

GOLD FROM GOD'S MINT

E. A. FERGERSON



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Gold From God's Mint

—BY—

E. A. FERGERSON

This book was gathered up by Brother Fergerson, from his various writings, just before his death; so it is the last ever to come from his pen.

“HE'BEING DEAD, YET SPEAKETH”



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INTRODUCTION

“He being dead, yet speaketh”—through the many sermons which reached multitudes, who now live to testify to full salvation as their result; and through the written words which came from his pen. These words regarding the author of this book, Bro. E. A. Ferguson, will, we are certain, be echoed by all who knew him.

Of the words of Brother Ferguson, none will be more appreciated, nor, we feel, do more good, than those in this book, the latest and last work for us to ever have from its beloved author.

“Gold from God’s Mint” is composed of prose and poetry, gathered from various sources but very nearly the whole deals with that great theme so pre-eminent in the Scriptures; that theme of the utmost importance to mankind, but so neglected by the great majority, and even scorned and jeered at by others—the theme of “holiness unto the Lord.”

God says that without holiness no man shall see Him. Brother Ferguson accepted this truth with all his soul, and preached it up and down the land, winter and summer, without ceasing, with all his strength. Such an ardent advocate of the theme as was he has a right to speak with

authority upon it. If you believe in holiness, but know not how to receive the Blessing, take some of this "gold from God's mint" and be enriched for time and eternity. If you do not believe, read this book with open heart and unprejudiced mind, and have your disbelief turned to belief.

Holiness is a subject which ascends to Heaven, and embraces the universe; it takes in ALL—its sweep is world-wide in extent, endless in duration, and priceless in value. Neither you nor I can afford to live out our lives here regardless of holiness, lest coming suddenly the Lord find us sleeping; then, the question—Are you rich in heavenly treasure? Herein is God's storehouse opened up—read, ponder, pray, act.

At the end of this volume will be found the mightiest sermon Brother Ferguson ever preached, the one which terrified sinners by its horrors; and comforted God's children by its contrasts—we refer to the sermon on Hell. This sermon alone makes the book a valuable one, especially for the unsaved.

"GOLD from God's Mint"—be not satisfied with baser, less valuable things; remember that "God has His best things for the few who dare to stand the test; He has His second best for those who will not have the best."

CONTENTS

Introduction	5
Preface	5
Poem.	
Late Autumn	5
CHAPTER I.	
Without Faith It Is Impossible to Please Him ...	7
CHAPTER II.	
Rewards and Punishments	10
Poem	
Thanksgiving Praise	15
CHAPTER III.	
Errors Respecting the Bible Doctrine of Holiness	17
CHAPTER IV.	
Holiness Obtainable Now and Not Hereafter ..	27
CHAPTER V.	
The Beauty of Holiness	31
CHAPTER VI.	
Wesley vs. Modern Writers	45
CHAPTER VII.	
“Without Shedding of Blood Is No Remission”	53
CHAPTER VIII.	
“Sanctified by the Holy Ghost”	60
CHAPTER IX.	
Holiness the Secret of Not Falling	63
CHAPTER X.	
A Plea for the Simple Religion of Our Fathers..	67
CHAPTER XI.	
The Living Word of God	71
CHAPTER XII.	
Holiness, God’s Theme	80

CONTENTS

via

CHAPTER XIII.	
Gold from God's Mint	86
CHAPTER XIV.	
A Prayer for Healthy Christians	90
CHAPTER XV.	
What Is Sin?	94
CHAPTER XVI.	
"How Shall We Escape If We Neglect So Great Salvation?"	100
CHAPTER XVII.	
Placing the Standard too High	105
CHAPTER XVIII.	
A Character Study of Jacob	109
CHAPTER XIX.	
Seeing God	123
CHAPTER XX.	
The Sin Against the Holy Ghost	131
CHAPTER XXI.	
A Visit to Whitefield's Tomb	138
CHAPTER XXII.	
A Note of Warning	141
CHAPTER XXIII.	
Signs of the Times	146
CHAPTER XXIV.	
God's Remedy for Sin	150
CHAPTER XXV.	
"The Winds Were Contrary"	155
Poem	
Redeemed by the Blood	158
Appendix	
Sermon on Hell	159

PREFACE

This book, coming, as it does, after the death of the author, will be to all who knew Brother Ferguson as a voice from Heaven. He was one so lovable in nature, so sympathetic, so friendly, but above all so given up to God and the advancement of His cause, that all who knew him will rejoice to have this message from him.

If it were not that we know God's ways are best; that, although we cannot always comprehend them, they are ever loving and kind; we would have failed to see why, seemingly in the prime of his vigor and usefulness, our brother was taken from God's great, needy harvest-field and from the many who loved him. But realizing that "all things work together for good" to God's children, we know that even this was meant for blessing to the wife and mother, the children and the many friends left on this side of the separating veil between the Here and the There.

May this book prove as great a force for full salvation as were the sermons and other writings of its author; and so help speedily to bring the day when our Lord shall return to claim His own, is the wish of

ONE OF HIS FRIENDS.

LATE AUTUMN

Late Autumn folds her mantle softly o'er heath and
wood and plain;
The rocking woodlands sigh and croon a soft and
sad refrain;
The russet woodbine hangs like tresses over porch
and wall,
And from the thicket comes the bobwhite's plaintive
call.

The Summer's gone and faded is the gorgeous, leafy
maze,
The languid air hangs like gossamer veil o'er dreamy
haze;
And far beyond the sleeping fields whose work is done,
On richest couch of gold, lies down the Autumn's
saffron Sun.

CHAPTER I.

WITHOUT FAITH IT IS IMPOSSIBLE TO
PLEASE HIM.

(Heb. 11:6.)

In passing from creation and providence into the domain of redemption, it is pre-eminently all faith.

Does it concern creation? "Through faith we understand that the worlds were made by the word of God." Is it of God's existence we inquire? We must receive it by faith; we "must believe that He is." Is it of providential government? What but faith can accept the statement in its beautiful simplicity that "the very hairs of your head are all numbered," and that "the sparrow shall not fall upon the ground without your Father"? Is it of preserving the world created? Faith alone compasses the problem that He "upholdeth all things by the word of His power."

The doctrine of the incarnation must be received by faith alone.

The gift of the Son of God to become the Redeemer of the world is a proposition which can only be received by faith.

No promise of grace, from the beginning of the spiritual life to our entrance into Heaven, can avail for any one except through faith.

In short, Christ is "made unto us wisdom, and righteousness, and sanctification, and redemption," by our exercise of faith in Him.

We are saved by faith, we are sanctified by faith, we are healed by faith, we are kept by faith, and "this is the victory that overcomes the world, even our faith."

"Whatsoever is not of faith is sin." The answer of Jesus to the seeking soul was, "According to thy faith be it unto thee." To another, "Thy faith hath made thee whole."

The principle is one of universal application, no matter what we are seeking.

It was operative under the ministry of our Lord and His Apostles, and it is the same to-day. Hence the statement is not surprising that the unbelief of the people hindered His "mighty works." (Mark 6: 5, 6.)

The sin that circumscribes God is an ancient one. It was charged upon the Israelites in the wilderness that "they turned back and tempted God and limited the Holy One of Israel." (Ps. 78: 41.)

CHAPTER II.

REWARDS AND PUNISHMENTS.

The greatest question in this world, or that which is to come, is the one that involves our misery or happiness here and hereafter. And that which makes the consideration of it so great is the supposition of our happiness and misery hereafter depending upon our actions here. As certainly as that virtue, honor and obedience are rewarded here, and that vice, dishonor and disobedience bring punishment here, so certainly will they bring the same in the hereafter. It is an inevitable law that, "As a man soweth, that shall he also reap." In this world all that we enjoy and a large portion of what we suffer is largely in our own power. While we do not believe that all our sufferings are due to our own follies, yet we have found by experience, example and instruction, that if we go in the ways of sin and disobedience, poverty, and sickness, and untimely death will follow. On the other hand, we have found that the effect of righteousness "is peace,

and rest, and quietness, and assurance forever." The "statutes of the Lord are right, the judgments of the Lord are true, and in the keeping of them there is great reward."

We not only receive our rewards here, but when Jesus comes we will be rewarded for the things done in the body, "according to that we have done, whether it be good or bad." Dionysius caused musicians to play before him, and promised them a great reward; but when they came for it, he told them that they had already received it in their hopes of it. God does not disappoint His servants thus; but Christ says, "My reward is with Me, to give to every man according as His work shall be." "To him that soweth righteousness shall be a sure reward." In Luke 6: 35 we are told that if we love our enemies and do good, our reward shall be great.

If it were certain that our future interests in no way depended on our present behavior, then reasonable men would not be further concerned about their present life and deeds. But since men are born with a sub-consciousness, a fear and dread of the future, they are anxious and inquiring and unsettled in their minds and conscience, and try to make themselves believe

they are all right. God shows them the contrary, and says, "There is no rest for the wicked."

Hence, after all that is said and done, the fact **remains** that there is a concern, a dread, a fear, **a foreboding or anxiety** about the future life in the breast of every man and woman of Adam's lost race. We are constituted that way; God made us thus. On this principle of truth our government is based. There is a law in this country that protects the home, the honor, the virtue of the people if used rightly; while, on the other hand, the same law that protects the one will punish the other. As truly as the human heart anticipates joy and favor with honor, upon right doing, so truly does it anticipate dread and fear and punishment upon wrong doing. No man can alter the stern fact of punishment. As well try to roll back the giant billows that dash in from the sea when a mighty storm is on; as well try to grasp the lightning's flash and change its course, as to try to turn aside the fact of punishment according to God's Word.

The little acorn contains the bud, the leaf, the towering tree in embryo; and I am sure when I plant it, that it will produce them and nothing else. So every act of our lives is embryonic, and **according** as it is right or wrong, it will surely

bring forth the flowers of joy, or the poisonous plants of sorrow. I do not believe in eternal punishment because I delight in it. I would destroy faith in it if I could; I would fill Hell to the brim with doubts, and cast aside forever the thought if I could, but I can not. It is the recoil of every crime, and the back stroke is in proportion to the original blow.

As one has said, "Let the fairest star be selected like a beauteous island in the vast shoreless sea of the azure heavens, as the future home of criminals from the earth, and let these possess whatever they most love, and all that is possible for God to bestow; let them be endowed with undying bodies, and with minds which shall forever retain their intellectual powers; let no Savior ever press His claim upon them, no Holy Spirit visit them, no God reveal Himself to them, no Sabbath ever dawn upon them, no saint ever live among them, no prayer ever be heard within their bodies; but let society exist there forever, smitten only by the leprosy of hatred toward God, and with utter selfishness as its all-prevailing and eternal purpose; then, as sure as the law of righteousness exists, on which rests the Throne of God and the government of the universe, a society so constituted must work out for itself a hell of

solitary and bitter suffering, to which there is no limit except the capacity of a finite nature." Alas! the spirit which is without love to its God or neighbor, is already possessed with a power which must at least create for its own self-torment, a worm that will never die, and a flame that can nevermore be quenched. No amount of reasoning can change the fact of *future punishment for the impenitent wicked who die in sin.*

THANKSGIVING PRAISE

This is glad Thanksgiving Day,
Praise Him;

He delights to hear thee say,
"Praise Him;"

Nothing need alarm thee,
Doubts can never harm thee,
Satan ne'er can charm thee,
If you praise Him.

Give Him thanks for blessings past,
Praise Him;

Take a retrospective glance,
Praise Him;

Idle moments buying,
Soon we'll all be dying,
You will not go sighing,
If you praise Him.

When the shadows thickly fall,
Praise Him;

Haste to tell thy Father all,
Praise Him;

Cast off all thy sorrow,
Jesus keeps the sparrow,
You'll have peace to-morrow,
If you praise Him.

If you in His love abide,
Praise Him;

When you in His shelter hide,
Praise Him;

You must now remember,
That He changes never,
You may live forever,
If you praise Him.

CHAPTER III.

ERRORS RESPECTING THE BIBLE DOCTRINE OF HOLINESS.

It seems that not a few people who claim to promulgate the doctrine of holiness fail to realize the exceeding disastrous effect it has on the Church when misapprehended or perverted truth is given out from the pulpit, whether it be theoretical or practical.

It is not our purpose (in this chapter) to deal with those who openly deny the doctrine of sanctification, but to consider some of the errors of those who profess to hold the doctrine, yet so vitiate the truth as to get no one into the experience.

The first error of which I wish to speak is: *Preaching holiness in a wholesale way, or to leave the impression that one is sanctified when he is converted.*

This form of doctrine is not more than 150 years old; as many know, it had its origin with Count Zinzendorf, the founder and first bishop

of the Moravian Church. He spent two years in America, returning to England in 1743. He died at Herrnhut, May 9, 1760.

Wesley was strongly allied to the Moravians and visited them at Herrnhut and conversed freely with them, but on account of their views on the subject of entire sanctification, finally withdrew from them.

But what were Zinzendorf's real views on this subject?

Mr. Wesley gives them as follows: "We are sanctified wholly the moment we are justified, and are neither more nor less holy to the day of our death; entire sanctification and entire justification being in one and the same instant."

In response to a question propounded by Mr. Wesley in regard to the state of a believer, Zinzendorf says: "The moment he is justified he is sanctified."

These views were resisted by Mr. Wesley all through his prosperous and successful life.

I want the reader to note how nearly this doctrine accords with the modern preachers and writers of our day.

From the ordinary pulpit of this day one would not infer that there is sin or depravity left in him who is born of God.

In fact, the modern preaching and teaching of the day would leave the impression that all the holiness there is, is *imputed* holiness.

It is a sad comment on Methodism when we find the personnel of our preachers so thoroughly imbued with this doctrine and unconsciously (seemingly) they do not preach otherwise than that when one is converted that is all he can receive in this life; and we know that they have been taught differently.

Mr. Wesley, in refuting the doctrine (that one is sanctified when he is converted) said that it was a *new doctrine* and consequently false. "It was NEVER HEARD OF," he says, "for seventeen hundred years, never till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer, unless, perhaps, in some of the wild, ranting Antinomians." He opposed it as, in his judgment, "a mischievous doctrine" and "attended with the most FATAL CONSEQUENCES." How does that sound as compared with Mudge, Huntington and those of our preachers who do not believe in a work of grace in the heart subsequent to regeneration?

Mr. Wesley opposed the doctrine as UN-

SCRIPTURAL. He says: "There are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul the FLESH and the SPIRIT. Hence, although babes in Christ are sanctified, it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet in a degree they are carnal."

Dr. Whedon interpreted, or rather misinterpreted, these words as meaning simply a *capacity* for future sinning. No wonder Dr. Crane, on this point, said, "If this be the doctrine, we fully accept it." Well he may, for it was NOT the doctrine.

Think of men like Whedon and Crane interpreting Wesley's sermon on "Sin in believers" in such phraseology as the following: "Lust of the flesh," "corruption of the nature," "sin remaining," "inward sin," "the seed of all sin," "self-will," "pride," "carnal mind," "sinful tempers," "passion," "love of the world," "anger," "peevishness," etc., as a *liability* or *capacity* to sin!

Why do men in Wesley's or any other age pervert the truth in such a wholesale manner? Simply because they are not willing to humble themselves and get down and pray through till they receive a heart "*from sin set free.*"

Another error respecting the doctrine and preaching of holiness is: *We are never entirely freed from sin, but we are sanctified up to all the light we have.* In other words, salvation on the installment plan.

No goal reached, only approximated. As one walks in the light God will reveal deeper, more hidden things of the heart, and by a constant and progressive plan there will be developed from the depths of unconsciousness sin we did not know was there, and it is to be dealt with by confession, pardon, cleansing, etc.

It is a clear and emphatic denial of the clear life of holiness that the Bible holds out to us. In short, it is reduced in few words to "growth in grace."

It denies emphatically the higher life spoken of in the Scriptures. According to such doctrine, one would never be able to determine when he was saved.

There is no evidence that we are ever saved in this world.

If, as light increases, sin or depravity is more and more revealed and developed from the depths of unconsciousness to be dealt with by "confession," "pardon," "cleansing," etc., who can determine when the end of sin is to come?

This doctrine is erroneous, from the fact that it teaches that our salvation is measured by our perceptions of our state, rather than *by the revealed word of God and His promises.*

According to such a false doctrine, one would be saved according to his keenness of vision and not according "to the power that worketh in us."

The Bible nowhere tells us that we are saved according to the light we have. Paul did not pray that he might be able to comprehend with all saints how much light he had, but he did want to comprehend "what is the length and breadth and depth and height, and be filled with all the fulness of God."

Again: A third error is one in which it is asserted that *sin is put under control, but not EXTERMINATED.*

There are many objections to this unscriptural position.

1. It is anti-Wesleyan.

To some this may not be a serious objection, but to those who want to be loyal Methodists, it is.

It confounds entire sanctification with the Wesleyan idea of justification. In one of Wesley's Conferences (1744) the following question was introduced and discussed. viz.: "What are the immediate fruits of justifying faith?"

Answer: Peace, joy, love, power over all outward sin, and *power to keep down inward sin*. You will note that this is repression, but it belongs, according to Wesley, to justification ONLY.

"*The justified*," says Mr. Wesley, "*has power both over outward and inward sin, from the moment he is justified.*"

He further says, "The immediate and constant fruit of faith by which we are born of God, fruit which cannot be separated from it for an hour, is power over sin; power over outward sin of every kind, and power over *inward sin*."

This repression that Wesley puts in justification is the doctrine that the Keswick brethren put in their sanctification; which is both unscriptural and anti-Wesleyan. Those who believe and teach this theory are all the time busy repressing and keeping down sin, and making excuses for it when it comes to the surface in their lives.

According to the Scriptures, there are no terms applied to *inbred* sin which signify repression.

Dr. Daniel Steele says: "The Greek language richly abounds in words signifying repression; a half score or more occur in the New Testament, yet none of them is used of inbred sin, but such

verbs as signify to *cleans*e, to *purge*, to *purify*, etc."

Wherever the words "purging," "cleansing," "washing," "purifying," etc., are used, they are always used in connection with the thought of cleansing or washing away, but never with the thought of repression.

The fourth and last error I wish to call attention to in this article is, *not being specific in preaching the doctrine*. We must not only generalize and assent to the doctrine, but we must declare it *positively, emphatically, definitely*, and from a scriptural point of view, press it home on the hearts and consciences of the people.

It is a mistaken idea to wait until the people are all saved before we preach holiness. This is one of the devil's biggest traps, which he not only sets, but in which he catches many preachers and other people.

It is a demonstrated fact that, where holiness is preached definitely and specifically, sinners seek the Lord and are saved.

Another thing is *generally* true, and that is that, wherever any preacher preaches holiness as a second work of grace, he has more sinners at his altars seeking salvation than the preacher that simply preaches regeneration only.

This may not always be, but I say generally is true.

The only thing that makes any one afraid of holiness or the preaching of holiness is the anti-holiness that is in his heart. That which makes one afraid to preach it or afraid of the results of preaching or testifying to it, is carnality in the heart.

“Perfect love casteth out fear.” “Fear hath torment.” “He that feareth is not made perfect in love.”

Whenever a preacher is sanctified wholly, he knows *where* he got it, and he knows *how* he got it, and he knows *when* he got it. That kind of a preacher will preach holiness in such a way that other people will come into possession of the blessing.

A man that has the blessing is not worried or troubled over scriptural terms. He not only has the theory, but he has **THE BLESSING**.

Brother, the plan of salvation is good, but salvation beats the plan. The reason and cause for the decline of old-fashioned revivals is, we are not preaching and pressing Bible holiness as God wants us to. Holiness will not only win in this world, but it will be above all that we will have in the world which is to come.

Many meetings are called holiness meetings that are not holiness meetings at all. In a genuine holiness meeting people get sanctified definitely and they are not ashamed to tell people so. In a definite holiness meeting one will find open and many times persistent opposition, but that is a good omen.

A meeting that stirs up no opposition, that does not make devils fly and saints happy, is a meeting without God.

Let us earnestly and sensibly press scriptural holiness home on the hearts of all true believers and God will honor us with fruitful meetings; where the altars are crowded with earnest, honest people who are hungering and thirsting for that holiness "without which no man shall see the Lord."

CHAPTER IV.

HOLINESS OBTAINABLE NOW AND NOT HERE- AFTER.

I suppose it is universally conceded and an axiom of Christian doctrine that "without holiness no man shall see the Lord." The attainableness of such a state of grace is not so much a matter of debate among Christians, as the *time* when we are authorized to look for and expect it.

That holiness, or entire sanctification, is a complete deliverance from sin I think no fair-minded person will question. Two passages only need be quoted to prove this: "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." (I. Thess. 5: 23.) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (I. Cor. 7: 1.) In both of these passages deliverance from

sin is the subject in hand. The prayer in one instance and the exhortation in the other is to the extent of the sanctification of the "soul" and "spirit," as well as the "body," from all sin, by which can only be meant our complete deliverance from all spiritual pollution, all inward depravity.

Now, if, since we are to be presented without "fault" to the Father, by His Son Jesus Christ; and since we are to be found of Him in peace; and we must be found of Him without spot, and blameless; it must be concluded—unless, on the one hand, we pervert the sense of these Scriptures, or, on the other, admit the doctrine of some intermediate purifying element or institution—that the entire sanctification of the soul, and its complete renewal in holiness, must take place in this world.

It would seem that ignorance (or prejudice) on the part of many spiritual Christians has caused them to warmly contend that the final stroke which destroys our natural corruption is only given at death; and that the soul, when separated from the body, and not before, is capable of that "holiness without which no man shall see the Lord."

This view is utterly and completely refuted in the Scripture following:

“Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life.” (Luke 1: 68-75.)

The reader will notice that we are to serve God in “HOLINESS, ALL THE DAYS OF OUR LIFE”—not after we come to death, nor after death. Nothing but inbred sin, through the channel of prejudice, will divert the soul at this point, to keep it out of the inheritance among them that are sanctified. There are no passages in the Bible that even hint at the thought of deliverance from sin at death or thereafter. What fair-minded person can doubt the possibility of its

attainment who believes in the omnipotent love of God, the infinite merit of the blood of the Atonement, and the all-pervading and purifying energy of the Holy Ghost?

Many people employ their time in cavil and dispute the possibility of being saved, which they should devote to praying and believing, that they might be saved both here and now from ALL SIN. Let God do the work for you!

CHAPTER V.

THE BEAUTY OF HOLINESS.

In the twenty-ninth Psalm, and the second verse, we have these words, "Worship the Lord in the beauty of holiness."

In this majestic Psalm is celebrated the mighty strength of Jehovah, and His great power is exemplified by an Oriental storm. His mighty thunder-peals which shake the everlasting hills, shiver the great cedars of Lebanon and cause them to skip like a calf; His voice that shakes the wilderness, yea, His powerful voice "full of majesty," are but His trumpet-calls to the universe, summoning angels and men to worship the Lord "in the beauty of holiness."

While the services in the ancient temple were beautiful beyond measure, yet they were only typical of Gospel times and that beauty of inward purity, so precious in the eyes of the Lord. In our worship of heart holiness there are no flashing sunbeams reflecting burnished gold; cedars

do not cast their fragrance; no priests in festal attire, nor clouds of incense filling the air. Notwithstanding, in the fuller sense of the term, we have a greater revelation of God's glory and more abundant influences of the Spirit—we behold a beauty that far surpasses the beauty of the ancient Church, that is, the beauty of the Lord; yea, "THE BEAUTY OF HOLINESS!"

Among all the Scripture modes used by the Holy Spirit to make holiness attractive to men, there is none more in accord with our tenderest and noblest feelings (for nothing so gratifies and fills and hallows the soul of man) than BEAUTY.

Ideas of beauty are the noblest that can be presented to the human mind; and it would seem that our Heavenly Father intended that we should be constantly under their influence, for beauty is an all-prevailing presence in the universal cosmos that surrounds us everywhere.

Let us ask the questions: First, "What is beauty?" Second, "What is the beauty of holiness?"

What is beauty? Who can define it?

It may be called the assemblage of graces or qualities that delights the æsthetic faculty; that which pleases the mind, eye, or moral sense, etc.

Aesthetic is a love of the beautiful in nature, art, literature and life, etc. But when we turn from the beautiful in nature and the fanciful and sometimes false, we find in the spiritual realm the true æstheticism that belongs to the noblest attributes of the soul. God has made the beautiful world around us and has given us a taste for it, and He has endowed us with the faculty of that sensibility of beauty, by the exercise of which we partake of the most refined delights. To the person of true culture, beauty is as essential to the soul as sunshine is to the flower.

THERE IS A MATERIAL BEAUTY.

The visible creation that surrounds us ministers to our sense of beauty. All men are impressed with the beauty of the world. "The heavens declare the glory of God, and the firmament showeth His handiwork." The heavens above and the earth beneath, with their gorgeous array of pomp and purple and gold; the sunset, the twilight behind the purple hills, the sombre beauty of the jeweled night, the blazing galaxy of myriad stars, the scarlet arch of dawn, the dew of the grass, the flash and glint of the stream, the tints of the flowers, the commingled sunlight on summer foliage and graceful field, the shin-

ing sea, and the gigantic mountains—all overflow with beauty. The divine Artist has spread out on the earth and sea and sky the grandest display of colors and grace of motion, with fair folding of beautiful lines, that divine imagery could invent. How the landscape overflows with beauty EVERYWHERE!

What lines of grace are seen in the delicate folds of the clouds! Break a pebble and you find a sparkling crystal in it. Sad, indeed, that persons having eyes yet see not.

We once read somewhere that in one of the galleries of Florence is a little octagonal room, which is the inner sanctuary, "the holy of holies" of art, filled with the masterpieces of sculpture, and pictures which haunt the memory with their loveliness. Suppose one were to live in a room like that and never cast an eye on those miracles of art. Yet how many live in this beautiful world with its oriel windows, its spacious walls lined with the most exquisite pictures, its air thrilling with the most delicious music, and every nook and corner filled with shining forms, and yet see not and feel not the beauty around them.

THERE IS AN INTELLECTUAL BEAUTY.

The idea of Plato was that the mind only is

beautiful. The eye, the most kindly endowment among the senses, conveys only impressions. The sense simply stares at nature. It is the mind that discerns the beauty. It feels itself surrounded with beauty, and seeks to embody it in all kinds of new forms. In fact, the creation of beauty is art. We see the operation of mind upon the body in the fine cutting and chiselling of the features. The fairest face is utterly spoiled by the absence of mind, in the vacant lips, and the deadened stare, and the insipid brow; while culture gives a sparkle to the eye, and a fine moulding to the brow, and impresses a new fairness upon the features, until the forehead outshines the coronet that may be placed on the head above it.

THERE IS A MORAL AND SPIRITUAL BEAUTY.

Forged into these words are the noblest, the ripest, and the ultimate conceptions of beauty, for while it begins in the physical, it ends in the spiritual.

Matter becomes more beautiful, as it loses its material aspect, and by ethereal lightness of its forms and motions, seems to approach spirit. The sensation of beauty is not merely sensual or intellectual, but is dependent on a pure, right state of the heart. To apprehend it most delightfully,

we must cultivate the moral and the spiritual nature. The beautiful is ever related to the true and the good. And this is the charge we bring against what is called "Modern Aestheticism." It is of the earth, earthy, and degrades the sense of beauty into the servant of lust. Strip these pretentious reformers, these apostles of beauty, of their disguises, and they simply offer sensualism instead of purity, and unbelief instead of faith in God and immortality. Life is robbed of its spiritual meaning. The presence of the higher—the spiritual—element is essential to the perfection of beauty; and if we would be arrayed in loveliness, we must put off *sin*, and put on that grace which is inward, spiritual and eternal.

Question number two. This brings us to THE BEAUTY OF HOLINESS. This is the queen among queens, upon whose brow the crown of crowns rests in regal fitness. All beauty centers in God.

What *is* the beauty of holiness?

I. It is the beauty of *moral health*. Holiness, in its etymological signification, means a state of wholeness, completeness, as when the body is in perfect health. The Greek conception of manhood was that of a handsome, strong, perfectly healthy body. The beauty of holiness is the beauty of fully restored *soul* health. Sin entered humanity, and disease by sin; and unless

there be the quickening of a new life, a change going down to the deep center of our personal being, the end thereof is *death*.

The believer is quickened together with Christ. He is born of God, regenerated by the Holy Ghost, created anew in righteousness and true holiness. He is, in a sense, holy. But there are the remains of sin—"roots of bitterness"—that tempt him—evil passions and desires ready to start forth in an unguarded moment; and he feels the need, not only of forgiveness, but of thorough cleansing. The great purpose of the atoning work of Christ is to remove the corruption and disease of sin, and give health of heart and life.

2. It is the beauty of *purity*.

Purity is freedom from sin, from foulness, and from the presence and pollution of sin. When we speak of the purity of the rose, the purity of the crystal, the purity of the stars, and the purity of the light, we get the idea and thought of spiritual purity. Heart purity is something more than mere regeneration.

When we sing that old song:

“There is a fountain filled with blood,
Drawn from Immanuel’s veins;
And sinners plunged beneath that flood,
Lose all their guilty stains,”

there is no literal application of the Blood, no literal plunging into a fountain, etc. The Blood is the life and it symbolizes His sacrificial death. The Blood to atone, and the Spirit to sanctify.

Faith leads us to accept it and to open our hearts, and thus we are purified.

Regeneration is great, but purity of heart sweeps us into the heavenlies, to where there are no more evil tempers, wrath, pride, malice, envy, self-will and other fleshly lusts, etc.

How can one sin while he abides in that presence which transforms and assimilates into His own likeness? His blood cleanses from all sin.

3. It is the beauty of *repose*.

No great work of art can be perfect without it. This is one of the great characteristics of the beauty of holiness, it is the beauty of soul rest; rest from sin, actual and acquired; from guilt and pollution.

“Thou wilt keep him in perfect peace whose mind is stayed on Thee.” Perfect peace, perfect repose. It is that which anchors the soul when the storms are raging and those contemptible enemies of the soul—pride, the usurper; ambition, the desperado; envy, the murmurer; and hate, the murderer—are prowling around.

These enemies have been cast out, and, thank

God! we do not have to let them in again. What an unspeakable calm in the soul where self has been dethroned and Christ enthroned! How our peace flows like a river!

4. It is the beauty of *symmetry*.

By this is meant the beautiful equipoise of soul, or that divine supernatural naturalness that gives the easy, ball-bearing carriage and reciprocal balance like the boughs on opposite sides of a tree. This is the beautiful grace of soul, the gyroscopic movement that holds all together and moves on in sweet harmony, well rounded, well developed, and full orbéd in every sense of the term.

5. It is the beauty of *activity*.

Holiness is no mere luxury. It does not sit down and rock itself to sleep, nor sing itself away into everlasting bliss. It does not run off and hide itself in solitary confinement where the winds cannot blow upon it, nor the rain find it, neither the sun shine on it, nor the snow wreath its beautiful brow; but it is most practical, most bracing, most active. The faith that purifies the heart is also a faith that works by love. *Faith* is a bride, young and beautiful; daughter of the skies. Her face, clear as the day; her garments, radiant as the light; and by her side stands one

whose name is *Action*, a sinewy athlete with valor in his eye, and cunning in his fingers, and strength in his right arm. They are joined in wedlock, both to love and to obey, and, "WHAT God hath joined together, let NO man put asunder."

You know the legend in which three fair ones were disputing as to which had the most lovely hand. One sat by a stream, and dipped her hand into the water, and held it up; another plucked strawberries until her fingers were pink; a third gathered violets till her hands were fragrant. An old woman passing by, asked a gift for the poor. All three denied her, but another maid, who stood near—her hand unwashed in the stream, unstained with fruit, unadorned with flowers—gave her a little gift. Then they asked the old woman to settle the dispute, and lifted up before her their beautiful hands. "Beautiful, indeed," she said, "but not her hand that is washed in the brook, nor the hand that is tipped with red, nor the hand that is garlanded with fragrant flowers; the hand that gives to the poor, *that is MOST beautiful;*" and as she spake her wrinkles fled, her staff was thrown aside, and she stood before them an *angel from Heaven*, with authority to decide. That decision stands the test of all time.

Kindred to this legend, is that of the Quest of the Holy Grail, the cup from which the Savior drank at the Last Supper. The brave Knight of the Round Table traveled over the mountains and across the desert, in search of this mysterious Grail, until, weary and disappointed, he was returning to Arthur's hall, when, at the gate of Camelot, he saw a poor man struggling in the last agonies of death. Moved with compassion, he dismounted and sought a cup of water, and raised it to his lips—when, lo! the cup glowed and flamed as with the sapphire of the New Jerusalem. He had found the Holy Grail *while doing Christ's work*.

It is objected that the fully saved are no better than other Christians. Every justified believer is called to live outwardly *a holy life*, but the vital difference is *inward*; the hidden life being steadier, purer, deeper; the strong defences of each besetting sin are broken down, the thoughts that direct the affections are chaste and pure. Here, in the heart experiences, they are better, and yet in the life around, they are to show forth those fruits of righteousness which are by faith in Christ Jesus, to the glory and power of God. Holiness is not set on a pedestal, like a piece of elegant statuary; not merely a happy ex-

perience—an uninterrupted, rapturous communion with God, a constant inward triumph; it is *a life*, and the most ardent lover of Jesus will be the most earnest worker for Him. A man that lives so that men do not know that *he is holy*, is *not* holy.

6. It is the beauty of *completeness*.

Is not sound, full, complete life, a thing of beauty? Why should *any* dislike it? It is our spiritual manhood; it is the *resplendent constellation* of any sparkling virtue. It is the blended fragrance of any flower of grace, shed over the spirit. It is the richness of complete harmony; one may have sameness in a pile of sand, but no harmony. The performer may sweep the keys of the instrument and though each key has a different pitch in tone, yet the most beautiful harmony. So when God sweeps the harpstrings of the soul perfected in holiness, the deep thunder of the bass, the blending of the alto and tenor, the exquisite soprano all unite in the majestic harmony of Heaven and that holiness without which no man shall see God. It is the fruits of the Spirit, in their ripest, sweetest, most mellow stage.

7. Finally, it is the beauty of *Christlikeness*.

God says, "Be ye holy, as *I* am holy;" and

God in Christ says, "Follow Me." It is "putting on the Lord Jesus Christ." It is having "the mind that was in Christ Jesus." And how great is this beauty! HE is "*altogether lovely!*" The beauty of flowers is the crowning glory of the material world. He is the Rose of Sharon, and the Lily of the Valley, that has displayed His beauty, and loaded the centuries with His perfume. *His* personal character was without blemish; the law of kindness dwelt upon His tongue. There was no guile in His mouth. He was *holy* and harmless—undefiled. This is the image of the heavenly, *we* are to copy. They serve Him best, and advance His kingdom most, who go abroad among men, with the light of holiness irradiating the face, and with hands full of blessing. Men are to be *won* to Christ, not *scolded* or *driven into* the fold with dogs and sticks. "The servant of the Lord must not strive." He must be strong, yet gentle.

O beloved, if we would "*adorn* the doctrine" of God, our Savior, and would bring many to Christ, we must be so clothed with the heavenly Spirit, so mild and gentle, so sweet and forgiving, so noble and ennobling, that our hearts shall become the very homes of purity, and our lives be radiant with beauty. And among Christian men

in business, care-pressed and toil-worn, we must preserve, amid the bustle and distraction, the sharp practices and wrong-doing of others, such a conscious integrity, such joy and peace in the Holy Ghost, that, in the mighty magnetism of love to Christ, we shall be uplifted, and our faces shine with "the beauty of the Lord."

Oh, for a present, mighty, simple, all-inclusive faith—faith in the promises, in Christ's blood, in the sanctifying Spirit! Expect this blessing by faith; expect it as you are; expect it now. *We shall be like Him.* This is the blessedness that fills the hearts of perfected spirits. The rapture of eternity is the progress of eternity in the beauty of holiness—an ever-increasing and ever-unfolding beauty; a mounting from height to height, from summit to summit of holiness!

CHAPTER VI.

WESLEY VS. MODERN WRITERS.

There are abroad in the land either false statements concerning history and dates with regard to Mr. Wesley, or, on the other hand, there is downright and gross ignorance on the part of some writers whom we have in mind.

I have in my possession a set of Tyerman's "Life of Wesley," in which he says Mr. Wesley never testified to sanctification; that though he may have preached it, yet he did not give direct testimony as to having it. Strange, indeed, that such a man as Dr. Tyerman, capable of writing a life history of so great a man as John Wesley, should not be in possession of all the facts in the case when it comes to a doctrine that distinguished him and his almost numberless followers, in a way that has enshrined them in the heart and history of the New World. One historian, in writing of the great revival that broke out in Europe in 1738, says: "The revival began in a

small knot of Oxford students, whose revolt against the religious deadness of the times showed itself in ascetic observances, and in enthusiastic devotion, and a methodical regularity of life which gained them the nickname of 'Methodists.'"

Three figures detached themselves from the group as soon as, on its transfer to London in 1738, it attracted public attention by the fervor and extravagancy of its piety, and each found his special work in the task to which the instinct of the new movement led it from the first, that of carrying religion and morality to the vast masses of population which lay concentrated in towns, or around the mines and collieries of Cornwall and the north.

The voices of these men were soon heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, or in the dens of London, or in the long galleries where, in the pauses of his labor, the Cornish miner listens to the sobbing of the sea.

Whitefield, a servitor of Pembroke College, was above all, the preacher of the revival.

Whitefield's preaching was such as England had never heard before, often commonplace, but hushing all criticism by its intense reality, its ear-

nestness of belief, its deep, tremulous sympathy with the sin and sorrow of mankind. It was no commonplace enthusiast that could wring gold from the close-fisted Franklin, and admiration from the fastidious Horace Walpole, or who could look down from the top of a green knoll at Kingswood on twenty thousand colliers, grimy from the Bristol coal-pits, and see, as he preached, the tears "making white channels down their blackened cheeks."

The preaching of these men stirred a passionate hatred in their opponents. Their lives were often in danger, they were mobbed, they were ducked, they were stoned, they were smothered with filth.

Charles Wesley, a Christ Church student, came to add sweetness to this sudden and startling light. He was the "sweet singer" of the movement. "His hymns expressed the fiery conviction of its converts in lines so chaste and beautiful that its more extravagant features disappeared. The wild throes of enthusiasm passed into a passion for hymn-singing, and a new musical impulse was aroused in the people which gradually changed the face of public devotion throughout England." (Green's "Short History of the English People.")

Now let us ask the question, What special feature, or phase of doctrine, characterized this great nation-wide, yea, world-wide, revival? Suppose we let Mr. Wesley answer it. Hear him. He describes these times thus: "In the year 1729 four young students in Oxford agreed to spend their evenings together. They were all zealous members of the Church of England, and had no particular opinions, but were distinguished only by their constant attendance on the church and sacraments. In 1735 they were increased to fifteen, when the chief of them embarked for America, intending to preach to the heathen Indians. Methodism then seemed to die away, but it revived again in 1738."

This is the time referred to in the secular history we have just quoted.

He further says: "Many years since, I saw that without holiness no man shall see the Lord. I began following after it, and inciting all with whom I had any intercourse to do the same. Ten years after God gave me a clearer view than I had before of the way to obtain this, namely, by faith in the Son of God; and immediately I declared to all, We are saved from sin, we are made holy, by faith. THIS I TESTIFIED IN PRIVATE, IN PUBLIC, IN PRINT, and God

confirmed it by a thousand witnesses. I have continued to declare this for thirty years." ("American Magazine," Vol. XX., page 563.)

How does that compare with what Dr. Tyerman says? He says Wesley never testified once to having the experience of holiness. Wesley says: "God gave me a clearer view than I had before of the way to obtain this, namely, 'By faith in the Son of God,' and immediately I declared to all, We are saved from all sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses." Now whom shall we believe, Tyerman or Wesley? Here is a case where a modern writer says that Wesley never testified to holiness or sanctification, but Mr. Wesley said he did, and we have it in black and white.

Not only in regard to testimony, but he either wilfully or ignorantly misquoted Mr. Wesley in his statement concerning the *time* when he (Mr. Wesley) found people professing the experience. He says: "Wesley had held the doctrine of Christian perfection ever since the year 1733, but now for the first time (1760) he found people professing the experience and practicing it. Yea, more, they professed to have attained to this state of

purity in a moment, and simply by faith." (Tyerman's "Life of Wesley," Vol. II., page 417.)

He claims that this was the "first time" Mr. Wesley found people professing to experience and practice Christian perfection. Now suppose we turn to Mr. Wesley's account in his sermon on patience. He says: "Four or five and forty years ago, when I had no distinct view of what the Apostle meant by exhorting us to 'leave the principles of the doctrine of Christ and go on to perfection,' two or three persons in London, whom I knew to be truly sincere, desired to give me account of their experience. It appeared exceedingly strange, being different from any that I had heard before, but exactly similar to the preceding account of entire sanctification. The next year two or three more persons in Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after I desired all those in London, who made the same profession, to come to me all together at the foundry. In the years 1759, 1760, 1761 and 1762 their number multiplied exceedingly. Not only in London and Bristol, but in various parts of Ireland, as well as England."

Forty-five years before would be 1739, when

these persons came to Mr. Wesley and told him the experiences which were similar to his own account of entire sanctification. The next year (1740) there were others from Kingswood and Bristol, and subsequently many from London met him at the foundry, whose testimonies he could not but believe. These statements disprove Mr. Tyerman's statement that 1760 was the "first time" Mr. Wesley found people professing to experience Christian perfection. Twenty-one years prior to this, according to Mr. Wesley, he conversed with witnesses. According to Mr. Wesley's statement, he did not take up the instantaneous feature later in life, as some writers would have us believe.

Upon this false foundation of dates and statements is where W. F. Tillett, of Vanderbilt, makes his gross mistake in his book, in saying: "He (Mr. Wesley) was introducing an element into his doctrine of Christian perfection that was logically and theologically irreconcilable with the doctrine which he had been preaching from the beginning of his ministry."

Having shown that Dr. Tyerman was mistaken and untrue as to the time the doctrine of "INSTANTANEOUS sanctification" appeared, Dr. Tillett's statement that it was "then" that he

introduced for the "first time" the element of his doctrine "which has been the fruitful cause of serious differences of opinion among his followers from that day to this," is also untrue. His statement that "during the last twelve or fifteen years of his life John Wesley gave up all insistence upon instantaneous sanctification," that he "quietly let it drop," is also untrue to the core. It is plainly proven by the plain, written statements of Mr. Wesley that, to the very day of his death, he urged the people to press on into "full sanctification" received now by faith.

Let me say in conclusion that the personnel of the Church of to-day prefer to believe the statements of John Wesley with his own signature attached to them, rather than the false statements of writers who base their statements upon error.

CHAPTER VII.

“WITHOUT SHEDDING OF BLOOD IS NO
REMISSION.”

God has so ordained and planned salvation for mankind that the remission of sin is through the element and means of blood. He could as easily have planned some other mode or way, but He did not. Salvation is not by works, nor achievements, neither by death, nor growth, nor by anything that we can do or merit; but simply through the shed blood of His dear Son do we come into favor with God.

How the human and deceitful and wicked heart of man does want to climb up some other way. Jesus Himself said: “He that climbeth up some other way, the same is a thief and a robber.” If we would please God and do His will in every word and work, then we must turn to the Blood.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shep-

herd of the sheep, through the blood of the everlasting covenant,

"Make you perfect in every good work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. 13: 20, 21.)

When a sinner comes to God for pardon, he unconsciously thinks that he has to do just so much praying, penance, and other works, etc., before he can trust the Blood to wash away his sins. There are certain people in this world who make fun of the religion of our Lord and Savior Jesus Christ, and they say they do not want a religion that savors of the shambles, etc., yet the Book plainly says that "without shedding of blood is no remission." This is hard on Unitarianism, Christian Science (falsely so called), and the other vain and false religions of the world.

"There is none other name under Heaven given among men, whereby we may be saved."

All the types of the Old Testament, in the shedding of the animal's blood, pointed to the real, or efficacious, blood that should take away the sin of the world.

We question the veracity of God, and deepen the turpitude of sin, when we question the cleans-

ing of all sin out of the heart through faith in the shed Blood, for it is through the Blood we are saved from the wrath of God.

“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 commendeth 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.” (Rom. 5: 1-9.)

Will the reader kindly notice that, in the first verse of the foregoing Scripture, it is by FAITH

we are justified. Faith in what? The last verse tells us it is in and through the BLOOD we are saved from wrath. "Not by works, lest any man should boast. Where is boasting then? it is excluded."

We are sanctified through the Blood; not by death nor works, neither by growth nor old age, but through the BLOOD OF JESUS CHRIST.

"Jesus Christ, the same yesterday, and to-day, and for ever.

"Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

"We have an altar, whereof they have no right to eat which serve the tabernacle.

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.

"Let us go forth therefore unto Him without the camp, bearing His reproach." (Heb. 13: 8-13.)

"For if the blood of bulls and of goats, and the

ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9: 13, 14.)

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the BLOOD of Jesus Christ His Son CLEANSETH US FROM ALL SIN." (I. John 1: 7.)

No wonder John the Baptist cried out, "Behold the LAMB OF GOD, which taketh away the sin of the world," when he saw Jesus coming to him. Our full and complete redemption comes through the BLOOD.

"Who hath deliverēd us from the power of darkness, and hath translated us into the kingdom of His dear Son:

"In whom we have redemption through His blood, even the forgiveness of sins." (Col. 1: 13, 14.)

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;

"But with the precious blood of Christ, as of a lamb without blemish and without spot:

"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (I. Pet. 1: 18-20.)

The blood of Jesus Christ furnishes all the ground-work for our salvation from sin, and our ultimate redemption. The people of earth who reject God's Son and His plan of salvation, reject the Father also. Where this is the case, there is no hope for them in this world, neither in the world to come.

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son.

"Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." (I. John 2: 22-24.)

Leprosy is incurable, so far as man is concerned, and is only effected by a special work of God, and effected in a moment. Hallelujah! The cleansing of the leper was an emblem of how

God would cleanse us from sin. It was instantaneous. The work was short.

Christ said, "I will, BE THOU CLEAN." And IMMEDIATELY his leprosy was cleansed. (Matt. 8: 3.) So the Holy Ghost, by one stroke, can kill carnality in the soul, cleanse it from the leprosy of sin, and make the GENUINE seeker IMMEDIATELY WHOLE.

CHAPTER VIII.

“SANCTIFIED BY THE HOLY GHOST.”

(Rom. 15: 16.)

Those who teach that we are to grow gradually into the state of entire sanctification, without ever experiencing an instantaneous change from inbred sin to holiness of heart, are not only to be repudiated as unsound, but as unscriptural and anti-Wesleyan. Sanctification is a work to be wrought in the heart of the Christian by the Holy Ghost. This is done in a moment, in the twinkling of an eye. It is not something that we do. It is something that we let God do in us.

Sanctification is the destruction of sin in the soul. This is pre-eminently the work of the Holy Spirit. Hence we find in Hebrews, the tenth chapter and the fourteenth and fifteenth verses, these words, “For by one offering He hath per-

fectured forever them that are sanctified; whereof the Holy Spirit also is a witness to us.”

The work of entire sanctification is not to give us more religion, but to take out of the soul that which is foreign to the religion we received when we were converted.

Regeneration does not reach the inbred sin of the soul when we are born of God. Inbred sin is something deeper down and farther back than the will. It is a state of soul, a sub-consciousness that nothing can reach but the power of the Holy Ghost. This work is to be done in the heart of every believer. Nothing but downright earnestness and honesty will ever get this work accomplished in the heart. There must be self-abasement, deep heart-searchings, self-denial, abstinence, fasting and prayer; in fact, when one seeks and searches for Him with all the heart, He will be found of him.

The tendency of the age in the present-day teaching of the average popular preacher and teacher is—an easy way to Heaven. The “old man” of sin hates to be crucified. He dreads the death-dealing blow. How this blow humbles the pride, subdues the will, and brings into subjection every thought!

Inbred sin is likened to a leper, in the Script-

ures. How foul and loathsome the leprosy! It can not be improved in any way, no ointment will mollify it, it can not be grown out, nor can it be outgrown. Only one remedy—EXTERMINATION. So with the dread disease of human depravity, or inbred sin; it must be gotten rid of, and the only remedy is God's remedy, that of PURGING.

Leprosy is incurable, so far as man is concerned, and is only effected by a special work of God and effected in a moment. Hallelujah! The cleansing of the leper was an emblem of how God would cleanse us from sin. It was instantaneous. The work was short.

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CHAPTER IX.

HOLINESS THE SECRET OF NOT FALLING.

"But Noah found grace in the eyes of the Lord.

"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

"And Noah begat three sons, Shem, Ham, and Japheth.

"The earth also was corrupt before God, and the earth was filled with violence.

"And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence." (Gen. 6: 8-13.)

The combination of the most awful temptations in their assault upon me, the universally low tone of the environment in which I may be placed to-day, the entire lack of any encourage-

ment to hold the highest standard—all these influences that would put me down, are not responsible for my going down, if I should go. Only one thing would be responsible, and that is my heart refusing to walk with God, refusing to let Him sanctify me and remove from my heart that which would make me go down in the supreme test.

Noah was right and just and perfect; not only so, but he WALKED with God. The person who walks with God will walk into holiness.

“But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.” (I. John 1:7.)

Here is the secret of living a successful Christian life in any generation—walking with God, and having ALL SIN cleansed out of the heart and life.

We do not read of David's falling, after God had created in him a clean heart. Of course holiness does not make one immune from temptation, but it puts one above his surroundings and gives him victory over every assault of the devil, if he wants it. Though the earth was filled with violence, and was corrupt before God, yet Noah found grace in the eyes of the Lord.

Why? Because he was a perfect man and walked with his God. You will notice that the man who walks with God and is a perfect man, will have favor and remembrance when the judgments of Jehovah are brought upon men.

“And Jehovah said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation.

“And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh. . . . But I will establish My covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. . . . Thus did Noah.”

The death penalty was declared, and with it the way of escape. That is the message to-day. All flesh that stays out of the New Covenant that God has established, which is “HOLINESS UNTO THE LORD,” will be destroyed forever and lost in Hell.

All who will, may enter into the covenant, and take with them their families. Some people say that they could not believe in a God who made a Hell. They seem to forget that, with the Hell, He provides a way of escape: He establishes a covenant for all who will. And the man who enters into that covenant and leaves out a

single member of his family is not up to the standard of Noah.

Let us see to it that we do all in our power to get all our household into the ark. If we want all our families saved, and we want to guard against backsliding, we would do well to learn the lesson that Noah learned—WALK WITH GOD—BE RIGHTEOUS—and be found of Him a PERFECT man; then will we, too, find grace in the eyes of the Lord. Then we will find, as did Noah, in his day, that, though the earth be filled with violence, and all may corrupt His way on the earth, yet, if we are holy and walk with God, we, too, will find grace in His eyes, and we will never fall.

CHAPTER X.

A PLEA FOR THE SIMPLE RELIGION OF OUR FATHERS.

The religion of our fathers was personal religion—the religion of regenerated and sanctified individual souls.

This religion grew and blossomed into testimony, songs, praise and street preaching, until the great revival of personal religion broke out in the seventeenth century, under Wesley and Whitefield, that gave rise to the four great philanthropic movements in the eighteenth and nineteenth centuries; i. e., the anti-slavery movement, led by Wilberforce; the prison-reform movement, led by John Howard; the Sunday-school movement, initiated by Robert Raikes; and the foreign-missionary movement, begun by William Carey.

The plain, simple preaching of the Word of God precipitated revivals of religion, which produced the multitudinous rich fruit of Christianity, the like of which the world had not seen since

the Day of Pentecost. The combination of scholarship with deep piety and a burning zeal for the salvation of lost men, presented a front which the devil was not able to resist nor the world to gainsay.

Just as the disciples, after the Day of Pentecost, they went everywhere "preaching the Word." And they had results. Altars were crowded with weeping penitents crying, "Men and brethren, what shall we do?"

Rev. Hugh Price Hughes possessed that rare combination of culture and evangelism. Leaving Oxford with the determination, as he tells us, "to become a scholarly and literary preacher, the exigent needs of the multitudes, the moribund moralities of the masses, high and low, and then the displayed power of God in saving men, after a ventured evangelistic sermon of his one night at Dover, changed the whole current of his ministry," and made him one of the mightiest soul-winners of any generation, and, under God, a re-creator of both British and American Methodism.

Our fathers were believers in the Word of God, and were not colored with the higher criticism, materialism, or popular infidelity and unbelief of their age, as we are in ours. They believed that children are born innocent, but not

pure. They believed in the new birth of the Spirit—a crisis in the life of a sinner where he is changed in heart as well as in mind, and necessarily has a transition in life, and a translation out of the kingdom of death into the kingdom of life; out of darkness into light. They believed in justification, regeneration and adoption, the witness of the Spirit and entire sanctification. They believed in the Bible account of creation. They believed in the divinity and miracles of Jesus Christ; also in His resurrection, and in His coming to this earth again. They believed in Hell and the Judgment, and so preached.

The need of the Church at this hour is a return to the simple religion that has made her all she is or ever will be, which is of any worth. The foregoing fact is recognized by the world at large.

Listen to the cry of an organ so commercial as the "Wall Street Journal." It says: "What America needs more than railway extension, and Western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety—the kind mother and father used to have; piety that counted it good business to stop for daily family prayer before breakfast, right in the middle of the har-

vest; that quit field work a half hour early Thursday night, so as to get the 'chores' done and go to prayer-meeting; that borrowed money to pay the preacher's salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusinesslike behavior.

"That's what we need now to clean this country of the filth of graft, and of greed—petty and big; of worship of fine houses, and big lands, and high offices, and grand social functions. What is this wealth we are worshipping, but a vain repetition of what decayed nations fell down and worshipped just before their light went out?"

Think of such a statement coming from the world!

Instead of such words coming from our preachers (from whence they should come), they are dealing with complex social questions, and telling our people what they do not believe about the Bible; hence the dearth of revivals of pure and undefiled religion.

Oh, for a return to the simple-hearted religion that changed the moral complexion of a whole continent! The world at large is beginning to feel the need of it, why should not we?

CHAPTER XI.

THE LIVING WORD OF GOD.

In Philippians 2: 16, we have the expression, "*The Word of Life.*" In Hebrews 4: 12, we have the additional statement, "*The Word of God is LIVING, and powerful, and sharper than any two-edged sword.*" (R. V.) Again, in I. Peter 1: 23, we read, "*The Word of God which LIVETH.*"

In what respect can the Bible be said to be the *LIVING Word of God*? It is clear that it lives with a spiritual, inexhaustible, and inextinguishable life, different from the ordinary life of the natural world we see about us on every hand.

Everywhere we look we see death stamped on everything. At every turn we notice the invariable rule and method of decay and corruption. Now here is a Book that tells us that in this world of dying beings, where the forces of corruption fasten on everything in which life has entered, and upon the works of living creatures,

there is one object that death cannot touch. That object is one of the marvels of the ages. It is found in the person of JESUS CHRIST, who is declared in I. John 1: 1 to be the "WORD OF LIFE."

There are many points of resemblance between the written Word and the incarnate Word. When the Word was made flesh and dwelt among men, there was nothing in His appearance to manifest His deity. Neither His blameless life, nor His unselfish behavior, nor His incomparable teachings, nor wonderful discourses, proved His divinity; but His glorious RESURRECTION FROM THE DEAD did prove Him divine beyond any possibility of a doubt.

There is just one power in this world that is greater than death, and that is the power of life. This, Jesus Christ has; and not only so, but He holds the keys of death and Hell. (Rev. 1: 18.)

Similarly, the Bible has no characteristics to show it has divine life that other books do not have. It is printed in the same cold type that other books are printed in.

Jesus, when He came on earth, had a body just as other men. And, outside His resurrection, there was scarcely anything about Him

not common to other men. The Bible bears the same resemblance to other books that the Son of Mary bore to other men. As He came in human flesh, the Bible is given in human language.

But if you will notice carefully, you will find the same difference between the Bible and other books, that you find between Him and other men. He was not unlike other men in many ways, yet in one way He was like no other man that ever lived before or after Him; He had power to lay down His life and power to take it up again. In other words, He has the power to LIVE FOREVER.

So with the Book, "Some may come and some may go, but it goes on FOREVER."

We know that between the living and the dead there is a gulf which nothing can span but divine power. We do not know what life is, but we can readily detect the difference in that which is living and that which is not living, whether it be vegetable or animal, mineral or non-living matter. If that be true, we turn immediately to the written Word of God to see if it manifests characteristics which are found only in living things.

In the first place, there is a freshness about the Bible that we do not find in other books.

One may read it over and over again, and yet, upon taking it up again, it is just as new and fresh as if it had never been seen before. Other books are not that way. Books that men write we can get at the first reading, unless, perchance, there is a lack of clearness on the part of the writer, or lack of apprehension on the part of the reader.

It is a remarkable fact that the Bible never becomes exhausted, nor acquires sameness; never diminishes in its power of responsiveness to the inquiring soul. It is a fountain of living water, and though the fountain, with its topography of surroundings and setting, is the same, yet the water is always fresh to the thirsty, sin-sick soul.

Another thing about the Bible is that it is always an up-to-date book. That is not true of books that men write. Text books are constantly changing, from the fact that men are advancing on all lines, and the books that served us last year are obsolete now, hence the demand for something better and more up to date. Not so the Bible! It is new to-day, and adjusts itself to the new environments and conditions of society and to times, and meets every demand of the immortal soul. It meets every new development of sin as fast as it comes up. As certainly as

it fit the times of St. Paul and was the antidote for the sin-burdened soul, so it meets every phase of sin in our day, and presents an adequate remedy.

In all the history of the world, the Bible has been the leading Book of all books. Infidelity, some forty years ago lifted its puny hand against this mighty Book, and we heard much about the mistakes of Moses, also that the Book would not hold out with true science, etc. Then again, there was a tirade made on the miracles; still later, higher criticism has shown its small head; but the Bible, with its true science and its divine authority on the creation, is moving along in the untrammelled channel it has occupied through the centuries, to its goal, "The final consummation of all things." The world may pass away, but this Word will never pass away. The Bible manifests life itself in that it survives all the attempts of men and devils to destroy it.

If there is a book on earth that is hated above other books, it is the Bible. Through the centuries it has been attacked from every quarter. In fact, its greatest enemy is a supernatural enemy, and he has worked every conceivable plan he could through ingenious men to destroy it; but to-day there are more copies of it than there

ever were before this present time. It has outlived the storms and ravages of men and devils, and it will continue so to do.

The reason the Bible is so hated and hounded is simply because it is the only thing that assumes authority over man or imposes laws on him. This accounts for the hatred against it. Men want to run their own affairs. They do not want to be dictated to, nor made responsible to any one but themselves. The devil is persistently working through high scholarship and poor theology to down the Book. Other books arouse no hatred or devils. If men do not like other books, they just simply let them alone. But here is a Book that even if men do let it alone, it does not let them alone. It presses its claims upon them and they simply cannot evade its demands. All the powers of earth and Hell combined, both political and ecclesiastical, have tried to do away with it, but to no avail.

Since the establishment of the printing press, men have written many books against THE BOOK; in fact, the best brains in the world have been enlisted to do away with it and to bring it into disrepute, but the Book was never revered by so many as to-day.

Another manifestation of life in the old Book

is that it reaches and searches the heart and life as no other book. From the moment one takes it up, there seems to be an air of authority and sympathy and gentleness of command that at once engages the attention, until, when it is laid aside, its power does not immediately leave the reader.

When we read books that men write, we search for the thought of the author, but here is a book that, when we read it, searches not only our thoughts, but our hearts. It seems to fit our case exactly and to understand our need thoroughly.

Another point of similarity between the written Word and the incarnate Word is that of nutrition. In John 6: 33, Jesus says, "*For the bread of God is He which cometh down from Heaven, and giveth life unto the world.*" Again, in the forty-eighth verse, He says, "*I am that bread of life.*" In Matthew 4: 4, Jesus says, "*Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*" As the bread sustains the physical body, so the Word of God sustains the spiritual. He who gives the life is the one who also sustains it. In verse 63, He says, "*The words that I speak unto you, they are spirit, and they are LIFE.*"

Of course the natural man CANNOT understand these words, nor has he any comprehension of how Jesus can be that bread; neither can he know how He sustains the "inner man."

So far as that is concerned, man has the process of physical nutrition, but he no more understands it than he does the spiritual process. We take food into these physical bodies, and it is chewed up and masticated and carried into the stomach, where the oxygen from the lungs cooks it into a cherry-red blood, and the heart valves throw it all through the body, and physical life is sustained. But the *how*, we do not understand.

The green vegetation all around us knows how to extract the nitrogen from the earth, and the carbon from the carbon dioxide in the atmosphere, and combine these in exactly the proper proportions; with oxygen and hydrogen in water, with traces of lime, and ozmozone, etc., forming, with the aid of heat and light from the sun, living tissue suitable for man and beast, the proper food they need. We know that is true, but we do not understand the process.

Just so with the Word of God; we devour it and somehow the soul of man takes it in and assimilates it, and though we do not understand

the process, yet the spiritual man is renewed from day to day.

Dear reader, are you building on this LIVING WORD of God? If you are, it will make you that you will never fall.

CHAPTER XII.

HOLINESS, GOD'S THEME.

HEAVEN IS HOLY.

"Thou in Thy mercy hast led forth the people which Thou hast redeemed: Thou hast guided them in Thy strength unto Thy holy habitation." (Ex. 15: 13.)

"Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation." (Jer. 25: 30.)

GOD IS HOLY.

"Ye shall be holy: for I the Lord your God am holy." (Lev. 19: 2.)

"But as He which hath called you is holy, so be ye holy in all manner of conversation: Because it is written, Be ye holy: for I am holy." (I. Pet. 1: 15, 16.)

ANGELS ARE HOLY.

"For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be

ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." (Luke 9: 26.)

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." (Rev. 14: 10.)

GOD HAS A HOLY PEOPLE.

"And to make thee high above all nations which He hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken." (Deut. 26: 19.)

"The Lord shall establish thee an holy people unto Himself, as He hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in His ways." (Deut. 28: 9.)

"And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." (Isa. 62: 12.)

"And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth for ever that it shall

be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people.” (Dan. 12: 7.)

GOD'S TEMPLE IS HOLY.

“But the Lord is in His holy temple: let all the earth keep silence before Him.” (Hab. 2: 20.)

“But as for me, I will come into Thy house in the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy temple.” (Psa. 5: 7.)

ISAIAH'S VISION WAS GOD'S HOLINESS.

“In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which

he had taken with the tongs off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Isa. 6: 1-7.)

GOD CALLS US TO HOLINESS.

In II. Timothy 1:9 we find that we are "called with a holy calling." This is indeed a high calling, for when we are holy we are like God, for God is holy. (Lev. 19: 2.)

The greatest incentive in the whole range of Scripture, to be holy, is the fact that God Himself IS HOLY.

If we are to live with Him through eternity in His holy habitation (Heaven), we must of necessity BE HOLY, for to be otherwise in His presence would be Hell to the soul. Since we are called with a heavenly calling (Heb. 3: 1), (to Heaven), we should be diligent to make our calling sure (II. Pet. 1. 10), and see that we have the FITNESS to live with God in His holy habitation. Holiness is the *necessary preparation* for Heaven. Hence, when God says, "Prepare to meet thy God," He not only means for the sinner to repent and turn from his sins, but He also means for the Christian to seek that "holiness without which no man shall see the Lord." (Heb. 12: 14.)

Since God has "COMMANDED" us to be holy (I. Pet. 1:15), and hath "CHOSEN" us to be holy (Eph. 1:4), and given us a specific "PROMISE" that we could have it and live it "ALL THE DAYS OF OUR LIFE" (Luke 1:72-75), it looks as though we who claim to be His children, should have some interest in it, does it not?

There can be no higher calling than unto God Himself. It puts the soul where it walks with God as Enoch did. And as Abraham walked with God and was a stranger on earth, so it will separate you from the world until you will wear it as a loose garment ready any time, as Elijah did, to step into the chariot and be off for your permanent home.

This life lifts one above the world, until secret prayer and walks with God in nature's lonely solitude are sweeter than any other thing in this world. It holds the life so far above the tinsel and tawdry of this old world that "There's no thirsting for life's pleasures, nor adorning rich and gay; for I've found a richer treasure, one that fadeth not away." In other words, it lifts the soul so high above the things of the world, that it's magnetism and loadstone have no perceptible effect on it whatever.

When we think of being called to God Himself, we immediately think of being conducted into His presence. What preparations we would make, and how interested we would be, if we knew that we were to be introduced into the presence of some king or some other great personage of earth. We would want to be properly dressed, and have a familiarity with the rules of etiquette, and the usages of society, until we would be quite free and unembarrassed in that person's presence.

How much vaster and greater the importance of being ready to be ushered into the presence of the King of kings when this life is ended; and doubly so, since this earthly life may end at any moment!

Reader, are YOU PREPARED NOW? Would you be perfectly free and unembarrassed in His august presence were you brought before Him within the next few hours?

CHAPTER XIII.

GOLD FROM GOD'S MINT.

Holiness is not a church, but a movement. Not a substitute, but a supplement. Not an organization, but an organism. Not a body, but a soul. Not a reformation, but a revival. Not anarchy, but charity. Not selfish gratification, but unselfish service and love to all the household of faith.

The greatest conquest that has ever been waged in this world is the conquest of self, which every man of Adam's lost race, through the grace of Heaven, can secure for himself.

Some people get the idea that sin is a small thing, and though indeed it may be in some cases, it is capable of bringing on very great disaster of soul. Note the following that explains this point.

A ship was once wrecked on the Irish coast. The captain was a careful one. Nor had the weather been of so severe a kind as to explain

the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much interest was attached to the disaster that a diver was sent down. Among other portions of the vessel that were examined was the compass; that was swung on deck, and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket-knife blade.

It appeared that the day before the wreck, a sailor had been sent to clean the compass, had used his pocket knife in the process, and had unconsciously broken off the point and left it remaining in the box. The bit of knife-blade exerted its influence on the compass, and to a degree that deflected the needle from its proper bent, and spoilt it as an index of the ship's direction. That piece of knife blade wrecked the vessel.

Even one trifling sin, as small as a broken knife-point, as it were, is able to rob the conscience of peace and happiness.

Here are some preventatives to backsliding:

Never neglect daily private prayer; and when you pray, remember that God is present, and that He hears your prayers. (Heb. 11:6.)

Never neglect daily private Bible reading; and when you read, remember that God is speaking

to you, and that you are to believe and act upon what He says. I believe all backsliding begins with the neglect of these two rules. (John 5: 36.)

Never let a day pass without trying to do something for Jesus. Every night reflect on what Jesus has done for you, and then ask yourself: "What am I doing for Him?" (Matt. 5: 13-16.)

If ever you are in doubt as to a thing being right or wrong, go to your room, kneel down and ask God's blessing upon it. (Col. 3: 17.) If you cannot do this, it is wrong. (Rom. 14: 23.)

Never take your Christianity from Christians, or argue that because such and such people do so and so, therefore you may. (II. Cor. 10: 12.) You are to ask yourself: "How would Christ act in my place?" and do as He would do. (John 10: 27.)

"If any man have not the Spirit (or mind) of Christ, he is none of His."

Reader, did you ever stop to think that the mind of Jesus is—

An humble mind; welcoming the most menial service for others?

An obedient mind; doing always the things which are pleasing in the Father's sight?

An unselfish mind; seeking not His own glory, but the glory of Him who sent Him?

A self-denying mind; even laying down His life for others?

A self-renouncing mind; relinquishing the glory that He had with the Father before the world was, that He might save souls?

A missionary mind; pouring His life out as a love-offering to save even His enemies?

A prayerful mind; leading Him to spend whole nights alone in prayer?

A compassionate mind; manifested in deeds of love and acts of alleviation of the sufferings of those around Him?

A sympathetic mind; weeping with those who wept?

A heroic mind; rebuking false shepherds of His day, and facing and putting to flight combined armies of earth and Hell in their fearful onset against Him?

Reader, have you a kindred mind? The mind of Christ is imparted in regeneration; and everything in the human heart which is contrary to the mind of Christ is expelled in the second work by the sanctifying baptism with the Holy Ghost.

CHAPTER XIV.

A PRAYER FOR HEALTHY CHRISTIANS.

Text: *“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.)

This is the prayer of St. Paul for the Philippian church. It is the vital breath and heart cry of the true pastor for his people. To paraphrase it, put it in my own language, and give the sense of the text in the original, would be something like the following:

This I pray, that the divine love may overflow your whole being, in order that all your spiritual senses may be healthy, and quick, and sharp, in order that ye may readily discern worldly, and spiritual things, having perfect heart knowledge;

and be as clear as a sunbeam or like strained honey in your own soul, and be no stumbling-block in any one's way, till Jesus comes for you; and filled to overflowing with the fruit of the Holy Spirit, which is to the praise of God, our Father.

To my mind, this is a most remarkable prayer.

Divine love is to the soul what blood is to the physical man. A healthy man physically has good blood. He works and exercises himself and creates an appetite, until when he comes to the table he feeds from both sides, and should an invalid be at the table who does not want to eat, he pays no attention to him, but goes right on and eats, as though he were not there.

So the healthy Christian; he exercises himself and works at the trade, reads the Bible, prays in secret, talks salvation to those with whom he comes in contact, until when he comes to the Lord's table he has an appetite, and he feeds from both sides, and should there chance to be sitting alongside of him a spiritual dyspeptic who does not only not partake of the spiritual spread, but turns up his nose at it, the truly healthy Christian goes right on and eats as though the weakling was not on the face of the earth.

The burden of Paul's prayer was for healthy and rugged Christians. The spiritual man has

the five senses as truly as the natural man has them. He can see, smell, taste, feel and hear.

These senses are given us in the physical body for guards.

I do not have to leap over a precipice to know whether or not it is one. When I find a bottle of liquid that has cross-bones and a skull on it, I do not have to drink it to find out whether or not it is poison. And so, my brother, when you are a healthy Christian, you can smell the poison and rotten theology that some would-be theologians are trying to put out up in the New England section. New Thought, along with Christian Science, and Unitarianism, will not color your belief in the old-fashioned Gospel as it has some, for you do not have to read it to know whether or not it is poison, for the Lord has given you some sense as well as religion; and your spiritual senses will tell you to get as far away from that poison as you can.

You will be as clear as a sunbeam in your own soul, or like strained honey; clean clear through, and clear through clean, having that intuitive knowledge of soul that immediately puts you on your guard and protects you from the world and the flesh and the devil, and enables you to keep

that trinity of Hell under your feet continually.
Hallelujah!

And you will not cause any one to stumble, while on the other hand you will help lift a fallen world to God.

You will be full of the fruit of the Holy Spirit. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; no law against these. Notice, filled to overflowing.

This will bring praise to God the Father.

CHAPTER XV.

WHAT IS SIN?

“The Greek word for sin, *hamarteea*, meant originally, ‘the missing of a mark.’ When applied to moral things, the idea is somewhat similar; it is missing the true end of life, and so it is used as a general term for sin. It means both the act of sinning and the result of sin itself.” (Hinds and Noble.)

Then again, “Sin is any thought, word, omission or desire, contrary to the will of God. Sin is any want of conformity to, or transgression of the law.” (I. John 3:4.) (Cruden’s Concordance.)

Dr. A. M. Hills, on this point says:

“The word *sin* designates:

“I. Actual transgressions, willful acts of disobedience to a known law of God. ‘*Sin is the transgression of the law.*’ It is very frequently used in the plural, as ‘sins,’ ‘iniquities,’ ‘transgres-

sions.' It is for this kind of sin that every man's conscience holds him directly responsible.

"2. The word '*sin*' is often used, without any adjective and, as scholars who have studied most carefully tell us, always in the singular number, to designate a *sinful state*, not an *act*.

"This second use of the word refers to that sinful state of our moral nature brought upon each of us by our connection with a sinful race. It is that natural lack of conformity of our whole being to the moral law. A small Greek lexicon of the New Testament lies before me. The first three definitions of a common Greek word for sin are 'error, offence, sin,' but the next three definitions are, 'a principle or cause of sin; proneness to sin; sinful propensity.' These two sets of definitions of a Greek noun in an unbiased dictionary prove that this double use of the word '*sin*' in the New Testament is no fanciful notion of the author, but the actual Bible usage. The Apostle John used the word in the first sense when he wrote: '*If we confess our sins, He is faithful and righteous to forgive us our sins.*' (I. John 1:9, R. V.) He used the word in the second sense when he wrote: '*All unrighteousness is sin.*' (I. John 5:17.) The same Greek word is used in both passages. St. Paul used the

word in this second sense when he wrote of *'the sin that dwelleth in me.'* (Rom. 7: 17.)"

Let us notice some of the definitions the Bible gives it:

A GRIEVOUS MALADY, CONTAMINATING THE WHOLE OF MAN'S BEING. (Isa. 1: 4-6; Rom. 3: 10-18.)

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint.

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment."

A CLOUD WHICH HIDES THE FACE OF GOD.

"But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." (Isa. 59: 2.)

A TYRANNICAL OWNER.

"And it yieldeth much increase unto the kings whom thou hast set over us because of our sins:

also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.” (Neh. 9: 37.)

A BINDING CORD THAT HOLDS ITS VICTIM FAST.

“His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.” (Prov. 5: 22.)

A DISTURBER OF REST.

“There is no soundness in my flesh because of Thine anger; neither is there any rest in my bones because of my sin.” (Psa. 38: 3.)

A ROBBER WHICH STRIPS AND STARVES THE SOUL.

“Your iniquities have turned away these things, and your sins have withholden good things from you.” (Jer. 5: 25.)

A PLAGUE THAT BRINGS DESOLATION IN ITS WAKE.

“Therefore will I make thee sick in smiting thee, in making thee desolate because of thy sins.” (Mic. 6: 13.)

A GIN SET TO OVERTHROW THE SINNER.

“But wickedness overthroweth the sinner.” (Prov. 13: 6.)

A RECORD WRITER.

“The sin of Judah is written with a pen of iron—it is graven upon the table of their heart.” (Jer. 17: 1.)

A SURE DETECTIVE.

"Be sure your sin will find you out." (Num. 32: 23.)

A BETRAYING PRESENCE THAT "WILL OUT."

"Therefore thus saith the Lord God: Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand." (Ezek. 21: 24.)

A HINDRANCE TO PRAYER.

"If I regard iniquity in my heart, the Lord will not hear me." (Psa. 66: 18.)

Sin broke the heart of God, and robbed Heaven of its brightest jewel; it put our fore-parents out of the Garden of Eden; it has dug every grave, and built every jail, ruined every life and blasted every hope of Adam's lost race, and we are all wretched, and miserable, and blind, and naked before God; and until He takes it out of our hearts, we will never find any rest here nor hereafter.

Thank God! there is a way out of sin. *"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."* (Isa. 1: 18.)

"Ye shall . . . find me, when ye shall search"

for Me with all your heart." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God, for He will ABUNDANTLY PARDON."

"Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

Sinner friend, always remember that there is a way out of sin for you! Remember that Jesus died for *you*, and that God the Father loves *you*, and that Heaven is interested in *you*. Thousands of people to-day who are saved and shining for God were once in sin, and as far away from mercy as you are, and if God is no respecter of persons, He will take and save you as quickly as He has others.

Sin, like the lead weights to the swimmer, will take you down and down, farther and farther from God and mercy.

Oh, "Turn ye, turn ye; for why will ye die?"

CHAPTER XVI.

“HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?”

Our salvation is great *from the fact that the great God planned it*. Again, it is great from the fact that it is an absolute cure for the *awful* disease of sin.

Since man is a rational being, and endowed with the sense of responsibility, when he looks into the Book of God, he immediately feels the imprint of such conceptions as the absolute supremacy of God, the goodness of the creation, the high destiny of man, the sanctity of the marriage vow, the introduction of moral evil through an abuse of freedom, and the tendency of apostasy to pass on from bad to worse unless met by powerful remedial agencies.

While the Bible shows man the dreadful disease and its dire effect on the human family, it also holds up to him the great remedy which an all-wise God has prepared. While it exalts

the obligation of divine law, it magnifies the depth of divine mercy. While it opens up an entrancing view of the life beyond, it does not neglect to enforce the duty of bringing the Kingdom of Heaven into this world. It emphasizes the ethical and the specifically religious life we are to live here on this earth.

The salvation that God offers to a lost world is great *from the fact of what it cost*. Anything we have in this world that is worth anything cost us something. The very freedom and liberty of our country was bought with the price of blood, and the very mention of it takes us back with Washington to Valley Forge, with Grant to Fredericksburg, Five Forks and Appomattox. But when we speak of freedom from sin, it takes us back with Jesus to the Garden of Gethsemane, where the greatest battle of all the ages was successfully fought. It cost God His only Son to free the human family from sin.

Again, this salvation is great *in its nature*. It cleanses from ALL sin. No other remedy will. It will take the drunkard and make a sober man of him. It will destroy the vicious appetites fastened on men, and remove the tastes and desires for everything abnormal.

It is great *in what it has saved us from*. It

has not only saved us from an awful Hell in the hereafter, but it saves us from a life on earth of hell in our hearts and homes. It relieves pain and sorrow and stops the sanguinary flow of grief. It binds up the broken-hearted, looses the prisoners, and sets the captives free. It puts people in better society, it puts better clothes on their back and more money in their pockets.

It is great *because it is the only thing that will bring true wealth and happiness* in this world, and that which is to come.

It is great *because it has more samples on exhibition of men and women* who were once wretched and lost, but now are happy and saved, than any other so-called religion of the world, such as the vain philosophies and false sciences of men. Nothing in the world equals the religion of the Bible, when it comes to lifting humanity up and holding it to a permanent state of happiness here and in the hereafter.

It is great *because of what it saves us to—* not only to blessings untold in this world, but to a glorious Heaven after this life.

How shall we *escape* if we *NEGLECT* it? The order of backsliding is *NEGLECT, REJECT, DESPISE*. Neglect closes the door of

hope. The question answers itself. There is *no* escape. God has prepared a Hell for the devil and his angels, and all who do not want this great salvation will go there. There is an awful Hell of fire to escape, and the eternal question is, *Will we escape?* God has made a way. Reader, will you avail yourself of it if you have not done so already?

Neglect deadens the finer senses of the soul until there is no compunction of conscience, and gets one to where the Holy Spirit can make no impression.

REVERIE OF A LOST SOUL.

I am nearing the gates of death. Shadows full of phantom shapes stare at me on every side. Images of terror in the future dimly rise and beckon me on. Deeds of the past stretch out their skinny hands to push me forward. I am dying not unattended. Despair mocks me. Agony tenders to my parched lips her fiery cup. Remorse feels for my conscience and rends it, while regret clutches at my memory.

My guilty soul is swept on the billowy blast of that everlasting storm which rains perpetual fire and brimstone in a devil's Hell forever. On the black crested waves of damnation I lift my

fruitless cries for mercy. I am sinking to rise no more. Oh, ye liquid waves of damnation, swallow me up and hide me from the needle eye of a holy God. In the bosom of this storm I sink to rise no more. Let my very memory be blotted out of earth and Heaven. Farewell forever.

CHAPTER XVII.

PLACING THE STANDARD TOO HIGH.

One among the many devices that Satan and his allies use in fighting holiness, is setting the standard too high. When people do this they turn around and deny both the doctrine and the experience, and say it is of no use to try to live something we cannot.

The saintly Fletcher said that it was one of Satan's devices to drive Christian holiness out of the Church, to get people to put it so high as to be above Scripture, and above possible attainment. Those who hate Christian holiness are the ones who will likely describe it as something too angelic for this life, and then repudiate the idea of anyone's having it. Here are a few points in which Christian perfection is often placed too high.

When persons think that Christian holiness consists in living a faultless life, judged of by

our neighbors, that is putting it too high, and beyond all Scripture commands or examples.

Divine grace enables us to "live blameless before God," to "please God," and to "have a heart perfect toward God," but there is no Scripture teaching us that we can live faultlessly as judged of by men.

Jesus lived the perfect life, and yet there is no one who was more misunderstood than He. The same is true of Job. The immaculate Son of God was judged by His fellow-countrymen as a wicked deceiver and possessed of the devil. There is not a single character mentioned in all the Bible who lived a faultless life, judged by their contemporaries and neighbors, hence it is very foolish to represent Christian perfection as being something so high as to be faultless, in the eyes of the carnally minded. Take the case of Job. God pronounced Job to be "a perfect man," and up to this hour God has never taken His word back, yet Job's three friends, and his wife and servants and Satan severely condemned him, and thousands of small-sized preachers to-day condemn him as being a backslider. But through it all God, who knew Job perfectly, called him a perfect man, and made all other

prophets in the end go forward for prayers and had Job pray for them.

It is putting Christian holiness too high to suppose it places anyone above temptation. Many religious people are so ignorant of spiritual things as to think that temptation in some way implies the existence of sin in the heart. There is a theology which locates sin in the human body, contrary to the teaching of Scripture, which shows sin has its proper locality in the heart, and consequently such people insist that Christian perfection puts one above temptation, and therefore they say it is impossible to obtain it in this life. Adam and Eve were tempted when they were holy, proving that people with perfectly pure hearts are liable to temptation. The spotless Son of God, who knew no sin, "was tempted in all points like as we are," and more than that the Bible says, "He suffered, being tempted." This proves that human beings can be free from all sin, and yet be tempted. Hence, to say that Christian holiness is a state above temptation, is putting it beyond the Bible. It is no sin to be tempted, but it is a sin to yield to temptation. Hence we are wisely taught to pray that our Heavenly Father would "lead us not into temptation."

Again. It is placing the standard too high when one says, "We get to where we cannot sin." Christian perfection does not take away our free agency. The very fact of probation means we are yet on trial. No, holiness does not put us where we are not able to sin, but it does put us where we ARE ABLE NOT TO SIN. The person who goes around bragging on the fact that he has yet to see the first perfect Christian is like a man who, in the presence of Mr. Wesley, was denouncing Christian perfection, and proudly said he would like to see a perfect man once. And Mr. Wesley replied, "If I knew a perfect man, I would not show him to you, because, like Herod, you would seek the young child's life to destroy it." God did not say to Abraham, "Walk before your *neighbors* and be perfect," but He did say, "*Walk thou before Me, and be thou perfect.*" How consoling to know that we are to live and walk before God with our hearts established unblameable in holiness all the days of our life, and to know that "He is able to present us *faultless* before the presence of His glory, with exceeding joy."

CHAPTER XVIII.

A CHARACTER STUDY OF JACOB.

“And Jacob went out from Beer-sheba, and went toward Haran.

“And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep.

“And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven, and behold the angels of God ascending and descending on it.

“And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest; to thee will I give it, and to thy seed;

“And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.

“And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

“And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

“And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven.

“And Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it.

“And he called the name of that place Beth-el: but the name of that city was called Luz at the first.” (Gen. 28: 10-19.)

In the forty-eighth chapter of Genesis, at the third verse, Jacob testifies to his son Joseph, “God appeared unto me in the land of Luz and BLESSED me.” Notice, the same promise is handed down from Abraham, “And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth

be blessed. And behold, I AM WITH THEE AND WILL KEEP THEE IN ALL PLACES WHITHER THOU GOEST, AND WILL BRING THEE AGAIN INTO THIS LAND." This promise God faithfully kept and did bring him again to this land.

And God did *go with him* and blessed him whithersoever he went. He went from Luz to his uncle Laban and worked for him upwards of twenty years. He served seven years and, according to the contract, should have had Rachel for his wife, but his uncle deceived him and had him work seven other years, and not only that but changed his wages ten times. Notice how persistently and patiently Jacob works on, knowing that he has God's promise back of him. Notice how God prospers him and blesses him. God blessed him and multiplied his cattle and enriched him in spite of his envious uncle. Dear reader, if you are in the will of God and are backed with God's promise, you will prosper in spite of all the enemies that shall rise up against you.

Jacob would have lived and died working for his uncle, if Laban could have had his way concerning him. Here is another picture, of God's people serving down in Egypt. When it came

time to go, Pharaoh forbade it and worked every way he could to keep them under his tyrannical power. Even after they had started, he followed them to the sea, but God defeated him. Here Laban follows Jacob in a rage when Jacob starts to leave. Notice, he accuses Jacob of slipping off and not giving him a chance to kiss his sons and daughters good-bye. He became *very* affectionate all of a sudden. Yes, he "might have sent them away with mirth and song, with tabret and with harp." He *might*, and then again he *might not*. Our enemies get very good and sometimes very religious when they see that they cannot have their way with us any longer. Pharaoh said, when he saw that he could not bluff Moses, "Go ye, serve the Lord; only let your flocks and your herds be stayed; let your little ones go with you." Yes, take the children along and have a three days' outing in the woods, and I will take care of your flocks; only do not go *very far away*. Moses said, "There shall not a hoof be left behind."

After all Laban's wrath, he had to admit that the "God of your fathers" "spake unto me yester night, saying, Take thou heed that thou speak not to Jacob either good or bad."

You see God was *with* him and looking after

things. Notice Jacob's defense in the following Scriptures:

"What is my trespass? what is my sin? that thou hast so hotly pursued after me.

"Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? set it here before my brethren and thy brethren, that they may judge betwixt us both.

"This twenty years have I been with thee; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten.

"That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night.

"Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

"Thus have I been twenty years in thy house; I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages ten times.

"Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labor of my hands, and rebuked thee yesternight."

“And Jacob went on his way, and the angels of God met him.” Anything along here that looks like Jacob was a backslider or a sinner? Nay, verily! Remember God’s promise to him in the twenty-eighth chapter and the fifteenth verse? “I AM WITH THEE AND WILL KEEP THEE.” Surely God had kept him and His smile was upon him, as we see in the case of His rebuking Laban. Child of God, no matter how much it may appear on the surface that God has forgotten you, and no matter how people may be against you, if you are right at headquarters, *keep going*. God will be with you to deliver you. You will notice in Jacob’s life (and it is true in every man’s and woman’s life who walks with God and fears Him) that he went right from one test to another, and never did until the day of his death get to where he had things easy and no more trials. If we go with God to Heaven, we will be hounded by our enemies and trials on every hand.

Now Jacob comes to a severe test, that of meeting his brother Esau.

Notice his prayer to God on this occasion: “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." Notice, God commanded him and told him to return to his own country and He would deal well with him. Jacob said to his servants:

"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 women servants, 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.

“And as he passed over Penuel the sun rose upon him, and he halted upon his thigh.

“Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.” (Gen. 32:20-32.)

Here, some of our best scholars tell us, is where Jacob was sanctified. He consecrated all he had and was left alone all night in prayer. “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.” This is what the man or angel said to him when he prayed clear through.

Jacob said, *"I have seen God face to face."*

That morning as the sun rose, Jacob rose up with victory all over his face. He had prayed THROUGH.

"And Esau ran to meet him and embraced him, and fell on his neck and kissed him, and they wept." What a scene! Keep in mind these words: "I am with thee, and I will keep thee, whithersoever thou goest." This is the key to success in any life.

Esau accepted Jacob's present and went one way and Jacob came to "Shalem—and he erected an altar there." Notice the faithfulness of this man in erecting an altar everywhere he goes and calling on the name of the Lord. The old-fashioned family altar will keep one in touch with Heaven, and the God of Abraham will be with you.

"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.”

Notice, the *terror of God* was on all the cities round about them. After this we are told that “Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.”

Then we are told that when he sent Joseph to Shechem, to see how his brethren were doing with the sheep, his brethren took Joseph and sold him to some merchantmen of Midian, who took him down into Egypt and there sold him to Potiphar, an officer in Pharaoh's court and a captain of the guard. This was another severe trial in the life of Jacob.

No matter how true one is, it does not exempt him from trials and difficulties in life. Jacob said Joseph's being taken away would bring him down to the grave in sorrow. How true that many times there comes into one's life some-

thing that he thinks he cannot get over and he almost despairs, but later finds that it was the providence of God to lead him to better fields of usefulness.

God knew that the famine was coming on and the only way to preserve His people was to let Joseph be sold down into Egypt, and by this open a way for all to come. Many times we have to give up the Benjamin of our soul, and the idol of our heart, but it means that out yonder somewhere we shall strike the country where there will be no more sorrow or famine. God gave Jacob back his boy, with a land of plenty for all, in the bargain. How dark it must have been in Jacob's life when his son, that he loved as dearly as his own life's blood, was ruthlessly snatched from him and he did not know what had become of him. And then to think, it was his own sons that had deceived him thus! When the sons of Jacob came to tell him they had found Joseph, the Word tells us that he fainted, for he believed them not. "But when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob revived. And Israel said, 'It is enough, I will go.'" Many times we have to see the wagons that God sends around before we can believe Him.

“And Israel took his journey with all that he had and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

“And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

“And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

“I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.

“And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.

“And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him:

“His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.”

We are told how that he lived in Egypt seventeen years and God prospered him. In his last hours he called his son Joseph and told him how God had fed him, and said that the angel of

the Lord which *redeemed him* from ALL evil (referring to the time when he was before the city of Luz, where God saved him), would bless the lads; then he called all his sons around him, and gave them his parting blessing, and foretold that that should come to pass in each of their lives, and in his very last words said:

"I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite,

"In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite for a possession of a burying-place.

"There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

"The purchase of the field and of the cave that is therein was from the children of Heth.

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people."

Then we are told that Joseph and his brethren went up and buried him in the cave Machpelah, where Abraham and his wife Sarah were

buried. Thus ends one of the most remarkable lives of the Old Testament, when it comes to the trials and vicissitudes of life.

CHAPTER XIX.

SEEING GOD.

“Blessed are the pure in heart: for they shall see God.” (Matt. 5: 8.)

“Follow peace with all men, and holiness, without which no man shall see the Lord.” (Heb. 12: 14.)

The reader will note that the thought brought out in these two passages of Scripture is that of *seeing God*.

“They shall see God.” Here is blessedness above all other bliss. This is the earnest, consuming desire of every heart. When Philip said to the Master, “Lord, show us the Father, and it sufficeth us,” he gave utterance to the prayer which has burned in the hearts of patriarchs and prophets, saints and apostles, in all ages of the world.

This is the irrepressible demand of our intellectual and moral nature; we cannot come to anchor in this universe without Him. We drift

on the tide of our restless yearnings and painful experiences, until there comes the vision of that Presence whom the eye never saw, the ear never heard, the hand never felt; that invisible presence named "God." It was the passionate longing of Moses in the mount: "I beseech Thee, show me Thy glory!" It was the breathing of the Psalmist's life: "My soul thirsteth for God, yea, for the living God; when shall I come and appear before Him?" It was the second vision of Isaiah, when he "saw the Lord sitting upon a throne high and lifted up, and His train filled the temple." It was the glory of Ezekiel's rapture. It was the promised bliss of Simeon, that he should see God's Anointed. It was the peculiar favor bestowed upon the Apostles: "They beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." It is our blessedness, if we are pure in heart. Purity of heart gives the vision of God.

HOW CAN WE SEE HIM?

I would say first, not by the senses. Sight cannot take in the essence of things. The eye takes note of form and color, but not of the inward and spiritual. One cannot see gravitation, as it holds the mountains and seas in its grasp

and as it swings the planets and spheres through space. You cannot see life; you may behold its manifestations throbbing in the insect, beating in the pulses of the sparrow, and in the flushed cheek and beaming eye and bounding step of one you love; but the mystic principle itself you cannot see. You cannot see your friend; you may discern his visible form and features, but his inner character, the qualities of mind and heart which make him your friend, you cannot see. So you cannot see God by the senses, for the Infinite One does not appear in finite form. He has not shape and color, and can be seen only by the spirit. Just as the blind in the physical realm cannot behold objects that may surround them, so impurity shuts out the vision of God from the soul. Notice, the *pure in heart see God*.

The deaf hear not the strains of music or the loud chorus of the sea. The selfish see not the beauty of benevolence or the unchaste the beauty of purity; so the heart that is unholy sees not the Divine. The eternal purity fades from the view of him whose soul loves only the carnal. But to the pure the vision is given, and the poorest, the humblest may come to this sublimest knowledge in the universe—the knowledge of God.

This is a present inheritance: "Shall see God."

When the divine Man of Nazareth says, "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," He does not mean in the next life merely, but in this; so the pure in heart, by virtue of their purity, come at once to the vision of God.

GOD SEEN IN HIS WORKS.

The pure in heart can see God in His works. The whole visible creation around us embodies the thought of God, and His autograph is written on the stars and emblazoned in the sun, painted in the blue dome of heaven and seen where diamonds pour from the granite lips of some beautiful waterfall.

Like the old dervish in the Eastern tale, who, after he had rubbed his eyes with a fine ointment given him, saw flashing diamonds, brilliant rubies and emeralds, where before he had seen nothing but bare rocks and dull earth, so the pure in heart see what other eyes cannot see, and walk through the world as a home where the Father's portrait hangs even upon the walls, and where upon every stairway and every corridor are the memorials of His tender care.

GOD SEEN IN HIS SON.

We see God in the person of His dear Son. How He has loved us and washed us in His own precious blood! We see His face everywhere we turn; we hear His tender voice and He never leaves us nor forsakes us. "Behold, I am with you always, even unto the end of the world."

And there is not only a present but a future realization. There are yet the goal and crown. There is yet an open vision, the immediate presence of the King in His beauty. The present disclosures are but the pledge and earnest of a bliss to come. We have often longed for the return of some dear one from the spirit-land, and have sighed, "Oh, for a glimpse of that loved face! Oh, for one word from that sweet, hushed voice! Oh, for that dear one to come back and tell us there is a Heaven; that there are the throne of God, the songs of the angels, the tree of life, the redeemed who walk in white amid the radiance of the Father's glory!" But what is that yearning compared with the longing of every believing heart to behold the blessed Savior?

"And every man that hath this hope in him (that is, of seeing Jesus as He is) purifieth himself *even as He is pure.*" Not only the present seeing Him, but the future beholding Him. "Thine

eyes shall see the King in His beauty," and what unmingled glory shall be revealed in His person.

But, there is yet, besides the personal manifestation of the glorified Christ, a revelation of the divine essence of pure, essential Deity. When the heavens were opened to Stephen, he saw Jesus "standing on the right hand of God;" and Saint John, describing the beautiful city, said, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." "The throne of God and the Lamb shall be in it." And the name of the city from that day shall be, "The Lord is there." It is distinctly promised that His servants shall see His face. There shall be such an unveiling of the uncreated God as no man in his unchanged flesh and blood could see and live. The vision is not of bodily sight, yet it does not fall short of God in His pure essence. The pure in heart shall see Him, not by outward gaze, for angels and seraphs behold the uncreated One; they shall see Him less by a gazing at, than by living in Him. The vision is by union with His nature.

THE BRIGHTNESS OF HIS GLORY.

To the eyes of His saints, the presence of the Infinite may be exhibited by heavenly tokens and

by a manifested glory, but it is the brightness that is dark from excess of light. No eye of sense may ever penetrate it; it is some power of vision higher than sight. The heart shall see Him, and this is the most true and perfect light. For, manifold as are the objects and modes of perception, the power of vision is one and invisible. It does not originate in the body, but in the living spirit; it does not terminate in the bodily organization, but in that spiritual perception. It is hardly more an act than a consciousness, so that the beholding of created and visible things is but a mediate and outward consciousness, while the contemplation of the image of the uncreated God in purity of heart, is an immediate inward sight; a sight more perfect and distinct and true than any outward vision by bodily organs; we can see purity, knowledge, love but by participation. The sight which the perfect shall enjoy will all be one perception. The heavenly court, the celestial hierarchy, the holiness of saints, the glorified manhood of Christ, the vision of God, will be seen with the eye-sight of the Spirit.

Then our whole nature shall see God, not in succession, but in one everlasting act of the pure in heart. Oh, what rapture is this! Deeper and more intense than any visible manifestation to

the outward sense; the full, deep, overflowing bliss of a soul into which the divine nature is pouring itself in a mighty tide of everlasting blessedness!

CHAPTER XX.

THE SIN AGAINST THE HOLY GHOST.

The phrase, "sin against the Holy Ghost," is not found in the Holy Scriptures. The sin condemned in the Gospel is "blasphemy against the Holy Ghost." All blasphemy against the Holy Ghost is unpardonable sin, but there may be other sins against the Holy Ghost which are remissible.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12: 31, 32.)

Upon this passage Mr. Wesley says: "How immense is the number in every nation, throughout the Christian world, of those who have been more or less distressed on the account of this

Scripture! . . . How is it possible that any one who reads his Bible, can one hour remain in doubt concerning it, when our Lord Himself has so clearly told us what that blasphemy is, '*He that blasphemeth against the Holy Ghost hath never forgiveness; because they said, He hath an unclean spirit.*' (Mark 3: 29, 30.) This, then, and this alone, is the blasphemy against the Holy Ghost: *the saying He hath an unclean spirit*; the affirming that Christ wrought His miracles by the power of an evil spirit; or, more particularly, that '*He cast out devils by Beelzebub the prince of devils.*' When the person obstinately attributed those works to the devil, which he had the fullest evidence could be wrought only by the Spirit of God; that this and nothing else is the sin against the Holy Spirit is evident from the connection in this place; and more particularly from Mark 3: 28, 30."

"Many sincere people," says Adam Clarke, "have been grievously troubled with apprehension that they had committed the unpardonable sin; but let it be observed that no man who believes the divine mission of Jesus Christ can ever commit this sin; therefore let no man's heart fail because of it from henceforth and forever." The

very fear of having committed the unpardonable sin is proof that one has not.

With regard to the views men take of this important subject, there are some variations; but it is well that people should have a wholesome fear of speaking contemptuously of God—of the Father, of the Son, or of the Holy Ghost. To do so in any degree is a dangerous approach to an unpardonable sin.

In his discussion of this subject, Mr. Whedon draws these conclusions:

“1. To grieve, to vex, or to resist the Holy Spirit does not of itself amount to this ‘*blaspheming*’ of the Holy Spirit.

“2. This blasphemy of the Holy Ghost is not the same as becoming hopeless by continuance in sin, or as sinning away the day of grace. It is plainly, however long the preparation, one heinous act; so heinous in itself as that the Spirit becomes, therefore, the sinner’s enemy. *‘They rebelled, and vexed His Holy Spirit, therefore He was turned to be their enemy.’* (Isa. 63: 10.)

“3. We cannot judge of this sin as committed by another; we may not know the intention of the blasphemy, or the personality against whom it is directed; the Holy Spirit Himself is the only pure, wise and sovereign Judge whether the blasphemy,

uttered or written, shall be held as blasphemy against Himself."

Another important Scripture touching this subject is found in the following:

"For as touching those who are once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fall away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." (Heb. 6: 4-6, R. V.)

In the above Scripture much is said of these apostates as once being the saints of God and of having received much power, etc. Figure after figure is used to show that they had been truly sons of God. They had been enlightened, had tasted of the heavenly gift, were partakers of the Holy Ghost, had tasted of the good Word of God and the power of the world to come. According to these truths, they had reached high attainments.

"And then fell away." There is no supposition about it, as the Authorized Version indicates. Having fallen away, they were still *"crucifying to themselves the Son of God afresh, and putting Him to an open shame."* And while they

were doing this, it was impossible to renew them again to repentance. Nothing is said of the "impossibility" in case they should give up sin and cease opposing the Gospel of Jesus Christ.

It is plain to be seen that the Gospel provided for their salvation was utterly and continuously discarded, and no other means could be found.

Bishop Wescott on this point says: "The apostasy described is marked not only by a decisive act, but also by a continuous present attitude, a hostile relation to Christ Himself and to belief in Christ; and thus there is no question of the abstract efficacy of the means of grace provided through the ordinances of the Church. The state of the men themselves is such as to preclude their application."

The impossibility does not apply to the apostate's subjective ability to return to repentance. It is possible that those alluded to in this text had, by their very continued sin, destroyed within themselves all susceptibility to the influences of the Holy Spirit, and thereby rendered repentance impossible.

Whedon justly observes: "This does not prove that all other apostates become impossible of recovery, any more than our Savior's words (Mark

10: 25-27) prove it universally and forever impossible for a rich man to be saved."

Again: "*For if we sin wilfully after that we received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man who hath set at naught Moses' law died without compassion, on the word of two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith He was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?*" (Heb. 10: 26-29, R. V.)

It is evident that the sin alluded to here is that of apostasy after regeneration. Not so much one great act, as the continual persistence in a life of sin.

The one great sin that renders the apostate's doom final and irrevocable is the continuous rejection of the Son of God. There is no other sacrifice for sin. The inspired writer does not deny the ability of the sinner to repent, nor does he set limits to the efficacy of Christ's work for the truly penitent.

As long as a man is living continuously a life

of sin, there is a certain looking for judgment, and the fear of the lake of fire, to his soul.

Thus we see plainly that the blasphemy against the Holy Ghost is attributing the power of God to the devil.

Again, the unpardonable sin may be committed by going on persistently in a life of sin, and rejecting offered mercy until the heart destroys in itself the possibility of any recovery whatever. One can go on until all susceptibility to the influence of the Holy Spirit has been destroyed, and be lost *forever*.

CHAPTER XXI.

A VISIT TO WHITEFIELD'S TOMB.

While in our meeting at Lynn, Mass., this winter (Dec. 30, 1910), we had the privilege of visiting the Rev. George Whitefield's tomb at Newburyport, Mass.

The Old South Church, founded by him in the early years of his ministry in this country, still stands at it did when it rang with the voice of the mighty preacher. The audience room downstairs has been altered somewhat, but the gallery has remained untouched to this day. We saw his Bible and where it was marked at the last text from which he ever preached.

His last sermon was preached at Exeter, New Hampshire, Sept. 12, 1770. This was on Saturday night, and after preaching he rode on horse back to Newburyport, was stricken with asthma in the night and died on Sunday morning as the sun rose.

The crypt is directly underneath the pulpit.

We descended the stairs and entered the new tomb that has lately been built and viewed what is left of the mortal remains of this mighty prince of public preachers. The bones are well preserved, though the original coffin is well-nigh gone. While kneeling at its side, we remembered, in reading his life of strenuous labors, how for years he swung across the Atlantic, through England and America, and pressed the battle to the last and died in the harness, a most victorious and triumphant death.

The following is an exact copy of the inscription on his cenotaph, that stands within ten feet of the pulpit:

“This cenotaph is erected with affectionate veneration to the memory of the Rev. George Whitefield, born at Gloucester, England, Dec. 16, 1714; educated at Oxford University; ordained, 1736.

“In a ministry of thirty-four years, he crossed the Atlantic thirteen times, and preached more than 18,000 sermons. As a soldier of the cross, humble, devout, ardent, he put on the whole armor of God, preferring the honor of Christ to his own interest, repose, reputation, or life. As a Christian orator, his deep piety, disinterested zeal and vivid imagination gave unexampled energy to his look, action and utterance; bold, fervent, pungent and popular in his eloquence, no other uninspired man ever preached to so large assemblies or enforced the simple truths

of the Gospel by motives so persuasive and awful, and with an influence so powerful, to the hearts of his hearers.

“He died of asthma, Sept. 13, 1770; suddenly exchanging his life of unparalleled labors for his eternal rest.”

CHAPTER XXII.

A NOTE OF WARNING.

We are living in a fast age. Everybody and everything seems to be in a mad rush, and unconsciously we take on the spirit of the rapidly whirling world around us, until we are nearly swept off our feet. And where are we going? I answer, To the JUDGMENT!

The very foundations of our religion are being tested as never before. The reality of religious experience, the historic heritage of our beloved Methodism, is denied in the name of a modern teaching that knows no Holy of Holies, nor experience of holiness for the soul. The voice of the Holy Spirit, in the soul of man, is so confused with the subtleties of "suggestion" that multitudes of people who are born in church homes are without religious convictions. The weightier matters of the law are not sounded out from our pulpits with authority as of yore.

We are not precipitating revivals of old-fash-

ioned religion, nor rocking the country with Heaven-born conviction. The birth-pangs and travail of soul which bring sons and daughters into the kingdom of God are heard no more in many churches.

There seems to be a dearth in the land of preaching THE WORD. Hosea said there would be a famine, not of bread nor of water, but of hearing of the Word.

The reason of the famine of hearing the Word arises from the fact of it not being preached, for if the people heard it more they would want the truth and nothing but the truth. The ordinary preaching of to-day, and the trend of popular preaching, is toward things secular, rather than eternal. Complex social questions, memorials to uninspired men, sermons to fraternal orders, lessons drawn from the lives and characters of statesmen, poets and those who are rich; with many other unimportant subjects, usurp the pulpit of to-day and crowd out the weightier subjects of the Word. The basic principles of fundamental doctrines are heard no more in many pulpits over the land. The great cardinal doctrines of the Book, such as Conviction, Justification, Regeneration, Adoption, Sanctification, Judgment, Hell, Heaven, the Omnipotence of God, His Om-

niscience, etc., these, with kindred themes, are antiquated, and in many of our largest pulpits, are never heard.

Success and wealth, with fortune, have driven us blind, as a nation, to the warning judgments of God. Crimes are being committed in the name of political and civil liberty, by blind ignorance, headlong zeal, frenzied fanaticism and a reckless ambition for greed and wealth.

Our Sabbath is desecrated, our marriage laws are ruthlessly trampled upon, and the consciousness of a living God is going out of the hearts and minds of the people, as a whole. The pleasure resorts are crowded, as are also the bowling-alleys and the pool-rooms, and nothing has so corrupted the morals of our youth as the moving pictures and vaudeville. The standard of morals is being lowered in many quarters. Preachers do not preach against the sins of the day, hence it is not uncommon for church-members to attend the dance, card parties, theaters, and moving-picture shows, no matter what kind of scenes are being thrown on the canvass. In many cities and towns they have become so corrupt that the mayors have to put on a strict censorship to keep them from putting on films that corrupt or brutalize. Some of our states are now beginning to

legalize Sunday baseball, as well as Sunday vaudeville and picture shows.

It is a well-known fact that, in many of our large cities, the churches are second to the lodge, and in many places are governed and run by lodge members who dictate to the bishop who shall be the pastor.

There is an old Book in this country that has this antiquated (?) saying in it, "*This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.*"

Now, either that old Book is true and the popular worldly church-member is wrong, or else they are right, and that old Book is wrong. If the Church does not rise up and return to apostolic faith, methods and practice, she will lose her power and respect and fail ingloriously before the mighty tide of worldliness that is rolling in upon us. The spirit of anarchy and socialism is per-

meating our whole political and social fabric.

God help us to be up and doing while it is called to-day, for the night will come when no man can work.

There is great need in the Church of to-day and lack of men who fear and reverence God and His Word—men who have ballast in their lives, determination in their souls, and indomitable wills. We have need of churches with “Amen corners” in them, and that have the pews built far enough apart for the people to kneel down when they come to the services. We need the old mourner’s-bench restored as of yore. If we do not move quickly to the call of God, He will scourge us with another war, and put us on our faces, and we will reap what we have been sowing.

CHAPTER XXIII.

SIGNS OF THE TIMES.

Some, among the many things spoken of in the Bible as characteristic of the last days, are the following:

First, "*Many false prophets shall arise and deceive many.*" (Matt. 24: 11.) There are many antichrists and deceivers in the world to-day. The devil, instead of working through men of to-day as of yore on the line of infidelity, has changed his tactics and has become religious, working through them under the guise of religion, easing men's consciences and letting them slip into Hell by the multitudes. When were there as many false doctrines and "isms" to attract people from God and detract from His work, as are found in the world to-day? Few, comparatively, believe in the old-time powerful Gospel that brings about the supernatural new birth, the sanctification of the soul, the doctrine of a bottomless Hell, and the second advent of our Lord,

etc., etc. Unnumbered thousands of popular church-members of this age are deceived, denying the power of God. From such the Bible tells us to turn away.

Take the twelfth verse of this same chapter, and it says that "*because iniquity shall abound, the love of many shall wax cold.*" On every hand we see people who were once out and out for God, who have cooled off, and do not preach the doctrine as they did at one time, and in many instances they have quit altogether. In many of our so-called Holiness meetings the doctrine of holiness as a second work of grace is not stressed, and they do not deserve the name. Many preachers allude to it and sometimes testify to it, but when it comes to clearly teaching the doctrine and offering the altar and calling for seekers to come up and seek sanctification definitely, they are not there. In the place of using Bible terms and calling it "sanctification," they call it, "getting a clean heart," "power for service," "the baptism of the Holy Ghost," "a fresh anointing," etc.

In many reports of late, I have noticed where preachers reported so many converted, but no sanctifications. Now there might possibly be an exception to the rule in some cases, but as a rule

where the preacher is a sanctified man (or the evangelist either, for that matter), he will lead some into the experience of entire sanctification in a ten days' or two weeks' meeting, and he will not hesitate to tell it, either.

Of course, some of the above names that I have named are scriptural and are all right to use, but if you will notice, the men who get people into the experience of sanctification are the men who are not afraid of the word SANCTIFICATION. This is the word that Jesus used. He said, *"If any man is ashamed of Me or My words, I also will be ashamed of him before My Father and His holy angels."*

"Because iniquity shall abound, the love of many shall wax cold." Iniquity and worldliness are abounding on every hand. We must watch, or we will cool off. There is a reproach that goes with real Bible salvation, and if we do not watch, we will unconsciously cool off rather than suffer the reproach that accompanies this old-fashioned Gospel.

They said that Jesus our Lord had a devil. They put Him on the cross, and murdered His apostles, and during the Reformation period they killed the fathers as they had done the prophets, centuries before. *"They that will live GODLY*

in Christ Jesus SHALL suffer persecution." One will not have to hunt up persecution or do some outlandish thing that is out of all reason, just to bring on the issue; but just you LIVE GODLY IN CHRIST JESUS, and you will stir the animosity of Hell. The devil hates a holy man or woman. He is still in the holiness-fighting business. Watch, brother, lest your love cools off. The tendency of the age is to compromise. Preachers begin by compromising in their preaching, the people by compromising in their testimony. The sin of Israel always was that they wanted to be like the nations around them. The worldly church of to-day wants us to come down where it is, rather than for it to come up where we are.

Brother, keep sweet and firm, and testify and preach on all suitable occasions, and do not turn aside for anything or anybody. Be firm in sweetness, and sweet in firmness. "*Let no man take thy crown.*" Be faithful unto death, and you will receive a crown of life. The day is coming, and it is not far distant, when you will be glad you stood amid the scoffs and jeers of this cold, heartless world. If they treated your Lord thus, you may be sure they will do you the same way, if you successfully represent Him.

CHAPTER XXIV.

GOD'S REMEDY FOR SIN.

Eradication is God's only remedy for sin. According to Mr. Webster, the word means, "the act of plucking up by the roots; extirpation; excision; total destruction," etc.

This is the only absolute cure for sin. All other so-called remedies seek no permanent cure, but simply seek to alleviate. A grain of corn cannot grow until it is planted, but even then it cannot grow the weeds (that are foreign to it) out; they must be *removed*. So when the corn-life that is planted in the heart in regeneration begins to grow, the only remedy for the weeds of carnality (that are left in the heart) is to *remove* them. That is God's order. Some of the Bible terms for the removal of sin are, "taken away," "crucified," "being made *free from sin*," "destroyed," etc., etc.

The deliverance from sin that God brings to this world is not a gradual process, but an instan-

taneous work that He Himself does; but growth in that grace, or state, is gradual, and as the corn can grow faster and better after the weeds are removed, so the Christian can grow faster and better when the weeds of carnality are removed.

When it comes to dealing with sin and its removal from the heart, we find that there are no words in the Bible that even hint at the idea that sin is gotten rid of by anything that man can do; but always the verbs are in the aorist tense, and hold forth the thought of an instantaneous work, and something that God does.

The destruction of sin in the soul, and the growth of holiness, are two distinct and separate things. Sanctification implies both the death of sin and the life of righteousness; and as to the former part of it, it may be attained at once; but in relation to the latter part, the life of righteousness, it is entirely progressive. Where many good people make a mistake is trying to live sanctified before the work is done in the heart. Just as a sinner cannot live a Christian life before he is born from above, so a Christian cannot live a sanctified life until he is sanctified from above. Sanctification is not attained by any good works we may do, but is obtained from God, and then

we are fitted to do good works and to live the life that our conscience calls for.

God does not say do holy acts, but He does command us to *be* holy. He is more concerned about what I *am*, than what I *do*. He knows that if I am all right in my heart, I will do right.

Some people say that we cannot be delivered from our bent to sinning in this world. They do not believe God. In Romans 6:22, we read, "*And being made free from sin;*" and in Matthew 5:8, we read, "*Blessed are the pure in heart.*" To be free from sin and to have a pure heart are what God has promised in His Word.

Preaching the doctrine of instantaneous sanctification was a peculiarity of the early Methodist preachers. They preached it clearly, distinctly, and powerfully everywhere they went. Bishop Peck says, "But there are reasons why holiness is not more faithfully preached. It is hard to raise the *stream* higher than the *fountain*. It is hard to preach what we have never experienced, and the fear of reproach, 'Physician, heal thyself,' we doubt not, hinders many of us from charging home upon the members of the churches their remaining corruptions, their neglect of the Blood that '*cleanseth from all sin,*' and their exposure of apostasy and final ruin in consequence. We

can thus see how it is that we have so little preaching on the subject of holiness. The *want* of experience renders it *unpleasant* to do it, and *hard* to do it *truthfully* and *effectually*." ("Central Idea," p. 376.)

Dr. Nathan Bangs, in his history of the Methodist Episcopal Church, says: "The doctrine more especially urged upon believers (in early Methodism) was that of sanctification, or holiness of heart and life, and this was *pressed* upon them as their *present* privilege, depending for its accomplishment *now* on the faithfulness of God, who had promised it. It was this baptism of the Holy Ghost which fired and filled the hearts of God's ministers at that time."

With regard to the instantaneous work of sanctification in his day, Mr. Wesley wrote, "I hope Brother C. is not ashamed to *preach full salvation, receivable now by faith*. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it."

It does not stir the devil, nor carnality either, very much, when we teach that sanctification is something that death, or growth, or works may accomplish, but when we hold to the Word of

God and teach that it is something that God does in *the heart of the believer*, then the same old opposition that has been against this precious Bible truth down through the ages, is immediately aroused, and the fight is on.

CHAPTER XXV.

“THE WINDS WERE CONTRARY.”

(Acts 27: 4.)

How suggestive the above caption, of all our lives. There is no life but that encounters adverse and “contrary winds.”

We may wish to move in a certain channel, and make our plans that way, and get everything arranged, and lo! God’s compass points in another direction. Do not take it to heart, do not worry. God’s compass never varies, never fails; it always points in the right direction.

Work the steering gear of your soul until you head in the right channel following the needle’s track, and though you may plow counter and crosswise to your own wishes, desires, feelings and friends, nevertheless it yields the peaceable fruits of righteousness and the desired haven will be reached.

This life is one of testing and trial. Had we

no storms to encounter, we could never enjoy a placid sea.

This is the workshop of the universe, where the immortal essences are wrought out; where the rough hewing and forging take place.

The very things that Satan may throw in our path to check us, should be stepping-stones to higher experiences.

At times it may look to us as though God has turned this world over, as a great plowfield, for Ruin to try her plow in, with the Devil turned loose, and Sin holding high carnival, and Hell jubilant for the on-coming desolation of the tribulation period, when the world shall be a great graveyard, Golgotha with wide-open gates, death's great skeleton warehouse; yet, midst it all, God has a few who hold to the compass and will not be swerved to the right or left. They are the "invincibles."

Life's sea may be perilous and the way dark, but on they go. Friends may turn traitors, times and seasons change, the dogs of Hell may hound their tracks, and though surrounded by the clatter and the clash and bedlam of incarnate devils of earth and Hell, combined with sickness, sorrow, sword, pestilence and famine blowing malady through their shriveled lips, yet on they go.

And it is from this storm-tossed sea that God is stringing harps for the heavenlies. They may be strung and keyed amid thunderings and lightnings, tornadoes and tempests, yet they will rise to the symphonies of Heaven.

This world is the nursery and greenhouse from which will be transplanted to everlasting hills the trees of righteousness. Here is where the cedars are hewed, and the marble is chisled for the upper temple. These are quarry-lands of the New Jerusalem building. From this world the cedars will be transplanted to the Lebanon hills of eternity.

Press on, weary soul; though tried and tempest-tossed, the voyage will soon be over. The spires of the Eternal City will soon be in view. The signal-gun of welcome is heard in the distance, the field-glass of faith will bring the harbor in full view, and you will be home at last!

REDEEMED BY THE BLOOD

Before the world was made,
Or e'er the sun did shine,
God planned the great crusade
'Gainst sin for all mankind.

We're not redeemed with gold,
But with the precious Blood;
It snaps the bands that hold
The sinner 'way from God.

It sanctifies the soul,
And cleanses every stain;
It makes us fully whole,
It lifts to Heaven's plane.

The blood of Christ avails,
The soul is satisfied;
Our refuge when assailed,
Our rest for faith when tried.

Through it we overcome,
And reach our home on high,
Where, 'round the great white throne,
We'll praise the Lamb that died.

APPENDIX

HELL.

“And the wicked shall be turned into Hell, and all the nations that forget God.”

If the Bible means anything at all, it means every word it says. If every word of this Book is not true, there is not one word of it true, and the same God and the same Bible that tell us of Heaven, that beautiful place, where people go who obey God, also tell us of an awful Hell where people who do not obey Him, will be damned forever. Heaven and Hell are the two greatest extremes imaginable—one is light and the other is darkness; one is joy and the other is sorrow; one is happiness and the other pain. It is *vice versa*, what one is, the other is not. No one can be going to Heaven and to Hell at the same time. We are walking in light or darkness, we are working for weal or for woe, the die has been cast, we are going one way or the other, and to-night we have made another

day's journey towards either Heaven or Hell.

Everybody knows there is a Heaven, but everybody does not realize what Heaven is going to be. Everybody must know there is a Hell, but everybody does not realize what it is. There are three words in the Bible which mean Hell. The Hebrew word *sheol*, which means to put out of sight, to put away from view, and the Greek word *tartarus*, which means to fasten, to bind, to hold fast, to hold as if fastened to it. Hell is the penitentiary of the universe. The penitentiary of the universe is to be turned into a lake of fire after the Judgment.

Gehenna, also meaning Hell, is the word that Jesus coined and its name was derived from the sons of Hinnom who were once saved, who once knew God, but backslid and went into gross idolatry. They erected a great idol, Moloch, and in this idol's hands was a continual fire, and men and women laid their children in its arms and burned them alive. This went on and on for years until the name Hinnom was repulsive to the mind. Afterwards the beasts of Jerusalem were taken there and burned, and history tells us that criminals were also burned there. In Jesus' time this was used to suggest death. Jesus Christ wanted to impress on our minds, and

God in Heaven, a great loving Father has done all He could to show us what Hell really is and to keep us out of it. Jesus in speaking of it, uses this word, *gehenna*, which means flames. He says in Matthew 5:22, "Whosoever shall say, Thou fool, shall be in danger of HELL FIRE." "It is more profitable for one of thy members to perish than that thy whole body should be cast into Hell."

When men repeat a thing, it becomes less effective, but when God repeats a thing, He emphasizes and augments its meaning, and from the very fact that God speaks so many times in the Bible of Hell, the bottomless pit, and the lake of fire, is enough to paralyze the mind and freeze the blood. If God's Word is true, and God cannot lie, there must be HELL FIRE. Matthew 2:41: "Then shall He say unto them on His left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." He says that at the end of the age He will send His angels, and they which do wickedly shall be cast into the furnace of fire, "and there shall be weeping and wailing and gnashing of teeth." A furnace is a place where the fire is heated more than to a common flame. I have been in the gas belt of Indiana and vis-

ited the glass works; have seen them turn into it the white sand and hold it for days and days, until this sand was molten like wax.

I used to fire an engine and we would put in the coal until the fire burned to a white heat and the flames danced inside. I could give you a word picture to-night of picking up a man alive and pitching him into that white heated furnace. For a short time he squirms and screams with the torture, but after awhile he does not move—it is all over. I could paint word pictures that are worse than that. It would be awful if you had to behold a man cast into a furnace of natural fire. You would not want to eat and could not sleep for days and days. Why do I say that? I have seen men killed on the road. I did not want to eat for days. It was AW-FUL. But brother, sister, if you were the man, if you were the woman who was to be picked up alive and burned, it would be more awful than for you to stand up and see it done.

So I want to tell you of Hell. But you cannot begin to comprehend it, though you may have some apprehension of it. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which the Lord hath prepared for them that love Him." No man

naturally can understand what Heaven is, so no man can understand the burning of an awful brimstone Hell until he enters there himself. I say there shall be "wailing and gnashing of teeth."

A wail is the scream of a man when there is no hope for him. Death cuts a man's hopes. There are burnings without escape. There shall be wailing: God says it. After death there will be an awful Hell of pain and suffering; an awful Hell.

I have seen men killed on the road, and have heard them say, "O God, MY LOST SOUL! Is there nobody to pray?" That means that they were facing God and were about to slip into Hell. See that ship on the ocean; in five minutes she is to go down. Everybody knows she is going down. The dancing, swearing and card-playing are stopped now. People are facing death and Hell. If you had been in the East River disaster, when five hundred people perished last week, I imagine you could have heard the screams of souls trying to seek God. If you had been on that ill-fated vessel and had to have either perished in the flames or lost your life in the deep, it would have seemed real to you. If you could have stepped into the homes in New

York City and heard the groans and cries over lost loved ones, it would have seemed real to you. O God, show this congregation that there is a time when, if unsaved, we will have to go and meet an angry God! I have stood in large cities and seen men and women stand in the skyscraper buildings and pray and scream and wail for help, when numbers of engines were at work and streams of water flying, but they had to go down in the flames. On a cold winter's night, I have seen men and women in the seventh and eighth stories of a burning building, crying for help, only to perish in the flames or jump from the windows and burst their bodies on the pavements below. They had to meet the final issue.

I remember one poor boy who worked on the road where I worked. I went to see him and as I approached the house, I heard him screaming, and I shuddered. I went in and he said, "Brother Ed, I want you to pray for me, I have got to meet God before morning." I dropped on my knees on one side of the bed, his uncle on the other, and we prayed, but it was no use, for he had wasted his life, had gone through the world burning incense on the altar of lust, and he went forth to meet his God unprepared.

Three years ago when the Atlantic coast was

strewn with bodies of men and women who were burned alive in their state rooms, they were found with clenched teeth, and clenched fists, as though they had died in AWFUL suffering. Brother, wake up to the fact that God's Word is true.

Mark 9:48, 49. What does it mean? A salty Hell, a salty flame that cannot be quenched, a fire never to be extinguished, a fire that will burn FOREVER, "where their worm dieth not and the fire is not quenched." Some say I do not believe in Hell fire, but God's Word is true, brother, and if it were only used figuratively in the Bible, the figure would be only a faint idea of the awful reality. I hold in my hand a little match. I can realize there is real fire within this match more than I realize it now, if I strike the match. I tell you there is fire in that match and if you tell me it is only figurative fire, I do not want to handle real fire. I strike the match, and you say, Does figurative fire burn? I say yes, and I put my hand into that little flame and I know it more than I knew it before I struck the match.

Every man in this presence to-night knows there is a Hell, if he believes God, but he will never realize it now like he will when he gets

there. I want to tell you that in eternity's night, fire will burn men and women forever. "And the devil that deceived them was cast into the LAKE OF FIRE AND BRIMSTONE, where the beast and the false prophet are, and shall be TORMENTED DAY and NIGHT, FOR EVER and EVER." (Rev. 20: 10.)

The same word that is used to describe the perpetuity of Heaven is used to describe the longevity of Hell. Hell will last as long as God lasts, and will be real just as long as God is real. I verily believe that there is a lake of fire. It has its topography. It is a place of torment. It is just the opposite of Heaven.

The man who is saved in Heaven will be saved, soul, body and spirit; the whole triple man will be saved in Heaven; or if he be lost, he will suffer in his soul, he will suffer in his body and he will suffer in his spirit in Hell. The dividing time is coming. The great day will be when the great God of the universe will lay righteousness to the plummet, and will divide the sheep from the goats.

"Marvel not at this; for the hour is coming, in which all that are in their graves shall hear His voice. And shall come forth, they that have done good, unto the resurrection of LIFE; and

they that have done evil, unto the resurrection of DAMNATION." (John 5: 28, 29.)

Here are the two classes; they are brought face to face. One crowd goes one way, and the other, the other way. He will say to those on the right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." To those on the left hand, He will say, "Depart, I never knew you," and they will be cast into the lake of fire, "prepared for the devil and his angels," and those on the right will go away into EVERLASTING LIFE, and those on the left to EVERLASTING PUNISHMENT.

I say to-night that if one tittle of this Word fails the whole thing will go to destruction. We come to this conclusion. If there is a literal Hell, a place of real burning, then you and I ought to pray as we never prayed before. Somebody's children will go down into a bottomless Hell to remain throughout all the ages of an endless eternity.

In Heaven, there is joy; in Hell, there is anything but joy; in Heaven, there is law; in Hell, there is anything but law; there is anarchy. If a man gets into Heaven, he will get in, soul, body, and spirit; if he goes to Hell, it will be the

same way. There are degrees in Heaven. Paul was caught up to the third Heaven. Then there are degrees in Hell, for my Bible tells of how much sorer burnings will be reserved for those who have trampled the Word of God under their feet. There will be some in the black corners of Hell capacitated to suffer more than others. If a man just gets into Heaven, he will be in Heaven and he will enjoy it so far as he is capacitated, as much as the greatest archangel will enjoy it. If he is in Hell, he will suffer in proportion to his capacity as much as the blackest-winged angel of the bottomless pit. In Hell they go down and down, like a wanderer in the quicksand, and as they sink lower and lower, down and down, they will become more like the archfiends of Hell. On the other hand, the saints of God will go up and up and become more like God and will have more affinity for the great heart love of God.

THERE IS A HELL! There is an **AWFUL HELL!** God tells us the nature of it. "They shall drink of the wine of the wrath of God." Brother, I do not know what that means, and I do not want to know. I know that when the wrath of God is poured out, blood relations will be forever obliterated, and whoever

is God's enemy in that day will be your enemy, even if it is your tenderest tie on earth.

It is a place where men and women will stand in the midnight gloom in the corridors of Hell, and will gnaw their tongues for pain and will have no rest day or night.

The awfulness of the drunkard's Hell will be that the appetite for liquor will gnaw at his soul, but it can never be quenched and will sink him deeper and deeper. The cigarette fiend's Hell will be: he will crave to smoke, long to smoke, famish for a smoke, but there is nothing to smoke but himself. The harlot's Hell will be that she will go staggering through the streets of Hell with a body full of sores and diseases, begging to die, but never dying. Yes, my Bible says they will have "sores" and will curse God. Yes, sir! There will be sores in Hell, for my Bible says so. (Rev. 16: 10, 11.)

If people do not have sin removed, they will have to be banished to where the devil and his angels are. Not only sin, but the effect of sin will be there. The harlot takes the revolver to blow her brains out, and says, "I will drown my troubles." No, you won't! You will plunge into them and never get out. You say, "I do not believe a person has a body in Hell." I have quoted

Scripture to prove it. When Jesus Christ rose from the dead He walked on this earth forty days. The disciples did not believe it, and He said, "Thomas, put your fingers into the nail-prints, and thrust your hand into My side;" and to prove that His body was tangible and real, He broiled fish and ate it, and a few hours later, God reversed the order, and He went up. Brother, that same Jesus who went up, we will see in His real body. While you may not see Him to-night with your naked eye, you will see Him. You may not see Hell with the naked eye, but you will see it, if you do not repent of your sins and get right with God.

Our body is the house we live in. The soul is that which likes and dislikes and is easily moved to tears. Spirit is that by which you can sit here and at the same time swing around the world. We have already been to New York City, to East River, have been up to Heaven, and down to Hell. We will rise to take on these bodies. What they want now they will want hereafter.

A lost soul in Hell can only be like the hyena which paces up and down its cage and its lair, which it was not made to go in, but man puts it in that unnatural thing and it walks back and

forth, yelling and panting, and longing for deliverance. So the lost soul, like the hyena in its cage, will walk and weep and wail in Hell forever. There will be no release, no rest, no light, no hope, nothing but gloom, misery and the blackest darkness forever and ever. There is a deep vacuum in that soul that will last as long as God lasts. It was NEVER MADE FOR HELL. God never meant for it to be there! NEVER! Slighted mercy, and the white-winged angel of mercy is gone forever, and I am in Hell. O my God! Is it possible that an immortal spirit, of its own volition, will take its place in Hell?

A man will suffer in his body in Hell; he will have sores; his soul will suffer; he will have regrets and dark forebodings. It was said to one man who went to Hell, "Son, remember."

They will remember every sermon they heard preached. The spirit, the mind will suffer through the ear and through the memory. The avenues and channels to man's immortal spirit are innumerable.

We live in an age of compromise. All the damning doctrines that Hell can get up are spued out at Boston and she is flooding this world; one thing is that of taking the cardinal doc-

trines out of this blessed Book, and another is that there is no Hell. I know there is a Hell. I KNOW there is a Hell because God's Word says so. Not simply because God says there is a Hell, is there one; but because *there is one*, He tells you and me about it. He asks, "Who among you shall dwell in everlasting burnings?" Lord, write this on our hearts with a pen of fire! I would know there was a Hell if there was no Bible on earth. Why? Because I have seen men die and go there. A man in southern Illinois, heard me preach and he said, "If what that man is talking about is so, I am not fit to die." He made a resolve to get saved, but at five o'clock he died. His wife and children locked themselves out of the house, as they could not stand the sight. A strange man who had never seen a man die went in, and he said the man cursed and prayed, cursed God and tore his hair, and in this condition he died. That man who witnessed it came to me and said, "Brother Ferguson, if God will forgive me for seeing that man die, I will never see another one."

"He that being often reprov'd hardeneth his neck shall suddenly be destroyed; and that without remedy."

If there is anyone here who has been re-

proved once or twice, that Scripture may not be for you. If there is any one under this canvas who has been reprov'd only a few times, that may not be for you, but the days are hastening, they are like a weaver's shuttle, and you do not know what a day may bring forth. My brother, are you sure that you will escape Hell? You will not only be in Hell, but you will be LOST in Hell FOREVER!

THE END.

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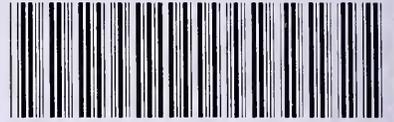
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