he has a special message from the Lord and he must tell it, though everybody else thinks it is time to go home. Those people insist that the Holy Ghost sent them. Now, it is nothing in the world but the devil. Why? Because the devil has got them on that road, going by impressions, going the way you feel. One man says, "God has sanctified me and I want to prove to you that I am a holy man, and the Holy Ghost tells me to go down to the door and have you walk over my body." I am giving you facts; all these things occurred. And they walked out the door over his body to prove he was holy.

The devil knows he cannot make us lie or steal or do any of these things, but he is trying to make you do pious things in a most outlandish and most unnatural and most abnormal way. I tell you, there is a tremendous amount of that work done. People think they are led by the Holy Ghost, and they are led by the devil as an angel of light.

You can recognize these people. In their prayers, in their talks, in their sermons, in their efforts, there is always a sense of strangeness. They seem to be oppressed, to be burdened; they seem to be unnatural. There is not tranquillity or frankness. The devil is a hard master.

Another trick of the devil is the gift of the Holy

Ghost. The devil knows that the Holy Ghost is our Leader. Jesus has gone to heaven. We have got the written Word, but the Holy Ghost must explain to us the Word of God and reveal to us Jesus. And if the devil can only imitate the Holy Ghost, that is his strong forte among the Christian people. Among his own people he talks his own language. The devil doesn't work among sinners as he does among saints. He has one method of work among sinners and another for converted people and another for sanctified people, and in the higher ranges of Christian life it is to imitate the Holy Spirit.

Another method of the devil is to imitate the Holy Spirit by giving people fictitious calls, fictitious beliefs, giving them dreams. The devil can make impressions and produce artificial happiness and artificial joy in order to switch the soul off. Of course, after he gets a soul off he will then make him do something more and more absurd, and by and by make him commit some sin; but he always begins delicately and tenderly. If a person is perfectly true to God, although the Lord God may allow him to be annoyed and sometimes hindered by Satan, I cannot see but what God will see that his soul is delivered from the devil's power.

You can detect the devil by one or two things. The devil always talks loud. Jesus always talks low and tender. I'm talking Greek unless you have ears to

hear. "He that hath ears to hear, let him hear." When a spirit makes an impression upon my mind, that impression can be made in a loud, boisterous, rushing, pellmell sort of way, or that conviction can come gently and quietly and sweetly. When the devil makes an impression on people's hearts and when he speaks to the soul, he talks loudly. I mean to say that the impression has a loudness in the mind. I am talking mentally now. The devil wants you to rush and be in a hurry and go pellmell and not wait for anything; whereas Jesus is always quiet and He is calm and always takes His time. Sometimes in business matters the devil makes us think we have got to rush and transact a piece of business without taking time to pray. But when you take things to God in prayer and you wait, if God makes an impression on the mind, it always comes gently, tenderly. You wait on and it will come again, gently, tenderly. The more you wait on God, if the conviction comes from the Holy Ghost, the more you wait and the more you pray, the stronger it becomes. If it comes from the devil, the more you wait and the more you pray the weaker it grows. You can tell by that. If you have a call to some mission work or anything, and you say, "I wish I *did* know whether it were God or Satan," you *just take time*. If the world is on fire and your house half burned down, you take time and wait on God.

QUESTION. By that you admit that there may be impressions from the Holy Ghost? You wouldn't leave the idea that no person could trust an impression?

ANSWER. The Holy Ghost makes the strongest impressions and the best impressions. But there is this difference: the Holy Ghost impresses us upon the conscience and upon the spiritual nature; Satan makes his impressions upon our own human feelings mostly. God does not allow the devil to get at the secret chambers of a sanctified heart. The Holy Ghost makes impressions. He produces convictions, but the convictions of the Holy Spirit come in harmony with the Word of God and with divine providence. There is a depth to them; there is a solemnity and a thoughtfulness; there is a calmness. God works on the spiritual nature. Man has three parts,—body, soul, and spirit. The spiritual nature embraces the affections, conscience, and will. The soul embraces our sensibilities and human feelings. Satan makes his impressions on the human feelings, but the Holy Ghost goes deeper and makes his impressions on the conscience. When God puts conviction on you, it is generally such a conviction as to make you wait and pray awhile, and the more you pray, the stronger it becomes. God has a way of talking to us so that we know it is God.

QUESTION. Don't you think Satan confuses us sometimes in the matter of the will — makes us think we are doing the will of God when we find we are not?

ANSWER. Yes; that is one of his methods. People get off on a line where they are dedicated to their own will and not to God's will. I know professors of sanctification that will not go to church unless they think they are going to take part in the services, unless there is some work for them to do. So people are not dedicated to God's will but to their own will. There are a great many ways in which professing Christians can show that they are dedicated to their own will and not to the will of God. At a camp meeting the other day one brother stood up and said that he felt he must talk in every meeting he attended, and he was rebuked right there by another man, who said to him, "That is not of God. God does not command anybody on this earth to talk in every meeting he attends!" A person simply gets a notion in his head and is dedicated to his own will. In various little ways people can be dedicated to their own will. It is a trick of the devil to get people to make a rash vow and run themselves half to death to live up to their vows.

QUESTION. Please mention some of the fanaticisms of the present time.

ANSWER. In answering that question I will say that fanaticism changes. The old word was "enthusiasm." The word "enthusiasm" means "to be filled with God." The old Greeks put it, "To be filled with one of the gods or with several of the gods." The mod-

ern word is fanaticism; and fanaticism changes. And it changes as a result of what I have previously said about the devil's devices. The fanaticism of a few years ago is past and gone. Satan's fanaticism is in the end all the same, but he has two roads. The fanaticism of this age runs off on two principal lines. One is the denial of those things in the Scriptures that are historical, taking everything figuratively, until there is nothing historical and real; it is all mystical. There is no real devil, no real Christ, no real cross. But there is a mystical garden, a mystical Eden, a mystical devil, and a mystical crucifixion. It is all mystical. It is to run away from the reality. Now, that fanaticism a hundred years ago or more put on the shape of Swedenborgianism, then it ran off into Transcendentalism, Theosophy, Christian Science. Christian Science of to-day is nothing on this earth but the Transcendentalism of certain localities, and nothing but the old philosophies that the Hindoos had five thousand years ago. These people who think they have struck something new have only struck the nonsense of what they had in Bombay and Calcutta five thousand years ago. St. John struck at that. He says, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." There is always a class of people who deny the flesh and blood side of Jesus Christ. That is all of the devil; and St. John says if we deny the real flesh and blood of Jesus we have got the devil.

There is another branch to it. One says, "We have no body," and one, "We have no soul." One class of people do everything physically, physically, physically. They go around preaching that you are full of depravity, and never can be made holy until the second coming of Christ. They say, "When Jesus comes the second time He will appear without sin unto salvation." Now those words, "without sin," mean this: *He will appear the second time not as a sin offering.* When Jesus came in Bethlehem He came as a sin offering. At this second coming He does not come as a sin offering. So they say you cannot get a clean heart, you cannot get saved, until the second advent of Christ. It is physical religion.

So we have one class of people who say we have no soul, and another class who say we have no body. The one is the head and the other is the tail of the same identical devil. Both roads lead to the same result. A lady in New York says she never will die, she has got eternal life, her body will be etherealized.

Brothers and sisters, Christianity must have a body and soul to it. We have a body and a soul. Jesus had a physical body and an immortal, divine soul. Religion must have an outward, physical, human, earthly side, and an inward, spiritual side; and the only way to avoid the various fanaticisms and the various heresies that are now afloat in the world is for us to do as the

colored people down South say, — “Keep right in the middle of the King’s highway,” — don’t switch off either to the right or to the left. The main track of salvation is a pure heart full of love. If you have visions, dreams, if God does wonders for you, thank Him for it. If you have discouragements, crosses, sorrows and trials, don’t get discouraged. If God blesses you wonderfully, don’t get carried away by your blessings, and don’t get depressed by your sufferings. Remember that in the Christian life we must take both the “ups” and the “downs.” We must take the whole cross and the whole Christian life. But right through the center of every life there can be perfect resignation to God’s will and perfect love to God and man.

CHAPTER XXVI.

QUESTIONS AND ANSWERS.

QUESTION. When wholly sanctified and baptized with the Holy Ghost can we at all times control our thoughts, or must we ever say with the Psalmist, "I hate vain thoughts"?

ANSWER. Well, there are two questions in this. We may have wandering thoughts, and yet not have what the Psalmist calls vain thoughts; for the Psalmist means by vain thoughts those thoughts that are sinful, and they are to be put away from us—hated, despised, rejected, cast out. The full salvation does not put us where we have perfect control over our thoughts, over the laws of mental association. It does a wonderful amount toward delivering us from wandering thoughts, but we must distinguish between an evil thought and a thought of evil. That is why our good Calvinist brother thinks that we cannot get delivered from all sin in this life. He has been taught to believe that all thoughts about evil are sinful: whereas, you may have a thought about evil, and yet be cleansed and be freed from having evil thoughts. An evil

thought is an evil that lies in the heart and that you entertain in the heart; but a thought about evil is a suggestion flashed upon your mind by anything you see or anything you hear, or by the law of association. So that in your prayers there may be flashed into your mind, by the law of association, a thought about evil. An evil thought is a boarder that you entertain in your heart, and give him lodging and boarding; but a thought about evil is a tramp that knocks at the back door of your being and says, "I want to come in." Now you cannot prevent tramps from coming around, but you can prevent entertaining boarders.

QUESTION. You must have the assistance of God to do it?

ANSWER. It is God that does it. But then you can have a clean heart, perfectly free from sin, if you do have wandering thoughts. They needn't be thoughts in the heart. No person can perfectly control the suggestions of the mind, but as years go by divine grace will assist to that end. That is the work of growth in grace. The work of cleansing the heart is instantaneous, but the work of getting control of your mind is the work of growth. Some people have ten times more control of their minds than others have. Some people have a hundred times more imagination than others have. People who have dull imaginations, and who have a cold, logical mind, are not troubled much with

wandering thoughts, but people who have very vivid, energetic, strong imagination are much more bothered; so that if some people had as much trouble with their thoughts as others have, it might make them backslide. We can all have clean hearts, and to a certain extent we can control our thoughts. We can govern our thoughts by choosing the lines of meditation, but nobody has perfect control over the law of association in this life. I don't think anybody ever has professed to get to that state, except, perhaps, it may be a few fanatics that did not know what they were talking about.

QUESTION. Suppose that one who has a clean heart sins. What effect does that have upon the original depravity? Does it reinstate it in him?

ANSWER. No; it doesn't reinstate the original sin that they get cleansed from,—not necessarily,—any more than a man who has the yellow fever twice has got the same fever he had before. He has got the fever, but not the identical fever he had before. The depravity is depravity, just like smallpox is smallpox. It doesn't matter whether we have got the same smallpox we had before. If you get wet in the rain, you don't get wet with the identical raindrops you did last week, but you are wet just the same; and depravity is depravity, just the same as rain is rain. A great many people have these fine, ethereal, hair-splitting notions about

depravity, and people say sometimes, "If I get a clean heart, where does my depravity go to?" Well, if you lose your headache, where does your headache go to? You tell me where your headache goes to, and I will tell you where your depravity goes to.

QUESTION. What is the difference, if any, between the baptism of the Holy Spirit and sanctification?

ANSWER. Well, in one sense there is not much difference, and in another sense there is a difference. The literal meaning of the word sanctification does not imply the baptism of the Holy Spirit. The word sanctification refers to the negative side, and the baptism of the Holy Ghost to the positive side. When you build a house, after the house is made you wash it and cleanse it, clean out the shavings and make it clean; that is sanctification. Then you put in the furniture, and that is the baptism of the Holy Ghost. The word sanctification refers to cleansing, purging, washing, removing depravity: the baptism of the Holy Ghost is the diffusion of the presence of God in all the heart and mind after cleansing. So that the one is positive and the other negative. The two make up one sphere. One is one hemisphere and the other the other hemisphere, but they both go together. God always fills a clean heart. The demonstration may not always be the same, but God always fills a purified nature.

QUESTION. Isn't it the Spirit of God that sanctifies?

ANSWER. Certainly; that is what I have been saying, and the baptism of the Spirit sanctifies. But the Holy Ghost purifies us in order that He may live in us. The Holy Ghost comes to us in conviction. Every converted person has the Holy Spirit, but the Holy Spirit cannot occupy the heart as He wants to until, with our submission and our faith, He gets us where He can cleanse us; so that the Spirit of God does all the work from the time we are convicted until we get safe home to glory. It is the Holy Ghost that convicts us and converts us; it is the Holy Ghost that shows us our depravity; it is the Holy Ghost that cleanses the heart upon our submission and faith, and the Holy Ghost fills the heart with love after He purifies it.

QUESTION. What is meant by the "son of perdition," spoken of in 2 Thess. 2: 3?

ANSWER. Well, it is popery. It means popery, though the word popery does not exactly convey all the meaning. It means ecclesiastical rulership; ecclesiastical, domineering rulership, that gets into the physical kingdom of God and then puts on the authority of God and goes to bossing God's people. It means a domineering power in the Church that takes the place of God and imitates God and dictates the terms of salvation. It is the devil in the church trying to counterfeit.

QUESTION. Isn't faith healing in the atonement, and do not Isa. 53: 5 and Matt. 8: 16, 17, imply the same?

ANSWER. Of course divine healing is in the atonement; and yet there is a stress being put on the healing in the atonement in such a way as to make it look as if there were only two things in the atonement. Divine healing is in the atonement just exactly like your bread and butter is in the atonement, just exactly like the guardianship of angels is in the atonement. Jesus Christ sends guardian angels to watch over every one of you, and there is not a Christian on this earth that has not had the guardianship of angels, and there is not a person on this earth around whom God does not put a special providence. Now the providence of God is in the atonement; the guardianship of angels is in the atonement; the provision for your natural life is in the atonement; the apostle says we have the promise of the life that now is and of that which is to come, and they are both in the atonement. Everything we get on this earth that is good is in the atonement, and but for the atonement we would not receive any blessing in this world or any other world. All the blessings that infidels are now getting are in the atonement. Infidels would not have the privilege of living and enjoying life if it had not been for the atonement. Now it is in that sense that the apostle says that Jesus Christ is the Savior of all men, but especially of them that believe. He is the temporal Savior of all men, sinners and saints, but He is the special salvation

Savior of those who believe. Jesus Christ takes care of poor sinners. He keeps them alive, or they would drop dead. If it were not for the atonement, there would not be anything on this earth but hell. And so we owe to the blood of Jesus Christ every blessing of this world and every other world. It is all in the atonement. The banner of the atonement spreads out over both worlds.

QUESTION. Do you consider that there is any special danger, then, when they talk about healing being in the atonement?

ANSWER. The danger is in limiting the atonement. Christian people should learn to receive everything they get from Jesus Christ. "When I say the atonement, what do I get?" — "I get my salvation and my physical healing." — "What else?" — "Well, I don't get anything else." It conveys the idea, somehow, we get all the other mercies by chance. No, friends, we get everything in the promises. There are thirty-two thousand promises in the Bible, and those promises cover every condition and every case that can be imagined in this world, and every single promise is secured by the atonement. The death of Jesus secures not only our salvation, but secures all our blessings. Jesus Christ would never have come to this world except for the purpose of dying.

QUESTION. Would you say that if we seek physical

healing through the atonement it will be just as sure to us as if we seek salvation through the atonement?

ANSWER. No, sir. God has not promised to answer all cases of prayer for healing unconditionally. The promises for healing are in the Word of God, and so there are other promises, thousands of promises. The only infallible thing that we are warranted to look to Christ for is salvation. God will in some way answer the prayer of people who pray for healing, and, although they are not healed, their prayer will be turned in some way to their benefit; just as people pray for their unconverted friends, and the prayer is not heard or answered as far as they can see — in some cases after they are dead, and perhaps in some cases the people are not saved after all. But, nevertheless, God in some way answers the prayer to their salvation. In some way all prayers are answered. But there are people who have prayed for healing as earnestly as any mortal on earth can pray, and they have not been healed yet. Others pray a simple prayer and are healed. The rule of faith healing is not the same as the rule of salvation. Some of the best people in the world, the holiest people, are not healed; and some people who are comparatively shallow in their piety, whose piety is not of an extraordinary type, are healed of physical diseases. You must never, while you live, measure salvation by any physical blessing whatever. You may have success in

business, and some people who are losing money may be just as pious as others who are making money. You cannot measure piety by success in business, or by good health or brains, or by anything on this earth. Religious prosperity, spirituality, is not measured by any physical measure.

QUESTION. When a person prays for divine healing and is not healed is it because he has committed some sin or wrong?

ANSWER. Not necessarily.

QUESTION. One person prays a simple prayer and is healed. Another person prays just as earnestly and is not healed. Is it right to say that person, because he was not healed, had committed some sin and God was angry with him?

ANSWER. Not at all. That is a great mistake. If we entertain that thought, it just opens the door to all sorts of fanaticism and to all sorts of misjudging people. There was Dr. Sheridan Baker. I have never known a saintlier person on this earth. He was bent with rheumatism for the last twenty years of his life. Dr. Baker had scores and scores of people healed, wonderfully healed, in answer to his prayers, during a course of thirty years, and hundreds of times he would have friends pray for him, and he would himself begin to pray for healing; and he said he wouldn't pray three words, for the moment he got his mind upon God he

forgot all about being healed. He never had a desire to pray for healing; he never was permitted to do it. He was anointed, but he was not healed. But he had scores and scores of most wonderful cases of healing in answer to his prayers. With St. Paul it was the same way. He wasn't healed. Scores of people were healed through him. So you cannot judge of any person's standing by whether God heals him or not. Where God is going to heal a person, as a rule, there will come upon him a conviction: The Lord will heal you if you ask Him. I saw a lady once with spinal disease, who could hardly move hand or foot. She said that in the night something said to her, The Lord will heal you if you ask Him! Bishop Taylor and myself prayed with her, and she said, "I shall be healed in a month!" The Lord seemed to impress upon her the day and the hour. When that hour came, she arose and dressed herself, and she became perfectly healthy. I saw her some time after this and she was not half as spiritual then, with her health, as she had been on her bed of suffering. All sickness comes from the fall, just as mental idiosyncrasies come from the fall, just as all mental stupidity comes from the fall. All sickness of body or mind comes from the fall. It is not Scriptural, it is dangerous, to teach that every time we get sick it is the result of our own sin. It puts the saints of God into the worst kind of bondage; makes them think,—Now the

devil has got me ; I am sick, and if I am sick I have committed some sin. The people who teach that kind of doctrine get the best of people into awful bondage.

QUESTION. Isn't it directly contrary to the Word of God ?

ANSWER. Yes ; it is not Scriptural.

QUESTION. Don't you think that is often the reason why God doesn't hear — because they wander from the path ?

ANSWER. It might be the case. There is more we don't know than we do know.

QUESTION. If it were best for us, should we be healed ?

ANSWER. I cannot even say this. The longer I live, the more I know and the less I know. There are some few things I know ; I have learned a few things. But as to the whys and wherefores, God deals with every human being differently. No two people in six thousand years have lived the same life, and no two have had the identical shape to their lives. God has a mold for every one, and He has a dealing with each person that He does not duplicate with anybody else. The principles are the same, the nature the same, the love of God the same, the great rules of divine truth the same, but the application is different.

QUESTION. What relation has faith to healing, and isn't there such a thing as the cultivation of faith for healing ?

ANSWER. No.

QUESTION. Doesn't it grow by exercise?

ANSWER. Faith does not grow by exercise, except, perhaps, in a modified sense. Faith has a regular history to it, just like anything else has. Everything has a beginning and a perfecting. Faith is produced by a divine promise being apprehended by the soul and received. We have the faculty of faith when we are born; we have the power to believe; but the power of faith comes into exercise when it is brought into contact with the appropriate promise. Almost everybody has the power to love somebody when they are born into the world. When they grow up and find the right object they are very apt to fall in love. They have the faculty to love, but when it came in contact with the proper object it then opened itself. So we have got power to believe, and when that comes in contact with the object it is put in operation. God has given us these promises. We are to grow in faith by feeding on the promises. The more you feed your faith on the promises the more your faith will grow. But faith does not grow by exercise or by speculation. Faith grows by coming in contact with the great promises of God, and by testing the promises. You test one promise and find it is true; then you test another; and by the time you have lived a good many years and tested a good many promises your faith will be strong.

QUESTION. Is any prayer answered that is not a prayer of faith?

ANSWER. No, sir; it is not properly a Scriptural prayer. A Scriptural prayer is a prayer of faith; and yet a great many people pray a prayer of faith who do not think they have got faith. Sometimes people think they haven't one atom of faith and they sink in despair, and at the very point where they despair and where they think they haven't a bit of faith, right there is the very point where they have got the faith that removes mountains and saves their souls. Just as I was thinking I was lost and going right down to hell, right there God saved me. The soul has not sense enough to understand all that is going on inside the soul, but God has. Faith is not so much an exercise as it is an attitude. Faith is not so much an effort as it is an attitude. When the soul gets into the attitude then God responds. Sometimes a soul gets into the attitude when it hardly knows how it got there. Faith isn't like swinging your arms or wagging your head. It is not an exercise. It is more properly a ceasing from exercise. It is resting right back on the eternal rock of God's Word and getting in the attitude.

QUESTION. Can we do efficient work for God without full salvation?

ANSWER. We can do *efficient* work for God without full salvation, but we cannot do *sufficient* work

without full salvation. There is a difference between efficient and sufficient. A boy goes out hunting and kills one squirrel, and he is efficient. But he has not killed enough to supply a boarding-house with squirrels for breakfast. He has not a sufficient supply. If he had had more guns and shot more squirrels, he would have had a sufficiency. So converted people have a measure of God's Spirit and they can work for the Lord. They can preach the gospel and do mission work and do a good deal for the Lord, but they cannot do sufficient work. Jesus says of the very people in the Church that are converted and are bearing fruit, the very people that are now doing the work of God, My Father will cleanse and sanctify them that they may bear more fruit! And no Christian on this earth can do his best for God without full salvation; no preacher can preach his best without a clean heart under the baptism of the Holy Ghost; and if they can do as well as they do without the baptism, how much more could they do under the baptism of the Spirit! It takes God's Spirit to make us sufficient. It is God in us, filling us, that makes us sufficient to do His will.

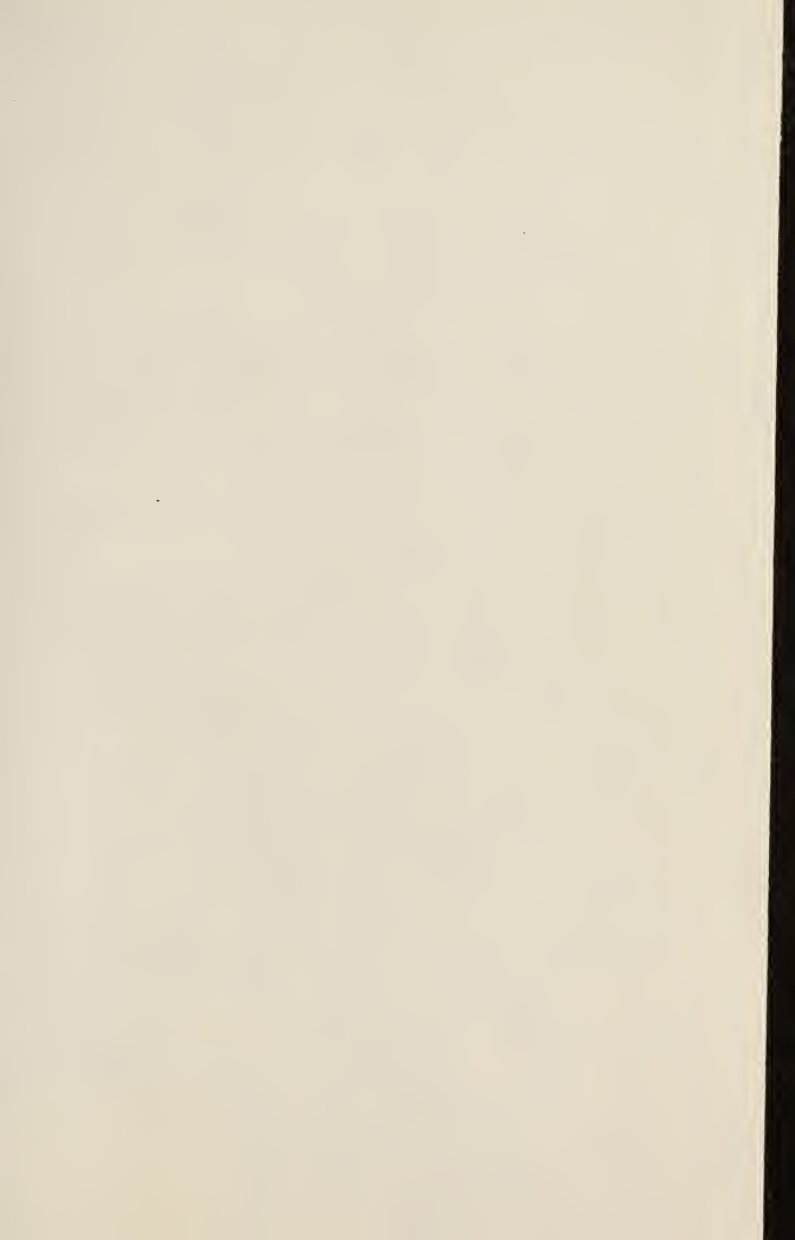
QUESTION. How may we know we are divinely guided?

ANSWER. There is such a thing as divine guidance, thank the Lord! If it were not so, we would not have

been here. There is a divine guidance, and God's guidance is practically all-sufficient for our light. There are three ways by which God guides us. There are three elements in divine guidance. God the Father is called the God of providence, Jesus is peculiarly the Word of God; so that God the Father guides us, Jesus guides us, the Holy Ghost guides us, and all three work as one. We are guided by the providence of God, by the Word of God, and by the convictions of the Holy Spirit. I do not say impressions, because that does not go deep enough. I say convictions. An impression may be upon your nerves or intellectual nature, but a conviction strikes clear down to the conscience. The Holy Ghost can put convictions upon us that are as deep as our very souls. And so God leads us. The Lord never makes one of these things to conflict with the other. The Holy Ghost never guides us contrary to the Word, the Word never guides us contrary to Providence, and Providence does not guide us contrary to the Word or Spirit; so that these three elements of divine guidance are always harmonious. Some years ago a lady was at the altar seeking a clean heart; and Satan was there, in addition to all the other tests that came up in the mind, for he may project something into your mind on such an occasion, some test. My wife was speaking to her, and she said, "There is one thing in my way. Something

seemed to say to me, 'Will you go to Africa?'" There have been more people that have had to go to Africa than anywhere in this universe. I had to go to Africa. We all have to go to Africa. Everybody that has got sanctified for the last five years, almost, has had to go to Africa. "Well," my wife said, "let us see about it; you know God does not ask anything foolish of you; tell me your circumstances." She had a husband and four or five children and a house to care for. Said my wife, (who has more common sense than I have,) "Do you think the Holy Ghost will ask you to do a thing that God's providence wouldn't allow of your doing? Will God's Spirit run against God's providence? And do you think God will ask you to go off to Africa, and leave your children and husband?" Well, she didn't see how He could. Then said my wife, "It may be that in twenty years from now that God may want you in Africa, and God may turn things so you can go. You just simply say, 'Yes, Lord, I will go when you send me,' and settle it. All God wants is your heart loyalty. God would rather have your perfect heart loyalty than have Africa, or China, or anything else." She said, "Yes, Lord, I will do anything you say," and she got through. That was the end of Africa. When you want to be divinely led, simply consult God's providence and consult God's Word and consult the

convictions of God's Spirit upon your heart, and the Lord, if you are humble and teachable, will see that you are properly led.





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