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AWAKENING MESSAGES AND STIRRING EXPERIENCES
Including a Brief Sketch of His Sainted Wife, Evangeline

By Walter L. Surbrook
Pres. Kingswood Holiness College
Kingswood, Kentucky

"Earnestly contend (in the right spirit) for the faith which was once delivered unto the
saints." -- Jude 3.

God's Bible School And Revivalist
Cincinnati, Ohio

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LOVING DEDICATED

To

The sacred memory of the purest,
sweetest, saintliest noblest and most
magnanimous girl I ever met -- my
sainted wife, Evangeline.

* * * * *

INTRODUCTION

Another book of sermons? Yes, but the reader will agree with the writer that these sermons
are different from many, in that they are calculated to awaken as well as to edify. Hence, they are
properly named, "Awakening Messages".

I have heard most of these sermons preached with telling effect upon large audiences. Such
messages ought not to die, but be reproduced upon paper and be read and re-read.

It is too bad that many great and good men live, enjoy life, then die and are soon forgotten because they did not put in print anything that was calculated to mold character after they were gone. It is said that there are three ways in which one may project his life into the future -- by a boy, or a bounty, or a book. So, if one cannot give to the world an exemplary boy, or build a library, he may be inspired to write a book.

When I first met the author of this book, little did I think that he would later become our noble son-in-law, nor did I dream that he, with us, would so soon be bereaved of our lovely Evangeline. But perhaps this great sorrow can be alleviated somewhat by the fact that she and the writer urged the publication of these messages. While assisting her husband in their preparation, doubtless the queenly girl never once imagined that the same book would contain a brief sketch of her beautiful life. So, if this volume will enhance the glory of God and be an inspiration to those who read, it will be a profitable, though sad investment.

Hoping that the book may have a wide circulation, and that many, "in that day," may rise up and call the bereaved husband and his sainted lover blessed, we commend this volume to the public.

E. E. Shelhamer
May 10, 1930
Los Angeles, Calif.

* * * * *

FOREWORD

The present volume has been written in response to repeated demands that have been made for some of the messages contained herein.

The writer does not submit this work as a finished or polished piece of literature possessing great merit, as the major part of the material has been hastily dictated and arranged in the midst of many other pressing duties.

In this humble contribution to the field of religious writings it is the author's profound desire not to appear combative, but rather to inspire hope, stimulate courage and give helpful instruction to those who are seeking the Way of Life.

While preparing the manuscript for the present volume, the writer was strongly urged to incorporate several chapters of his life story. To this, however, he reluctantly consented. But there was something else -- an unexpected blow -- to which it was hard to consent, and that was the sudden departure of my precious companion, who so faithfully and untiringly aided me in the preparation of most of the sermons in Part I. The fact that she lived such a saintly and consistent Christian life, and that her godly influence and example ought to live on and on after she is gone, is the motivating factor in submitting a brief sketch of her beautiful career, which is contained in the second part of the book.

Trusting that God may bless these messages to many hearts and set His seal to the truths contained herein, we prayerfully send forth this book.

W. L. Surbrook

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PART I -- SERMONS

01 -- CHARACTERISTICS OF SONSHIP

Text: "Lord, teach us to pray." -- Luke 11:1.

My text is a request. You will no doubt desire, long for, and yearn after many things in life that you will never receive. If you were to receive an answer to some of your requests, it would, perhaps, not be any special hindrance to you, and yet it would be no blessing. You will long for and seek after other things that you will never receive. If you were to receive an answer to some of your requests, it would, perhaps, prove to be the greatest hindrance in your life, and God, in mercy, does not grant your desire. If you always knew when you were desiring something that is not God's highest plan for you, you would cease; but it sometimes takes weeks, and even months, to be sure of God's best thought. But here is a request you are always safe to make, "Lord, teach us to pray."

You may be filled with ambition to tower a thousand leagues above your fellow-men, in the pursuits of this life, but no greater desire ought ever to fill your bosom than that which was expressed in the words of this disciple, "Lord, teach us to pray." This request was made by a disciple after he had heard, and perhaps had seen, Jesus in prayer. His heart was stirred. He caught a new glimpse of the possibilities of prayer. His soul was gripped by the passion and fire of the Lord. It so wrought upon him that he, no doubt, paced around anxiously waiting until Jesus was through; and, as soon as He had ceased praying, this disciple rushed right up into His presence with a soul that was stirred and said, "Lord, teach us to pray".

You will notice he did not say, "Teach us how to pray," but He said, "Teach us to pray." There is a vast difference in being taught how to pray and being taught TO pray. This disciple knew, as well as we know, that no matter who the individual is, if he gets in a close place, if he gets in a corner, he will not need to be taught how to pray. He will pray something, even if he does not pray any more than the sinner who went up to the temple with the Pharisee, who bowed his head in humility, smote himself on the breast and said, "God be merciful to me a sinner". This disciple did not ask to be taught how to pray; he asked to be taught to do the only thing in the world that will keep us spiritual, on fire, and in touch with God. An answer to this request will save us from dead formality, on the one hand, and fanaticism on the other.

Jesus now answered this disciple's request in two respects: First, by example, for He prayed; and second, by precept, for He gave His disciples the prayer which has often been called the "Lord's prayer". But Dwight L. Moody stated that this is not the Lord's prayer, but the disciples' prayer. He further stated that the Lord's prayer is in the seventeenth chapter of John, where Jesus poured out his soul in that inimitable, incomparable, intercessory prayer for the sanctification of His people. Here his burden was, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." This is the Lord's prayer. But the prayer which Jesus gave to His disciples was intended for an illustration, or an example to follow; not that you always have to pray this prayer, but that it serves as a splendid model, or example, for Jesus said, "After this manner pray ye", etc.

Since this prayer has been given to the disciples, and we are disciples, it is as much for us as it was for them. Now that it is for us, let us examine the prayer a little. We may not touch the edges of what is contained in it but let us take a passing glance at it. First, we will notice the introductory words. Jesus said, "When ye pray, say, Our Father." Who has a right to address God as Father? No one but a son. But you are not a son when you are born into this world, neither are you a son when you are old enough to vote. No one has a right to address God as Father unless he is a son. If he is a son, it necessitates that he has been born into the family, and he is not born into the family of God until he is born again. No sinner has a right to this prayer, no one but a son can say, "Our Father."

In order for one to be able to say, "Our Father," he must have experienced that radical, instantaneous new birth which Jesus pointed out to Nicodemus in the third chapter of John's Gospel. Nicodemus had been under the law and its teachings all his life. He seems to have gotten a little light on the new birth and came over to Jesus for further help. But it took Jesus quite a while to lead him, step by step, line upon line, out of Judaism and away from his legal thinking into a heartfelt experience in salvation. Nicodemus' soul was so dead that it was hard for him to comprehend spiritual things. He could not see how a man could be born again after he was old. But after talking to him for a considerable time Jesus used an illustration concerning the wind, which seems to have cleared Nicodemus up in spiritual things, and from that time on his only question was "How can these things be?"

In Jesus' reference to the blowing of the wind, He likened it to the birth of the Spirit. He showed Nicodemus that the wind blows and you do not see it; it may be blowing and you do not hear it. But how do you know the wind blows? You FEEL it! So is everyone that is born of the Spirit. You may not see anything when you are born again, you may not hear anything, but you will FEEL the birth of the Spirit. In spite of the fact that modernists, dead religionists, and backslidden preachers are trying to divorce feeling and emotionalism from religion, it is still there; and as long as a man keeps God in his life, he will have feeling in his religion. When one loses his religious feelings, that sweet, tender peace and joy that came to the soul in conversion, he is a backslider.

Let us now notice some characteristics of sonship:

I. RELATION OF A SON TO A FATHER. Being a son of God gives you that sweet, precious, tender feeling that a son holds toward a father. There is a great deal of preaching (and rightfully so) on the love of a mother being likened to the love of Jesus; but there is very little preaching on the relation of a son to a father. This is a phase of truth which is seldom preached; but when one becomes a son of God, it gives him a feeling of confidence, faith, dependability, and mutual interest. Every true son gratefully confides in his father and with great faith depends upon him.

II. A HOMELIKE FEELING. When I go to my mother's home I do not feel ill at ease, as if I were a stranger. I do not feel that I am an intruder. I neither ring the door-bell nor rap at the door, because I am a son. I walk right in and feel at home. Mother never has to say to me, "Walter, make yourself at home", for she knows I am at home. I feel at home and act as if I am at home! You

could not do that in my mother's home, because you are not a son. Nobody else can enjoy the privileges of my home that I can enjoy because I am a son.

In a good many homes where I have been entertained in evangelistic work, my host has said to me, "Now, Brother Surbrook, we want you to feel perfectly at home." They showed me my room but insisted that I should not confine myself alone to that room. Pastors have said, "Here is my study;" housewives have said, "Come and sit in the parlor and enjoy the deep, overstuffed furniture." They have said to me, "If there is anything you want, please be free to mention it, for we want you to feel at home." I have appreciated this kindness and believed that they meant what they said, but I am an outsider; I am not a member of the family, I am not a son, so there are certain ethical bounds beyond which I dare not cross and be a Christian gentleman. There is a certain restraint because I am not a son; but in my mother's home, where I am a son, there is no restraint and I feel perfectly at ease. So it is with a son of God in the house of the Lord; he does not feel that he is a stranger. He may never have visited that church or congregation before, but if he is spiritual and the church is spiritual, he is not an intruder, but he feels perfectly at home because he is a member of the same family.

III. FAMILY RESEMBLANCES. There is a family likeness among the people of God. There are certain family traits, family characteristics and earmarks which belong to the household of faith. When you become one of God's children, you will not have to try to act as if you are a member of the family. You will not be under any strain trying to watch yourself to be sure that you manifest only family characteristics, because family resemblances are natural and they will get out on you in spite of yourself. Somebody will pick you out as a member of the Lord's family; they will see on you, and about you, family resemblances.

Let me illustrate. Some time ago when I was at my mother's home, she asked me to do some shopping for her. She gave me a list of articles which she wished me to buy, and, among other things, she mentioned a pound of coffee. She carefully instructed me that I should go up to Harry's Place (Harry is a Jew) to buy the coffee. The brand of coffee was new to me. I am not sure that I had ever heard of it before. I jotted down in my memory the articles Mother wished, walked up the street, and did the shopping. When I had bought everything that she wanted except the coffee, I then had to walk a block farther to Harry's Place to buy it, but I had forgotten the brand. I was at a loss for a few moments to know what to do. I thought, Harry does not know me, for I have never been in his place of business except once or twice. I was sure that if I heard the name of that brand of coffee again I would recognize it. As I entered Harry's Place, he came to me with a smile and said, "Is there something for you?"

I said, "Yes, sir, I want a pound of coffee"; and immediately he told me the brand I wanted. I looked at him, smiled, and said, "How did you know what kind of coffee I want?"

He replied, "Oh, I know what everybody drinks all around the community".

But that did not answer my question, for I wanted to know how he knew me; so I said again, "How did you know what kind of coffee I want?"

"Oh," he said, "I know who you are. I know you by your brother, the preacher." He meant my brother George, who had been to his place of business and talked salvation to him and reasoned with him concerning that Prophet, like unto Moses, whom God promised to raise up. He knew my brother George, and he knew me by family resemblances.

So it is with a son of God, there are family resemblances that will show on you and people will see them and recognize you as a child of God. You will not have to try to put it on, or act like it, or make people believe it, but it will be as natural for you to act like a son of God as it is for you to manifest your natural family characteristics.

A friend of mine, an evangelist, had been holding a meeting and was on his way home, very worn and tired. He had to wait several hours in a large city between trains, and, rather than stay in the dirty depot and breathe tobacco smoke, he walked over to a hotel lobby, sat down in one of the large chairs, slid away down, and relaxed to rest. While he was sitting there, an old bum came along with a dirty, filthy old pipe, sat down by him, and began smoking. He smoked and puffed and kept watch of my friend, who had been a smoker in other days; but God had saved him from it, as He does all of His children. After the bum had smoked quite a while, he offered my friend a smoke, who graciously thanked him and said he did not use tobacco; and he continued resting. The old bum saw that he could not get my friend to smoke, and after he had smoked around him and blown the smoke on him for quite a while, and the preacher did not say a word, finally the old bum got up and looked my friend in the face and said, "Say, mister, let me guess your business."

My friend said, "All right".

He said, "You are a preacher".

My friend smiled, looked up, and said, "Why do you guess me to be a preacher?"

The bum answered, "Because you have such a kind expression on your face."

After I heard that I said, "My Lord, help me always to have a kind expression on my face."

There was that man of God under fire, under temptation, being smoked and tempted by the devil through that smoker; yet he had enough grace and enough of God on hand that he kept a kind expression on his face. That old bum picked him out to be a son of God because he saw family resemblances. I do not care who you are, or what kind of training you have had, or how far you may be from home, if you are born into the family of God you will bear family resemblances. Family characteristics will show themselves on you and you will be picked out, again and again, as a child of God. You will not be picked out as a lawyer, a drummer, or just an ordinary business man, if you bear family resemblances.

I was on a train some months ago on my way out West to hold a camp meeting, and, as far as I knew, I was a stranger on the train. Being a stranger I had not made friends yet with anybody, but had taken plenty of time to pray, read my Bible and meditate, getting ready for the camp. On the second day of our trip, a man who had a berth across the aisle from me came over and sat down in front of me, looked me in the face and said, "May I ask you what your business is?"

I said, "Certainly, I am a minister of the Gospel."

He replied, "I thought so."

Then I asked him; "Why did you pick me out to be a minister of the Gospel?"

He replied, "Because men in your business are not always taking in with everything that is going on around them."

I then asked him his religious affiliation and he said, "I am a Roman Catholic."

I looked up in my soul and said, "Thank God, I have the testimony of a pagan, the testimony of an idolater, that I am bearing family resemblances." I was not trying to act like a Son of God. I was under no strain. I was not trying to put anything on; but sonship just naturally lived itself out and that man saw it.

Let me give you another illustration. A tall, well-dressed son of God was on a train going to a meeting. The train pulled up to the town where he was to get off, and, as it stopped, a little boy came out on the platform with a basket of fruit, shouting, "Apples, oranges, five cents apiece, three for a dime!" The thoughtless passengers rushed out with their baggage, and some careless fellow bumped into the child and spilled his basket of fruit on the platform. As the man of God got off the train he took in the situation at a glance, set his baggage down, stooped over and helped the boy pick up the fruit. He put it all back in the basket and then put his hand in his pocket and gave the boy a piece of change. The boy was a dirty, ragged street urchin. He had been cuffed, cursed, kicked around, and spit upon; but he had never been treated as kindly as that before. This stranger, with his act of kindness, completely overwhelmed the boy and he stood almost breathless for a moment. After the stranger had given him the piece of money, the boy, with large brown eyes, looked up in his face with a very inquiring look and said, "Mister, be you Jesus? Mister, be you Jesus?"

"No, son, I am just one of his boys."

That poor, dirty, ragged street urchin recognized in that stranger family resemblances! It is not a question of your family training, your money, or where you are from, that will make people see in you the characteristics of a son of God; it is a question of the new birth. If you have been definitely and positively and instantaneously converted; if you have been drastically changed from the old life into the family of God, you are bound to bear family resemblances.

IV. INTERESTED IN THE SAME THINGS.

When I was a young man at home, my father's successes were my joy and his reverses were my sorrow, for I was vitally interested in everything in which my father was interested. So it is with a child of God. If you are a genuine son of God, you are so vitally interested in your Father's work that if it suffers, you suffer; if it prospers, it is your joy. If a member of the family suffers, you suffer with him. You never rejoice over the failures, reverses, or sorrows of another member of

the family. Paul said, "Look not every man on his own things, but every man also on the things of others." You are not living for self, but living for others. You are living a poured-out life. You are living a laid-down life. You are living a life of sacrifice. You are living for the success of the kingdom of Jesus Christ. Those who associate with you will recognize that you are a pilgrim and a stranger here, a sojourner; your citizenship, conversation, and treasures are all in Heaven.

Time and space will not permit the same concentration on the rest of this prayer that we have devote to the introductory words. May I make just a few passing remarks as we glance at the rest of it?

Jesus continued, "Hallowed be thy name." Hallowed means holy. Holy is Thy name. I am not to say "Hallowed be thy name," in lip service alone for that is cheap; but every act of my life, every word my lips, the whole outflow of my being is to say "Hallowed be thy name," or "Holiness unto the Lord."

"Thy kingdom come." He taught them to be premillennialists, to long and groan for the return Jesus and the kingdom age, which is the millennial age.

"Thy will be done, as in heaven, so in earth." In other words, I am not engaged in anything that illegal or in any respect contrary to the highest will of God. Not only am I willing for His will to be wrought out perfectly in earth as it is in Heaven, but I am longing for it.

"Give us day by day our daily bread." Some one said this is spiritual bread; if it is, you are not neglecting your soul, but you are seeking after the spiritual bread. If it is material bread and God supplied the bread for your physical strength, you are, in turn, indebted to God to return that strength into His work. If God supplies your physical sustenance and you do not gratefully return that strength to His kingdom, you are a traitor to the cause of Christ.

"And forgive us our sins for we also forgive every one that is indebted to us." This Scripture literally says, "Forgive me just as I forgive the other fellow. If you have had trouble with somebody whom you have not forgiven, and you profess to be a Christian, your religion is vain; for Jesus said, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." By asking God to forgive us as we forgive our debtors, we ask God to forgive us to the same extent that we forgive our debtors. If we have not forgiven them, we are not forgiven; for in our request we have tied the hands of God and He can forgive only to the same extent that we forgive.

Let me illustrate this verse of Scripture. Some months before I was converted, my sister was doing some telephoning. Mr. _____, a neighbor, wished to use the telephone at the same time. Being an unconverted man, he did not have patience to wait until my sister had finished, so he cursed her over the phone. Of course, this stirred me and in a moment I was ready to fight. I walked down the road to his home and told him what I could do with him and about how quickly I could do it, if he would just come out in the road. I did not propose to allow him to curse my sister. He did not come out, however.

Some months later, after I had prayed through and gotten saved and sanctified, on a Sunday afternoon I had been away and was driving home. To reach my destination I had to pass by this man's house. When I was yet a half mile down the road, the Holy Spirit said, "What about that trouble you had with Mr. ____?" My soul sank within me. The Lord revealed to me in a few moments that I must go to this man now and apologize. For the next half mile I prayed and promised God that, if He would give me the grace and courage, I would stop that afternoon and fix everything up.

As I drove up in front of his home, he and two other men walked out of the house. I stopped my horse, got out of the buggy, called him out to the road, and said, "Mr. ____, you remember the trouble we had some months ago?" I said, "I am sorry for the way I acted and for what I said, and I want you to forgive me. I gave my heart to God a few weeks ago and was definitely converted. God has forgiven all my past. I want to go to Heaven, and I do not believe anybody can go to Heaven with old grudges and troubles not fixed up." I then offered to shake hands with him. Although he professed to be a skeptic, he looked at me with tears in his eyes, his chin trembling, and gave me as warm a hand-shake as I ever got in my life; then he said, "Walter, I forgive you."

Some months later my brother and I pitched a tent across the road from that man's farm, and began preaching the Gospel. His wife was the first woman converted at our altar. Did it not pay me to fix up that old grudge and get that old sore healed? If I had not obeyed God that Sunday afternoon, I would have had to forfeit my relationship with God; for He forgives only as we forgive, and keeps us cleansed as we walk in the light. That man who had been my enemy at once became one of my best friends.

One manifestation of the characteristics of a son of God broke down the barrier, melted his iceberg of unbelief, and at once he became a believer in Christianity. We may fail in a good many other things, but let us see to it that we do not fail to manifest the characteristics of a child of God. Let us insist on acting like a member of the family which we represent.

* * * * *

02 -- THE WAY OF A FOOL

Text: "But God said unto him, Thou fool, this night thy soul shall he required of thee." -- Luke 12:20.

There are three references in the New Testament to rich men. Whether these are three different individuals or three stages in the career of the same individual is hard to prove. I want, however, to use it as three stages in the career of the same individual.

1. His soul is awakened. Mark 10:17-22.
2. His soul is required. Luke 12 :20.
3. His soul is in hell. Luke 16:19-31.

The first time we see this man is in Mark's Gospel, the 10th chapter, beginning with the 17th verse. Here he came to Jesus as a humble soul, kneeled down and, looking up into the Savior's face, said, "Good Master, what shall I do that I may inherit eternal life?"

Jesus answered, "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. And he was sad at that saying, and went away grieved: for he had great possessions."

Here this young man came to the light for the first time. His slumbering soul was aroused, his torpid spirit was awakened. But when he saw the conditions of salvation, he backed down and went away just as he came.

I. HE PLAYED THE FOOL. Here he played the fool for the first time, and from this moment he drops out of sight in history. There is no reference to him and we hear nothing of him until tonight's lesson, when his soul is required. I want you to notice the difference between this man now and what he was when he first came to Jesus. At that time he was humble, he was prayerful, he fell on his knees and asked the Lord what he should do. But tonight he is a different man. Tonight he is seared; his soul is callused; there is no God in all of his spiritual horizon. He is not asking a thing of God or man, but he is self-centered, he has lost that sweet spirit of counsel and humility; he is self-willed and full of ego. Instead of counseling God, he consults his own depraved heart. Listen to him soliloquizing with his own greedy soul that is full of avarice. When he saw that his barns would not contain his crops, he did not consult his neighbors, he did not consult God, but he said, "What shall I do?" Then apparently finding the solution to his trouble in a reply from his covetous heart, he said, "I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods."

When he was first under conviction, he did not talk in this manner. He was seeking counsel from the Lord, but now his stingy mind is occupied otherwise and his soul is so far from God that he never thinks of counseling Him. All of his tenderness of soul is a thing of the past. The greatest loss any man can suffer, outside of losing his own soul, is to lose his tenderness of spirit and, in turn, to become filled with his own ways.

He had gone so far from God that he now became a materialist, for he thought he could feed his immortal soul on earthly things, like hay, grain, potatoes, and cabbage. He said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Then, like a thunderbolt out of a clear sky, God spoke. Oh, how many men have suffered a loss similar to that which this man suffered in backing up on God! The soul is bound to be occupied -- either God will have first place or the devil will have sway. The soul will either be engrossed with Divine things or else employed with devilish things. His spiritual blindness had led him so far into the dark that he thought he would find soul rest, but there is no soul rest outside of Jesus Christ.

Where did this man make his next mistake?

II. HE LEFT GOD OUT OF HIS PLANS. This man's experience serves as a good illustration of what it means to plan without God. Every nation, as well as every individual, that makes plans without consulting God is bound to suffer.

The Reign of Terror which France passed through for seven horrible years, 1789-1796, serves as a good illustration to show what it means for a nation to leave God out of her plans. France had been priest-ridden and Roman-soaked for years, until, as a nation, she became sick at heart of the practices and teaching of the Roman Church. Then, like the pendulum of the clock which swings from one extreme to the other, in an attempt to break the powers of Rome, the nation swung clear over into the mazes of atheism. She not only banished, but slaughtered, many of her clergy. They declared that death is a long sleep, and that there is no God but Reason, and in derision they placed a French harlot on a throne and gave her the appellation, "The Goddess of Reason."

They tied the Bible to the tail of a mule and dragged it through the streets of Paris. The heart of the nation grew sick and shuddered, as every man's hand was against his neighbor. Not only were the lives of thousands of the peasants taken, but they dragged their king, Louis XVI, from his throne and sent him to the guillotine. They then dragged Queen Marie Antoniette to the block. They attacked their statesmen and some of their greatest diplomats, as Danton, Robespierre, and Mirabeau, and took them to the guillotine. They sent their financiers, like Turgot and Necker, also to the same bloody machine. Blood flowed in France until the highways and byways were drenched with the gore of human victims.

In a few short months thousands of churches were turned into Temples of Reason. A new calendar was made and the Christian era was wiped out. Sunday was forgotten, and a festival to the worship of Reason was instituted for each tenth day. Sacred songs were replaced by patriotic songs. It was indeed a Reign of Terror! Friend could not meet friend in the streets without fearing his dagger. The lanes and avenues of the city, and the highways and byways of the country, were dyed with the blood of the assassinated citizens, until the very heart of humanity shuddered and grew sick at the spectacle. Men were ready to rush into the arms of desperation as an asylum from the furies of infidel anarchy.

Never had a nation overthrown with greater violence the religious habits and customs of its people. The services of the Christian religion were now everywhere abandoned; the pulpits were deserted throughout the revolutionary districts; baptism was not administered; the confessional was silent; the burial service was no longer heard; the sick received no communion; the dying, no consolation. Infants entered the world without a blessing, and the aged left it without a hope. A dark pall of religious gloom rested over the nation, until Napoleon, returning from Egypt, released ecclesiastics from prison and again proclaimed a measure of religious freedom. Over one hundred and thirty years have passed since the Revolution, and, to this day, France has never fully recovered herself from its appalling effects. It does not pay a nation to leave God out of her plans -- no, not even for seven years!

Not only is it disastrous for a nation to leave God out of her plans, but it is more serious for an individual to make his plans without God. Too many today are like the young lawyer who

had been an orphan. An old gentleman who had some money took mercy on him and sent him away to school. After he had graduated from high school, the old gentleman sent him to college. Here the young man took a course in law. After graduating from his course in jurisprudence and being admitted to the bar, he came over to see his generous benefactor who had so kindly financed him through college. The old gentleman was seated when the young man came in. After inviting the youth to have a chair, he asked him his plans. The young man stated, "I am going out to Denver to put up my shingle and practice law."

"Very well," the old gentleman said, "what then?"

"Well, I expect to make friends, have a good suite of rooms, and a good library."

"Very well. What then?"

The young man replied, "I expect to get married, have a good home, and be a successful lawyer; in other words, be prominent enough so that when the neighbors look out the window and see my wife and family driving down the street they will say, 'This is Attorney ___'s wife and family.'"

"Very well, What then?"

The young man replied, "I expect to send my boys to school and give them a good education and a start in life like you have given me"

"Very well. What then?"

The young man paused for a moment and in a hesitant tone of voice said, "Well, I suppose I'll be old and gray-headed and ready then to sit down and die."

Fire flashed from the old man's eyes as he leaped to his feet and said, "My God, what then?" The young man had every plan laid from graduation from college until he was ready to sit down and die, but he had no plans after death. He had left God out of his plans.

III. HE THOUGHT HE HAD A LEASE ON LIFE.

The rich man of our text thought he had a lease on life, for he said, "Soul, thou hast much goods laid up for many years." How many have thought, like this rich man, that there is plenty of time to get religion. There is no need to get excited; it is not necessary to allow anyone to get us wrought up. But procrastination has proved to be the thief of time, and neglect has robbed many an individual of his soul.

When I was finishing my university work in the West, I became personally acquainted with a godly man who tells a sad story of two soldier boys who left Fort Thomas, Kentucky, one Sunday night and went across the river to Cincinnati to attend a mission. God was in the service and conviction rested heavily. The two young men's names were Tom and Charlie. Charlie got under deep conviction, while Tom seemed to be unmoved. The altar call was given. The boys, sitting

side by side, made no response. When the service was over, they arose to leave the hall. It was winter time, and there was some ice on the threshold of the door. There was a large spring on the door to pull it shut rapidly. As the boys walked out and let go the door it made a peculiar sound and a quick slam.

Charlie leaped as if he were shot and said, "My God, Tom, what was that?"

Tom replied, "It was just the door

Then in low, muttering tones Charlie said, "Tom, it wasn't the door, bet when I shut the door, I shut God out of my life!"

Tom retorted, "What's the matter with you, Charlie, are you getting religious, too?"

But Charlie said, "Torn, when I shut that door, I shut God out of my life! I was under conviction, the Spirit was pleading with my soul. I should have gone to the altar, but I refused, and when I shut that door, I shut God out of my life!"

The boys walked on in silence for some little time toward camp, then Charlie said, "Torn, I am going to die! Write home and tell mother I have gone to hell."

"O Charlie, don't say that! I don't like to hear you talk that way."

But Charlie said, "Tom, I shut God out of my life and I am going to die! Write home and tell Mother I have gone to hell!"

Tom pled with Charlie not to talk that way, but Charlie insisted he was going to die and go to hell.

After the boys reached their barracks, Tom retired and was soon sound asleep. Charlie crawled into his bunk, bet there was no sleep for his eyes. He rolled and tossed all night while Tom slept soundly. The next morning Tom came over to see Charlie, but Charlie was very ill.

Charlie said, "Tom, write home and tell Mother I have gone to hell!"

The army doctor was called and it was found that Charlie had a raging fever. The doctor tried to help him, but his system refused to respond to medical aid. He continued sinking deeper and deeper into the grip of his fever and final sickness. Torn tried to encourage him, but he insisted that he was going to die and urged Tom to write to his mother and tell her that he had gone to hell.

All day Monday, Charlie was in a raging fever. Monday night he became delirious. On Tuesday, Charlie died just as he had told Tom he would -- and went to hell!

This young man thought lie had a lease on life. He thought, no doubt, like thousands of others, that there is no need to get in a hurry about seeking the Lord; but in less than sixty hours

from the time Charlie shut God out of his life, his soul had taken a mad leap into the dark, and he had taken up the wail of the damned of all ages. Charlie played the part of the fool.

If you miss a boat there will be another in a few days. If you miss a train there will be another in a few hours. If you miss a car there will be another in a few minutes. But if you miss the call of God, you have missed it forever, for God said, "My Spirit shall not always strive with man." When once God leaves the soul, that soul is forever lost!

IV. HE BECAME THE PROPERTY OF DEMONS.

There is one more truth to which I want to call your attention. If you will notice, the marginal reading is somewhat different from the text as above quoted. It reads as follows, "This night do they require thy soul of thee." This is a splendid rendering from the original. It may be translated, "This night they do ask thy soul from thee," or, "This night they are asking thy soul from thee." The question which faces us is this Who are the "they" to whom this Scripture refers? It cannot be God, for there is only one God and "they" is plural. The "they" are the demons into whose hands he had sold his soul.

When this man came to Jesus Christ and saw the conditions of salvation, he drew back and pulled himself away from God; and when a soul does this, he automatically throws himself into the hands of demons and becomes, more or less, the prey and subject of demons. You will notice in the context he says, "My soul." This is not a soul purchased or redeemed by the blood of Jesus, but "my soul", for I am working out my own salvation. This blind soul, in refusing God, became the property now of devils. The text literally means that this night demons will hover in your bedroom. Some will sit on the dresser, some on the picture molding, some on the foot of the bed, others on the side of the bed, some will pull at your covers and peer over into your eyes and wait for you to die; and, the instant your last breath leaves your body, demons will claim their property and drag your lost soul down to a devil's hell. This night the demons will claim their own property!

Just as literally as holy angels came for the righteous soul of Lazarus when he died, just so surely demons will be after the souls of lost men and women when they die. We used to sing a song entitled, "From the Pulpit to Torment." It was the experience of a preacher who came up to the light on Holiness, refused to get sanctified, and backslid. Then, when he was dying, he confessed his condition. One stanza of the song went something like this:

"Three demon spirits hovered around his lowly bed,
To bear his soul to torment, away down among the dead."

If your eyes could be opened when a sinner dies, you would see the atmosphere of that room filled with demons.

I was preaching in a western city a few years ago, and one night I used this text. When I got through speaking, a trained nurse came to me and said, "Brother Surbrook, I wish I could tell you some of my experience as a nurse." She went on to say, 'I just came from a case in L _____. It was that of a rich man who died without God. That man's dying hours were simply indescribably awful!

He would rise up in bed, stare out into the distance, then draw back with a wild look, and scream, 'Take them away! take them away!' as he would pull the covers up over his head. I tried to comfort him and said, 'What is it, Mr. B ___?' and he would shriek out, 'Can't you see the devils after me? Don't you see them right over there?' He died fighting demons!" When he was dead they placed a plate on his casket which read, "At Rest." His body was, but his lost soul had seen its last minute's rest, for he was damned forever!

I used this text in a large camp meeting a few months ago, and, at the close of my altar call, a medical doctor came up and said, "Brother Surbrook, you surely gave it to us tonight, didn't you?"

I said, "Oh, I don't know.

When he saw I was reticent to commit myself, he said, "You did, but not a bit too strong. I would like to tell you some of lay experiences as a medical doctor." The long altar was full of seekers and I had but a moment to talk, but in that moment the doctor said to me, "A few days ago a young lady came to the hospital and we operated on her for gastric ulcers. After she had returned to her room and regained consciousness the Holy Spirit whispered to me, 'That girl is going to die'. After that had been whispered to me a few times, I went to her room to see her. As I approached her, I said, 'You are a sick girl. I wonder if you are prepared if the worst should come.'

"In a moment her soul was stirred and she cried out, 'O doctor! am I going to die? Am I going to die?'

"I saw I had to handle her carefully or she would go wild in a few moments, so I quietly said, 'We never know when our end may come.' Then I said, 'Have you ever been converted, or had a chance to seek the Lord?'

'Oh, yes, doctor, just a few nights ago I was in a Holiness tent meeting and had a chance, but I did not seek salvation.'

The doctor said, "We prayed for that girl from 10:00 A. M. to 1:00 P. M. but there was no help from the Spirit; then I had to leave and the girl who had been in a holiness tent meeting, under conviction, a few nights before, died without God." She had left God out of her plans, thinking she had a lease on life.

I warn you, if you, like the man of my text, leave God out of your plans, thinking you have a lease on life, you, too, will find your soul required in an unprepared moment to be seized by demons and hurled to the abyss of damnation, world without end!

* * *

Eternity's Beggar

A rich man was he, and his acres were broad,
And his barns lie tore down to build more;

"But thy soul is required, thou fool," said his God,
"Then to whom shall thy goods be restored?"

Eternity's beggar! the call he had heard,
But the warning, he turned it away;
O sinner! then list to the voice of thy God,
And turn to the Lord while you may.

He looked all aghast at the sound of that voice,
And gazed on his rich, earthly store;
But it melted away; he had made a sad choice,
He was poverty's slave ever more.

Out, out from his mansion he wandered away,
To the depths of eternity's night,
To beg for relief, and to long for the day,
Which shall gladden, no never, his sight.

-- Vivian A. Dake

* * * * *

03 -- A KING'S BANQUET: WARNED, WEIGHED, WANTING

Text: "Tekel; Thou art weighed in the balances, and art found wanting." -- Daniel 5:27.

My text is God's last message to a man who had had light and walked over it, God's final message to a man who had seen Jehovah's dealings in his own family, but ignored them. This man as utterly disregarded his knowledge of God as though there were not a God in all the universe; and because he turned the light down he was sent this text which is his death message. This man was Belshazzar, who sat on the throne of Babylon and of the world for forty-three years.

The occasion which surrounds the text is this: Belshazzar gave a great feast in honor of the heathen god, Bel. The feast was given in the magnificent banqueting-hall of the royal palace. The spacious and commodious palace, which was seven miles in circumference, stood on the eastern bank of the Euphrates River. Belshazzar had invited a thousand of his lords, his wives, and concubines to the feast. They drank wine, laughed, danced, and made great sport until the scene became a wild drunken spree. Belshazzar was drunk, as also were his lords, and the fairest women of his harem. As the wine took a deeper hold on their minds, their fiendish courage and satanic hilarity became more intensified.

In the midst of this gay, drunken, licentious brawl, they praised the gods of gold, silver, brass, iron, wood, and stone. As this satanic orgy and reckless carousing increased, Belshazzar sent for the golden vessels. These were the vessels which his grandfather, Nebuchadnezzar, had stolen out of the house of the Lord. They had been consecrated alone to holy service. But Belshazzar brought them in, filled them with wine, put them to the lips of prostitutes and

profligates, and, at once, the cup of his iniquity was full and God sent a hand which wrote his doom on the plaster of the wall. The arm and the body were invisible; just the hand holding a style was all that could be seen. In the midst of the revelry, somebody saw the hand. I hear him shriek, "Oh! look up there," as he tremblingly pointed toward the writing. Others saw it; a scream of terror and a shudder of horror went over the audience!

The dancing ceased; the sound of the music died out in the distance; there was heard a clanking of wine goblets' being suddenly placed on the tables. Belshazzar turned pale; cold perspiration leaped to his brow; he trembled from head to foot. I see him stroke his black hair as he shrieks: "Who wrote it? Can anybody read it? My God, somebody read it: What is it?" The message was written in the Chaldaic language and he could not decipher it. The king then cried aloud and asked for the astrologers, the Chaldeans, and the soothsayers to be brought into his presence. They were quickly ushered in to read the handwriting, but they could only stand and gaze in silence like everyone else. They were the modernists of that age. Modernists never have been able to read God's handwriting. They could not read it then, and they cannot read it now; for spiritual things are spiritually discerned.

When the king saw that they could not read it, his dilemma increased. At that moment the queen-mother, Nebuchadnezzar's widow, came in. She had heard the shrieks of terror in the banqueting-hall, rushed in, took in the situation at a glance, and said, "O king, live forever: let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father . . . made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel . . . now let Daniel be called, and he will show the interpretation."

The king immediately dispatched a messenger for Daniel, while he restlessly and impatiently paced the floor, stroking his black hair, and occasionally glancing at the handwriting on the wall which no one could read. Finally Daniel came in. He was now an old man, for more than eighty years had passed over his head. He stood erect, with a piercing black eye and a commanding personality. I see him glance at the handwriting and read it to himself in a breath. Whereupon the king asked him, "Art thou that Daniel, which art of the children of the captivity of Judah, whom the king, my father, brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee." Yes, Belshazzar had heard of Daniel. He had seen him before. He remembered him, but he remembered him now too late. He hated the Hebrews, but in the hour of his damnation he sent gladly for Daniel's counsel and prayers.

Friend, if you go over the light and warning of God, as Belshazzar did, you, too, will remember holy men of God when it is too late and you will be glad to send for anybody to help you. No matter of what color or race you may be, counsel and help will be welcomed. Belshazzar then made Daniel a proposition and said, "Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet," (the insignia of royalty) "and have a chain of gold about thy neck," (a badge of wealth) "and shalt be the third ruler in the kingdom".

This meant authority and power. But Daniel was not for sale. He could not be bribed, but threw back his shoulders as the long raven locks of his hair trembled, his black, piercing eyes sparkled, and he said to the king, "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation".

Before Daniel read the writing on the wall he proceeded to rebuke Belshazzar. No other king was ever rebuked by a captive, as this king was rebuked by Daniel. No other servant or slave ever dared to condemn the actions of his master as this little, black-eyed Hebrew reproved the godlessness and sacrilege of Belshazzar.

In approaching his reprimand, Daniel proceeded to recite some historical facts to the king. "O thou king, the most high God gave Nebuchadnezzar, thy father, a kingdom, and majesty, and glory, and honor: and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will."

Daniel showed Belshazzar how his grandfather had been humbled, his understanding dethroned, and he was driven out from the presence of men. To further humble him, hair grew out on his body like eagle feathers, and his nails became like bird claws. He stayed out in the field and ate grass like a beast until he was wet with the dew of seven summers. When he was willing to acknowledge God, then his reason was restored.

Then Daniel said, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou KNEWEST all this." Daniel reminded Belshazzar that although he had known all this, he had refused to humble his heart and had taken a similar course to that of his grandfather: a course of disobedience, arrogance, and brazen sacrilege. Daniel then pointed out to him how he had "praised the gods of silver, and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

I want to emphasize this truth to that soul who also has had great light and rejected it. You have not only refused to glorify the God in whose hand your breath is, but you have willfully rejected him and you are now only one heartbeat out of hell. Medical science states that if the heart ever misses one beat it never takes another. Occasionally, when holding your pulse you think your heart misses a beat; the fact is, it beats, but the beat is so gentle that you do not detect it. So you are here tonight only one heartbeat out of hell, and rejecting the God in whose hand your breath is. If you continue the way you are going, God will not even stop to send you handwriting as a final message. You may be getting your last message now!

I. **WARNED.** God warned this man before He weighed him. He sends warning to every soul. No soul is ever cut off and finally damned until God has faithfully warned him and waited for his final decision.

In a little northern town, on a New Year's eve a man was standing in the snow halfway up to his knees, and leaning, about half-drunk, against a telephone pole. His mother was down the street a few blocks in a watch night prayer meeting. No doubt she was sobbing, sighing, and praying for the salvation of her son. The hands on the town clock were just pointing at midnight. Immediately, the whistles began to blow and the bells began to ring the old year out and the new year in.

As the whistles and bells announced the closing hour of the old year and the opening of the new, the Holy Spirit whispered to this fellow, "If you don't get right with God before those bells quit ringing you never will get right with God." He lifted his eyes with a start, and glanced about him quickly, but there was no one to be seen. The Spirit again spoke to him, "If you don't get right with God before those bells quit ringing, you never will get right." By that time he was sober and fell on his knees in the snow-bank, groaned, and lifted up his soul in agony over his lost estate. Before the bells quit ringing he found God. God warned him before He weighed him. No soul is ever damned until after he has gone past God's red light of danger. He has willfully, maliciously, and wickedly strangled his conscience, and forced himself beyond the danger signal. I do not know how great the warning may be, or how feeble, but God will send it.

At the time my brother George got converted in the city of Detroit, he was a carpenter, making good money, and he continued this work for several months. One day he was standing on the scaffold, working on the side of a house, with another carpenter, named Joe. In the afternoon the conversation drifted to the question of seeking God. About four o'clock my brother said to his partner, "Joe, why don't you seek God? You see what God has done for me; you see the change in my life. I am not the same man I used to be. Why don't you get right with God, too?"

Joe looked at him and said, "George, I am going to remain in Detroit and save my money until February (this was in the fall); then I am going to the Isle of Pines to make my fortune. I shall then come back to Detroit, marry a wife, settle down, and live a quiet life."

At four-thirty the boys locked their tools in the tool house and went home. The next morning, as they resumed their duties, Joe went back on the scaffold while George went into the house to work. At about nine o'clock that morning, my brother heard a peculiar crash and a dull thud. He ran through the open partitions, to a window, looked out, and saw Joe lying on the ground. A scaffold bracket had broken loose, and Joe had plunged headlong and broken his neck. My brother leaped through the window and rushed over to Joe, slipped his hands carefully under his head and said, "Joe, are you hurt?" Joe uttered one groan, as the blood gushed from his nostrils and mouth. They rushed him to the Emergency Hospital. A doctor came, placed his stethoscope over Joe's heart, listened a moment, then said, "He is dead." As far as we know, Joe had never been in a camp meeting, had never seen an altar service, or heard a revival message or the shouts of praise from new-born souls. The only light he had ever received, to our knowledge, was from the testimony and changed life of his fellow carpenter. But God was absolutely faithful to warn that soul before he was killed.

You do not need to wade through tears and groans, reject God in camp meetings and revivals every summer, to be damned. All you need to do is to go on the way you are going now.

Just pay no attention to God's warnings. Ignore them as Belshazzar did, whether the warnings come into your family or not, and you will soon find yourself weighed out forever.

II. WEIGHED. Not only does God warn men, but He weighs them. The weighing process is always sure to follow if one rejects the warning. For God to weigh a man is to judge against him and, when a man is weighed, often his career is short.

During the World War, a man attended a mission on Sunday afternoon in one of our large Michigan cities. A lady preacher was announced to preach. She had gone away and prayed, groaned, and wept out her soul before the Lord until He had loaded her with a message on the judgment. Not very many preachers are dead enough to the opinion of the people to preach on the judgment on Sunday afternoon, but this woman preacher was. She ascended the platform and for over an hour, in her tender, persuasive way, poured out her soul in a message that aroused every hearer. At the close of her message she opened the altar and urged people to come. Among others whom the saints invited was a man in middle life who acted as if he were insulted because they invited him to come forward for prayer. In a very positive tone of voice he said, "No, I don't want to go to the altar." His whole manner, tone of voice, and words showed that he did not want God, and he turned around and walked out. He got in his car, drove over to his war-garden and worked a while on Sunday afternoon, hoeing his vegetables and truck. No one knows how long he worked, but apparently having finished, he came back to his car and cranked it. The car was in gear and, when the motor started, it leaped forward and two wheels ran over him. Then, as though the vengeance of God were set to get him, the car ran out in the field, made a complete circle, came back, and ran over him the second time. When found, he was dead. He had been warned in other days, and God sent him his final message on that Sunday afternoon. He rejected it, and inside of two hours he was weighed and lost forever!

III. WANTING. Within Babylon, which was surrounded by gigantic walls, there was a feeling of perfect safety. They knew Cyrus had been battering on the outside of the walls for more than forty-eight months. But why should they fear him when they knew the walls were eighty-five feet thick and three hundred and thirty-five feet high -- a towering bulwark of defense?

Little did Belshazzar, or any of his best generals, realize that the Mede and Persian armies, under Cyrus, for all these months had been cutting a new channel for the Euphrates River. This mighty river, which for so long had flowed under giant archways into Babylon, entering from the north and flowing out under the southern wall, was to have its course changed for a brief period, to admit the Persian army into the city to capture Babylon. Some little distance from the city walls lay the empty bed of an old, artificial lake which had been used by Nebuchadnezzar to receive the waters of the river while he constructed the archways in the walls which surrounded the city.

Cyrus and his armies had labored untiringly to connect the river with this lake bed, yet holding the water back by a great dam, while the channel was under construction and until the moment for attack should arrive. Finally the work was completed, and Cyrus, having been informed by a traitor of Belshazzar's drunken spree, took advantage of this strategic moment to capture the city.

Having divided his army into three divisions, under cover of darkness he hastened the one division down to break the dam, thus changing the course of the river. The other two divisions, armed with keen lances, were placed at the archways of the river; the one where the river entered the city, and the other where it came out. These companies were carefully instructed to enter the city as soon as the waters lowered sufficiently, and to march quietly, yet rapidly, toward each other, putting every man to the lance.

Soon the dam was broken and the Euphrates quickly changed her course, rushing madly down the newly cut channel and filling up the old lake bed. The two divisions of the army which had been stationed at the archways of the wall, on the banks of the river, marched rapidly down the bed of the stream under the walls, driving their lances through every guard and watchman. The defensive strength of the city was broken down, for all Babylon was celebrating a drunken, religious festival.

Soon the Royal Palace was surrounded by the highly armed Persian army. It was about midnight, and Daniel at this time was reading the handwriting on the wall for Belshazzar and giving him the interpretation. He had scarcely finished saying to Beishazzar: "Thou art weighed in the balances, and art found wanting," when there was heard the clash of lances. As the Persian soldiers slew the Royal Guard and rushed forward toward the king, he, trembling and excited, drew his sword in self-defense. But in a moment he was thrust through by a score of glittering lances. He fell dying and wallowing in his own gore. Babylon had now fallen and was in the hands of Cyrus.

As the Persian soldiers lifted Cyrus to their shoulders and carried him up the steps to the throne of Babylon -- and of the world -- devils were dragging Belshazzar's lost soul down the fiery corridors of hell to be forever damned. What a horrible ending! One time a king, now forever lost! He had been faithfully warned, but now he is weighed for the last time, and is lost forever!

"At the feast of Belshazzar and a thousand of his lords,
While they drank from golden vessels, as the Book of Truth records --
In the night, as they reveled in the royal palace hall,
They were seized with consternation, -- 'twas the hand upon the wall.

"'Tis the hand of God on the wall!
Shall the record be -- 'Found wanting!'
Or shall it be -- 'Found trusting!'
While that Hand is writing on the wall?

"See the brave captive, Daniel, as He stood before the throng.
And rebuked the haughty monarch for his mighty deeds of wrong;
As he read out the writing -- 'twas the doom of one and all,
For the kingdom now was finished -- said the Hand upon the wall!

"See the faith, zeal, and courage, that would dare to do the right,
Which the Spirit gave to Daniel -- 'twas the secret of his might,
In his home in Judea, or a captive in the hall,

He understood the writing of his God upon the wall!

"So our deeds are recorded -- there's a Hand that's writing now;
Sinner, give your heart to Jesus, to His royal mandates bow;
For the day is approaching -- it must come to one and all,
When the sinner's condemnation will be written on the wall."

* * * * *

04 -- SPIRITUAL DIAGNOSIS

Text: "Examine yourselves, whether ye be in the faith; prove your own selves, how ye not your own selves, bow that Jesus Christ is in you, except ye be reprobates?" -- II Cor. 13:5.

In case you are suffering from physical illness or a nervous breakdown, you are not safe during that time to conduct a close, personal, spiritual examination. The intricate connection and delicate relation between the nervous system and spiritual life is so close that often the spiritual buoyancy and religious feelings are greatly hindered and subdued by a loss of nerve energy. This class of individuals, however, is an exception to the rule. Practically everyone else is perfectly safe to scrutinize his spiritual condition at any time.

In this text the apostle urges that you examine yourselves to see whether you are in the faith. The inference is that there is a possibility of having once been in the faith and having enjoyed the fellowship of the Spirit, but to have drifted out of this relationship until you are worshipping only by memory. The text makes it clear that there is an experience in which a man knows definitely, positively, and beyond every shadow of a doubt, that he is in the faith; but he may drift out of this precious experience and not be conscious of it until he gets alone with God and his own conscience, when by a close examination he discovers that he has slid backward, having forfeited and lost the sweet experience of his first love.

You will notice that this text is directed to the church at Corinth. Corinth was a cosmopolitan seaport town and, as in every other maritime town, the inhabitants were a heterogeneous mass of nationalities. Almost every known race was represented and the lowest classes of society dwelt there. Some of these men in the church at Corinth had been saved out of the basest forms of sin, and out of the lowest stratum of society. Not only had they experienced a radical internal change, but a drastic external change.

Now, in substance the apostle says to these men who had been saved out of the vilest of sin, "Brethren, examine yourselves and see whether you are in the faith. Get alone with God and your own heart, and conduct an examination with your soul, for there is a possibility that you are not now enjoying as much of God and as much grace as you did in other days." Now I appeal to you, if there was a possibility of these men, who had experienced such a marvelous transformation, drifting back, though they were hardly conscious of it, how much greater danger is there that we likewise may drift back and just live a nice, smooth, even life like a lot of people who are otherwise good people but not spiritual. It is not enough to be good; you must be spiritual?

In our spiritual life there is a great danger of losing the sweet, tender fellowship of the Spirit. It is easy, after we have experienced in our hearts the buoyancy and liveliness of the Spirit, to lose the conscious communion and anointings of His presence and live merely by memory, without God. We can become, in our spiritual life, like a railroad engine with lots of steam. The engineer pulls the throttle and the engine rushes down the track at sixty miles an hour. The fire can then all be put out, the water and steam allowed to escape, but that engine will run on for several miles on the momentum attained when it had the fire. Brethren, examine yourselves and see whether you are running on present fire or on the momentum attained in other days.

In this message I want to draw an analogy between a physical and a spiritual examination. When you go to a medical doctor's office he judges one of two things: either that you have come for help for yourself or you have come for help for some one else. In his years of study, he has been trained to examine individuals by two methods. There are two classes of symptoms which he follows: the first is objective, or outward symptoms; the second is subjective, or internal symptoms. First, let us notice some of the objective symptoms. When you approach the doctor, one of the first things he observes is:

I. YOUR STRENGTH. He notices whether you have a quick, easy step, or whether you are weak and staggering. Now permit me to make the application. Let me ask you about your spiritual strength. Do you enjoy the spiritual vigor that you enjoyed when you were first converted? A man said to me some months ago, "I know I do not get blessed as much as formerly, but I have more faith." What nonsense! What ultra foolishness! When you have lost the blessing, your strength and faith have departed with it. When Samson was in Divine favor and had the strength of God on him, he went down the mountain to visit his sweetheart, and a lion roared against him. I imagine that, as the lion approached, Samson threw back his shoulders, as his eyes flashed fire, and said, "Come on, I am thirsty for lion's blood, I am hungry for lion's meat;" and he tore him to pieces. Samson was physically what God expects us to be spiritually.

When Samson was in the days of his spiritual strength he was so peculiar that even his wife did not understand him; but after he lost God he became so common that everybody understood him. As long as you are in the faith and filled with the Holy Spirit, you will not only be a terror to hell, but you will be so peculiar, under the anointings of God, that many of your friends will not always understand you. Your peculiarities will not be the result of your pet notions or eccentricities, but of your obedience to the Holy Spirit.

Do you meet the lions of difficulty now with the same courage and fortitude that you used to meet them, or has there been a weakening in your strength? Do you find yourself now cringing, bowing, and yielding where you used to have the victory? If you do, hurry to the secret place of prayer; get alone with God and examine yourself; locate your trouble, and let God restore to you the faith and spiritual strength of other days.

II. HEALTHY COLOR. The next thing the doctor notices in his examination is the color of your skin. He looks to see whether you have a good, clear, healthy color, or whether your complexion is pale, sallow and sickly. One's complexion is determined by what he eats and drinks, and how he eats and drinks it. How about your spiritual color and tone? What you eat and drink spiritually is determining your spiritual color.

When you are indwelt by the Spirit of God you will feel like Joshua and Caleb did when they came back from Canaan. The ten Holiness-fighting liars trembled and said, "There are ferocious giants up there and we will be as grasshoppers in their sight." Joshua and Caleb said, "Of course there are giants, but they will make bread for us." They did not look pale, act sickly, nor tremble in the presence of those giants; but they felt as David did when he said he could run through a troop and leap over a wall. How about your spiritual color? Do you possess a complexion as healthy as in other days? If not, eat more of the Bread of Life.

III. EYES. The next thing the doctor notices is your eyes. He looks to see whether they are clear and bright, possessing the luster of life, or whether they are dull. Now let me make the application and ask you about your spiritual vision. Is your spiritual vision as clear as in other days? Do you see things in God as clearly as formerly? Jesus said that when the Holy Spirit is come He will take the things of Christ and show them unto you. Does He do it? Is your vision clear, or is it foggy and cloudy? Is the Bible still a new book to you? Do its promises glisten, and sparkle like a Kimberley diamond, or has it lost its luster so that it amounts to no more to you than does any ordinary book? You once saw things in it that blessed your soul, brought tears to your eyes and shouts of praise to your lips; but do you see any of those things now? Is your vision clear, or has it been dimmed by the lack of prayer or the deceitfulness of riches and the cares of this life?

IV. TONGUE. The doctor will then ask to see your tongue. He wants to know whether there is anything on it or not. Thus he can tell the condition of your digestive organs, etc. Let me ask you about your tongue. How do you use it? Does your use of it cause you to grow spiritually, or does it hinder you? I am informed that a lady came to Uncle Bud Robinson. He asked her how she was getting along in her soul. She said, "I have leaked out."

He said, "Yes -- you have had your mouth open again."

How do you use your tongue? Is there something on it? Is your spiritual taste dulled? How is your spiritual appetite? Do you relish the old-fashioned, rugged Gospel preaching as formerly? Years ago you would go miles and miles to a revival or to a camp meeting. How about it now? Honestly, do you hug up as close to rugged Gospel preaching as in other days, or have you lost a relish for it? Has something hindered your enjoyment of the truth? Possibly there is something on your tongue. Maybe it is your preacher; maybe it is some member of your church. Occasionally an individual gets a whole church on his tongue and it is no wonder he cannot relish spiritual things.

I was invited to preach one Sunday morning for a pastor and, before I preached, a mixed quartet sang. I enjoyed the singing; it was beautiful and I marveled at the splendid, clear, rich voice of the lady who sang soprano.

After I had finished preaching, the pastor said, "Will you preach again for me tonight? If you will, I will announce it and we will have a good crowd".

I bowed my head, prayed a moment, and the Spirit gave me a text. I said, "Yes, I will preach." He announced it, and then took me home to dinner. While his wife was preparing a splendid meal, he asked if I enjoyed the quartet. I replied that I did.

He then said, "That woman who sang the soprano is one of the best members in my church. I would hate to see her come to the altar."

I do not know why he said that, for I was a stranger in his church; but that night we had a very good crowd, and I poured out my soul in the message the Holy Spirit had given me. When I opened my altar call, behold! the first soul to come to the altar was that soprano singer who the pastor said was one of his best members. I must confess to you I was somewhat embarrassed. I immediately remembered his statement concerning her. For several minutes I suffered no small amount of chagrin. I reproached myself; I accused myself of preaching too close and too straight.

Three or four others came to the altar, but when this woman came I lost all heart to pull the altar call. She kneeled, wept, and prayed for several moments; then the pastor got down and talked with her, and she went on praying again. I took a little courage, and yet I was suffering because I had his best member at the altar. After several minutes she broke through, got up with a shout, laughed, cried, and rejoiced. When she became silent and said to the pastor, "Brother ____, may I say a word?"

He said, "Certainly".

She turned around to the congregation and said, "I have a confession to make. I am of a jealous disposition. I have criticized every one of you. I have talked about you. If any of you seemed to have a little success in anything you attempted, I was jealous. I am sorry for the way I have criticized you and I want you to forgive me

Brethren, I want you to know that the devil left me immediately and I said, "From this time on, by the grace of God, I will preach what the Holy Spirit lays on my heart".

This woman, who her pastor had thought was the best member in his church, had the whole congregation on her tongue. It is no wonder she could not enjoy or relish close, rugged Gospel preaching. Whom do you have on your tongue?

I am well acquainted with a lady who got her pastor on her tongue. She did not say a great deal, she might have said more; but while professing everything in the catalog, she had her pastor on her tongue. He had not done everything to suit her and she talked about him. One day she went to a meeting where her pastor was not present. But God was present and the Spirit of the Lord searched her out. She found herself at the mourners' bench, weeping and groaning. As she prayed, the Lord anointed her eyes with eyesalve and she discovered she had her pastor on her tongue. She arose, went to the pastor's home, got him out of bed, humbly confessed, and begged his forgiveness. Immediately, God came back and the victory was sweet and precious again. Brother, if you do not have the relish for rugged Gospel preaching that you did ten, fifteen, or twenty years ago, there is a reason for it. Get alone with God, let the Holy Spirit search you out, and if you have somebody on your tongue, God will be faithful to show it to you.

V. HE NOTICES HOW YOU ACT, AND MAY ASK YOU SOME QUESTIONS. The doctor then looks you over with a few glances and notices your actions, to discern whether you are

strong and normal, or weak and subnormal. Let me ask you now about your conduct. How do you act when not invited to preach, or when you aspire to an office and some one wins over you by a very little margin? Suppose you are seeking to become Sunday School Superintendent or Class Leader and you really feel that you are qualified better than the other individual who is a prospective opponent in the race; but when the vote is taken he is elected and you lose. Do you come to Sunday School then just as faithfully as if you had been elected? Or do you stay home and criticize him and secretly wish in your heart that he would fail? If so, you need not profess to be in the faith.

If you are a member of the church board and things do not go just as you think they ought, how do you act? Do you flare up and say, "Well, brethren, you can have my resignation," then pick up your hat, walk out, and not come back for weeks? Is that a sample of the kind of Holiness in which you have confidence?

Suppose the brethren want to paint the church or get another kind of song book and they all seem to be pretty well agreed. But you have your idea and it is different from others. Do you make them feel embarrassed by the spirit you manifest and the way you act? Or do you have enough grace and magnanimity that you can say, "Well, brethren, I do not agree with you. I believe we ought to do this or that differently; but you can count on me, I will pay my share?"

Suppose the pastor leaves for a day or two and appoints some one to lead the prayer meeting, some one whom you think is not as well qualified as you are to take charge of this service. When you come to the meeting, do you "amen" the other fellow, boost him, and pray that God will bless him so that the meeting will be a success, or do you sit back and secretly wish that he would fail? How do you act? Are your actions a good example of what Holiness will do for an individual?

Thus far the doctor has been taking only objective, or outward symptoms. If he thinks your condition requires it, he may now take some of your subjective, or internal symptoms.

I. HE TAKES YOUR PULSE. One of the first internal symptoms he will take, perhaps, is by placing his finger on your pulse. If your heart is beating regularly, about 70 to 75 beats per minute, he knows you are all right. But if it has dropped down to 54 or 60, or if it is beating from 90 to 100, he knows at once that there is something wrong. How is your spiritual pulse beating? When you were first converted, your spiritual pulse would throb and beat over a lost world. It would urge you to go back into the crowd and get hold of some friend or relative, or, occasionally, a stranger, and get him down to the altar. When he got through you would go after another. It was because your pulse throbbed and beat over a lost world. Does it still pulsate as it did then, or have you become so staid and fixed in your religious profession that you never invite anybody to the altar? Do you carry the burden and soul concern for lost men that you formerly did? You saw times, a few years ago, when you would be driven to a place of secret prayer and to your knees, again and again, to weep and pray over lost souls. Is it that way now, or are those days gone forever?

II. HE TAKES YOUR TEMPERATURE.

The doctor will now take his thermometer and slip it under your tongue, wait a moment, take it out, and read it. If it registers 98 3-5, or 99, he says, "Why, you are all right; your temperature is perfectly normal." If he finds it 100 or 101, he will, perhaps, give you a little medicine and send you home advising you to drink plenty of water and telling you that you will be all right. But if he finds your temperature 93 or 94 he is alarmed. He will say, "Why, you are a sick man; you ought to be in bed." He either puts you to bed at once, or rushes you to the hospital where you can get special attention.

During the World War when the "flu" scourge broke out, I had five patients at one time whom I was nursing. Four of them pulled through and got well in a few days, but the fifth one lapsed into double pneumonia and became a very sick young man. I nursed him under the doctor's care for seven long weeks. Sometimes his fever would go up until I had to keep cold packs on his head, open his window when it was zero weather in January, and bathe his body with cold water to keep his temperature down. His fever would rage high, and then drop a few degrees, to rise again in a few hours. In the midst of his delirium I was as calm and as composed as any nurse could be. I was not at all alarmed, but rather enjoyed my work. Every two hours I would take a record of his pulse, his temperature, and his respiration. When the doctor came he would look at my sheet, prescribe more medicine, give advice as to nursing, and then leave.

One day he came in, looked over my records and said, "Mr. Surbrook, your patient's fever is going to break in a day or two, and, when it does, watch that you do not lose him." One morning I arose early, placed the thermometer under his tongue, took his temperature and found that it was subnormal. I shook the thermometer down, for I thought I had not left it in his mouth long enough. I placed it back again and waited ample time for it to give a good register. When I took the thermometer out the second time, it showed he was very much subnormal, I immediately closed the window, piled more covers on the bed, started a fire in his room, and got hot packs around his body, for I was alarmed. I had seen his temperature soar to about 105 but I was not disturbed. Now when it dropped to subnormal, I was alarmed, One can stand five degrees' rise in his temperature more easily, and with less danger, than he can stand two degrees' fall below normal.

I am quite the same way with people spiritually. I am not afraid of fanaticism or wildfire, for God knows we are getting so tame now there is little danger of it. I am not alarmed when I see a man who seems to demonstrate a little to excess. But, brethren, I must confess to you that I get alarmed over people who have been blessed and whose souls have bubbled up with the joy of God and who could shout "Amen" to close, rugged preaching, but who are now as silent as moonlight to the same Gospel. Brethren, "Examine yourselves, whether ye be in the faith; prove your own selves. I know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

The original word here translated "reprobate" can also be translated "counterfeit" -- except Jesus Christ is in you, you are counterfeit. I hold in my hand a dollar bill. What makes that bill genuine? Some one says, "It is the fact that it was made at Washington." That is not it! Another states, "It is the serial number." That is not it! Another answers, "It is the fine, hair-like fibers that are woven into the paper that make it genuine." That is not it! Another guesses, "It is the dyes and the colored ink that have been used in making the bill." That is not it! There is only one thing that makes this bill genuine, and that is the fact that in the United States Treasury at Washington one silver dollar has been deposited. That, and that only, makes it genuine! If it were not for that silver

dollar in the Treasury at Washington, this piece of paper would be of no more value than any other piece of paper of like dimensions. So it is with you, my friend. It is not a question of your church membership or lack of membership, neither is it a question of your profession which may be represented by the dollar bill, while Christ may be represented by the silver dollar. As the silver dollar must be back of the paper money to make it genuine, so Christ must be back of you, as your security, or you are counterfeit. Jesus Christ reigning in your heart, without a rival, is the only thing that can make you a genuine Christian!

"Try us, O God, and search the ground
Of every sinful heart;
Whate'er of sin in us is found,
O bid it all depart.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

"Help us to build each other up;
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.

"Then when the mighty work is wrought
Receive Thy ready bride:
Give us in Heaven a happy lot
With all the sanctified."

-- Charles Wesley

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05 -- GOD'S ENLIGHTENMENT OF THE SOUL

Text: "That was the true Light, which lighteth every man that cometh into the world." --
John 1:9.

The late Doctor Godbey said that every child who is born into this world is born with his back toward God. He stated that that child travels away from God, day after day, until he reaches the years of accountability, at which time, if he responds to the illumination of the Holy Spirit and gets converted, he turns right about face and starts back toward God. Otherwise he continues to travel away from God.

Some scientists tell us that we are lopsided. They say the principal organs of our body are on one side. If we get lost in the woods we walk in a circle.

Psychologists tell us that the brain of man, during the first twenty-five years, is in a state which they call "plastic." In this state it, like putty, is easily impressed. They tell us that this span of years is the most important of all his career. It is this tender, receptive period, in which he is forming his habits and molding his character, that determines what his life will be.

After a man passes the age of twenty-five, his brain takes on a hardening process which psychologists call "ossification," or "crystallization." They tell us that he seldom thinks a new thought after he passes this age. The reason of this is that he has formed convolutions, or brain paths, through which all the thinking of his later life must pass. This explains why it is harder for a man to get converted in later life.

Doctor Horne, of the Psychological Department of Denver University, states that about two-thirds of the people who ever get converted are saved before they reach the age of twenty. This being true, how important it is that an individual should give his heart to God in youth. To say nothing about callusing his soul and searing and hardening his spirit, he has a mental battle which must be fought in order to get right with God.

Let me illustrate the condition of the brain before and after ossifying. The brain in youth might well be compared to a new and freshly graded road, on which no cars or vehicles have traveled. As the first car passes down that new, freshly graded road it forms channels, or grooves, where the tires roll, which will make it much easier for the next driver to follow. After a few cars have passed over the new road, these channels, or grooves, are quite deep; then, after it rains and the sun shines, the ground becomes packed and hard. The channels thus formed are so deep and permanent that one can start a car with its wheels in those channels and he will not need to touch the steering wheel, mile after mile, for the car will automatically follow those ruts. If at any time one wishes to get the wheels out of those grooves, he has a terrific struggle.

So it is with the human mind. The brain of a child who has had no religious training and has done no religious thinking is like that freshly graded road. The first time the question of salvation is presented to him, after he reaches the years of accountability, he must think, and in his thinking he must either accept or reject Jesus Christ. If he says "Yes" to God, the first channels, or brain paths, are formed through his mind, in favor of salvation. The next time the question of salvation presents itself, there is a brain path already formed through which thought can follow and it is easier to say "Yes". Each succeeding time, from now on, it is easier to say "Yes".

After a few months or years of saying "Yes" to God, the brain paths are so deeply formed that religion becomes almost second nature. If the devil tries to sidetrack an individual who has those deep channels, or brain paths, formed, he finds he has a tremendous struggle. Like a man trying to turn the wheels of his car out of deep-formed ruts, he will have a hard task to pull his soul and his thinking life away from the channels which are already formed in thought. It is not easy for an individual to backslide after he has walked with God for a few years.

On the other hand, if an individual comes up to the light of salvation and says "No" the first time the Holy Spirit presents to his soul the question of seeking God, he forms in his thought life a negative channel, a convolution or brain path which says "No" to God. The next time the thought of seeking God comes, it is much easier to say "No", for there is a brain path already formed. Then

each succeeding time the Spirit presents the question of salvation, it becomes easier and easier to say "No", and after a few years of saying "No" this individual's mind is filled with brain paths which say "No" to God. His whole mental life is then filled with aversion to seeking salvation, and if he ever wants to get right with God, he will have a titanic struggle to change his thought life.

So it is with the man who continues in sin forty or fifty years; his brain is so crystallized, the brain paths or thought channels are so hardened against seeking salvation that if he ever wants to get right with God he finds it almost impossible to change his thinking; and unless the Holy Spirit works a miracle on that man's brain there will be absolutely no chance for him to get right with the Lord.

According to statistics gathered by the National Evangelistic Association, nineteen-twentieths of those who ever get converted do so before they reach the age of 25. After reaching this age only 1 in 10,000 ever gets saved.

After reaching 35, only 1 in 50,000 ever gets converted.

After reaching 45, only 1 in 200,000 ever gets right with God.

After reaching 55, only 1 in 300,000 ever gets saved.

After reaching 65, only 1 in 500,000 ever gets converted.

After reaching 75, only 1 in 700,000 ever accepts Jesus Christ.

What startling facts! This is a little solution to the problem why so few people get converted after they pass middle life.

Thus far we have been dealing with the physical side; now let us turn to the spiritual. David said (and he would well represent the human family) 'Behold, I was shapen in iniquity; and in sin did my mother conceive me.' Again, he stated, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Paul gives us to understand, in Ephesians 2:1 that every unconverted soul is dead in trespasses and sins. Again, he says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him neither can he know them, because they are spiritually discerned." The prophet Jeremiah says, "The heart is deceitful above all things, and desperately wicked: who can know it?" Isaiah, in the first chapter of his inimitable book, states that the unconverted man, from the crown of his head to the soles of his feet, is as a mass of putrefying sores and corruption: there is "no soundness" in him.

Jesus gave us to understand that Satan comes to steal, to kill, and to destroy. Let me add to this: he comes to chloroform, to stupefy, to benumb, and finally damn men! Now it is because of this fourfold condition in which man is found that God, by the Holy Spirit, must awaken him, must arouse him, or he will slumber on in sin and be forever lost. Let us again briefly mention these four points. First, God finds man in a lopsided physical condition; second, with a crystallized brain; third, with a morally polluted soul; and, fourth, with a totally depraved heart. Then to make this condition worse, he is constantly being injected with satanic chloroform and the virus of hell! It is

in this state that the Holy Spirit finds man, and there must be a tremendous awakening or the soul will slumber on in carnal security and be lost forever. God must enlighten the soul, or man will forever grope in darkness, for there is no way to find God unless the Holy Spirit illuminates his heart.

Now the question arises, Whom does He enlighten? My text answers this question. He enlightens every man that comes into the world. It is not a question of your education, your wealth, your race, or your color. You may not be able to deck your walls with sheepskins and diplomas, you may not be able to write your name so that it is legible, you may not know an adjective from an adverb; but no matter how ignorant or illiterate you may be, God has been faithful to send you the light for He enlightens every man that comes into the world.

You may not own your own home; you may always have had to pay rent; you may never have been able to drive even a Ford, but have had to walk or take a street car; yet God has been faithful to send you the light. God will as quickly go back through the hills and down into the valley to that little, humble hovel where poverty and ignorance reign, as He will go to a mansion. Into that humble home where tapestries and Brussels carpets, mahogany and silverware are utterly unknown, where the floor is not polished hard wood, but hard-packed dirt, where the walls are not decorated with oil paintings, but with newspapers flour sacks and scraps of wall paper -- into that home which, instead of being furnished with overstuffed furniture, knows nothing but broken boxes and blocks of wood, where ignorance reigns to the extent that neighbors who are more fortunate take advantage, and poverty is foisted upon them because they do not have the mental capacity to hold their own -- into that home God sends the light. He goes just as quickly to the humble home back in the mountains as he does to the home on Fifth Avenue or on Wall Street. God is no respecter of persons. Men may forget you, your neighbors may forget you, but God has never forgotten you. He has seen to it that you have the light.

How does God enlighten the soul? Let us now notice three ways in which God enlightens the soul:

- I. By Providence.
- II. By Conscience.
- III. By the Ministry.

We do not mean to limit God to these three ways but simply use them for convenience.

I. By Providence. God will bring every pressure to bear that can be thought of by Infinite Wisdom to help a soul out of sin. He will throw every conceivable means of providence across your pathway. He will cause things to happen. He may let you be a participant in accidents to awaken your soul to your need of God. Let me illustrate: When my grandfather was but a boy about eight or ten years of age, his parents located west of Detroit on the river Roush, near where Henry Ford's plant now stands. My grandfather and his brother Jacob were playing on the bank of the river. Jacob had gone back some distance from the river's bank, where my grandfather played on the water's edge. Having lost his balance, my grandfather plunged headlong into the river. The stream was deep. He went down, down, down, and finally came up; and as he came to the top he screamed, "O Jake!" Jacob heard him and came on the run. The boy went down the second time,

but did not come quite to the top, and went down the third time. This time his lungs filled with water and he became unconscious. When Jacob reached the edge of the river and saw his brother was missing, he dived in and found the boy and pulled him out. He pumped the water out of him and brought him back to consciousness.

A number of years later my grandfather gave his heart to God. After he got converted he told this story: The third time I went down I thought of every mean, contemptible thing I ever had done. Every sin of my life stood out before me like a great, gaunt specter, and my soul was troubled". My grandfather was not brought up in a Holiness home, but in a German Lutheran home. He never had the light of salvation, he had never been around Holiness camp meetings or revivals, but that did not limit the power of the Holy Spirit to illuminate his soul. No matter who the individual is, or how little teaching or preaching he may have heard, according to my text God will send the light. God will illuminate his soul and give him a chance.

Some years ago I was in a meeting in one of our large, Middle West cities. I was preaching turn about with another evangelist and was entertained at the home of the pastor. Next door to the parsonage lived a tall, slim painter. He was not a man who alone daubs on wood, stone, and mortar, but an artist who paints beautiful paintings and picturesque landscapes. He came to the meeting one night and gave his heart to God. After he was converted he told us this story: "I was down in Texas and had taken the contract to paint a large, tall, grain elevator. The lower part of the building ran away up to the first section of the roof; then another projection of the building continued up to a final roof. All around on the ground a little distance from the elevator were large rocks from three to four feet in diameter. The wind does not blow here as it does down in Texas, for there it blows steadily for a while, then there comes a heavy gust, and it blows steadily again for a while, then another gust." He said he had taken his longest extension ladder and stretched it clear out and stood it as perpendicularly as he dared and it barely caught the eve of the first roof. He then had to go up and nail a "two by four" on the first roof and place another ladder on it to reach up to paint the final projection. "I had put a hammer and some nails in my pockets," he said, "taken the 'two by four' on my shoulder, and had gone to the top of that long, straight ladder. I was just in the act of swinging my long 'two by four' around on the roof when a gust of wind came and threw ray ladder out in mid-air. My hair stood up, I dropped the 'two by four' and grabbed the roof. It seemed that my finger nails would go a half inch into those shingles. In that moment of suspense when my ladder was out about two feet in mid-air, I thought of every sin of my life. Every wicked act I ever committed, every curse word, every blasphemous thought all the sins of my life stood out before me, and my soul was awakened." It was God enlightening his soul.

Did you ever have a close call? Did you ever have an accident which came within a hair's breadth of hurling you into eternity? Were you ever in a calamity where some of your friends or relatives were called out to meet God and you were spared? Why do you suppose God spared you? Maybe the other fellow had had his chance, and God, in mercy, spared you and your soul was awakened for the last time. "God speaketh once, yea, twice, yet man perceiveth it not." So if God has thrown an accident or a narrow escape across your pathway, I warn you, it may be God's last warning for your soul!

A friend of mine, who is a backslidden young man, while working in the fire department of one of our large cities, received a warning from God which awakened his soul. He drove the

engine in this fire department, and another young man drove the truck. The boys would vie with each other to see who could get out of the fire house first and away to the fire. One day when a fire alarm came in, the boys leaped into their machines, started their motors with the roar of battle, and shot out the doors; but my friend, as providence would have it came out last. The boys pulled out on the street and rushed toward the fire, at perhaps forty miles an hour, with siren blowing and bell ringing. As they drove across the city they came to an open street where for a block or two there were no houses. From the left, at about the same rate of speed which they were driving, they saw a touring car coming. Their first thought was that this car would stop, as they knew the fire department had the right of way. They did not see the wife and family in the car at first, hence paid little attention, but on looking a second time they saw the driver's wife and family with him. Then for the sake of the wife and children they knew they must be considerate, but they hoped that this man would stop. As they approached the intersection, this careless driver did not lessen his speed. They knew something was going to happen. The driver on the fire truck ahead rolled his wheel to the right in an attempt to avert killing somebody. Immediately, the touring car crashed, almost head-on, into the side of the engine of the fire truck and whipped around like a flash against the side of the truck. Some of the men were thrown off, while the lieutenant, who sat in the front seat of the truck, was hurled to the pavement and his flood gushed out like pent-up waters.

The young man who was the backslider, driving the engine in close pursuit of the truck, saw the accident, applied his brakes, cut off his motor, and stopped with a shriek as he saw his lieutenant dying on the pavement in front of him. After the fire was over, the backslider went home but could not rest. He paced the floor; he wrung his hands; he could not eat. His mother, calling him by name, said, "What is wrong?" He told her of the accident, then said, "The thing that bothers me is, it might have been I. If it had, I would have been in hell now", and for two or three days his soul was torn to pieces with the fact that it might have been he. But after a few days he threw it off, rose above it, and forgot the accident. God enlightens by providence!

II. By Conscience. Not only does God enlighten by providence, but He enlightens by conscience. On my way home from college a few years ago, I had to change trains in Cincinnati and wait two or three hours in the depot. While I was pacing up and down I picked up a newspaper which gave an account of a murder that had been committed twenty-one years before. Three men had murdered a man and had tried to escape. Two of them were caught and sentenced to life imprisonment, while the third fled West. He buried himself in some western state for twenty-one years, but during those long years he suffered a darting, dashing, biting, stinging, gnawing, accusing conscience -- a conscience which pointed its bony finger in his face and said, "You murderer, the man's blood is on your hands!"

His life became a veritable bell upon earth -- conscience never forgot his crime, and kept continually reminding him of his sin. Finally it became so awful he could no longer stand it, so he came back to Kentucky, gave himself up to the authorities and confessed his murder. Conscience haunted him! Conscience followed him! God enlightens by conscience. He will bring every possible pressure to bear to awaken a soul. As the hands of a clock point at the hour, so conscience untiringly points at man's crime.

III. By the Ministry. Not only does God enlighten by providence and by conscience, but He enlightens by the ministry. Revivals and spiritual camp meetings are God-sent, right on time. The

Holy Spirit will send the right message, at the right time, with the right message, to reach a soul. He will give that individual his last and desperate struggle, and if he turns it down, the Spirit will take His departure and that soul will be damned above ground from that moment. From the very moment the Spirit leaves him, he is as sure of hell as though he had gone there with the rich man two thousand years ago.

I was engaged in a large union meeting in the South a few years ago, and, as providence would have it, it fell to my lot to preach the last message on Sunday night. The preliminaries were long and my time was limited. I had gone away and prayed and groaned, and God had loaded me with a heavy message. I came to the rostrum and poured out my soul for perhaps thirty or thirty-five minutes, and then pulled the net. As soon as I opened the altar call, the Holy Spirit settled upon me with a Divine conviction that I had preached somebody's last message. That impression so intensified that, in spite of the hot weather and the fact that I was very tired, I whipped up my nervous system and continued to exhort for possibly twenty or thirty minutes more. The seekers began to fill the long altar as I exhorted and warned the people.

Over forty souls rushed to the altar in a few minutes, but there was a young man standing back in the crowd, out at the corner of the tent, who heard what I said but turned away, got into his car and started home. When he had driven out about two miles in the country God met him in the road and said to him, "That preacher meant you. That preacher meant you!" The young man stopped, turned his car around in the road and hastened back to the tent. He parked his car at the edge of the tent, and, as God would have it, I was still holding the altar call open as he came in and down the long aisle. I did not know what had been going on, but the Spirit led me to say, "Young man, we have waited a long time for you." The altar was full, but he found a place at a chair, and after praying, groaning, and weeping for about twenty minutes, he broke through to glorious victory. He arose with a shine on his face and told the workers how he had started to go home but God met him in the road and sent him back. There is no doubt in my mind that this young man heard his last message and his last warning, but he took advantage of it and got right with God.

Next day we pulled our tent down, moved to another town about eighteen or twenty miles away, and started another meeting. After a few nights, people began driving over from the town where we held the first meeting. One night one of the brethren said to me, "Brother Surbrook, do you remember policeman B ____, who lived about a stone's throw from the tent?" I remembered how courteous the policemen in that town had been, but I could not recall his name. This brother said, "The policeman came home yesterday morning, having been out all night on his beat, and as he came to his wife's room, he found her acting very strange. He called the doctor, but in a few hours she was dead." That woman got her last message and her last warning in that tent meeting. God sent the right man, with the right message, at the right time but she turned the message down and went to hell. God enlightens by the ministry!

I was preaching in a meeting a few years ago, with another evangelist. The atmosphere of the meeting had been very tense, because one man seemed to feel it his duty to resist the Spirit, fight the truth, and hold out against the preacher and everything that seemed godly. No doubt that man was filled with a legion of demons. One night the Spirit led me to preach on "Sinning against the Holy Ghost". There was a fair-complexioned young man of Scandinavian descent, who sat and looked me in the face all the time I preached. When I finished and opened the altar call not a soul

moved. It looked as though my efforts were utterly in vain, but we went home to pray, and this young Scandinavian went home, also to pray. He did not go to bed, but paced the floor from the time he reached home until daylight the next morning. He wrung his hands, he stroked his light hair, he prayed, "O God, if you will let me live till tomorrow night I will go to that altar!" He begged God for mercy, he promised God what he would do, and God spared him. The next night the altar call was scarcely opened when this young man came rushing forward. The Spirit had used the ministry to enlighten him.

God always uses a clean, spiritual ministry. He sends the right man, with the right message, at the right time, and if the soul who is awakened will mind the Spirit he will get through; if he does not yield, he may seal his doom.

I held a tent meeting for one of our pastors in a large commercial city in the Middle West, a few years ago, and God gave us a splendid meeting. On the last Sunday night, after I had groaned, wept, and prayed, the Spirit laid a heavy message on my heart. I came to the rostrum and poured out my soul in the message. When I got through, twenty people rushed to the altar. God prostrated an ex-wrestler and boxer, among the ropes outside the tent, but in spite of all the Divine display and the power of the Spirit in that service, I felt impressed that I had preached somebody's last message. I exhorted and said to the pastor, "Brother D ____, I feel some one has heard his last message." We had great victory that night.

After the meeting closed I went South for my next meeting. Two weeks had not passed until I received a long letter from the pastor, in which he stated that some of the people who had attended that meeting were already dead. One of these was a man who lived right near the tent, attended the services, and heard the warning on the last Sunday night, but went home without God. He was working in a large factory, and a few days after the meeting closed, without a moment's notice, two tons of steel broke loose above him and crushed him as one would crush a fly under his heel. God had warned him, but he went over the warning and went out without Jesus Christ! Another man who sat in the services and was under conviction dropped dead on the street a few days after the meeting closed.

I warn you, God enlightens by the ministry! If the clergy will keep tender, humble, and Spirit-filled, and preach God's message, He will honor it; for He has said: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"Turn ye, turn ye from your evil ways; for wily will ye die?"

Vain man, thy fond pursuits forbear;
Repent, thine end is nigh;
Death at the farthest can't be far:
O think before thou die.

Reflect, thou hast a Soul to save;
Thy sins, how high they mount!
What are thy hopes beyond the grave?

How stands that dark account?

Death enters, and there's no defense;
His time, there's none can tell;
He'll in a moment call thee hence,
To Heaven, or down to hell.

Thy flesh (perhaps thy greatest care)
Shall into dust consume;
But, ah, destruction stops not there:
Sin kills beyond the tomb.

-- J. Hart

* * * * *

06 -- THE HOLY SPIRIT'S BAPTISM, -- OR -- IS THERE A THIRD WORK OF GRACE?

Text: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." -- Acts 1:5.

This text, as given here, is somewhat difficult to comprehend unless one reads the marginal rendering into it, which clears it up beautifully, making it a potent and comprehensive passage. The marginal reading is, "But ye shall receive the power of the Holy Ghost coming upon you."

To read the word "after" into this text is somewhat misleading, because it causes one to think that some time after receiving the Holy Spirit, down in the future somewhere, he is to receive power. The intimation would be that you receive the Holy Spirit one time, and some time later you receive power. The question is, if this were true, How would one know how long he had to wait for this power, and how would he recognize it when it did come? But it is not the thought of this verse of Scripture that you are to receive the Holy Spirit at one time and some time later receive power. Neither does this thought agree with the original rendering.

All other Scriptures, as well as experience, prove that, at the very moment the Holy Spirit is received, power is also received into the life; and as long as you keep the Holy Spirit in your life you have power. You will not be seeking more power as long as you have Him, for He is the power.

There are two words in the original for power. The one means authority, as it is used in John 1:12 and in Acts 1:7. This word "power" means the right, or "privilege", or "authority;" but the word "power" used in Acts :8 is an entirely different word. It is the word from which we derive the English word dynamite. It is the jarring, blasting, explosive word. When this power comes into your life it dislodges sill like a terrific explosion and blows all the power of evil, sinful traits and propensities out of your soul in a moment.

Some one may ask, How does this power act as it continues in one's life? The answer is found in the text. It is to make you a witness -- a witness to the fact that the Holy Spirit has come. Where? First, in Jerusalem; Jerusalem is around home where everyone knows you. You are to witness to those who know you best. Jerusalem is filled with people of your own nationality, people of your own race, people who believe more or less as you do. You are also to be a witness in Judea; but Judea is filled with Jews, people who agree with you more or less, and are in sympathy with your views.

But notice the next group to whom He says you are to be a witness. You are to be a witness to the Samaritans. Who are the Samaritans? They are enemies of the Jews; they have no dealings with the Jews; they have nothing in common with them. They do not believe as the Jews. But Jesus says that when you get the Holy Spirit you will be a witness to your enemies. Most of us can witness at home or in church or where others agree with us and are quite in sympathy with us; but that is not enough. You must be a witness to the man who hates you, a witness to the man who has nothing in common with you a witness to him that the Holy Spirit has come. If you can do that he will begin to believe that there is something in your profession.

Let us call your attention now to another Scripture which we want to couple with this one. John says, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to hear: he shall baptize you with the Holy Ghost, and with fire"

Matt. 3:11.

Let us notice two things in this text: First, John is contrasting his baptism with that of Christ. John says that his baptism is only with water unto repentance, but Christ's is with fire and the Holy Ghost. Most of us are very anxious that we have John's baptism, which is with water, but do you insist as strongly that you have Christ's baptism? John said, "He must increase, but I must decrease." With His increase comes the importance of His baptism with fire and the Holy Ghost. Water baptism is only a type and symbol of spiritual saturation. John's baptism is only a type and symbol of Christ's baptism. Which are you stressing most, the type and symbol, or the actual spiritual saturation and infilling? You insist on having John's baptism, which is only a symbol, but to be consistent you must insist on having Christ's baptism which is the antitype of John's.

The second thought in this text is in the latter part of this verse. John says, "He shall baptize you with the Holy Ghost, and with fire." This is another Scripture which on first thought looks as though there were two works of grace in getting the experience of sanctification. To read this text as it is here stated, without carefully studying it, might lead one to believe that he receives the Holy Spirit as one baptism, then later receives the baptism of fire. This misinterpretation of the text has given place to the class of people who profess a third work of grace They advocate and teach that, if one has been saved and has subsequently received the Holy Spirit, there still remains for him a baptism of fire. They have built up their theory on this text and a similar one in Luke 3:16.

Let us now for a few moments examine the last clause here in Matt 3 :11, which states that "he shall baptize you with the Holy Ghost, and with fire." Notice carefully that the word "with" which precedes the word "fire" is in italics. That means that it is not in the original, but is an

interpolation; that is, it is a word supplied by the translators. They, no doubt, supplied this word in an attempt to, clear up the sense of this Scripture; so we will drop the word "with," since the translators supplied it, and see if this will help the sense of this Scripture. "He shall baptize you with the Holy Ghost and fire." That is much clearer and eliminates the possibility of a theory that there are two separate and distinct baptisms of the Spirit following conversion.

Now let us get a little closer to this text and see if we can clear it up even more. The conjunction "and" in the original is not "and," but "kai;" and the word "kai" can be translated one of three ways and is correct in any one of the three translations. "Kai" may be translated to read "even," "indeed," or "and." Now, suppose the translators, when they came to this word "kai", had translated it "even" instead of "and." The text would then have read, "He shall baptize you with the Holy Ghost, even fire." Is not that much clearer? Or if they had translated the word "kai" "indeed," the text would have read, "He shall baptize you with the Holy Ghost, indeed fire." This is exactly what He does. When you receive this baptism you receive the fire.

Let us now examine the text in Luke 3 :16, which reads, "He shall baptize you with the Holy Ghost, and with fire." Here the word "with" is not in italics; but the conjunction "and," which in the original is not "and" but "kai," could also have been translated "indeed" or "even." You get identically the same meaning and results as in Matt. 3:11, "He shall baptize you with the Holy Ghost, even with fire." This is the correct translation of this Scripture, and when taken this way it absolutely shuts out every possibility of a third work of grace.

These are the strongholds of the "third work of grace" folk. Instead of a baptism of fire subsequent to the baptism of the Holy Spirit, the fact is, at the very moment you receive the Holy Spirit you receive the fire, and as long as you keep Him you will have the fire; when you lose the fire, you lose him. If you did not receive the fire when you professed to receive Him, you certainly did not receive the Holy Spirit. You cannot possibly have Him and be void of the fire, for He is the fire. John stated, "He shall baptize you with the Holy Ghost, even fire."

There is another text on which we want to ask you to focus your attention with us for a few minutes; that is Luke 24:49. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high". In this text I want first to notice two things that are not essential and, second, two things that are absolutely essential to realize the fulfillment of this promise.

I. You do not need to tarry to receive the Holy Spirit. It looks as if this is a bold statement, to say that one does not need to tarry now to receive the Holy Spirit, in the light of this direct command. Some one may ask, Did they not tarry? Yes, they did. Well, if they tarried, do we not need to tarry now? We do not. Why did they tarry? They tarried because the Holy Spirit had never yet been given dispensationally. Jesus said in John's Gospel, "It is expedient for you that I go away: for if I go not away, the Comforter (which is the Holy Spirit) will not come unto you; but if I depart, I will send him unto you. And when He is come, he will reprove the world of sin, and of righteousness, and of judgment." This evidences the fact that the Holy Spirit had not yet been given.

Again, in John 7 :38, 39, Jesus said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that

believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" This Scripture makes clear the fact that the coming of the Holy Spirit was dependent upon the glorification of Jesus. The holy Spirit was not given dispensationally until after Jesus ascended. This is again quite clear in John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." This text also evidences the fact that the Holy Spirit was not yet given. Jesus had been their Comforter, and now before going away He stated, "I will send you another Comforter." In other words, He told them that He had mothered them, succored and cared for them; now He was going away and was not going to leave them orphans, but was going to send them another Comforter. His final advice to His disciples was that they go to the upper room and tarry until the Holy Spirit came.

On the day of Pentecost the Holy Spirit came, and since that time you never find any of the apostles or the early church advising anybody to tarry for the Holy Spirit. Many have injected the theory of tarrying in seeking the Holy Spirit; but if it were now necessary, why did not the Apostle Paul, when finding certain unsanctified disciples at Ephesus (Acts 19: 1-6), advise them to tarry? The question was, "Have ye received the Holy Ghost since ye believed?" He was convinced that they were converted and baptized into John's baptism. They were open-hearted and ready to walk in the light, "And when Paul had laid his hands upon them, the Holy Ghost came on them."

That was the experience of the early church; it was the experience of the early Friends; it was the experience of the early Methodists; and it has been the experience of every properly instructed soul who has sought Holiness, from the day of Pentecost until now. You do not need to tarry for the Holy Spirit, for He is here. He is here to fulfill His office work. You do not need to wait for Him to come. He has come. He is here now!

The question may arise, How long did they tarry? For the sake of bringing out a type, we shall try to answer this question. The word Pentecost means the fiftieth (day) feast -- the feast which came fifty days from the Passover. This feast had been observed by Israel, annually, for over 1,500 years prior to this epochal day when the Holy Spirit was so graciously outpoured on His dispensational coming into the world. The feast of Pentecost is fifty days from the Passover. The Pascal lamb is a type of Jesus Christ. In order for Jesus to carry out the type perfectly, He must be slain on the Passover. From the Passover, or His crucifixion, it is fifty days until Pentecost. In order to find out definitely how many days they tarried in the upper room it will be necessary to account for these fifty days. The first three days of the fifty Jesus spent in the tomb, for the Scripture says, "As Jonah was three days and three nights in the whale's belly, so must also the Son of man be three days and three nights in the heart of the earth." Without entering into the discussion as to what day of the week He was crucified, the infallible Book states that He was three days and three nights in the heart of the earth. This leaves forty-seven days of the fifty.

In Acts 1:3, Luke tells us that Jesus "showed himself alive after his passion (or crucifixion) by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Adding the three days, which He spent in the tomb, to the forty days, which He spent with His disciples after His resurrection, utilizes forty-three days out of the fifty. Now with only seven days left until the annual feast of Pentecost is to be celebrated, Jesus instructed His disciples to tarry in the city of Jerusalem until they were endued with power from on high.

Luke tells us, in Acts 2:1-4, that "when the day of Pentecost was fully come . . . suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting . . . and they were all filled with the Holy Ghost." The Holy Ghost came right on time on the day of Pentecost, which is the fiftieth day from the Passover, or fifty days from the crucifixion.

Since forty-three days out of the fifty have already been accounted for, we have only seven days left in which they could tarry. So they tarried not ten days, as is often stated, but seven days, as is clearly seen by the Scriptures. Seven is the number of "Perfection;" but seven is the sum of three plus four. Three is the "Divine" number, representing the Father, Son, and Holy Spirit. Four is the "world" number. There are four seasons: spring, summer, autumn, and winter. There are four joints in the compass north, south, east, and west. There are four elements of time: earth, air, fire, and water. Three represents the Deity, and four represents humanity. As the sum of three plus four equals seven, which is a perfect number, so the coming together of Deity and humanity produces Christian perfection. That is exactly what they were seeking. There must be a meeting, a coming together, of humanity and Deity.

Our colleges and universities, can turn out cultured and refined men and women; but all the halls of learning, in all the world, of all ages, can never turn out Christian perfection. Men must, personally and individually, meet God or they will die in carnality, having never received the slightest consciousness of this blessed experience.

Again, the number seven is a very suggestive and appropriate number, for seven also means "Dispensational Fullness." This mighty epochal deluge of the Holy Spirit marked the closing of the old dispensation, and the birth and opening of the new, which is the dispensation of the Holy Spirit.

II. You do not have to speak in tongues or another language as an evidence that you have the Holy Spirit.

Some one may ask, Did they not speak in other languages on the day of Pentecost? We reply, they did. Then is it not necessary for us to speak in another language as an evidence, or witness, to the fact that we have the Holy Spirit? We affirm, it is not. The fact in the case is that their speaking in other languages was not an evidence, or witness, that they had received the Holy Spirit. Some one may ask, Then why did they speak at all in other languages? Our reply to this is that it was God's way of getting the Pentecostal message to the various nationalities that had gathered to this feast. God used the speaking in other languages simply as a means to an end. He wanted to get the truth to these different nationalities and so performed this miracle.

One must constantly hold in mind that the feast of Pentecost was an annual affair, celebrated by the Hebrew race for hundreds of years; and the observance of it brought thousands of people to Jerusalem, not only for religious purposes, but for commercial pursuits as well. As soon as the Holy Spirit fell on the one hundred and twenty in the upper room, they at once became interested in other men. The Holy Spirit now bubbling up in their souls with a new, fresh buoyancy rushed them out into the street, where they preached, so that seventeen different nationalities clearly understand their message of salvation.

The evidence of their spiritual attainments was not in the physical demonstration. No outward, physical evidence or demonstration is ever a sure and dependable sign of the fullness of the holy Spirit. The soul whose spiritual evidence does not in its final analysis rest entirely on the witness of the Spirit according to the Word of God is a deceived soul. The evidence of the Spirit's baptism never has been and never will be in the spectacular.

The fact that a soul can speak in another language is positively no evidence that he possesses the Holy Spirit in His baptism, or fullness. In II Cor. 12:4-10, Paul enumerates the gifts of the Spirit and shows that there is a diversity, or variety, in the Spirit's gifts with their varied administration, but all are given by the same Spirit, as follows: (The following scriptural inserts are taken from Whitby's Commentary.) "Now there are diversities of (these spiritual) gifts, but (it is) the same Spirit (which enables us to exercise any of them). And there are differences of administration (or offices in the church, to which this diversity of gifts belongs), but (it is) the same Lord (who hath appointed all these offices, Eph. 4:12). And there are diversities of operations (performed by these offices in the church by virtue of these gifts), but it is the same God which (by giving them this Spirit) worketh (them) all in all. But the manifestation of the Spirit (in the exercise of these gifts) is given to every man (not for his own private use, but) to profit (others) withal. For to one is given by the Spirit the word of wisdom (to reveal that faith to others which is the wisdom of God); to another the word of knowledge (to reveal mysteries, I Cor. 13:2, and understand the mind of God in the Old Testament for confirmation of that faith) by the same Spirit; to another faith (to enable him to believe firmly that he should be empowered to do things most difficult) by the same Spirit; to another the gifts of healing (all manner of diseases) by the same Spirit; to another the working of miracles (or powers, such as raising the dead to life) to another prophecy (enabling him to foretell things future, and speak by a Divine afflatus); to another discerning of (the) spirits (of others); to another divers kinds of tongues; to another the interpretation of tongues."

Here the apostle has very clearly pointed out to us some of the Spirit's gifts as "wisdom," "knowledge," "faith," "gifts of healing," "working of miracles," "prophecy," "discerning of spirits," "kinds of tongues" (or languages) and "the interpretation of tongues." If we consider the importance of these gifts according to their priority, or the order in which they are given, the gift of a language with its interpretation is of the least importance, since it is given last.

In I Cor. 12 :11, Paul states that these gifts are given "to each one separately (personally or individually) as he (the Spirit) will." Each gift of the Spirit is given according to the discretion and will of the Holy Spirit. He gives as it pleases Him.

There is absolutely no evidence that God gives all these gifts to any individual or any one gift to all men. If it were necessary for every sanctified soul to speak in tongues, as an evidence that he possesses the Holy Spirit in His baptism, then this Scripture would have to read, "Whosoever will, let him come and receive the gift of tongues." But we must remember that there is a vast difference in the GIFT of the Spirit, and the GIFTS of the Spirit. The gift of the Spirit is for every unsanctified believer, but the gifts of the Spirit are for those only whom it pleases God to entrust with them.

The idea that an individual is sanctified because he possesses one of the gifts of the Spirit is further disproved by the fact that many of the disciples possessed gifts of the Spirit long before Pentecost. In Matt. 10:1, the inspired penman tells us that Jesus gave His disciples power over "unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease;" and in verse 8 He gave them power to heal the sick, cleanse the lepers, raise the dead, and cast out demons. You will recall that among the gifts enumerated by Paul were "faith," "the gifts of healing," "working of miracles," etc. The fact that the disciples possessed these gifts and that the gifts really worked is evidenced by the hilarious report given in Luke 10:17, where they stated that even the demons were subject to them.

Now since Jesus clearly shows that these disciples possessed gifts of the Spirit before they were sanctified, why is it not reasonable to expect others to possess some of the same gifts before receiving the Spirit in His baptism? If one disciple could possess one of the gifts of the Spirit before Pentecost (and God is no respecter of persons), it is not unreasonable to expect any other disciple to possess another gift of the Spirit before he is sanctified. Because of this fact, we maintain that the ability to speak in another language is absolutely no evidence at all that the individual has the fullness of the Spirit in His baptism.

As Paul continues in this 12th chapter of I Corinthians, he shows the folly of supposing that everyone should possess all of these gifts. In verses 29 and 30, he asks, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" In this he shows that we are not all made on the same last; we are not all to look alike, as matches, or act alike, as apes; neither do with all possess the same spiritual gifts. Then, in verse 31, he says, "Covet earnestly the best gifts: and yet show I unto you a more excellent way;" then at once the apostle plunges into the great perfect love chapter, showing that one may possess some of the gifts of the Spirit, but if he lacks Divine love he is nothing and his profession is all in vain.

Let us now turn to the positive side of this subject. Under this head we want to notice briefly two steps that are essential, or necessary, in order to receive the Holy Spirit in the fullness of His baptism.

III. A clear experience in regeneration. The first necessity in seeking sanctification is a clear, definite, positive experience in regeneration. There is no need of anyone attempting to seek sanctification unless he has been genuinely converted. The promise of sanctification is not for sinners, but for saints. Paul tells us, in Heb. 4:9, that "there remaineth therefore a rest to the people of God." This is not a rest in Heaven, but a rest from the disturbing elements of carnality. The people of God are converted people, and when you get into the experience of sanctification you have entered into His rest and have ceased from your own works. You are then living a restful, spiritual life. Jesus said in John 14:15-17, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you

In this He very clearly points out that the world cannot receive the Holy Spirit. Converted people are not of the world. In John 17:16, Jesus, speaking of His disciples who were genuinely

converted men, said, "They are not of the world, even as I am not of the world." When you get converted, you are no longer of the world. "If ye were of the world, the world would love his own," but the world will have no use for you if you get to Jesus Christ and begin bearing the fruit of the Spirit.

It is no wonder some people never get hungry for sanctification; either they never have been converted, or else they are backslidden in heart. You put off seeking sanctification until you leak out in your own soul; then, in a half backslidden state, feeling your need, and conscious of a lack in your own soul, you come to the altar and seek sanctification. You get down on your knees, and with your heart you pray one prayer while your lips pray another. You are asking God with your lips to sanctify you wholly, and in your heart you are regretting your carelessness, your lack of spirituality, your looseness of living, your leaning toward the world, your leaked-out condition. You are not saying it with your lips, but in your heart you are begging God to forgive you. While you are doing this, some good people without any discernment of the Spirit urge you on to try to get you sanctified, while at the same time they ought to urge you to confess, go to the bottom, scrape the bone, and get back into Divine favor. After you have prayed this way for some time, repenting in your heart, God in mercy forgives you, and you get up with a smile and a shout of victory, professing sanctification. The fact is, you have only just been reinstated into the grace of God. You have just got back into the family.

It is no wonder, after getting this kind of experience, that you wonder in your heart at the victorious testimony of people who are genuinely sanctified. It is no wonder that there is no more power and victory in your life. Sometimes you think you are sanctified, then at other times you doubt whether you are or not. Old habits that clung to you like a leech in your sinful life, that ought to drop off when you get converted, still linger around. When a soul gets converted, he is saved and delivered from all acquired habits, habits that he had trained himself into and brought upon himself; but when he gets sanctified he is delivered from inherited tendencies, he is purged from every bias and principle of sin.

IV. A total abandonment of self. The second necessity in seeking sanctification is a total abandonment of self, an entire consecration to God's will and a dying out to everything. In seeking sanctification you are not surrendering, or submitting, to His will; that is all accomplished in regeneration. You are simply presenting YOURSELF. Paul says, in Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." You present not what you own, but yourself. You are now converted, you are a living sacrifice, you are made alive in regeneration. As you present yourself to become a sacrifice, it means death. Regeneration is a birth, but sanctification is a death. In sanctification you die to all of your ambitions; you die to all of your attainments and accomplishments. The reason some people do not get sanctified is that they cannot forget how much they know and how valuable they are to society and the world. As long as you think you are indispensable, just that long you are not. When you get sanctified you are dead, and your life is hid with Christ in God.

Some act as though they think that to get sanctified is doing God a favor, and if they wish to do God a favor they will; but if not, it is nobody's business -- it is nobody's business whether they get the experience or not. You would think, to see them act and to hear them talk, that sanctification

is a secondary affair, that there is nothing imperative about it. Shall I tell you that there are sixteen definite, positive commandments in the New Testament requiring you to be sanctified wholly; but underneath these sixteen commandments and surrounding them are eighteen groaning, pleading, intercessory prayers that you may get the experience. There are, also, fourteen passages in the New Testament telling you how to get the experience, and over one hundred passages pointing out clearly and unmistakably that it is a second work of grace. The word "perfection" occurs one hundred and ten times in the New Testament. Since this is true, it would seem that it is an experience that ought to be obtained by every converted soul.

When A. B. Simpson got converted, Holiness camp meetings were not as prevalent as they are now. Mr. Simpson heard of a camp meeting a number of miles away. It was new to him, he had no light on Holiness, he did not know what it would mean to get sanctified; but he got on the train and went over to this camp meeting, with an open heart and an open mind, hungry for everything that God had for him. He listened attentively to the preaching. After a few days in the camp, he was convinced that it was not only his privilege, but his duty, to be sanctified. He went to the altar and met God's conditions, and the fire fell! It was a new and blessed experience for him, so he stayed through the camp.

On Monday morning, after the camp closed, a large crowd of people went down to the depot to take the train for home. Mr. Simpson was a polished, refined, and cultured gentleman; he was a college graduate. Among those who had come to the camp were two other college graduates, but they did not get sanctified. This morning as the train pulled in, these two gentlemen walked into the coach and took a seat. They did not notice Mr. Simpson as he sat down directly behind them. As the train pulled out, they entered into a conversation concerning him.

The one said to the other, "What do you think of Simpson's coming here to this holiness camp, among these fanatics, these crazy folk? He went to the altar and got sanctified."

The answer was, "He has thrown his life away. he could have made something of himself, a man of his ability, a man who is educated, cultured, and polished as he is. He could have made his mark in the world, but now he has thrown his life away."

When criticism comes from some one away below your plane of living, it does not affect you so much; but when it comes from some one of your own standing, some one of equal accomplishments, it affects you more keenly. At once the battle was on with Mr. Simpson, for Satan had leaped on him, hoofs and horns.

Mr. Simpson had battled to hold his own with Satan only a few minutes when the Holy Spirit said to him, "Do you remember, when you were a boy back on the farm, that you had some little pups? One morning your mother gave you a jar of cream to give to them. The jar had a small neck, and as you set it down these little pups, one after another, came around and tried to get their heads into the cream jar; but each one's head was too large. Finally, one little fellow whose head was small enough slipped it in and got all the cream." Like a flash Mr. Simpson saw the point, and had another camp meeting right on the train.

Do you know who those two men were? No, you do not know and I do not. In giving this illustration in camp meetings all over the country I have never found anybody who knows who those men were. Why? If their prediction was right, Mr. Simpson should have dropped out of sight and have been forgotten, and they should have been known; but, instead, the contrary is the truth, as in the case of the ten spies who came back from Canaan with a lie on their lips, whose names have dropped out of sight. God said, "The name of the wicked shall rot." Rev. A. B. Simpson is known around the world. He got his head, as it were, into God's cream jar, got filled with the Spirit and God gave him a vision of the world's need. After he caught the vision, he put more missionaries on the foreign field than any other individual in any like period of time. How could he do it? The answer is, he got filled with the Holy Spirit.

Some of you, whom God is waiting to use -- He has been waiting a long time for you -- if you would get your head into God's cream jar and get filled with the Holy Spirit, you, too, might be known around the world; but if you go on as you are going, living a selfish, self-centered life, you will never be known outside of your own country.

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07 -- GOD GIVES MEN TIME TO REPENT

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

God has made some appointments and He never fails to keep them. In the beginning He appointed the earth, the third planet out from the sun in our Solar System, for man. He started it rotating from west to east, on its axis, at the rate of 1,041 miles per hour, which rotation produces day and night. Then He caused it to travel at the rate of 18 1/2 miles per second in its orbit around the sun, which rotation, with the 23 1/2 degrees inclination of its axis, produces the seasons.

God then beautified the earth with its babbling brooks, rippling streams, singing cataracts and waterfalls. To add to its beauty He gave us a gorgeous background of towering mountains, nodding sequoias, pines and evergreens, and an atmosphere laden with the fragrance of a million blooming flowers. He then carpeted the earth with a rich green verdure on which man could feast his appreciative eye. To more fully satisfy our aesthetic tastes, Jehovah filled the world with the warbling songs of 10,000 species of bright-colored and attractive birds. All this was done for the comfort and enjoyment of man! The whole world was an Eden; and eastward in Eden God planted the garden and placed man in it to dress and care for it.

It was not God's original thought or plan for man to have to earn his bread by the sweat of his face, but the earth was to produce abundantly from its own fertility. In the midst of this supernal luxury and enjoyment, man willfully sinned against God, thus cutting himself off from Deity, and immediately plunging into sin and spiritual midnight. He died spiritually at a stroke, and was at once an heir of physical and eternal death. Man at this point started away from God, and ever since has groped blindly, groveling in sin and degradation.

With humanity now sold under sin and having become its servant, God devised the plan of repentance, either in symbol and type, or in experience, by which man could be restored from sin's slavery. But man is prone to procrastinate, and so continued to neglect his soul and the call of his God that Jehovah was forced to give him a reasonable, and yet limited, amount of time in which to repent.

I want to divide my subject now under two heads.

God gives men time to repent--

I. Collectively, as nations, races, cities, etc.

II. Individually.

I. Collectively. God always gives men ample time to repent, and does not cut them off until after He has exhausted the plans of infinite wisdom, and worn out Divine mercy and love, in an attempt to reach their lost souls. Then, as a last resort, He cuts them off.

The long-drawn-out mercy and patience of God in giving humanity a reasonable amount of time in which to repent is well illustrated in His dealings with men at the time of the flood. God sent the man Noah, "a preacher of righteousness," to warn, exhort, and plead in an attempt to turn humanity back from sin and get them to repent; but they refused to listen. Also Peter tells us that Jesus Christ came to them in the Spirit, while the long-suffering of God waited in the days of Noah, while the ark was being prepared, and preached to those disobedient souls. But they repented not, and God in mercy cut them off, lest they continue to add sin to sin and thus make hell more awful for themselves.

God did not cut them off, however, until He had given them their final warning and ample time in which to repent. In Genesis 7:4, God said to Noah, "Yet seven days, and I will cause it to rain . . . and every living substance that I have made will I destroy from off the face of the earth."

Why did God give them the seven days' warning? It was given so that they might have a reasonable period in which to repent; a final time limit was set, for God gives men time to repent.

The number seven is very suggestive and significant, for seven is the number of perfection, or "dispensational fullness." The cup of their iniquity was full, God's mercy had been exhausted, and the dispensation must close. All the attributes of God were crying out, demanding retribution for their sins. Something must break loose, for they had ignored and refused proffered mercy.

Let us notice something about the amount of light these people had. They had no New Testament. They had no Old Testament. They had no Protestant churches with their revivals, long-drawn-out exhortations and altar calls. They had no song books. They had no pleading Holy Spirit and Bride saying, "Come as we have today. Very meager amount of light and opportunity they had in comparison with what we have now; yet God justly and righteously cut them off because they refused to take advantage of their opportunity to repent.

Let me appeal to you, if God could justly and righteously cut them off and send them to hell for turning down the limited amount of light they had, what will He do with you, if you continue to resist the Holy Spirit? Here you are, in a land of open Bibles, a Spirit-filled ministry, with camp meetings, revivals, and altar calls on every hand, and yet refusing to say "Yes" to God, rejecting your opportunity of repentance. If they were eternally lost (and they were), how much deeper will be your damnation? How much sorer your punishment, for refusing to repent?

Not only does God give a race of disobedient people ample time and opportunity to repent, but He gives cities light and opportunity to confess and turn away from their sins. This fact is very clearly portrayed in God's dealings with Sodom and Gomorrah. He permitted Lot to go down into those cities and live a God-fearing life, that men there might have the light and be able to see one righteous man whose soul was vexed from day to day with their ungodly deeds.

I do not say that Lot's going down to Sodom was God's best thought, or first choice, for him. But I am sure God permitted him to go and used him while there, for his life was a continual rebuke to the ungodliness of his surroundings. Lot was as "a city that is set on a hill" in the midst of the sin and slime of those cities. God let him go down there that those wicked men might see the light, accept it, and repent. But they not only rejected the conviction of the Holy Spirit which God sent to their own souls, but wickedly refused Lot, who was God's messenger. In this they cut off their only source of help, quickly filled up the cup of their iniquity, and the wrath of God was poured out and they are now "suffering the vengeance of eternal fire".

Mark it, God did not cut them off until after He had sent them His man, with His message, and they had refused to repent! Lot had been in Sodom and its vicinity about twenty-five years, a just man whose righteous soul was vexed continually with their unlawful deeds. A godly man could not live twenty-five years in any city or community and remain righteous without being used of the Lord to exhort and warn the people. But the final results show that the inhabitants of these cities turned it all down and ran blindly on, refusing to repent, and it cost them their souls.

They; like the antediluvians, had a very meager amount of light, but because they turned down and refused the light they had, they were forever lost. If you do as they did, you, too, will be damned, world without end! It will "be more tolerable for the land of Sodom and Gomorrah in the day of judgment than" for you, if you continue refusing to repent.

Let us notice one more instance where God gave a city time to repent. That city was Nineveh. It was a very wicked city, and God said to Jonah, "Go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah failed God at first, but finally, in mercy, he was brought back to where he was ready to preach. Now notice God's message that Jonah delivered, and the effect it had on the people. God told him to go down and warn this city that in forty days Nineveh should be overthrown.

After three days of this kind of preaching, the king of Nineveh got down from his throne, laid off his royal robes, and sent a decree all over Nineveh for every man and beast to humble himself in sackcloth and ashes. He demanded, "Let neither man nor beast, herd nor flock, taste any thing: let them not feed nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in

their hands." This is a type of genuine repentance. The king of Nineveh then asked, "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" The Lord saw their humility, turned aside His judgments, and spared the city.

But Nineveh was not a city of Israelites. They were not a God-fearing people, but pagans. They were heathens, but because they humbled themselves and repented, God spared them.

Why did God give them the forty days' notice and warning? Because that was their final limit of time in which to repent. God gave them space in which to repent and they took advantage of it and were spared. Why forty days? Forty is the number of probation and they were on trial for the last time. In God's granting this period of time, the fact is revealed that He was not hasty in His judgments, but gave them ample season in which to escape. At the end of the forty days their probation was to be forever past, if they refused to repent.

I appeal to you, if God could have justly and righteously sent that pagan city to hell, in which there were 120,000 people who did not know their right hand from their left, what will He do with you if you refuse to repent? They had no Bible, no camp meetings and revivals, they knew nothing of what an altar call means, yet all of them would have been damned if they had turned away from this final warning. My friend, tell me what will God do with you if you turn down the flood of light you have and continue rejecting the mercy of Jesus? Hell will be indescribably awful for any city or individual that rejects God!

II. Individually. Not only does God give races nations, and cities ample time in which to repent, but He gives abundant opportunity to individuals. God will single you out from the crowd and give you ample time, and as great an opportunity in which to seek mercy as though you were the only soul in the world for whom Jesus died. He gives plenty of time to each individual.

The fact that God gives sufficient time to each individual to repent is clearly set forth in Rev. 2:21, where He speaks of warning Jezebel. He states, "I gave her space to repent . . . and she repented not." Then He pronounces His judgment upon her. The judgments of God are always sure to come, sooner or later, on the individual who refuses to seek salvation.

The fact that God gives men sufficient space in which to repent is further proved in His dealings with Ahab. His covetous king desired his neighbor's vineyard, and went over and whined around and said to Naboth, "Naboth, give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house." But Naboth replied, "The Lord forbid it me that I should give the inheritance of my fathers to thee." God had forbidden Israel's selling their inheritance, so it was a question of his conscience and fidelity to God. What did wicked Ahab care for Naboth's conscience? Men who do as Ahab did have so strangled their own conscience that they appear to have none and care less for anyone's else. But Naboth must be true to his God and to his conscience so must you if you maintain a dear experience and have confidence in your profession and prayers.

Ahab then went home, pouted, and refused to eat until his wife saw something unusual was wrong. She begged him to tell her what had happened. He told her that Naboth would not let him

have his vineyard. So, immediately, she conceived a plan to get it. If the devil cannot get a bad man to do something for him, he will get a bad woman.

We always expect higher ideals and standards from women, and ordinarily they have such, but if women who are capable of the tenderest love, deepest sympathy, and highest ideals, go bad, this great capacity becomes subverted, filled with evil, and they can stoop to the deepest depths of sin and degradation. Satan was on hand and had his servant right there to carry out his fiendish work to get rid of God's man. Jezebel at once wrote letters and placed Ahab's official seal on them and carried out a devilish plot by which Naboth was scandalized and stoned to death. After he was killed, Jezebel came to Ahab and informed him that he could now get possession of Naboth's vineyard. Among the ten deaths recorded in the Bible, at the hands of women, Jezebel's treachery and crime is the most diabolical.

This cruel act of injustice, robbery, and murder stirred the wrath of God and at once He sent the prophet Elijah over to Ahab to say, "Ahab, in the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." This message shot him through like a thousand darts, and at once he humbled himself and walked carefully before the Lord. His humbling himself was the only thing that kept the vengeance of God back from destroying him in his sins.

Why did God send the prophet over to warn Ahab? Why did He not destroy him at once? This would be contrary to God's way of dealing. He always gives a soul time to repent, and if He had cut Ahab off at once, Ahab would have had no opportunity, but He sent Elijah over so that the king might have his final warning. After Ahab heard God's message from the prophet, he humbled himself and God spared him for several months.

At the same time God warned Ahab, He sent a warning message to Jezebel saying, "The dogs shall eat Jezebel by the wall of Jezreel." But she refused to take God's final warning. Instead of humbling her heart and repenting, she painted her face like a harlot and attempted to bluff her way, thinking she would find favor with Jehu. This brutal warrior, instead of sparing her, demanded that she be thrown out of an upstairs window onto a cobbled stone pavement below. As soon as she landed, without clemency or mercy he trampled her already mangled body under his horses' feet.

Jehu then drove away to an inn where he leisurely ate and drank while the dogs (carrying out God's word) not only licked her blood, but ate her flesh, so that when Jehu returned there was nothing to be found of Jezebel save her skull and the tough skin on the soles of her feet and the palms of her hands. God's word was literally carried out, and some of the lean, hungry dogs, to which she had fed the blood of Naboth, ate her flesh because she refused to humble her heart and repent. God had warned her and given her ample time, but she, brazenly and wickedly, plunged on to her damnation. Jezebel's experience serves as an illustration of God's retribution on a soul who misses his time to repent.

After Ahab humbled his heart and walked softly before the Lord, the prophet Elijah was sent to tell him that because of his humbling his heart the evil would not be in his days, but in his son's days God would bring the evil upon his house. I repeat it, God gives every individual ample time in which to repent, and if that individual refuses, God cuts him off in his sins!

For example: The winter I was converted, I boarded and roomed with a farmer in the suburbs of the town where I attended high school. I milked cows and did chores night and morning all winter, but in March I was blessedly converted. After the Lord had broken the shackles of sin and Adventism from my soul (for my people were Adventists for three generations), I came to this farmer's home with the joy of God humbling up in my heart, and testified to what the Lord had done. During that same winter this farmer's son was also converted, and this made it convenient for us to talk often on the subject of salvation. One day, as the opportunity afforded itself and the time seemed ripe, I said, "Mr. ____, why do you not give your heart to God, too?" I saw he seemed happy that his son and I were saved.

When I put this question straight to him in that manner, I saw it touched him deeply and he said, "Walter, give me ten years and I will." Being a young convert I did not know enough to press the question and insist on his getting right with God now, so I let it pass, not realizing that he had set his own time; but God took notice of it.

Ten years later, after I had left that public high school, had spent a number of years in seminary, had gone away to college, and was now in my senior year, I received a letter from home stating that Mr. ____ was dead. My mother knew I would be interested to know how he died, so she stated in the letter that he died as he lived. I knew that meant he died without God.

Although that man was not a relative and had been a very blasphemous man, I loved him and I knew he loved me. When that letter reached me with the news that he had died as he lived, my soul wept for him. I suppose I felt, in a little measure, as Samuel felt over Saul when Saul grieved and disobeyed God. If I had believed in praying for the dead I would have prayed for him. As I walked across the college campus, weeping and suffering in my spirit for that poor lost soul, like a flash the Holy Spirit brought back to my memory our conversation and the fact that he had asked for ten years. In a few moments I reckoned up the years and immediately saw that God had given him the ten years for which he had asked, but in all those years he had failed to repent. His probation had ceased and his soul was lost! He was not only finally abandoned by God, but by God's people, and was buried by the Mormons

I warn you, my friend, don't play the fool and neglect your soul, for if the autediluvian would, Sodom, Gomorrah, and Nineveh had their time to repent, and were finally lost because they neglected, you, too, will be lost if you fail to repent while mercy is yours. If humility and repentance spared Ahab, and failure to repent cost Jezebel her soul, don't imagine that you are one of God's pets, or that He will have more mercy on you than on anybody else. Humble your soul, say "Yes" to God, and hurry back to mercy, for the God of mercy still lives to pardon all your past if you will return while He calls.

While God invites, how blest the day!
How sweet the Gospel's charming sound!
Come, sinner, haste, O haste away,
While yet a pardoning God is found.

Soon borne on time's most rapid wing

Shall death command you to the grave;
Before His bar your spirit bring,
And none be found to hear or save.

In that lone land of deep despair,
No sabbath's heavenly light shall rise,
No God regard your bitter prayer,
No Savior call you to the skies.

Now God invites; how blest the day!
How sweet the Gospel's charming sound!
Come, sinner, haste, O haste away,
While yet a pardoning God is found.

--Dwight

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08 -- THE UNPARDONABLE SIN -- OR -- INTERPRETING DIFFICULT SCRIPTURE

Text: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." -- Hebrews 6:4-6.

This is a very difficult passage of Scripture. It has often been misinterpreted and greatly misunderstood. Few want to read it because of being unable to explain it. Some have used it as proof that if a soul backslides from the experience of sanctification he never can be renewed unto repentance.

In order to get the truth from this Scripture, it must be made to harmonize with all the rest of the Book, for God said that "no . . . Scripture is of any private interpretation." This means that no one can take a Scripture out of its setting, and upon an interpretation of it build up a theory or argument; but it must be made to harmonize and perfectly agree with all other Scripture.

This Book is inspired! It is God-breathed! It is not a man-written Book. There is a beautiful harmony, a wonderful symmetry, and a marvelous unity throughout the entire Book. There are no contradictions in the Bible. This Book does not merely contain the Word of God, it IS the Word of God.

This passage has often been connected with Jesus' statement in Matt. 12:31-32 and some have attempted to interpret it in the light of this positive declaration; but the fact is there is no connection whatsoever between these two Scriptures. In Matthew's Gospel Jesus has just cast out a blind and dumb demon. His miracle aroused the hostility and animosity of the Pharisees. They were bent on killing His influence. They had had an abundance of light but had rejected it. They

had trampled all of their opportunities under their unhallowed feet and blindly and wickedly rushed on. Now in an attempt to kill the influence of the miracle of Jesus, they asserted, very vociferously, that He had cast out the demons by Beelzebub, the prince of the demons. Christ, in the 28th verse, states that He cast out the demon by the Spirit of God. In this act of attributing the work of the Holy Spirit to Satan, they blasphemed the Holy Spirit and at once the last possibility of their ever being converted was gone forever. This fact is clearly brought out in the 31st and 32nd verses of the chapter, in which Jesus said, "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." These Pharisees had blasphemed the Holy Spirit, but there is positively no connection between this Scripture and our lesson in the 6th chapter of Hebrews.

Some have interpreted this passage in Hebrews to be the experience of those who have crossed the dead line; while others have interpreted it as sinning against the Holy Ghost. To cross the dead line is one thing, and to sin against the Holy Ghost is another. While finally the individual's end is the same, no matter of which action he is guilty, yet the road leading to these acts is different. The sin against the Holy Ghost is well explained in Matt. 12:31, 32, to which we have just referred. Jesus there positively asserts that he that speaketh a word against the Holy Ghost cannot be forgiven. This makes it clear that to sin against the Holy Spirit or to blaspheme Him one must speak against Him, in an impious and irreverent manner. To attribute His works to Satan is blasphemy against the Spirit. The soul who does this is forever damned and his last hope has flown.

In crossing the dead line one may not speak a word against the Spirit, or against anyone else. He may live a clean, moral life, outwardly is far as anyone can see; but inwardly he resists the Spirit, he fights conviction, he persistently holds out against God, steeling his spirit and callusing his soul, until he literally drives the Holy Spirit away from his life.

In Genesis 6:3 God said, "My Spirit shall not always strive with man." This was spoken of the ante-diluvian world that had resisted the preaching of Noah and the pleading of the Spirit of God, until he had to leave them; and when He left them they had not necessarily blasphemed the Spirit, but they had resisted Him and wickedly driven Him away. They had purposely fought and held out against the Spirit until He had to leave them. So it is now with an individual who crosses the dead line. He may never say a word against the Holy Spirit but, secretly, in his heart, refuse to yield to the Spirit's pleading, until He has to take His departure. That soul drifts over the dead line and God ceases to plead with him forever.

When once the Holy Spirit leaves a soul and ceases to convict him, that individual is hopelessly lost. Some one may ask the question, "Why is it that an individual who has crossed the dead line cannot get back to God?" It is because he has driven the Spirit away from him. Jesus said, "It is the Spirit that quickeneth," but the Spirit is driven away and there is nobody to quicken him, nobody to tender, melt, and pull his soul back to God, and as a result he is forever lost. So it is with the individual who blasphemes the Spirit.

If one blasphemes Jesus Christ, the Holy Spirit is there to tender him and pull him back to mercy where he can find forgiveness; if he blasphemes the Father, the Holy Spirit is there to lead him to repentance. But when he blasphemes the Holy Spirit, there is no one there to brood over, melt and draw him -- he is forever damned.

Why is it that more men in the days of their extreme wickedness do not blaspheme the Spirit? When men lose control of themselves, go into a rage and fit of anger and curse by everything that is great and good, and everything that is vile and base, they seem to hunger for something more vicious to say. They curse by God the Father, they curse by Jesus Christ the Son; but you never hear them curse by the name of the Holy Spirit. Why is that? Not one person in ten thousand have you ever heard do it, unless that individual has had great light, seared his conscience, hardened his heart, and the devil drives him to the place where he is permitted to use the name of the Holy Spirit in blasphemy.

The fact that so few men have blasphemed the Spirit in their days of deepest wickedness can be explained only on the ground that God has thrown a peculiar protection around humanity, which holds them back from committing this unpardonable sin. Men would use His name to give vent to their angry passions if they thought of it, but God has peculiarly safeguarded the name of the Holy Spirit and protects men in this respect. No man ever uses the name of the Holy Spirit in blasphemy until after he has gone down the road of rejected light a thousand miles from mercy into a callused and hardened state of soul. The ordinary sinner who has had but little light never thinks of committing this sin.

This Scripture in Hebrews has also been confused with Hebrews 10:20, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Some have attempted to explain Hebrews 6:4-6 in the light of this 26th verse, but there is no connection whatsoever between these two Scriptures. The reason some have been so confused and troubled with their interpretation of Heb. 10 :26 is that they have read it without stopping to think what the Holy Spirit said here. This passage states that "if we sin willfully", that is, if we commit a sin that requires the act of our will, if we purposely sin, if we knowingly sin, we are cut off from the saving merits of our sacrifice who is Jesus Christ.

This text points out the fact that there are two kinds of sin, one is a willful sin and the other is a sin of ignorance. The text is not intended for sinners. It is for those who have received into their own hearts the knowledge of the truth -- those who are converted, "and were made partakers of the Holy Ghost." After you have received the Spirit, after you are right with God, if you sin purposely, or willfully, you are cut off, your sacrifice ceases to atone for you; but if you sin ignorantly, or, as we call it, "make a mistake," your sacrifice still atones.

Let me illustrate it this way: Suppose I tell some thing in all good faith, thinking it to be the truth, but it is not and I do not know it until a week or a month rolls by; then I receive more light and more knowledge on that which I have told and all at once it dawns on me that I have not spoken the whole truth. Did I sin willfully and purposely when I spoke? No, I sinned in ignorance. I made a mistake. Was I cut off? Did I backslide? No, I continued praying and getting blessed. God knew it was a mistake. He knew my motive -- that I had told it for the truth, although it was an untruth. Now at the end of this period of time, it dawns on me that I have erred. What am I now to

do? If I remain silent and let it go on, I shall become guilty; but if I immediately rectify it, if I immediately acknowledge I was wrong, and confess that what I told was not the entire truth, my sacrifice continues to atone for me and I remain innocent. But if I tell a lie deliberately and purposely, if I willfully lie, at once I am cut off from Jesus Christ who is my sacrifice, and His blood ceases to atone for me; there is no more sacrifice for that sin until I repent. But repentance will bring me back again under the saving merits of my sacrifice.

Under the Old Testament there were sacrifices for willful sins and sacrifices for sins of ignorance. Under the New Testament, in our present dispensation, we have one sacrifice, who is Jesus Christ, and His blood atones for both kinds of sin. The sin of ignorance, which we call a mistake, must be acknowledged as soon as the individual gets light on it. The willful sin cannot be atoned for, until the individual repents of it. The apostle here states that when you sin willfully, not only are you cut off from the protection of your sacrifice, but at once there settles down all over you a feeling of condemnation and "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

This text has also been applied to those who cross the dead line or to those who sin against the Holy Spirit; but the fact is, it applies to neither class, but to those only who have received in their own hearts the knowledge of the truth, and it shows that there is a distinction between willful sins and sins of ignorance.

Since Heb. 6:4-6 cannot be explained as blasphemy against the Spirit or as crossing the dead line, neither in the light of Heb. 10:26, then it must be interpreted in some other way. When we stop to investigate as to whom this message is directed, we find that it was directed to a class of people who had apostatized. They had been converted from Judaism to Christianity. They had embraced the doctrines of Jesus Christ. They had accepted Him as their Messiah, but they had later been led away from Jesus and turned back, not simply backslid, but turned back into Judaism. They had denounced Jesus Christ as their Savior and had accepted Judaism as a means of salvation. In this act they had become apostates. Webster's dictionary states that an apostate is "one who has abandoned, or forsaken, that which he once voluntarily professed. It is a total desertion from one's faith, principles, or party, especially from one's religion."

We have often thought, and injected into the idea of apostasy, that it means the forsaking, or turning away from Christianity, but Webster does not interpret it as such. It may be the forsaking of one's political party. If a Republican becomes a Socialist, he is an apostate to Republicanism. An apostate in religion is one who forsakes any religion and turns to another. If a Roman Catholic forsakes his idolatry and paganism and gets converted, he is an apostate to Romanism. If a follower of Buddha forsakes Buddhism and accepts Christianity, he is an apostate to Buddhism. If a genuine Christian forsakes the way of Holiness and accepts Russellism, Mormonism, Seventh Day Adventism, Romanism, Buddhism, or any other unchristian religion, he is an apostate to Christianity.

These who are represented in my text were in apostasy. The question now arises, Can they ever be saved from this state? The answer to this question, and the key that unlocks this passage of Scripture, is found in the 6th verse. Our King James translation in this particular instance does not

help us, but the Revised Version and the original language make it clear. Where King James translation uses the word "seeing" in the 6th verse, the Revised Version uses the word "while."

This text, as given in the Revised Version, would read thus, "If they shall fall away, to renew them again unto repentance; while they crucify to themselves the Son of God afresh, and put him to an open shame." The thought in this text is that it is "while," or during, the time that they are holding an attitude which crucifies to themselves the Son of God, it is impossible to get them to repent. It is impossible because of their mental attitude -- they must change their mind. One phase of repentance really means a change of mind, and if this is necessary for one to be able to repent in order to get converted, so there is a definite change of mind necessary for one to turn from an apostate state to Christ; but he can turn if he will.

In the original we have the present participle which conveys the idea that it is impossible to get them to repent "while crucifying to themselves the Son of God afresh." It is impossible because of their attitude, it is impossible, not in the absolute sense, but only relatively. It is impossible because they do not see their need of repentance, neither do they believe in it, and while they are holding this attitude they will not repent.

This text might well be applied to the heathen. No missionary can ever get a heathen to repent "while" he is holding to his idols. It is impossible because he neither sees nor feels his need of repentance, and he will not accept Christianity until he relinquishes his hold upon idolatry. The moment he releases his hold upon idolatry. Ceases to depend upon his idols for salvation, and turns to Christ, he can repent, but not until then. This same statement might be applied to almost any sinner. It is impossible to get any sinner to repent while he is holding to his sins. He must let go of his sins, he must forsake them, he must turn away from them. So it is with these apostate Hebrews: while they are holding to Judaism and as long as they are trusting in its principles, it is impossible to get them to repent; but if they will let go of the teachings of Judaism and turn away from its tenets of doctrine and turn to Jesus Christ, then they can repent.

It is impossible to get any apostate to repent while he is in his apostasy, but the moment he lets go and forsakes his apostate beliefs, he can turn to Jesus Christ. It is a question of their attitude and their belief. Thousands have gone into apostasy who never will be reached, and never can be reached, while they are holding to their apostate ideas; but if they will forsake these, they can come back to Jesus Christ.

Jesus had in mind this very struggle with apostasy when He said to Peter, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." What did Jesus mean? Did He mean that He could not pray through for Peter, or did not pray through? No, He did pray through, and He showed to Peter that Satan had desired to throw him into apostasy. Satan had desired to sift Peter and snip him of his faith in Jesus Christ as the Messiah, and throw him back into Judaism. Peter backslid all right, but in his backslidden moments he never lost faith in Jesus Christ as the Messiah, as the Savior. Had he done so, he would have gone into apostasy, but since he did not it was easy for him to get back. The ordinary backslider does not apostatize, he simply breaks faith with Jesus, but never loses faith in him as the Savior of mankind, as the Christ.

After I had attempted to explain this Scripture in at meeting a few years ago, a school teacher came to me and said, "Brother Surbrook, I am glad you explained this Scripture. When I was backslidden this Scripture was like a nightmare to me. I did not dare to think of it. I stayed away from it and refused to read it, for I knew it said, 'It is impossible to renew them again unto repentance.' Then, finally, I got back to God. I did not know how I got back, in the light of that Scripture, but now I see it does not apply to the ordinary backslider, but it applies to apostates, and I had not gone into apostasy." There are scores of other backsliders hindered by Satan as this woman was.

In another meeting some time later, a man said to me, "The devil held that Scripture over me like a club for about twelve years. When I would go to bed at night the last thing I would think of was, 'It is impossible to renew them again unto repentance'. I wanted to get back to God, but the impossibility stared me in the face. I suffered so under my condition that my night clothes were soaked with perspiration again and again. The first thing in the morning when I awakened, that thought came to me, 'It is impossible to renew them unto repentance', and I suffered in this condition for about twelve years. I cannot explain how God ever got me around it or past it, but somehow He brought me back to Christ."

I have been personally acquainted with another man for years who is now under the iron hand of a misinterpretation of this Scripture. He one time had the experience of Holiness, but is now in a backslidden state and feels he never can get back to God.

To take the position that Heb. 6:4-6 has reference to ordinary backsliding is to take a stand that is contrary to all other Scripture, as well as experience, for we have the testimony of thousands, some in the Bible, and many outside the Bible, who have gotten back to God from a backslidden state. If the Bible possesses a unity and perfect harmony in its teachings throughout, then either all the calls to backsliders to return are not intended as such, and we have interpreted them wrongly, or else this Scripture has been misinterpreted by many.

If this Scripture bars backsliders from returning, then we must accept one of two things with reference to the one who professes to have been a backslider:

1. Either he was not saved at all when he first professed to be, and when he claimed to be a backslider he really was not, then when he professed to get back to God he actually got through only for the first time, and is now saved;
2. Or else he was saved all right when he first professed to be, then later he actually backslid, and when he claimed to get back to God he really never got back, and is not back now in spite of all he professes and seems to enjoy.

This Scripture does not shut backsliders out from getting back to God, and those who profess to have been reclaimed, having returned as backsliders, really got back and found the sweet and precious experience of pardoning grace.

Dear backslidden heart, if you have fallen by the wayside and lost the fervency of your first love; if you do not enjoy the abiding presence of the Comforter as you did formerly, there is yet

hope and help for you. If these often misinterpreted Scriptures haunt you with the thought that you can never again enjoy God's favor, remember that He has promised that, if you will return to Him, He will return to you. Listen a moment to His tender and merciful call to backsliders, "Return unto me, and I will return unto you, saith the Lord of hosts." -- Mal. 3:7; and again, "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." -- Hos. 14:4; also, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." -- I John 2:1; also, "Return, ye backsliding children, and I will heal your backslidings." -- Jer. 3:22.

"Return, O wanderer, return,
And seek thy Father's face;
Those new desires which in thee burn
Were kindled by His grace.

"Return, O wanderer, return;
He hears thy humble sigh;
He sees thy softened spirit mourn,
When no one else is nigh.

"Return, O wanderer, return;
Thy Savior bids thee live;
Come to His cross, and, grateful learn
How freely He'll forgive."

* * * * *

09 -- THE SECOND COMING OF CHRIST

Text: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." -- Matt. 24:44.

William Miller, who founded the Adventist faith, said that Jesus Christ was coming in 1844. When the time arrived, many of his followers gave away their personal property and their homes, made long, white, flowing robes and donned them. On the day that the Lord was to come they climbed hills, straw stacks, and high buildings to wait for Him. Tradition has it that in the afternoon the sky became overcast with clouds, and the low mutterings of an oncoming storm could be heard. Soon the thunders rolled and crashed, and the rain came in torrents. Those poor, deceived souls were drenched, and they had to get down from their high places and go back to the homes they had given away.

Charles T. Russell, the founder of the Millennial Dawn Movement, or the "International Bible Students' Association" of Brooklyn, New York, said that Jesus Christ came in the Spirit in 1847, and that since that date He has been abiding in the Spirit. He also said that in October, 1914, the Lord would reveal Himself. That month came and went and Jesus did not reveal Himself. To set himself right with his followers, Mr. Russell said that he had missed it, chronologically, one year, and that Jesus would come in October, 1915. That month came and went and nothing happened. I do not know how Mr. Russell set himself right with his people, but we do know what

God said. He said that if a man prophesies and that prophecy comes to pass, he is a true prophet; but if a man prophesies and his prophecy does not come to pass, he is a false prophet.

A few years ago, in Los Angeles, airplanes flew over the city and dropped down pieces of paper announcing that in January, 1927, probation would end and the Lord would come. But He did not come. We are sure He has not come, because, when he comes, we will go with Him.

Because some have gone into fanaticism on the line of the second coming, and have set the day for His return, if we are not careful, as God's people who profoundly believe in the return of Jesus, there will be a tendency for us to shun the reproach that comes with this doctrine, and cease to preach it.

There is a class of folk who do not believe in the literal, personal return of Jesus. They say that the return that is promised in the Scriptures has reference to Jesus Christ's coming to a soul at conversion. But my text says, "In such an hour as ye think not the Son of man cometh." When one is converted he is thinking and expecting something. There is not a hint in Scripture that Christ comes to the soul at conversion, for Paul says, in Rom. 8:16, "The Spirit itself (Himself) beareth witness with our spirit, that we are the children of God." So His coming to which my text refers is not at conversion.

There is another class who discard the idea about conversion, and say that the second coming of Jesus is His coming for us at death -- when we are at the very door of death. If one is conscious when dying, he is expecting something, and that would not be according to our text which says, "In such an hour as ye think not the Son of man cometh."

Another reason we cannot believe that the second coming has reference to death is the fact that there is not the slightest evidence that Jesus ever comes for anybody at death. When Stephen was stoned to death he looked up and said, "Lord Jesus, receive my spirit." Jesus stood at the right hand of the Father and received Stephen. When Lazarus died, angels carried him away to Abraham's bosom. Angels are ministering spirits. If God is no respecter of persons, and angels carried one man away, I have no doubt that they will do the same for every other man who goes to Heaven.

Also there is a class of people who believe, not that Jesus comes at conversion or at death, but that He is coming back just as He went away. They believe in the literal, personal return of Jesus Christ, and they have much Scripture to substantiate their belief. They cite us to I Thess. 4:14-17: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent (precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." He is not coming in the Spirit, as Mr. Russell said. He is not coming at conversion or at death, but His coming will be in person. Notice: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

Here is a promise on which we have leaned heavily more than once while preaching the Gospel, "Lo, I am with you always, even unto the end of the world (age)". Somebody said, "If He is with us only to the end of the age, what then?" We will be with Him, for He is coming, at the end of this age, for us.

There is another Scripture that points out very clearly that Jesus is coming back personally. When He went out from Jerusalem to Mount Olivet, He told the disciples to tarry in the city of Jerusalem until they were endued with power. Those Galileans then stood with longing and loving hearts, looking up as He disappeared out of their sight. Then two men appeared and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." -- Acts 1:11. So He is coming back -- not at conversion, not in the spirit, not at death, but just as He went away; literally and personally. The same Christ who went away will come back.

There are two schools of teaching on the second coming of the Lord. The two branches of teaching are known as Premillennialism and Postmillennialism. Pre means before, and post means after. Millennium means a thousand years. Some people object to our saying "Millennium" because the Bible does not use that word. It does, however, say "a thousand years" and that is identically the same. What difference does it make whether I say a thousand years or a millennium? They are identically synonymous, except that the one is English and the other Latin. The Premillennialists believe that Jesus is coming before the thousand years, and the Postmillennialists believe that He is coming after.

The Postmillennialists believe that the world will gradually get better and better. This will necessitate that the church take on new strength; she will get her modernistic ministers all converted, her educational institutions renovated, and will eventually convert the world. They further teach that wars, slaughter and carnage will be a thing of the past and that peace will cover the earth as the waters cover the sea. Then Jesus will set up His Kingdom and reign. We cannot quote any Scripture in support of this teaching.

The Premillennialists believe that this old world will never get any better -- that sin and wickedness, murder and crime, will go right on and will not stop until the Revelation of Jesus Christ. "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." -- II Tim. 3 :13. We need not be surprised if the Eighteenth Amendment is repealed, the saloons and booze come back, and hell is again turned loose in America, ready for the Tribulation. And conditions will get worse and worse, until, without any announcement, the Lord Jesus Christ takes His Bride out of the earth to be with him.

There are two stages, epochs, or phases to the second coming of Jesus. One is known as the Rapture, and the other as the Revelation. The two words we find in the original are epiphaneia, which is rapture, and apocalypse which is revelation. It is hard to understand how any student of the original language can be a Postmillennialist and read his Bible at all. These two words stand out distinctly. They are never used interchangeably. They are never used to mean the same. The Rapture and the Revelation are two stages or epochs. The first is the Rapture.

The apostle says that at the Rapture Jesus Christ comes "as a thief in the night." At the Revelation, "every eye shall see him, and they also which pierced him." Have you ever been in a home when it was robbed? Did you ever hear a burglar break the door down, jump on the floor, get your gold, and then go? How does a thief come? He opens the window, or unlocks the door, and slips in with the stealth of a cat. He gets your gold, jewels, diamonds, and silver, and -- is gone. Nobody knows he has been there until the next morning. That is the way it will be when Jesus comes for His Bride at the Rapture; if you are in darkness that day will overtake you as a thief in the night. Thank God, we are the children of light. Some scholars think that a little while before He comes He will whisper to the Bride the secret that He is coming. It will be blessed if He does. He comes as a thief in the night -- unannounced, unexpected by the world.

The apostle says in the Scripture that we shall all be "caught up to meet him in the air." It is generally conceded that at the Rapture, when he comes for His Bride, He will not come to earth, but will come down in mid-air right over Palestine. As He comes He will draw the saints -- living and dead -- to Himself. As a magnet pulls steel shavings out of sawdust, so He will pull his people out of the earth.

While He is over Palestine, His attraction will pull the saints from the north and the south. He will then pass around the world, catching up His Bride. He will pass westward from Palestine with the speed, or rapidity, of lightning. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." -- Matt. 24:27. It will doubtless take Him but a very brief period to encircle the globe. From Palestine He will pass westward across the Mediterranean Sea, reaching south into Africa, from whence He will get His missionaries and the men and women who have died there for the sake of the Gospel. Traveling westward He will reach north into Europe. He will take out of Rome those who died as martyrs. Up from the catacombs and subterranean passages of the scarlet city on the Tiber, the saints shall rise with joyous shouts of victory. Millions of saints who died at sea will be brought up from the depths of the briny deep.

Still traveling westward, He will cross the Atlantic and pass over the United States. When He does I want to be ready! I do not want anything to stand in my way. I want a clear sky! He will reach north into Canada, and south into Mexico, Central America and South America. Our missionaries and saints, living and dead, from these climes will be caught up to meet Him. He will cross the Pacific and will take from the Islands of the Sea all who are ready. He will then take the saints out of Russia, whose wicked government has put so many Christians to death. He will take His people not only out of Russia, Japan, Korea, and India, as He travels westward across Asia, but from New Zealand, Australia, and all the countries of the Orient. He may take two or three minutes in going around the world, and He may take only two or three seconds, for He will travel like "lightning." He is going around the globe to take every saint, living or dead. When He gets back over Palestine, He will have His Bride complete. We will then go up, and stay with Him for seven years. His coming for His Bride is called the Rapture. Immediately follows the Marriage Supper of the Lamb.

The apostle said, "We must all appear before the judgment seat of Christ." There are two judgments: the "Judgment Seat of Christ" and the "White Throne Judgment." They are a thousand years apart. The Judgment Seat of Christ comes when the bride is caught up to meet Him in the air.

There will not be any backsliders or sinners there. There will not be a soul there with any sin on his garments -- nobody but the Blood-washed. We will not be there to meet our sins. We met them at the mourners' bench. We confessed them here. For whom is this judgment? It is for the saints. All who have suffered for him and labored faithfully will, in that day, be paid in full. That will be pay day, a lay of settlements, a day of rewards. There will be nothing to worry about then, for all suffering will be over. The saints will be rewarded "according to their works." He will call them around and will give some one city to rule over, some two cities, some five cities, and others ten. You will be rewarded according to the way you lived, acted, suffered, kept sweet, sacrificed, and gave to the Lord's cause. The rewards will be given according to our faithfulness down here. If you are half-hearted, careless, indifferent, and half-asleep in your religious life here, do not hope to get a good reward. If you live just for what there is in it, do not hope to get paid well; but if you are living an intensely spiritual life, pouring out your best for Him, and suffering for His sake, you can expect to be well paid. This is the "Judgment Seat of Christ." This is the day of rewards. While up there, Jesus will get His Bride ready to come back to reign on the earth during the Millennium.

Eliezer, who was a type of the Holy Spirit, went into a far country to get a bride for Isaac. Isaac was a type of Christ. Eliezer secured the woman for him, left the country, and brought her to Isaac. The Holy Spirit has come into this world to get a Bride for Jesus Christ. He is here hovering over us, wooing and lifting us, trying to get us to Christ. One of these days He is going to leave this country and take the Bride up to Isaac -- up to Jesus.

While the saints are up at the Marriage Supper of the Lamb, the awful Tribulation will take place on the earth. During the first three and one half years of this period, the Jewish worship will again be set up. In the middle of the Tribulation, the Antichrist will overthrow their worship, "pollute the sanctuary and shall take away the daily sacrifice." -- Dan. 11:31. Desolation will come to the Jewish religion, and the abominable worship of the Antichrist will be set up. He will set himself up "in the temple of God, showing himself that he is God," and the whole world will follow after him. The Jewish forms of worship will then be completely destroyed.

Religious wars have always been the most bloodcurdling and the most dastardly of all that the world has ever seen. For the next forty-two months the world will be drenched in blood through religious conflicts. Hell will be turned loose on the earth for three and one half years, and the great Tribulation will culminate in the battle of Rev. 19:19-21. At this time Christ becomes the "Smiting Stone" of Dan. 2:34, and breaks world governments all to pieces and sets up His Millennial Kingdom. The Bride will be up with Jesus while the Tribulation goes on on the earth. Slaughter and carnage will be so gory that blood will flow "even unto the horses' bridles." Who can paraphrase, or picture, the awfulness of the Tribulation? Words are too weak to portray its gruesomeness!

Mark you, nobody goes up at the Rapture to miss this time of trouble but the sanctified, the spiritual, the godly. "Blessed and holy is he that hath part in the first resurrection" -- the resurrection of the just -- "on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." -- Rev. 20:6. Those who are translated at the first resurrection will reign with Him during the Millennium.

At the close of the Rapture, or the Marriage Supper, Jesus is coming back to earth with His Bride. Jude says He is coming "with ten thousand of his saints;" but the Revelator says there are "ten thousand times ten thousand, and thousands of thousands." They are coming, riding "upon white horses," right down over the Mount of Olives. "Every eye shall see him, and they also which pierced him." "They also which pierced him" refers to the Jews. This time His feet will touch the mountain; and, as they do, it will burst asunder and fill the valley. (Zech. 14:4.) Then the Holy City will come down from Heaven into plain view of the earth. That City is the home of the Bride. You will not get into it unless you are a bridehood saint.

The earth will not yet be purified, but the curse will be lifted. Did you ever ask yourself this question: Why will the earth produce so abundantly from the opening of the Millennium? It will not be purified until the close, when God will purify it with fire. The earth is now out of her proper realm. She is out of her proper relation to the other planets and elements of time. The axis of the earth is tipped at an inclination of twenty-three and one half degrees north. She has never had her proper climate since the flood. This is why we now have whirlwinds, tornadoes, cyclones, sudden changes of heat, cold, etc. Paul tells us, in Heb. 12:26, 27, that God is again going to "shake the earth." At the opening of the Millennium God will shake the earth back into her proper sphere, and at once our storms will be over and we shall enjoy a perpetual spring. The earth will then blossom as the rose. She will produce abundantly all through the Millennium.

At the close of the Millennium comes the "Great White Throne" Judgment and the second, or final, resurrection. The righteous dead are all resurrected at the opening of the Millennium, but the sinners are not until its close. "But the rest of the dead (the unconverted, those who died in their sins) lived not again until the thousand year were finished." -- Rev. 20:5. No one will have a second chance. The body, soul, and spirit of every unregenerate person will again be reunited and brought into the very presence of God Almighty to be judged. Do not use the expression, "General Judgment," which is Postmillennial and unscriptural. There is no such thing. There is a "Judgment Seat of Christ" for rewarding the saints, and a "Great White Throne" Judgment for the wicked and the lost. At the close of this final Judgment, the lost of earth will all be cast into the lake of fire -- body, soul, and spirit -- forever. We will never be ready for Christ's coming unless our souls have been thoroughly washed in the blood of the Lamb.

Let us notice one condition which portrays that His coming is at the door. The apostle tells us "that in the last days" people will be "without natural affection." This is not Divine love, it is human love. Never before were there so many divorces and so much domestic trouble. In a recent report from Los Angeles County there were as many divorces as marriages. Why? Natural affection, or human love, is gone. There never was a time when the sin of infanticide was running so rampant and babies were so unwelcome. I am informed that there are places where you can buy babies on the market for \$2.00 apiece, while women are paying from \$100.00 up for lap dogs.

I heard of a man who had a vision concerning a church in the West. The church did not keep a good, spiritual pastor, and it was not ready for Jesus' return. This man dreamed that the Lord came and the saints from all around went up, but not a soul in that church was taken. Those who had talked about the Lord's return were all gone, but here was a church unvisited. The church called a meeting of its official board and then called the pastor. The people said, "We hired you to preach us the truth. We hired you and paid you our good money to have us ready when Jesus should

come. You have not warned us; Jesus came, and His people are all gone, and we are left behind?" They gnashed on him with their teeth as their eyes flashed fire.

The man of God awoke, and for two or three days he felt troubled over his vision, or dream. He prayed over it a great deal and finally said, "Dear Lord, if you want me to tell this pastor my dream, let me meet him in front of the post office when I go down town." He walked down town and met the pastor at the appointed place. The man of God looked at the pastor and told him his vision. This unfaithful shepherd turned pale and his lips quivered. He trembled from head to foot as the man of God said, "I saw your whole flock. Not one of them was taken when the Lord came!" This pastor was troubled for a few days, but after a while threw it off and forgot it.

This condition is going to be duplicated, no doubt, in many churches, homes, and lives all over the country when Jesus comes. I beg of you today, if you ever did your best to keep spiritual, do it now! I tell you, brethren; there is no time to waste. It is time to fire up, to get more glory down! It is time to get more of God in our lives. "For yet a little while and he that shall come will come, and will not tarry." -- Heb. 10:37.

* * * * *

10 -- THE CLOSED DOOR

Text: "And the door was shut." -- Matt. 25:10.

The parable of the ten virgins, as contained in Matthew 25:1-13, primarily has reference to the second coming of Jesus. While that is true, there is another very striking and startling truth couched on the surface of the first verse of this chapter. Your attention is called to it in these words, "Then shall the kingdom of heaven be likened unto ten virgins." In other words, the making up of the kingdom, or the getting into the kingdom, is likened unto this parable. Paul said that the kingdom is not "meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Since this is true, getting into the kingdom must be an experience which men receive in this life, which brings to them righteousness, peace, and joy in the Holy Ghost. Now, Jesus says the getting into this experience is likened unto this oriental wedding scene.

To more fully comprehend the meaning of this truth with its analogy, or likeness to an oriental wedding, it will perhaps be advisable for me to give a brief description of the oriental home. In the orient the home was built; and all around it was a large court, or yard. Surrounding the entire home and court was a high wall. Down in front of the home, at the end of a rustle walk, was a door through the wall. The door was the only means of entrance to the home. At the time of a wedding a porter was stationed at the door. He was carefully advised as to the hour of the wedding, and instructed to admit every friend, guest, and relative until the hour for the ceremony arrived. At this important moment, he was instructed to close the door and fasten it. A shy individual who came late found the door locked and himself shut out.

In making the application of this analogy, it is necessary that the kingdom of Heaven have bounds. There are those who are inside, and those who are outside. Also, there is only one way to enter, and that is through the door. In John's Gospel, 10:7, Jesus said, "I am the door." He is the

door to the kingdom. To carry the analogy further, there was a time when the door was open, and everyone who came might enter. Then there came a time when the door was shut and could no more be entered. This being true, there is a time when men can get into the kingdom, when mercy is offered and the door to salvation is open; there is also a time when men are late and find the door shut.

Jesus has warned us, in Luke 13:24, 25, by saying, "Strive (or agonize) to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Why will they not be able? What is their hindrance? The answer is found in the next verse, which is practically a repetition of my text. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are." He does not say He never knew them, but He says He does not know them now.

He does not know them because they are unqualified to enter in; but more than that, the master of the house has shut the door. They waited until the door was shut and came too late. According to this startling truth, you cannot get to God when you desire. There is only one hope for your soul, and that is that you come to Jesus Christ while the door is open. I do not know when the door will shut for you, and you do not know; but I warn you, if you value your soul and consider that your eternal destiny amounts to anything, it will be the wisest step you ever made in your life to enter the door while you are sure it is open.

One time while Whitefield was preaching on this text, two fellows in the audience whispered to each other, "What's the difference if that door is shut? Another will open." Whitefield caught their words and immediately replied, "You are right; another door will open, but it will be the door to hell!"

Fifty per cent of the people in this parable were shut out. That does not mean that fifty per cent of the wicked will be shut out, for they will all be shut out; but it does mean that fifty per cent of those who had oil found the door shut. Oil is a type of the Spirit; not fifty per cent of the dead church, but fifty per cent of those who one time had the Spirit. My brother, what a lesson! What a warning!

Jesus has given us ample opportunity, sent out the warning and the call. He has said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Again He said, "Look unto me, and be ye saved, all the ends of the earth." The Spirit and the Bride are continually saying, "Come." Again, Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and "Whosoever will, let him take the water of life freely." If you come, you must come while the door is open. If you neglect and are careless, if you continue procrastinating, the chances are you will find the door shut and you will be knocking without, saying, "Lord, Lord, open unto us;" but the door will forever be barred to your cry. If this lesson means anything, it means that there is a time when men can get into the kingdom, when the door is open and the opportunity is ripe; but that if they neglect and wait, there will come a time when the door will be closed and they will be forever shut out.

Some have gone away from God and have come back in time to find the door open and have entered. David went into unmentionable sin, but humbled his soul in sackcloth and ashes, fasted, groaned and prayed, and God took him back. He got in while the door was open. Jonah ran away from God, but he got back before the door was closed. It was a miracle that Jonah ever got back to God! Thousands have gone away from God and have never gotten back. After men are backslidden for several years the chances are greatly against them. The longer they remain backslidden, the less chance there is that they will ever get back to God. Jonah is one backslider in the Bible whose getting back was a profound miracle. Saul backslid and went to hell; Judas backslid and went to hell; Demas forsook Paul and backslid, and there is no record that he ever got back; but Jonah, one man in a thousand, got back. What a miracle! Peter went out and denied Jesus, blasphemed, and backslid, but came back and found the door open. While there are a few in Scripture who came back and found the door open, there are thousands who waited until the door was shut. The antediluvian world was lost because they waited until God shut the door. They waited until it was too late!

Saul, who one time was anointed of the Spirit, and of whom it was said he was among the prophets, miserably backslid, and lived thirty-eight years across the dead line. He waited until the door was shut! I see him his last night on earth. He got a little handful of trusty guards to go with him, and skulked under cover of night for eight or ten miles to a little town called Endor, where a famous witch lived. Under disguise he came to the witch and called for Samuel. God sent Samuel up to rebuke Saul, and as a rebuke to this witch.

There had been a time when Saul was spiritual, when he would have had the witch stoned to death; but he was now across the dead line and God had taken His departure. The door was forever shut and barred against him. He then went to the devil to try to get help. No soul will ever go to a spiritualist medium, who is the devil's ambassador, for help until after he is abandoned of God. You will have no place in your life for spiritualist mediums, who were called witches in Bible times, until after you have rejected God and the door is shut against your soul; for every spiritualist medium is demon-possessed.

I see Saul coming back from Endor. He has sent his trusty guards on several minutes ahead of him. He is very nervously pacing his way back toward the army. His face carries a worn and worried expression. He glances out at the scintillating lights of the vaulted dome as he strokes his black hair. I meet him, and say, "Saul, don't you know you ought to be home in bed resting, for there is a heavy day ahead of you? Tomorrow the enemy is going to strike a terrific blow at your forces."

Saul looks at me with a half disgusted, fiendish look and says, "Have you, too, become a devil to offer me rest? There is no rest. I can't rest. If I could hear from God, then I could rest!"

I say, "Saul, why don't you go up to the high priest?"

He says, "I have gone to the priests, but God will not hear me, by vision nor by dream, by priest nor by prophet, by Urim nor Thummim; for God is departed from me and answereth me no more."

The next day the battle goes against Saul, and in the midst of the fray he dies -- a suicide. Saul could not hear from God because the door was shut. I warn you, if you put God off as Saul did, you, too, will come back to find the door shut and forever barred!

Joseph Alexander expressed this truth in the old song entitled "Judgment and Retribution", which is as follows:

There is a time we know not when,
A point we know not where,
That marks the destiny of men,
To glory or despair.

There is a line by us unseen,
That crosses every path,
The hidden boundary between
God's patience and His wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirit light and gay,
That which is pleasing still may please,
And care be thrust away.

Oh, where is this mysterious bourne
By which our path is crossed,
Beyond which God Himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent:
"Ye that from God depart,
While it is called today, repent,
And harden not your heart."

I will perhaps never forget a sad experience in a meeting a few years ago. I had preached one night, and as soon as I opened the altar call a man about thirty-five years of age came rushing down the aisle. He fell on his knees, threw up his hands, and screamed, "Pray for me, brethren! Pray for me, brethren! pray for me!"

He carried on so and made so much disturbance that it nearly ruined my altar call. Finally, I stopped and said, "My brother, what's the matter?"

He screamed, "The door is shut! The door is shut! Pray for me, brethren! The door is shut!"

He had waited until it was too late. He had neglected until the door was finally shut. He felt he had passed redemption's line.

When you visit Niagara Falls, you may follow up the Niagara River a short distance and feel perfectly safe; but you will find no swimmers and no boats in the river for a long way up the stream. I was surprised to find that "redemption point," instead of being down near the Falls was a long way up the stream. It is said that if a man gets below this point, he is hopeless. It is impossible to rescue him. Many think that the dead line is passed near the close of life, but that is a mistake. It may be away back in youth.

I remember a man coming to our altar in an evangelistic campaign in a southern state some years ago. This man came again and again. We were almost always sure of one seeker. We worked with him, we prayed for him, we tried to help him; but our labors seemed all in vain. After three camp meetings in that same vicinity, and after we had worked with that man not only at the altar but in his home, We had utterly failed. I then became interested to know why this man could not get through to God. I was informed that years before, when he was a young man, he was under conviction. The Spirit had pled with him, the door had been open; but he had refused to enter. Now in later life he tried to get right with God, but it was too late. He passed redemption's line away back in youth and now the door is forever shut!

If I were a sinner and could go to camp meetings and revivals and not be aroused, I would be alarmed. I would be afraid because I was not stirred. You can continue resisting the Spirit until your heart becomes so callused, seared, and hardened that the Holy Spirit cannot reach you.

The Apostle Paul speaks of some whose conscience had become seared as with a hot iron. What does he mean? Did you ever see a blacksmith's hand? The can handle things so hot that they would burn your hand and mine, yet he is not burned. The Apostle Paul means that some men's conscience can become seared and callused like a blacksmith's hand, until red-hot truth does not affect them any more. Sizzling, burning truth preached in the Holy Spirit will always do one of two things. If you accept it, it will tender, melt, and break you all to pieces; but if you reject it, it will sear, callous, and harden you until you become as impenetrable as steel, until the sharpest and most pointed shafts of truth are turned aside by your hardened spirit. Whether a soul blasphemes the Holy Spirit, or persistently shuts God out of his life until the Spirit leaves him, being grieved away, makes little difference. He is as surely damned taking the one course as he is taking the other, for he will find himself ultimately shut out and the door of mercy barred forever.

A few years ago in a small town in western Michigan there lived a hardware man who took great delight in making sport of the Holiness people. In that town was a Wesleyan Methodist Church, and the pastor was a godly man. This hardware man delighted in laughing and joking about the "holy rollers." He had lied about the pastor, told corrupt stories about his members, and

enjoyed entertaining backsliders and sinners with his tirade on that Holiness church. God had suffered it for His people in silence for many months. Finally, the church put on a revival. They engaged a spiritual evangelist, who started preaching in that meeting.

The revival had been running only a few days when this hardware man, intent upon doing all the damage he could, was telling new lies and greater stories on the people of God. Then he was suddenly taken ill. The doctor was called to his home. After a careful examination and diagnosis of his case, the doctor called him by name and said, "You are a sick man. If you have any business to straighten up, you had better do it right away, for you have only two or three days to live." Immediately the sick man knew to whom to send for prayer. He did not send for the backslidden preacher who had agreed with his carnal tirades, but he sent for the very man on whom he had told so many lies.

The Wesleyan Methodist parsonage was directly across the street from the home of this man. He sent over and asked the pastor to come and pray for him. About four o'clock in the afternoon the pastor went over and got on his knees to pray for the dying man. He prayed from four until five, and there was no answer; from five until six, and yet no answer; from six until seven. At seven o'clock the evangelist left the parsonage, went to the church and conducted the service, while the pastor remained on his knees wrestling in prayer, trying to pray through for his dying enemy. At ten o'clock the evangelist returned from the meeting and, instead of retiring, walked across the street, got on his knees, and united in prayer with the pastor for the dying man. They prayed till eleven o'clock, but there was no answer. They prayed together; they took turn about praying till midnight; but there was no answer. They were still on their knees at one o'clock in the morning but no voice from God. At two o'clock the darkness of hell was settling down; there was no light. At three o'clock they were still praying and holding on. At four o'clock in the morning the doomed man, who had been praying with the pastor and with the evangelist, trying to get through to God, rose up on one elbow, in bed, looked those two godly preachers in the face and said, "Brethren, there is no use, I have prayed clear up to the door and the door is shut!" He lived two or three days, died without God, and went to hell I warn you, my friend, it will not pay you to put off salvation and neglect your soul;

Listen, sinner, will you listen,
While I make one more appeal?
Would with tears your eyes might glisten,
Would to God your heart might feel.
You will, too, are long be dying;
Soon we'll miss you from the earth,
And your cold form will be lying
'Neath the greensward and the turf.

"But the grave is not the ending,
Sin will kill beyond the tomb,
Oh! what awful horrors pending
In these words, the shiner's doom.
God has traced it with His finger,
Jesus said it should be so:

He who lives and dies a sinner
Must endure eternal woe.

"You have had the Bible warning,
You have had the Spirit, too,
Ever since life's early morning
It has strove and pled with you.
Many times the teardrops glistened,
Many times your heart did melt;
To the story you have listened,
Of the pangs your Savior felt.

"But the Bible you have slighted,
And the Spirit turned away,
And refused, though oft invited,
To improve your gracious day.
Oh! how hard your heart is getting!
Oh! how sad your state today!
Friend, your star of hope is setting;
Haste to Christ without delay!"

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11 -- THE GEOLOGIC AND ATMOSPHERE EFFECTS OF THE FLOOD UPON THE EARTH

Scripture Reading: "Which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place and the pillars thereof tremble; which commandeth the Sun, and it riseth not; and sealeth up the stars; which alone spreadeth onto the heavens, and treadeth upon the waves of the sea." -- Job 9:5-8.

Text: "All the foundations of the earth are (Margin, 'moved') out of course." -- Psa. 82:5.

- I. The earth before the flood.
- II. The earth during and following the flood.
- III. The renewed earth.

I. THE EARTH BEFORE THE FLOOD. Let me say, at the very opening of this lecture, that I am a profound believer in the Genesis account of creation. I have no sympathy for Modernism or Evolution. The first question then for our consideration is to discover, if possible, when the foundations of the earth were moved out of course. It is very evident that this catastrophe did not take place at or during the Genesis account of creation. Divine inspiration tells us that "in the beginning God created the heaven and the earth." We have positively no way of telling when this took place. We are so convinced that the creation did not leave the earth in the conditions described in Gen. 1:2, "And the earth was without form, and void; and darkness was upon the face of the deep." Here we find the earth a desolate waste. Isaiah 45:18 tells us that "he created it not a waste" (Revised Version). If He did not create it "a waste" then we are forced to conclude that

something must have occurred between creation and the condition in which we find the earth here in this second verse.

G. H. Pember, in his splendid book entitled "Earth's Earliest Ages," page 27, renders the above mentioned text as follows, "And the earth became desolate and void; and darkness was upon the face of the deep." He further states, on page 28 of the same book, "It is thus clear that the second verse of Genesis describes the earth as a ruin; but there is no hint of the time which elapsed between creation and this ruin. Age after age may have rolled away . . . there is room for any length of time between the first and second verses of the Bible . . . God created the heavens and the earth perfect and beautiful in their beginning, and that at some subsequent period, how remote we cannot tell, the earth had passed into a state of utter desolation, and was void of all life. Not merely had its fruitful places become a wilderness, and all its cities been broken down; but the very light of its sun had been withdrawn; all the moisture of its atmosphere had sunk upon its surface; and the vast deep, at which God has set bounds that are never transgressed save when wrath has gone forth from Him, had burst those limits; so that the ruined planet covered above its very mountain tops with the black floods of destruction, was rolling through space in a horror of great darkness."

Some advocate that the earth was inhabited by a race of beings prior to the creation of Adam and Eve. It is further thought that this race fell so under the power of Satan, and wickedness and sin was so rampant that God, in order to destroy this wicked race at a stroke, destroyed the earth or threw it into the "void," darkened, chaotic state as described in the second verse of the Bible. Mr. Pember states, "We should naturally conclude that superior beings inhabited and ruled that former world, and, like Adam, transgressed the laws of their Creator."

There are some hints in Scripture that might in a measure, bear out the above suggested theory. When we recall that God advised Adam and Eve to "be fruitful, and multiply, and replenish the earth," (Gen. 1:28) we wonder why He said "replenish." The prefix re means again, and the word plenish comes from the Latin "plenus", which means to fill so God literally told them, before they had fallen, to be fruitful and multiply and refill or repeople the earth. If the earth had never been peopled prior to this time, why did God say refill the earth? He used identically the same term here that He used to Noah after the flood. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." -- Gen. 9:1. We can see clearly why God used this expression to Noah, because the earth had been peopled and the race destroyed by the flood, but there is a question why He should use this term to Adam, unless the earth had been peopled prior to the creation of Adam and Eve. This tragic calamity, great as it was, does not yet fully explain our text, which necessitates a jarring or moving of the foundations, or axis of the earth, out of their course. A tremendous cataclysmic catastrophe only can fully explain the words of Job.

Neither does the fall of man, as recorded in Genesis, ruinous as it was to the whole creation of God, contain any evidence that the foundations of the earth were moved out of place during this moral calamity. The fall of man resulted in the cursing of Satan (Gen. 3:14), then God also cursed the ground (Gen. 3:17, 18) causing it to bring forth thorns and thistles, and man was subjected to the task of servile manual labor all the days of this life, and his bread was to come only as the result of his work. Adam also died spiritually at a stroke, as God promised, for he was

cut off at once from his vital and intimate spiritual contact and fellowship with God. He also became a dying being, which threw him in line for physical and eternal death. There is not a hint in Scripture that this deplorable and distressing event brought on any atmospheric change or had anything to do with the moving of "the foundations of the earth."

Isaiah 24:1 says, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it up side down, (marginal rendering -- perverteth the face thereof) and scattereth abroad the inhabitants thereof." Isaiah intimates that something had happened which emptied the earth, changed its entire surface, and destroyed its inhabitants. Since this disaster did not take place at the fall of man, we must yet seek a time when this actually occurred.

II. THE EARTH DURING AND FOLLOWING THE FLOOD. We shall postulate now or assume that this baleful and ruinous event took place at the time of the flood. For God to "remove the mountains" and overturn them in His anger," shaking the "earth out of her place," as recorded in Job 9:5-8, necessitates a tremendous cataclysmic catastrophe. This we shall refer to more fully later.

According to Bishop Ussher's chronology, the period of time from the fall of man until the flood was 1,556 years. All of our records as contained in the Bible, geologic strata, and rocks of the earth, indicate that a most perfect and salubrious climate prevailed upon the earth. There is every indication that the earth enjoyed a most glorious tropical or semitropical climate during all these years. "For those acquainted with the geological facts, there is no need of presenting evidence in favor of the earth's having once enjoyed an ideal climate from pole to pole. The corals and the coal plants of the arctic region are objective evidence which tell a complete story that cannot be misunderstood. What a combination of circumstances it was which produced these conditions of an equable world-enveloping climate may be matter for study; but that such a condition existed can no more be doubted than can the existence of Nineveh and Carthage. As it is difficult to explain this equable arctic climate without postulating an ideal distribution and arrangement of land and water in order to bring about such a state of climate; just so the violent and sudden disturbance of this distribution of land and water could not fail to spoil this ideal climate, and probably change it suddenly and completely." ("The New Geology," by Price, pages 682, 683.)

There are strong evidences contained in the flora and fauna of the fossiliferous deposits of the earth that the world during the fifteen and a half centuries above referred to enjoyed an excellent climate. "The best barometer we can use to test the character of a climate is the fauna and flora which lived while it prevailed. This is not only the best, but is virtually the duly barometer available when we inquire into the climate of past geological ages". ("The Glacial Nightmare," by Howorth, page 427.)

Many of our most reliable geologists are perfectly agreed that the records of past ages, as contained in the fossils of both plants and animals, prove beyond dispute that the entire world enjoyed a "uniform" climate at one time. "And yet, when we examine the whole geological series from the Cambrian to the Pleistocene, we shall find, as A. R. Wallace well remarks, only 'one uniform climatic aspect of the fossils.' There is but one climate known to the ancient fossil world, as revealed by the plants and animals entombed in the rocks; and that climate was a mantle of

spring-like loveliness which seems to have prevailed continuously over the whole globe. Just how the world could have thus been warmed all over may be a matter of conjecture; that it was so warmed effectively and continuously is a matter of fact.

"It would be quite useless to go through the whole fossiliferous series in order, for there is not a single system which does not have coral limestones or other evidence of a mild climate away tip north, most of the systems having such rocks in the lands which skirt the very pole itself. The limestones and coal beds of the Carboniferous are the nearest known rocks to the north pole. They crop out all around the polar basin; and from the dip of the beds, they must underlie the polar sea itself. But it is needless to go through the systems one after another, for they 'uniformly testify that a warm climate has in former times prevailed over the whole globe'. (A. R. Wallace.) . . . But the Miocene rocks are among the most abundant and the best known of any of the strata found in the arctic regions. In Greenland, Iceland, and Spitzbergen, they give us beeches, oaks, planes, poplars, walnuts, limes, magnolias, holly, log-wood, hawthorn, ivy, grapevines, 'and many evergreens, besides numerous conifers, among which was the Sequoia, allied to the gigantic Wellingtonia (Sequoia) of California.' (James Geikie.)"

Since the fossils of tropical vegetation and animals have been found in abundance in the frigid zone, as well as the torrid, it would not be unreasonable to assume that these grew where they were found.

Not only does the testimony of science clearly intimate that the earth enjoyed many centuries of perennial spring, but Divine inspiration so affords us much help in the acceptance of this theory. There is not a hint in Scripture which would lead anyone to suppose that the earth from the fall of man until the flood was ever troubled with storms. Since it did not rain at all during this long period, "but there went up a mist from the earth, and watered the whole face of the ground" (Gen. 2:6), and since there is no record that they ever had any winter, it is only natural to conclude that the earth enjoyed a beautiful tropical climate. There are some terms which God employed in speaking to Noah after the flood that are not found in the Bible before. Our attention is called to this fact in God's promise to Noah, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" -- Gen. 8:22. Since these terms have never been used before this, the intimation is that we now have a new order of things. The suggestion is offered that during this 1,556 years of tropical climate without any special seasons of heat or cold, no winter or summer, they could plant or sow their seed at any time of the year and reap it when it was ripe.

Noah had carried over in his mind former practices along these lines from before the flood, and now since a new order was instituted, God instructed him that from then on there would be a time to sow, and a time to reap. There would be seasons when the atmosphere would be hot and these would be followed again with cold. The words "summer" and "winter" were new words now to Noah. The fact that seedtime and harvest, which would be synonymous with our spring and fall, and also winter and summer, came now immediately following the flood indicates that there has been a phenomenal atmospheric change introducing conditions as we now find them in the earth.

Reasoning now from the evidences afforded us in science and the Scriptures, that this long period witnessed a tropical or semi-tropical climate, we would naturally expect that the vegetation on the earth during this period would experience a very prolific growth. We have in the sylvan or forest section of South America a faint picture of what the entire world would be like. In this section the timber, hanging vines, shrubbery, and vegetation are so dense and in such abundance that it is almost entirely impenetrable to man. Thousands of acres in South America have never been explored, because of the immensity of its vegetation and the treacherousness of wild animals. The vegetation here is in such abundance not because of the fertility of the soil, but as the result of atmospheric conditions that are conducive to growth. Not only is this near the equator, but there is a great deal of humidity in the atmosphere which in many respects resembles the atmosphere on the earth before the flood.

Not only did vegetation grow in abundance during this "perpetual summer," but animal life also grew to an astonishing size and in unbelievable plenitude. It was during this period that many of the larger animals that are now extinct -- such as the dinosaur, mastodon, mammoth, and saber-tooth tiger -- roamed this globe. While the earth was abounding with these giant animals, as well as millions of species of smaller ones, and producing an abundance of vegetable life, the flood occurred. God tells us that as the devastating waters of the flood broke loose, "all the fountains of the great deep were broken up, and the windows, (margin, 'flood gates') of heaven were opened." -- Gen. 7:11. "But suddenly an awful change took place. The exact details of how it occurred may still be somewhat uncertain; but that it was astonishingly sudden, and that it must have been a change affecting the entire world, seems as certain as man's own existence. As a well-known geologist remarks, this genial climate in which these animals lived was abruptly terminated. For carcasses of the Siberian elephants were frozen so suddenly and so completely at the change that the flesh has remained untainted' (Dana)." ("The New Geology," by Price, page 654.)

The tearing open of the earth as God opened up the fountains of the great deep, overturning the mountains and hills in His anger, sealed up the stars to the human vision, and utterly uprooted the trees, destroying the vegetation and animals that had grown in such abundance. No animal or vegetable life could survive this tremendous upheaval of the earth. The waters rushing and roaring poured in on the earth for forty days and nights and continued rising until it was "fifteen cubits" above the highest mountain. This tremendous sea of water, hiding every speck of land, remained upon the earth one hundred and fifty days, "burying and, killing myriads of living creatures both in the ocean and on the land, churning them all up together until no one could estimate the quantity of stratigraphical work accomplished or the number and kinds of species which would be exterminated". ("The New Geology," by Price, Page 644.)

Assuming that before the flood the mountains were as high as they are today, we can form an estimation of the depth of the water on the earth at the time of the flood. Since Mount Everest, which is the highest known mountain now in the world, is approximately six miles high, and the deepest place in the ocean, known to man, is six miles deep, if the waters were to rise fifteen cubits above the top of Mount Everest, we would have water over the earth varying all the way from fifteen cubits to twelve miles deep. In mean average, this would give us approximately six miles of water covering the entire globe.

Scientists tell us that the tides, which are produced by the attraction of the sun and moon and the effect of the earth's rotation on her axis, vary all the way from a few inches to fifty feet on various parts of the globe. If the small amount of water that is now on the earth under its present movements can produce a tide which will rise fifty feet, who can estimate how great a tide will be produced if the water is multiplied several millionfold? "In the meantime, the surface of the earth would be shattered and dislocated beyond all description and twice each day the oceans would sweep a mighty tidal wave around the world, attaining a maximum, every one hundred and fifty day of about six miles in height at the equator." (Twisden.) This mighty surging of earth's waters and rolling giant tidal waves will mix and pile vegetable and animal life hither and thither into conglomerate masses. The timber interspersed with this mass will pile and lodge against the sides of overturned mountains in great jams, and as the waters begin to settle or "assuage" front off the earth, this mass settles down toward the earth, and as the water is quieting and depositing its load of millions of toils of earth and rock which it has been carrying around the world, these beds of timber will be buried. Other masses will lodge on top of this to, in turn, be buried again and remain sealed in mother earth, unexposed to the atmosphere for over a score of centuries. Men in modern times, digging into the sides of hills and mountains, have discovered a black, combustible substance. It has been discovered that this is filled with fossils of almost every kind of plant and animal life. This black substance is now called coal. Not only has almost every kind of fossil been found in the beds of coal, but fishes and animals have been found buried in various sections of the world.

Mr. Price proceeds to show that modern animal life is not now being buried in such spectacular abundance as was the ancient, and he goes on to say: "In very notable contrast with these modern conditions are the fossil fishes found in many of the ancient deposits; for here we find them entombed in whole shoals, constituting beds many feet in thickness and sometimes extending miles in area, the fish often so close together as to touch one another, and all so astonishingly preserved that we can make out the full outline and often many of the delicate tissues . . . In many other instances, where the remains of fish are not thus packed in on top of one another, the shales are so saturated with organic oil that they will burn almost like coal. In many of the Devonian rocks, the remains of fish 'are often found in masses, as if they had been suddenly entombed in living shoals fly the sediment which now contains them.' (David Page.) Describing the rocks of this system in Scotland, where they cover a large part of the country, Hugh Miller remarks with amazement that 'conjecture lacks footing in grappling with the enigma' as to how the 'innumerable existences of an area perhaps ten thousand square miles in extent' could be 'annihilated at once', as they evidently were, for they seem to have been buried alive, though the water was evidently deep and comparatively undisturbed.

"We have not the space to speak of the abundant remains of amphibians and reptiles, which have been found in myriad in many localities, packed together as if in natural graveyards. Many kinds of the larger mammals occur in similar abundance in various parts of the globe. For instance, the remains of the mammoth are found in such profusion in different parts of Northern Siberia that the soil 'is said to consist only of sand and ice with such quantities of mammoth bones as almost to comprise its chief substance' (Lydekker.) In some of the warmer parts of the same country, and also in Alaska, the black carbonaceous soil, when freshly opened, has the rank, strong smell characteristic of a disturbed grave . . . Devonian rocks in general are often exquisitely preserved.

Some of them even show traces of color upon their skin, which is evidence 'that they were entombed before decomposition of their soft parts took place' (Buckland)."

At this period in our history, some terrible catastrophe involved in sudden destruction the fish of an area at least a hundred miles from boundary to boundary, perhaps more. The same platform at Orkney as at Cromarty is strewn thick with remains which exhibit, unequivocally, the marks of violent death. The figures are contorted, contracted, curved; the tail in many instances is bent round to the head; the spines stick out; the fins are spread to the full, as in fish that die in convulsions." (Hugh Miller.)

Not only were the fish buried suddenly in abundance, having been trapped by the settling sediments of the flood's waters, but all kinds of animals, both of the sea and the land, are now found as fossils, having been buried suddenly. In reference to the dinosaurs, Professor Lull says, "One of the most inexplicable of events is the dramatic extinction of this mighty race." Professor Price tells us that at the same time the dinosaurs became extinct, great numbers of elephants, rhinoceroses, camels, mastodons, and megatheriums also became extinct. This sudden destruction of life could not have occurred but for the outpoured wrath of God.

In comparing the ancient fossils with the modern species, Professor Price states that "the strikingly larger dimensions of the fossil forms are recognized by almost every schoolboy who has visited any of our larger museums . . . This peculiarity of large size is characteristic of all the fossils taken as a whole; and that when we cross over into our modern world the change in the character of the fossils is just as sudden and just as noticeable as is the change in climate. Practically all our modern animals and plants, whether terrestrial or marine, are degenerate dwarfs." (Page 656.)

Ever since the sudden and phenomenal change which took place on the earth at the time of the flood, we have been visited by sudden storms, typhoons, hurricanes, and cyclones, sudden changes of heat and cold, because "the foundations of the earth" have been "moved out of their course." This very fact is a clear indication that a tremendous and titanic atmospheric change was experienced upon the earth at the time of the flood, as well as a stupendous geologic change. The fact that seedtime and harvest, winter and summer, were not introduced until after the flood evidences the fact that at this time the seasons began. When the earth's axis was perpendicular to the plane of its orbit there were no seasons, and the very fact that we now have these is a strong evidence that seasons began at the time of the flood. We now know that the earth's axis of rotation is not perpendicular to the plane of its orbit, but is inclined twenty-three and one half degrees from the perpendicular, north, and that the earth rolls around the sun constantly, maintaining this inclined position.

Astronomers tell us that the constantly inclined position of the earth in traveling around the sun produces our seasons. We have our six months of night in the north, at the same time we have our long winter, which is the result of the northern part of the earth being tipped away from the light and heat rays of the sun. As the earth travels in its orbit around the sun, coming back southward, the rays of heat and light reach the earth more directly, and spring comes on; then as the earth reaches the opposite end of its orbit, the northern part of the world enjoys its summer and six months of daylight. Thus the inclined position of the earth is responsible for our seasons. Since

there were no winter and summer, seedtime and harvest, before the flood, and immediately following it these were instituted, and since the seasons are the result of the inclination of the earth, we are forced to conclude that the wrath of God being poured out at the time of the flood jarred it from its perpendicular position.

"The only astronomical cause which we can readily imagine as competent to bring about such results would be something of the nature of a jarring or a shock from the outside." (Price, page 682.)

The words of our text are very appropriate here, for it is quite evident that at the end of the flood "all the foundations of the earth were moved out of course." There is a seedtime and harvest now in every country and climate of the world because we have seasons; but when these seasons become a thing of the past, seedtime and harvest, winter and summer, will also disappear.

There is one other fact in connection with Noah which makes it positively clear that the earth experienced an atmospheric change at the time of the flood. Before the deluge Noah raised grapes, made wine in abundance, and drank freely from the same. It was not intoxicating and there is no record that he ever got drunk before the flood; but as soon as the flood was over, he planted a vineyard and made wine. It is quite evident that he made a quantity of it as he had done prior to the flood, and having now partaken freely of the same became drunk. God did not condemn Noah for this, because he seems to have been in ignorance as to what had happened. The wine before the flood did not ferment, but bacterial action has set in here and this wine is now intoxicating. This seems to evidence the fact that bacteria, or at least its power to ferment wine, was released after the flood.

The appearance of the rainbow at this time is very significant. The rainbow did not appear until the flood, as it comes only at the time of rain. The rainbow is produced by the reflection and refraction of the sun's rays on the drops of water. There are seven colors in the rainbow, three major colors -- red, yellow, blue and four minor colors -- violet, indigo, green, and orange. But three is the Divine number, representing the Father, Son, and Holy Spirit. Four is the world number, representing humanity; and as these minor colors come from the major, so humanity is represented as being inferior to Deity. The sum of these three major colors and four minor colors equals seven. Seven is a perfect number. In this rainbow God is entering into a perfect agreement with humanity, promising them that He will never again destroy the earth by water.

III. THE RENEWED EARTH. Reasoning from the above facts, we conclude that at the time of the flood the wrath of God jarred the earth out of its perpendicular position, and this greatly enhanced and deepened the effects of the curse. But at the opening of the Millennium He will not only lift the curse, but will jar or "shake" the earth back into its original position. The world will then again produce in abundance as before the deluge.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." -- Isa. 35:1,2.

The Apostle warns us not to turn a deaf ear to God, for His voice "shook the earth" at the time of the flood, and those who turned away from Noah did not escape. He then states that God will again shake not only the earth, but also heaven. "See that ye refuse not him that speaketh: for if they escaped not who refused him (Noah) that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." -- Heb. 12:25-28.

This final shaking will no doubt take place when the "stone" that was cut out of the mountain smites the image (world governments) on the feet (at His revelation) and His kingdom will then fill the whole world. "Even so, come, Lord Jesus

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PART II -- BIOGRAPHICAL

12 -- MY STRUGGLE FOR AN EDUCATION

It was the writer's good fortune to be born and reared on a farm in the beautiful, level country of eastern central Michigan. I was not reared in a home of luxury and ease, but in a home where, as children, we were taught that idleness and laziness are a disgrace, and that industry and economy are practically as essential as religion. From the time I was old enough to help, my father assigned me work to do, and then saw to it that I carried out his plans. My parents never permitted me to answer them back when they corrected me; and their word was final on every question. Oh, how thankful I am now that I was never permitted to loaf around like many boys I have seen! This kind of parental care and training in youth saved me from the demoralizing influence of the ungodly, foul-mouthed loafer, and has given me an inexpressibly deep appreciation and admiration for my father and mother.

My mother, being of Scotch descent, furnished the love, sympathy, and tenderness of the home. My ancestry on my father's side are all of Swiss-German extraction; and my father supplied the indomitable courage, fortitude and stern bravery of a general.

My education and training started when I was very young, and has never ceased. I attended a country school until I passed the eighth grade, and then entered the city high school. It was my privilege either to walk to and from high school, a distance of about four miles, or to ride a bicycle. I generally rode the bicycle when the weather was fair and the roads passable. It was in this high school that I got into athletic work, playing football, baseball, hammer-throwing, putting the shot, boxing, etc. Here I played as left half back on a strong football team. In our athletic work we were trained to be "good sportsmen." Anyone who fouled, took advantage, acted rude, or did anything that looked mean, was frowned upon, penalized, and often disqualified. In contrast, how

disappointed I have been in associating with some who professed so much religion but failed to possess what the world calls "good sportsmanship!"

Sometimes our football team would go clear across the county to play another high school; and, when the game was over, if we won, the other team would come up to us, all smiles, shake hands and laugh, saying, "Well, boys, you got the best of us today!" They would then take us to a popular restaurant and give us a "good feed." I have also seen the same spirit and attitude shown in baseball, tennis, boxing, wrestling, etc. I have watched these players when the game was over, and they would always smile and shake hands, and it seemed sometimes that the defeated individual or team smiled the happier and always showed a good spirit. Very few, if any of them, professed the least degree of religion. They just called it "good sportsmanship."

I have often wondered why so little of this same spirit is found in religious circles. Why is it that those who profess so much cannot show more of the same magnanimity and friendliness when some one wins over them, instead of showing a sour, peeved, revengeful spirit? Either the world has more than we have, and we do not have what we profess, or else sportsmanship does more for one than many people manifest who profess religion.

While I was a student in the above mentioned high school, the Holy Spirit awakened my slumbering soul and I was blessedly converted. I then began talking to the students about their souls, during the noon hour. I had a fair-sized audience of fellow students to whom I read the Bible and talked about the way of salvation. They showed me great respect and proved to be very attentive listeners. The Lord held me steady and helped me to take my stand against many things in which I had previously been engaged, such as baseball, football, and other games of contest that make lean the soul, and pull one's attention away from God.

While I was a student here, God very definitely called me to preach. At once I began leading prayer meetings, giving talks, and trying to preach. Not many months later the Lord called me to go to Bible School. This meant a financial struggle, for I had no money, and my father, still an unconverted Adventist, not only refused to help me, but rigidly opposed me. Had I gone to an Adventist school, Father would have helped me; but God definitely called me to a Holiness seminary. That meant I had to make my own way. If I had taken my unconverted father's counsel, I would no doubt have lost my soul, and he would never have been reached.

At once I secured a good job, saved my money, and that fall went away to attend a Bible seminary. In stead of waiting until my money was all gone, I enrolled at the beginning of the year as a work student, and started digging sewer for fifteen cuts an hour. I planned at first to remain in this institution only about three years; but, as I kept my heart open and listened to God rather than to good people who would have pulled me out of Divine order, I remained there nine years. Here I learned how to scrub floors, wheel garbage, shovel coal, and fire a furnace; in fact, I did almost every kind of work that could be mentioned, for fifteen cents an hour, and was glad for the chance to do it to get an education.

After a few months my money was all gone, and I had no one to depend upon but God. I want to testify right here that He is faithful and that it is always safe to depend upon Him. My shortage of finances gave me the privilege of praying in money for my needs. I might enumerate

many definite answers to prayer along this line, but let me just mention my experience in praying in a new suit of clothes.

The best suit I had was worn out around the cuffs and down the front of the coat. I came to my room one Saturday afternoon about four o'clock, and as I thought of Sunday I remembered that I did not have a decent suit to wear to church. For a moment my heart sank within me. Then the Holy Spirit impressed me to pray. I kneeled by my bed, and said, "Dear Lord, Thou knowest I need a new suit of clothes, and I am not able to buy it." Then Satan whispered over my shoulder, "There is no use of your praying, for you never will get it." This stirred my soul, and I said, "Dear Lord, I preach to others that God answers prayer" (for I had already started to preach, and here was an opportunity to prove my own preaching). While I was praying and telling the Lord of my definite, positive need, the Holy Spirit inspired faith in my soul. I arose as confident that I would get a suit as I was two days later when I bought it. I did not solicit a soul, nor borrow any money, neither did I tell anyone that I had prayed for a suit. About 11:30 on the following Monday, while I was dirty and covered with cement (for we were building a cement curb around a spring), the telephone rang, and Brother _____ called for me to come to his home. He lived about two blocks from the seminary. At first I did not see how I could go for I needed the time, and that thirty minutes was worth seven and a half cents to me. I had no idea what he wanted, but after a moment's consideration I decided to go. I quickly changed my clothes and ran up the street to Brother _____'s home.

Upon entering I noticed the family sitting around, and the husband had a piece of white paper in his hand, but said nothing at first. After we had visited two or three minutes he handed me the piece of paper, stating that God had laid it on their hearts to give it to me to buy a suit of clothes, I looked at it, and saw it was a check for \$40.00. I must confess my emotions got the best of me for a few minutes, and I had a camp meeting in my soul. God had definitely answered prayer within forty-eight hours from the time I prayed! That afternoon I took an hour off from my cement work, went to the city, and purchased a new suit. Many of the boys who knew I had no money looked very much surprised when I came out wearing a beautiful, new suit; and as they admired it and questioned me, I had a chance to testify that God had given it to me. Bless His name!

My experiences in the seminary were varied and exceedingly profitable in training for the ministry. I believe that every minister ought to spend at least from one to three years in a good, strong Holiness seminary, for two reasons. First, to become properly indoctrinated; and, second, for the personal benefit derived from such contact and training. Permit me to humbly say, if some of our young ministers would take more time to sharpen their tools, they would do better work in the harvest field. Don't forget it, a call to preach is a call to prepare first! God said, in Eccl. 10 :10, "If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct." Go to grinding! Many a man is handicapped and limited because he has never taken time to sharpen his tools. Time taken for preparation is never wasted, for the door of opportunity will generally open as wide as your preparation. Why be satisfied to bless a dozen when the same energy will bless a thousand?

The greatest need in the world today is for men who have really died out to carnality and been filled with the Holy Spirit. But second to this is the need of men whose sword has not only

been keenly sharpened by spending ample time in preparation, but also dipped in plenty of oil and bathed with tears.

After leaving the seminary t went away to college here I had the privilege of doing some teaching as well as manual labor, to help defray expenses. Many times I found myself so tired at night that it was almost impossible to stay awake and study for the next day. Few people realize the desperate struggle that poor students have in working their way through school. I venture to say that there are thousands of dollars on interest, and lying in banks, that would be used to help some worthy work students, if God could get hold of it.

During my vacation periods, God always kept doors open for me, either in evangelistic work or manual labor; for if one door did not open the other always did. It was my privilege to hold several meetings that did not pay my expenses, but I have never set a price on my labors, and have never complained over my offerings.

After completing my college work I spent a year in teaching and preaching. The Lord then sent me West to finish my university work. I was enabled to get through by teaching part time, holding revivals, and preaching every opportunity the Lord gave. While attending the great university ____, in L____, I encountered the rankest type of Atheism and Modernism. This struggle is quite fully related in another chapter of this book. God kept me blessed, and held me steady in this hotbed of Atheism, and brought me through with a greater faith and a firmer grip on the Bible than I had when I entered.

After having worked my way through seminary, college, and university, as a poor boy, I am compelled to pity young men who have plenty of their fathers' money to spend. There is a polishing, grinding, and economizing discipline that is needed by every minister who expects to labor with "the common people" who hear the Gospel "gladly." If I could, I would not take thousands of dollars for my years of grinding as a poor boy going through school.

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13 -- HOW I ESCAPED ADVENTISM

From earliest infancy I was cradled in the doctrines of Adventism. Among the first songs I ever heard sung were those of that faith; in fact, practically all of my people for three generations were Adventists.

I was trained with all the strictness of the Pharisees to believe that there is no hell; and, at the same time, in a measure we pitied those who believed there is such a place. We laughed and made sport of the idea of a burning hell, and joked over the fire and brimstone theory. As Voltaire was damned by his godfather who taught him to scoff at religion, until it is said, "He lisped scoffings as other children lisped prayer," so we were nearly damned by being permitted to scoff at the truth. Some have asked me, "Were you honest in your belief?" My reply is, "I most certainly was," for that was all that I had ever been taught. While I never belonged to the church, neither did I profess religion, yet I sacredly revered the doctrines, and would have fought and died for them.

This fact may seem strange to some, but you must remember that childhood teachings are often the most impressive and lasting.

I have long since found, in my study of the Word of God, that the doctrine of Retribution and Eternal Punishment for sin is a very prominent Bible doctrine. Since my vision has been cleared from error, I find that the broken law must be satisfied by a death, and when a soul rejects Jesus Christ's sacrifice and death, he then must pay his own penalty by suffering the vengeance of God in eternal death; or, as Jude tells us, he must suffer the "vengeance of eternal fire."

We were rather like Sadducees in many respects, for we did not believe in the immortality of the soul. We were taught that when a man dies he dies like a beast and that is the end of him until the resurrection. We thought that he not only ceased to exist, but that he dropped into "total unconsciousness," for we were soul sleepers. How different this teaching is from the real Gospel truth. The rich man, in the 16th chapter of Luke, was conscious enough to see, feel, hear, think, and talk intelligently after he was dead and buried.

I did not get away from this teaching for several months after I was definitely converted and positively sanctified. Some very zealous, but honest hearts came to me and tried to convince me of my error by entering into a heated argument. Brethren, this is a mistake! You never convince or win anyone to the truth by heated discussions. If you cannot quietly and calmly talk it over and show the individual where he is in error, without getting all fired up, you had better leave him alone. You lose your grip and influence on a soul as soon as you enter into a heated argument with him in an attempt to convince him he is wrong and you are right. If you want to get hold of his heart and confidence, first give him credit for everything in his teaching that is worth while. If there is any place you call find an opportunity to say a word of commendation, say that first before you start to show the error, and then be as tactful and sympathetic toward him as possible, so that you do not drive him from you.

How many souls have been driven away from us and lost to the kingdom and cause of Christ because we seemed to think it our duty to set them right, so we began to drive the truth into them as a section hand drives a railroad spike into a tie! If they get angry, we then go away and boastingly say, "I surely stirred the devil that time!" Yes, you did, but did it get you anywhere? Did you win them to Christ, or cause them to lose confidence in you and in everyone else who professes to believe as you do? If I am to be a soul-winner, I want to see souls brought to Jesus. I want to win them from the error of their ways and cover their multitude of sins. That I can stir the devil is no sign that God is using me, or that what I am doing is in the Spirit; for the seven sons of Sceva (Acts 19 :13-16) stirred the devil, and they were far from being in the Spirit or used of God. Let us be careful whom we imitate in stirring the devil!

Another thing, unless you are pretty well acquainted with the Adventist doctrine, and know how to correctly and kindly show the error, you had better do as the Apostle Paul did -- testify. If you will notice, every time Paul got into a close place, he gave his experience. He would tell about what he saw on the road to Damascus. You had better follow Paul's example, and tell what God has done for you, and you will accomplish more for God and reach a soul. Your Adventist friend knows how to argue, for this is his strong hold; but he knows nothing about the witness of the Spirit in regeneration and Sanctification, and perhaps the Lord sent him around for you to

testify to him. My father did not get converted until nearly three years after I was saved. I have sometimes wondered if he would not have been reached sooner if so many had not so unwisely argued with him on the question of hell and immortality. The time might have been better spent in praying for him, for every argument only made him harder to reach.

On Sunday, March 17, 1912, in a country brick schoolhouse in Buel Township, Sanilac County, Michigan, about 9:20 in the evening, I was gloriously converted. The Lord had sent a very godly man into our community to preach. He was not an educated man, but was filled with the Spirit and carried a burden for lost souls. I had attended only a few services when one night I found myself under desperate conviction. I do not remember a word the evangelist said in his sermon, but when he opened his altar call and began to exhort, every word he said pierced my soul, and in my heart I said, "That means me."

The house was packed with people whom I knew, and when I tried to rise to go to the altar I found myself chained. This was the greatest struggle of my life. After I had struggled for a few moments, God gave me courage to rise to my feet.

As I started toward the altar Satan whispered over my shoulder, "They will make fun of you."

Something rose in my soul and said, "If everybody in this house gets up and makes fun, I am going anyway." I had not been professing religion, although I adhered very tenaciously to the Advent doctrines. I think I had not prayed over twenty minutes when, all at once, the peace of God came over my soul like a flood of glory; I arose, shook hands with the minister, and said, "He saves me!" I did not need anyone to encourage me to believe. I was sure Jesus had forgiven my sins, and his peace was in my soul. My burden of sin was gone. The dark shadows had flown away; the mists had cleared up; and at a stroke the Sun of Righteousness had shone into my life!

I had never heard any preaching on restitution, for the Adventists did not teach that doctrine; but on Monday morning I started to make straight paths for my feet by fixing up my past. About the hardest things I had to fix lip were to pay for a turkey and some watermelons I had helped steal; but God gave the grace.

I was the first in my family to be converted. I went home and began to testify and tell what God had done for me. My father and mother had professed religion as long as I could remember, but I never heard them pray. We lived on a farm at the time of my conversion. One morning while I was turning the cream separator for Mother, I testified to her, telling her how definitely God had saved my soul. Mother looked at me with a hungry look but did not say much. In a night or two she came to the revival, laid all of her years of profession down, came to the altar and prayed clear through to a blessed experience. A few days later she was sanctified. Eighteen years have passed since then, and I have never seen a waver in my mother's experience.

My father was a different type of individual. For the first few months after I was converted he professed to have as much as anyone. He then turned, became sour and bitter in his soul, stayed away from all services, and seemed to take delight in criticizing the Holiness people. It took a great deal of prayer and many tears to reach him; but after we had held on to the Lord for about

three years he broke down in his own home and prayed through to victory. This completely changed the atmosphere of our home and, thank God, it has been changed ever since!

In my Adventist teachings I was not taught the way of Holiness of heart, but as soon as I was converted I discovered that the evangelist was preaching a second definite work of grace. He declared that after conversion one needs to be sanctified. All this broke in on me as something new. I kept my heart open, and the Holy Spirit was faithful to send the light. I was very ignorant of some of Paul's terms for carnality, and when the minister preached on the "old man" I wondered whose father he was talking about.

I did not wait until I was half backslidden before I began seeking my Pentecostal baptism, but about three days after my conversion God helped me to die out to carnality, and the Holy Spirit came in to abide forever. Oh, what a rich, blessed experience! How can anybody live without the Comforter? The fight now is all on the outside, for the internal struggle is over.

One would naturally think that such a radical change of heart would at once completely change my views concerning hell and immortality; but, strange as it may seem, this was not the case. It really took months of careful walking with God and studying the Word to rid my mind completely of the old ideas. At times I would seem to rise above them for a while; then they would come back again with all of the vigor and force with which a demon could bring them. It is a great deal easier to learn error than to unlearn it when one is struggling for the truth. The human mind does not usually drop at once an idea that it has held for years; but, as it is convinced, it gradually relinquishes its hold on former ideas and takes up the new. This was my mental experience in getting rid of the Adventist heresy and taking hold of the truth.

In my transitional period of changing doctrines, I got into a tent meeting where the evangelist made some tests that put me in a corner. I think some one had told him that there was a group of us who had been converted from Adventism, and he took advantage of this fact. In almost every service, at the opening of his altar call, he asked that all those stand up who believed that sudden death would be sudden glory. I knew I was saved and sanctified; and ready for Heaven, but I had not gotten far enough away from my former teaching to know what to do at such a time. I knew if I sat still, my unsaved friends would think it strange; and if I stood up I would feel that I had acted a lie, for I did not yet really believe that when a saint dies he goes straight to Heaven, in order to keep a clear conscience and hold the confidence of everybody, I would watch, and when the evangelist was about to open his altar call, I would drop on my knees in the attitude of prayer, so that no one would think it strange if I did not stand with the rest.

It will be hard for those who have never been chained by the No-hellite or soul-sleeping theory to fully comprehend my position. Even after God had called me to preach, and I was in seminary taking heavy Bible work, Satan would harass my mind at times with those old views and Scripture interpretations, until it was difficult to grasp the truth. Finally, the Holy Spirit led me very definitely to pray and ask God to open my mind to comprehend the truth. I want to testify now that God has blessedly answered and gloriously delivered me from every vestige of the old theory, and for years I have not had the slightest trouble. I believe that lying demons make it their business to follow a soul who is struggling to get rid of heresy, and taunt him with all kinds of fear, in an attempt to hold him back from the whole truth.

Some of our spiritual people have wondered if there really is anything to Adventism. I want to assure you that if there had been any spiritual help in it, some of my people would have found it in three generations.

The Adventists hold their devotees rigidly to the law as a means of salvation; but Paul declared, in Gal. 2:16, "A man is not justified by the works of the law, but by the faith of Jesus Christ. . . . for by the works of the law shall no flesh be justified." He also states, in Gal. 2:21, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." He again strikes a deathblow to the theory of depending upon the law as a means of salvation, in Rom. 3:30, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." He then shows, in I Tim. 1:9,10, that the law is not for a righteous man, "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine." If a man can classify himself as belonging to any one of the above classes, then he should adhere strictly to the law; but if he is a godly man, he is to hold to Jesus Christ,

Finally, Paul shows us, in Gal. 5:4, that the man who depends upon the law for his salvation is entirely outside of grace, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." If the law is not for a righteous man, and a soul cannot be justified by it, how then can Adventists, or any others, be Christians by keeping it? Thank God, I can now say with the poet, "My bondage is ended forever,"

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14 -- HOW I ESCAPED MODERNISM

Ever since the Bryan-Darrow-Scopes case at Dayton, Tennessee, the Modernists and Evolutionists have put up an untiring fight to turn America to Modernism, which is simply a cultured title for Atheism.

Textbooks in the common branches and high schools, that had been comparatively silent on the subject before, have now come out open and aboveboard, declaring themselves as avowedly evolutionary. The textbooks in colleges and universities, that had been decidedly modernistic, are much worse now.

Modernism has not only captured our schools and educational centers, but the American press and pulpit as well. If some blatant-mouthed skeptic gives a public address against God, the Bible, and spiritual things, every press in the country will clamor for the opportunity to print it. But if some clean, reputable gentleman, who has given the best part of his life for the uplifting and betterment of humanity, wishes to speak in the defense of the Bible and Fundamentalism, he can scarcely find a decent place in which to address the public. Then when he is through, scarcely a

paper in the country dares to publish his address. Those who do at all refer to his lecture gelierahy speak with such slighting, insulting and insinuating remarks that the readers who failed to hear him are led to believe that it was simply the haranguing of some ignoramus.

We have reached an age now in which, if anyone dare lift up his voice against the atheistic teachings in the educational world, he is put down as a backwoods numskull and an ignoramus. He is an old foggy and all of his ideas are antiquated; no matter how many standard colleges and universities from which he may hold degrees, he simply is not up-to-date.

Some one may ask, "Why is it that conditions today are as above described?" Many reasons might be cited, but perhaps one of the greatest is the fact that the pulpit of today does not preach a clear, ringing, positive Gospel, that saves men from the uttermost to the uttermost, as was preached in other days. There is too much generalizing and not enough particularizing. Too much preaching about the Bible and not enough preaching of the Word. Too much preaching on the topics of the day, and not enough preaching of the Gospel. This condition has prevailed until men do not have clear-cut convictions with respect to the teachings of God's Word. They then, in this unstable and unanchored condition, are an easy prey to false doctrines.

I am not a pessimist, but I am frank to state that we are now in the apostasy to which Paul referred in II Thess. 2 :3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first." This falling away is not the ordinary backsliding, but the apostatizing of the church. To apostatize is to renounce, or turn away from that which one previously held as faith principles. This is exactly what has happened in America today. We have turned away in wholesale from that which we formerly adhered to in religion, as an American people. In the beginning as a nation, we were a praying, God-fearing, Bible-loving people; but today we have practically discarded the Bible and have swallowed the Darwinian theory of evolution. We have already apostatized, for the movement of Evolution and Modernism is the movement of the apostasy.

During my college days I waded through a great deal of evolutionary and modernistic teaching, but more especially in my senior year did I intensify my pursuits of this nature. With the consciousness that some questions are never fully settled to the satisfaction of our own minds until we delve deeply into them, I pursued the hypotheses of Modernism. Month after month God helped me to hold my mental and spiritual equilibrium perfectly poised as I pursued the varied sophistries and theories that, again and again, contradicted Divine inspiration.

Long before I enrolled in the university to take up my graduate work, having had several years of intensified study in the sciences and philosophies back of me, I was conscious of the Divine undergirdings. Not only was my personal faith poised on a sure foundation, but my confidence and faith in the Bible enjoyed a security and solidity that belongs alone to those who investigate for themselves.

With respect to having to combat with Modernism in the class room, my sea of sailing was very placid all through high school and college; and it was not until the second semester of my second year in university that I was really thrown into the arena to clash swords with scholarly modernists. My major in university was history, and every student who majored in this department

was required to take a course in historiography and bibliography. This course was intended to help us in writing our master's thesis. My professor was a very cultured modernist.

In this course we were doing some original research work which led us back to the writings and works of the earliest historians. Some of us did not care to stop with Herodotus and Xenophone, but referred back to Moses as our earliest historian. This was very repulsive, as it is to all modernists, or atheists, and at once expressions to the contrary were forthcoming in class.

Some who were Fundamentalists remained silent for a few days, giving those who had no faith in the authenticity of the Pentateuch an opportunity to state their views first. As is always the case, their doubts, questionings, and unbelief, instead of inspiring faith and hope, seemed to bring the very darkness of hell over the class room. The theory was advanced by the professor, our class text, and several students, that not only the Pentateuch, but the first ten books of the Old Testament were not authenticated, or inspired history, but folklore or legendary tales.

The theory was very plausibly explained that these tales had been handed down from parents to children for hundreds of years. Then finally one who was especially interested in legends collected all these tales, and a master of narration wrote them all out in a beautifully connected story. This was the source of the first ten books of the Old Testament, and the idea of its having been inspired was a joke. They also laughed at the idea of such a man as Moses ever having lived. They said that was just a fictitious name that had been attached to the writings.

In these class sessions the students did the lecturing, rather than the professor. Our names had been arranged alphabetically, and each one's turn to speak came accordingly. I saw that my turn to speak again was coming; and as the time approached, the Holy Spirit burned in on me the seriousness of the occasion. I did not need to speak in defense of the Bible to save my own faith, for years of study and walking with God had settled all these questions; but there was a large class of perhaps thirty unsaved graduate students, and under God I felt I was responsible to save their faith in the old Book, if possible.

After this theory had been advanced for a few class sessions, the writer at his turn to lecture felt led of God to make a speech in defense of the truth. I prepared well for the occasion, for I knew that practically every student in that class was a college graduate and several held graduate degrees. Long before I entered the class room that day I knew exactly what I wanted to say, and the Holy Spirit gave me the courage of my convictions.

As soon as I had finished speaking, and before I had time to sit down, two or three of those young men came running up to me and slapped me on the back, saying they were so glad I had said what I did. This, of course, at once brought the subject to a climax, and the war was on which lasted three or four weeks. Many times in the combat the atmosphere became quite tense as cultured brains clashed.

Some of those who, at first, seemed free to advance skeptical ideas soon became silent. The class was at once divided and most of the students took sides. The leaders on the side of Fundamentalism represented a variety of faiths, as far as church membership was concerned. In our group of five there was a Lutheran, an Episcopalian, a Seventh Day Adventist, a Nazarene, and

the writer, a member of the Pilgrim Holiness Church. These five stood together in a solid phalanx. In the process of the conflict God helped us to quiet our professor and every opponent of the Divine inspiration and authenticity of Moses' writings.

It was not long until truth was prevailing against error, and all of our modernists became silent, never again to flaunt their atheistic ideas before the class during that year. Insults ceased being thrown at the name and writings of Moses. God helped us to whip the modernists and we rode victoriously over their heads.

One of our greatest sources of help, outside of God and the Bible, was Robert Dick Wilson's splendid book, "A Scientific Investigation of the Old Testament." Mr. Wilson is a master of forty-five languages and dialects. For years he was professor of Semitic Philology in the Theological Seminary of Princeton University. His study and original research work have made him one of the greatest living authorities today on the Bible. He is the one American whom German Rationalists and Atheists fear, for he is more than a match for them all.

On page twenty-two of the above mentioned book, in speaking with reference to the authenticity and dependability of the Old Testament, Mr. Wilson states, "Not one item of evidence in the way of time, place, logic, psychology, language, or customs has been produced against the trustworthiness of the document."

The above quotation, with others from the pen of the same able writer, was read in the class room before the professor and the entire class and this seemed to clinch the truth of all previous arguments and forever quieted the murky waters of Atheism in that department.

After fighting my way through the Atheism of the modern educational world, and having bumped elbows with a score of young people who once were on fire for God, but whose faith has been completely wrecked under the tutelage of atheistic professors, I cannot advise any of our young people to hazard, their souls by pursuing work in a modernistic college or university. This condition, as I found it in the second largest university in America, has led me to believe that we need a strong, standard, graduate school in the Holiness Movement for our young people who are thirsting for advanced educational work. Oh, that some one with a little money would start something like this to save the faith of our rising and oncoming generations!

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15 -- HOW I ESCAPED MARRYING THE WRONG GIRL

Marriage with many is a lottery, and few believe that one can be as positive of God's leadings in matrimonial matters as in other things. As a result many leap into love affairs blindly, trusting that everything will be all right.

Some seem to think the fact that they love a certain individual is in itself evidence that God is in it all. This is a seriously mistaken idea. I want to assure my reader that he can be as clear in Divine leadings in love affairs as he can in his salvation. That you love some one is positively no evidence that God is in it; for often an individual's apparent first love is only sentimentalism or sex

appeal. Genuine love is; entirely over, above, and beyond sex attractions, and reaches its highest sense of satisfaction only in the fond and affectionate associations of life.

The very fact that thousands of others have loved and married the wrong person, then later on sought a divorce, is evidence in itself that you, too, can blindly put your foot in the same trap. Do not imagine yourself immune or incapable of a serious mistake here. In my early years of zeal without knowledge, God in mercy prevented me from marrying the wrong girl. Although she was a beautiful Christian character, yet she was not God's choice for me, and it abundantly paid me to wait. Never consent to marry in a hurry. If the Lord is in it you will have plenty of time to pray and get God's leadings; and unless you can pray through and get God's sanction on your marrying a certain person, you had better stay single all of your life.

It seems to be a special trick and delight of Satan to get people mated wrong for life; then he succeeds in blasting and wrecking two lives. Not only are those two lives lost, but all the good that might have been accomplished for the kingdom of Jesus Christ is also lost with their influence for righteousness.

Some say love is blind. I do not believe that statement. Silly "puppy love" may be blind, but genuine love loves with both eyes wide open. It loves because it sees something worth while to love and admire.

My love for Evangeline was not love at first sight, but became a growing factor in my life. I first admired her because of what she was. I saw her intrinsic worth and value to the cause of Christ and to me. As I became more closely associated with her, I was compelled to admire her sweet spirit and noble character. I was soon brought to recognize that she was a jewel, and my love was more forcibly attracted to her. Months after we began keeping company, I refused to allow myself to propose to her until I had prayed through and the Lord assured my heart that she was His choice for me.

The night I asked her to be mine, she did not accept my proposal, and it was not until two weeks later that she gave me her promise. I suppose if she had proposed to me, as so many girls do to their gentlemen friends today, that her name never would have been Surbrook. But nothing in the realm of love was any farther from her refined taste, or more repulsive to her cultured feelings, than that thing. She possessed very high ideals and a keen sense of righteousness and honor.

From the moment God assured my heart that Evangeline was to be mine, I never had a doubt as to His will for me all through our courtship and eighteen months of married life. Neither have I had the slightest regret that I married her; and even now since she is gone, I am just as sure that I married her in the will of God. My only regrets now are that I was not a greater blessing to her and that she so quickly slipped away.

Evangeline was not only an affectionate wife, but a precious sweetheart and loving companion. Her sweet disposition, cheery voice and smiling presence were the sunshine of our home. The very fact that I am positively sure God gave her to me, with all her talents and training which so fitted into my life's calling, has made it doubly hard to give her up, and difficult now to understand why God took her away.

Many times in the past have I thoughtlessly quoted Rom. 8:28, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." But I must confess I have never known what it meant, and even now I am yet too closely under the shadow of my great sorrow and loss to comprehend what it means.

After Job's home had been robbed by death he did not complain, but said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." How often in adversity have I quoted Job, but knew absolutely nothing of what he was speaking. In my heart I do not find the slightest trace or resentment or rebellion against God. His grace has given me a feeling of perfect resignation, although I do not yet see the reason for this dispensation of sorrow.

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16 -- A RARE JEWEL

Evangeline very providentially came into my life at a time when I needed her most. All through my many years in struggling for an education I was unable to support a wife. It was all I could do, through prayer and hard work, to support myself.

After I finished my university work, a very settled and satisfied feeling came all over me, convincing me that I was now ready to seek a companion for life. As I followed very closely upon this Divine consciousness, the Lord brought this sweet girl into my affections. I knew and admired her for some time before I found my heartstrings strangely warmed and entwining themselves about her. I first admired her Christian character, and her gentle, sweet spirit. I seemed to me that if any girl possessed, and lived what she professed, it was Evangeline; for she was always the same. She constantly carried a sweet, gentle smile and was courteous to everyone.

Soon after my taking up the duties as President of Kingswood Holiness College, she came to Kentucky to finish her college work with us. Within a very few weeks, her pleasing personality and sweet disposition had won for her the admiration and highest esteem of her teachers and fellow-students. She had been on the campus but a short time when students began finding their way to her for spiritual help and counsel.

Shortly before the college year closed, we were engaged to be married. Having a very strenuous summer slated in camp meetings, it was impossible for us to see each other often, as she traveled with her father and mother. Our paths crossed but once all summer. The date was finally set, and most of our plans for the wedding developed and were worked out by mail. It was our good fortune, however, to be privileged to see each other during the Hopkins, Michigan, camp meeting, which closed on Sunday before we were married the following Wednesday. We shall not soon forget the kindness shown us by Doctor C. W. Butler and the saints in that camp.

As my sweetheart's home was in California, it was impossible for us to go there to be married; so on August 29, 1928, it was my God-given and happy privilege to marry Evangeline, the daughter of the well-known authors and world-famous evangelists, Rev. and Mrs. E. E.

Shelhamer. Immediately following our wedding in Detroit, we left for Kingswood, Kentucky, where we were slated as evangelists in the camp; so to take up our duties at the college.

Although one would naturally expect that, in this new capacity at the college, Evangeline would experience many puzzling and bewildering moments, this was not the case; for she at once so ably assumed her responsibilities and so skillfully performed her duties that one would think she had had years of training for such a position. In fact, the Lord had been for years fitting her for this position. The trying tests and problems that are peculiar to those in authority were met by her with a sweet, deliberate, and composed state of mind and soul. She soon proved her infinite worth to me and to the institution, by showing that she was equal to every situation.

* * *

Our Home

Evangeline's sunshiny disposition brought into our home the fragrance of Heaven. Never did I hear her complain nor grumble, but when adversity came she would quote her father, saying, "Everything is better than we deserve." She could rise above disappointments and reverses with more grace and ease than anyone I ever knew. She seemed to possess that saintly faculty that helped her to see God in every thing. When things looked dark, she could always see the bright side, and would again quote her father, whom she very tenderly loved, saying, "If we fight our own battles, God will let us; but if we leave them to Him, He will fight them for us."

Our married life was a constant honeymoon, for her darling, sweet, cheery spirit and loveliness radiated sunshine like a clear May morning. The sun never shone brighter, and the flowers never bloomed sweeter, than during our brief associations. Her affectionate and congenial life and lovely presence always shed a rich, incomparable fragrance through every room and crevice of our home.

She was also a splendid cook and an excellent housekeeper. It was the constant delight of her heart to keep everything around home as neat as a pin, while in her personal appearance she was as immaculate as a nurse. There was not a slothful fiber in her entire being; and as long as she had strength to go, she strove to keep her house always in order. She had a very keen appreciation for the beautiful, and sought to carry out her delicate tastes in everything.

She also possessed an unusually high sense of honor, and this constantly carried her gracefully above anything that seemed the least bit deceitful or dishonest. Her deep appreciation for any kindness or courtesy shown her caused her to shower forth gratitude in abundance. My words are so feeble! I really wish I were able to properly emulate her Christian graces and godly virtues; but the resurrection alone will reveal her true value to the Kingdom and cause of Christ.

* * *

Her Spiritual Life

No stream ever flowed steadier, and no timepiece was ever more dependable, than Evangeline in her spiritual life. She was never unsettled, but constantly steady in her prayer life and experience. No one ever saw a waver in her fidelity to God. Never was she moody, morose, or gloomy; but her shield of faith and confidence in God constantly shone brighter than Kimberley diamonds. She never had a blue Monday, but rather manifested the sweetest and saintliest disposition. Many times would she put me under conviction by her saintly life. Vacillation and fickleness were strangers to her; she enjoyed the stability of a Wesley, the solidity of a Finney, and the saintliness of a Fletcher.

Having traveled so many years in camp meetings and evangelistic work with her father and mother, and also being a college graduate, she was fully equipped and well qualified to meet and help the public. It was my delightful and fond privilege to labor with her in several camp meetings and revivals during our brief, but happy married life. Her smiling face and charming personality, unctionized and laden with the fragrance of Heaven, proved to be an irresistible force for God and Holiness. She was very capable in the work of the Lord, but especially was she used in singing the Gospel and helping young people. She was never harsh nor driving in her spirit, songs, nor messages, but superlatively kind and sympathetic. I would rather have her sing before I preached than any other singer I ever heard. She was a profound lover of the old songs, such as:

"And can it be that I should gain
An interest in the Savior's blood?"
and
"Amazing Grace, how sweet the sound,"

and other songs of this type.

There were two other songs, however, of which she was especially fond, and which she sang often, in the closing months of her brief, but very godly career. These seemed to be prophetic of her early translation. How strange that our "eyes were holden" and we did not see this fact as she sang and was so blessed!

Although this song is very simple in its phraseology, and the poetry is imperfect, she sang it with so much feeling that nearly everyone was melted to tears.

* * *

"This World Is Not My Home"

"This world is not my home, I'm just a-passing through,
My treasures and my hopes are all laid up on high,
Where many friends and kindred have gone on before,
And I can't feel at home in this world any more.

Chorus --

"O Lord, You know, I have no friend like You,

If Heaven were not my home, O Lord, what would I do?
Loved ones beckon me, from Heaven's welcome door,
And I can't feel at home in this world any more.

"Over in Heaven's land, there is no dying there,
The saints are shouting victory, singing everywhere;
I hear the voice of those that I have known before,
And I can't feel at home in this world any more.

"I won't have long to wait: my work is nearly done,
I'm happy because my race is nearly run;
I've long had my eyes on Heaven's open door,
And I can't feel at home in this world any more.

"Heaven's expecting me, that's one thing I know,
For I fixed it up with Jesus a long, long time ago;
I know He'll take me through, altho' I'm weak and poor,
And I can't feel at home in this world any more.

"If you get there first, I'll be there just the same,
You'll hear me when I shout, 'Glory to His name
We'll fly away with Jesus, our Savior to adore,
And I can't feel at home in this world any more."

This second song was her favorite and the last one she sang on earth in public. Those who listened that evening declared they never heard her sing more sweetly.

* * *

"The Wedding Robe"

"In the Lamb's bright hall, there's a feast for all,
'Tis the marriage of the King's dear Son;
Come, ye weary one, come, ye laden one,
Put on the Wedding Robe.

Chorus --

"The bells will be ringing, there'll be shouting, there'll be singing,
When we come to the end of the road;
Good-bye to all sighing, to sinning and to dying,
When we put on the Wedding Robe.

"If you only believe, your soul shall receive,
For redemption's work for you is done;
Come, ye weary one, come, ye laden one,

Put on the Wedding Robe.

"Now the feast is free, there's a call for thee,
'Tis a call from the King's dear Son;
Come, ye weary one, come, ye laden one,
Put on the Wedding Robe.

"All the sav'd will be there, come, their glory to share,
For the race of life will soon be run;
Come, ye weary one, come, ye laden one,
Put on the Wedding Robe."

For many months my precious one had been in the crucible of suffering because of the unfaithfulness of a former lover. Although her heart had been deeply crushed and broken, and she had ample reason to say many things of a very derogatory nature, yet she was too gracious and magnanimous to say anything to me that would seriously reflect upon him. Never did she hold any bitterness or spirit of animosity, nor did she at any time attempt to draw out my sympathies, love, and affections by stooping to the cheap method of rehashing the faults of a former lover.

Instead of allowing her sufferings to make her sour and bitter, she made them stepping-stones toward Heaven; and they mellowed her spirit, sweetened her voice, and greatly enriched her entire being in God. As she arose above this heartbroken condition, she seemed more open to God, and her mind more accessible to the Holy Spirit. This enabled her to pour out her inner life, like a crystal stream, to help lift a crushed and broken world to God. She seemed to possess the superior dignity of a Frances Willard and the deep piety of a Hester Ann Rogers. Her high ideals and supernal saintliness made it like Heaven to be associated with her.

My entire horizon seemed so cheery and clear, and the outlook was so bright with the rich prospects of the future, then my sweetheart slipped away. I am sure I can never again be the same as I was before having enjoyed her saintly fellowship and association.

Ever since her departure, our home has possessed a strange, somber loneliness never before felt within its walls. The dear Lord only knows the loneliness of my heart, and only He can fill the vacancy in my life that has been caused by her departure.

* * * * *

17 -- CALLED HIGHER

While the material for this book was in the process of making, my precious wife and companion, who had stood by me so faithfully and aided me so nobly for the past eighteen months, slipped away to be with Jesus. This is the greatest sorrow of my life, for she was indeed a "Help meet," possessing an unusually sweet and affectionate disposition.

There are many things in life that are hard to be understood, and most of them we can pass by comparatively easy, but when the silver cord of so noble and useful a life is suddenly and unexpectedly broken, who can explain?

Evangeline, as most everyone knew her, was the daughter of Rev. and Mrs. E. E. Shelhamer, nationally-known evangelists and authors of many books. Her home-going came as a shock, for she had not been sick long, and no one had any anticipation of her death. She had been a very studious girl all of her life, having finished college, and spent several years in vocal and piano work, as well as having taken intensive work in the Theory of music.

Few individuals possess the unique combination of talents and abilities that were bound up in her life. Perhaps it would not be unfair to her memory to mention a few:

* * *

Graciousness

All those who knew Evangeline will agree that she possessed no small amount of grace. Not only was she attractive physically, but she possessed a lovely and affable disposition. Her whole life abounded with magnanimity. She always showed herself too big and gracious to stoop to do little, mean, or contemptible things.

I must confess that more than once did she stir me up to be a greater blessing. Occasionally when some one would call at my office, and my mind was loaded with the press of other duties, I failed to give my visitor the careful and thoughtful attention I should; afterward when we were alone she would ask if I thought I had been as attentive as I should have been. With a sweet voice and tender expression she would say, "Dear, do you not think you could have made him feel more welcome if you had looked up with a smile and given him your entire attention?" She could well give this advice, as friendliness was the constant outflow of her life every day.

* * *

Credulity

She possessed the rare ability of believing in every body. Never was she suspicious, but everyone who approached her was met with a perfectly open countenance, as the kind expression of her large blue eyes would welcome the comer, showing herself ready to help. What comfort, what consolation to live with some one in whom you have the utmost confidence. Oh, the hearts that have been broken, and the homes wrecked, by suspicion. She trusted in everybody and spoke evil of no one.

* * *

Soul-Winner

Evangeline was peculiarly gifted as a soul-winner. As we labored together in camp meetings and revivals, and among the college students, she showed herself as one who possessed the gift of winning lost souls to God. Many times when a close, searching message had failed to reach some one, she would make her way to him with tears, and her tender, irresistible approach usually led the otherwise impenetrable soul to Jesus. She carried a great burden for the lost at home and abroad. It was her custom to rise early in the morning, long before others were up, and spend an hour alone with God and her Bible. She said that her early morning anointings always made the day go better. She was always full of zeal for God's cause and glory, and had clear-cut convictions, for which she stood firmly but sweetly. There was not a grain of compromise in her entire being. Over and over she commanded my deepest and utmost admiration.

* * *

Ripening Saint

Little did I realize as I prayed and labored with her that God was maturing and ripening a saint for Heaven. She possessed a richness of maturity that is seldom found in saints two or three times her age. Her gifts cannot be explained as belonging alone to the human. They were God-given abilities.

While her departure to be with Jesus has made Heaven richer and sweeter, yet her loss to her friends and loved ones, and especially to me, will be keenly felt until Jesus comes and we are again united.

The anguish of soul, following her being cut down like a rose in full bloom, is great, but there shall always remain with me a sense of sweetness as the result of having possessed this Jewel.

* * * * *

18 -- MYSTERIES -- E. E. Shelhamer

There are mysteries of various kinds. Some of these can be accounted for in time, and others will be sealed up until eternity. One such event was the departure of our lovely daughter, Evangeline. She was our first-born (Nov. 5, 1904), and in many respects was a remarkable child. I started to write a chapter about her, but the wound is too fresh and my grief too great, for it was but yesterday we laid that well-poised form away to await the resurrection morn. I think I shall ask to be relieved of this painful task and let her wonderful little mother finish the story of her brief, but beautiful life.

"My ideal of a daughter has always been one who is a companion to her mother. I realized my fond ambition in Evangeline. She and I were chums. We were just like girls together. Her interests were mine, and mine were hers. We taught school together in the winter, and evangelized together in the summer.

"Our lives went in parallels. We were married at the same age. Our husbands were somewhat our seniors in years. They were both evangelists. When they were gone we shared our loneliness together, and I felt for her keenly, for I knew she would likely have to spend many long weeks at home alone, and I determined I would help make them pleasant days.

"She was no less a comfort to her father. Their love seemed to increase daily. It was her pleasure to slip away from home a few days and assist him in his revivals, or relieve me of extra work so I could help him.

"She was greatly helped of the Lord in altar work. When the rest of us became discouraged with chronic seekers, her sympathetic heart and her simple faith caused her to hold right on until they came through shining.

"As her husband is one of the choice men of the earth and perhaps one of the greatest of soul-winners, Mr. Shelhamer and I had planned a series of revival campaigns in the western states in the near future. Our party was to consist of Mr. and Mrs. Surbrook, Everette, Esther, Mr. Shelhamer, and the writer.

"In her home life Evangeline had a veritable honeymoon. Her husband was the noblest type of manhood -- high ideals and a broad mind. Just why they should be thus separated is a mystery -- God must explain.

"Her favorite song was 'This world is not my home I'm just a-passing through.' A little while before she died she inspired all when, in a revival service at the College, she sang 'When I Put on the Wedding Robe.' This was her last song in public. That fatal disease, uremic poisoning, did its work, in spite of many prayers and considerable fasting, besides the best medical aid available.

"Her Aunt Helen (Arnold), whom she used to assist in mission work, sends the following lines to her memory!

* * * * *

19 -- EVANGELINE

Evangeline -- sweet angel --
Thou art forever blest;
Thy head is safely pillowed
On thy Redeemer's breast.

Thy name revealed thy nature,
Evangel -- sent of God:
To spread the Gospel message
O'er all the earth abroad.

Evangeline -- sweet singer

Of thy Redeemer's praise --
Hast joined the heavenly chorus
And learned its hallowed lays.

With holy angel voices
Thy golden harp doth ring,
And in their holy anthem
I think I hear thee sing --

"O Heaven, sweet Heaven,
Home of the blest:
How I long to be there
And its glories to share
And to lean on my Savior's breast."

-- Helen Arnold

* * * * *

20 -- OBITUARY

Evangeline, eldest child of Rev. and Mrs. E. F. Shelhamer, was born Nov. 5, 1904, at Cleveland, Ohio, and departed this life at the age of 25 years, 3 months and 26 days.

She was specially anointed of the Spirit at the age of three years and at that time united with the church. Ever after that for a number of years when new members were received, she always wanted to unite with them, and often slipped away from her parents and placed herself with others before the chancel rail and was admitted again and again into church fellowship.

She became established in grace at an early age, and after professing Holiness several times finally sought until she struck the rock. During this time of earnest seeking she received a revelation of her carnal heart and often fasted and prayed until it seemed she would go into despair. Altar workers and Holiness evangelists became discouraged with her and thought her too extreme, but she kept on, undaunted, until after five days of fasting she slipped out into the woods alone to pray. Presently she appeared over the brow of the hill, with a radiant smile, and called, "Papa, I've got the witness."

From her babyhood she assisted her parents in evangelistic work, having sung solos ever since she was eighteen months of age.

She graduated from the Junior Pacific College of Los Angeles, and received her A. B. degree at Kingswood.

It was here she became intimately acquainted with Rev. W. L. Surbrook, President of Kingswood Holiness College. They were united in holy matrimony, August 29, 1928, and for

eighteen months lived a most beautiful and harmonious life, traveling together in evangelistic and educational work.

She looked forward with pleasure to motherhood, but it seemed God had something higher and better.

She expected to travel in camp meeting work with her husband this summer, and her great ambition was to win souls but, instead, she is now traveling the Evergreen Mountains of Life.

The last month she was with us, she seemed to be ripening in a peculiar sense for glory. The last week she lived, she and her mother spent the time together in prayer and drawing nearer to God. On Monday evening, March 3, at 9:50, she very unexpectedly slipped away from us into the arms of Jesus.

Our hearts are torn and bleeding. It is hard to understand how one so gifted in soul-winning should be taken at such an early age, but He who is too good to be unkind, and too wise to err, must solve the mystery.

Her funeral was held in the College Chapel where she had prayed, sung and talked many times to the edification of all who heard her.

Interment was made in the Kingswood cemetery where she is waiting the resurrection of the just.

* * * * *

21 -- FUNERAL MESSAGES

The following are excerpts from the messages given at the funeral by the following speakers. These were interspersed with tears, songs and praise.

* * *

The Uncertainty Of Life
Rev. E. E. Shelhamer

Life is likened to several things: To a vapor that appears for a moment -- then it is gone; to the waving green grass of the field that is soon cut down and withered; to a beautiful flower that sheds forth a pleasant fragrance, then fades and is cast aside. Yes, life is a mystery. There are many things concerning life and death which we cannot fathom. For instance:

We can easily understand why a deformed or idiotic child should be taken out of a world of suffering; and we can readily see why a sickly and crushed wife might be taken from a brutal husband; or we can see the wisdom of God in translating a dear old saint who has accomplished his life's work and is fully ripened for Heaven.

But, I cannot fully comprehend why one who was clearly called to win souls, then spent a great deal of time and money in preparation for that work, should be called away, just as she was beginning to enter upon life's work, and was recognized as a success by everyone who heard her sing, pray and preach. For such an one, on the threshold of a joyful and useful life, to be prematurely cut down -- I confess this is hard to understand. I find no rebellion, but am completely crushed while waiting patiently for an explanation.

Many passages of Scripture are comforting, but Isaiah 57:1 gives me the most satisfaction, namely, "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." We do not readily consider that God in mercy may see best to kiss away a life from the unseen evil down the pathway of life. It seems to be beyond our comprehension.

We are so finite that we cannot see very far; hence poor humanity has tried to fix it up and extend out vision. We call it "extension life." We have the microscope to magnify at close range, and the telescope to see out yonder, things that we could not otherwise behold. We have also other extensions, to our hearing, namely, the radio and the telephone, by which we can hear thousands of miles.

In like manner, faith has an extension; our precious, sweet girlie, Evangeline, is perhaps now looking over the battlements of glory, and saying to her fond papa, "What are you weeping about? I have laid aside the telescope and the radio; you are still using them, but I am 'face to face' with my Lord. You now 'see through a glass darkly,' but shortly you, with me, will see Him 'face to face.' Why should you ask me to come back and use these cheap inventions of man? I am 'face to face.'

We had a beautiful little garden at our home. There were several nice flowers therein, but the Master-Gardener came along the other day and plucked the rarest flower. He had a perfect right to do so; perhaps He wanted to decorate a little in Heaven.

More than eighteen months ago we made a present of our first-born child to a gifted and noble young man -- Rev. Walter Surbrook. On his recent birthday, March 4, he would have naturally expected a gift, but, instead of receiving one, he gave to his Lord the best he had. God bless you, my magnanimous son, and give something back to you more precious than you have given to Him!

Just as a money lender sometimes recalls a loan, for he wants to get a higher rate of interest, so our Lord recalled the lovely child He had loaned to us for some twenty-five years. He had a perfect right to recall this loan that He might receive more glory. In due time we hope to fully comprehend this mysterious providence.

* * *

Sister Shelhamer

I hesitate to speak, for this sorrow is doubly hard on my husband. His precious first wife died in like manner. Somehow I feel like praising the Lord, for I believe that Jesus has taken Evangeline from a world of suffering, as much as I wanted her with us. Many prayers have been prayed for her healing, but it seemed that nobody was able to get hold of God for her. When husband heard of this sorrow he was overpowered with grief, and Tuesday night, twenty hours after Evangeline went to Heaven, I knelt by the side of our bed, and prayed, "Dear Lord, my husband can't stand this (he was getting stiff, his heart was paining him), wilt Thou please give him, tonight, a sight of the other world and let him see Evangeline?" He didn't say anything of my rather simple prayer.

I was in a sound sleep, and about 5:00 o'clock the next morning he awakened me with a joyful expression: "Julia, I have seen Evangeline." I was not surprised, for I knew God would answer, and I said, "Tell me! tell me!"

"Oh, it was in a great auditorium where the saints were gathered, all dressed in white. There was a sea of faces and the saints were placed in the auditorium according to their rank; the most spiritual were in the front. Evangeline was dressed in white and was sitting next to the front seat, (mature, though young). As I watched her, she arose to testify, but she was so short the people could not see her. The leader, who seemed to be Jesus Christ, or some one from the other world, beckoned to Evangeline to come to the platform, and said, Evangeline, come up higher!"

* * *

Brother Finch

Brothers Shelhamer and Surbrook, after talking with you this morning I went home to pray. I have been sitting here and listening, and when Sister Shelhamer and her dear sister brought this climax it seemed to me that if our sister Evangeline could speak, she would say, "Brother Finch, give somebody a chance to get right with God." I believe nothing would please Heaven more than to see some student or some relative kneel in the midst of this beautiful display of flowers, and say an everlasting yes to God.

I have felt the breeze from angel's wings this afternoon, one minute a praise to the Lord, and next a sob. God is here! He is saying, "Come unto me," and if this departed soul could speak she would say, "Come now and give your heart to Jesus."

Many Scriptures come to me, and the first one is concerning the return of our Lord, "Watch, for ye know not in what hour your Lord doth come." Who would have thought a few weeks ago that Evangeline, that beautiful, brown-haired preceptress, would be lying here this afternoon. We thought it would be some of these neighbors, some that are getting gray. Today some young woman will go, and tomorrow another. They will be going as the days come and go. Everything has been saying through these lilies and roses that death is like a voice out in eternity, calling, "'Prepare to meet thy God' for you are the next one."

I was reading in the Christian Herald recently about a man who said he was walking out in the woods and he heard a sweet little voice of a child behind a tree. Through sobs and tears she

was saying her ABC's. He said to her, "Are you lost?" "No," she said, "I am praying ABC. I am in trouble and I didn't know what to say, so I was just saying the letters and asking God to put them together." That is about all we can say now, "O God, put them together."

* * *

Sister Peabody

This is the occasion which is to pay the last respects to the departed. We can't understand these things as they come to us. As death has come and taken one whom we love so much, my mind goes back to Mary who through her tears could not recognize her Master, until after her tears were dried. Sometimes our tears are so free and our grief so strong that for the present we do not see all that God has in His plan. But as we trust Him and follow Him, He makes His will very clear to us.

God one day suddenly met Ezekiel and said, "I am going to take from thee the desire of thine eyes." God took away his wife, and she was willing to go. God suddenly brought doom upon that city and Ezekiel seemed resigned to God's will. It may be that some one is in this room that God can awaken as to the uncertainty of life, and it may be that He couldn't get the message to you any other way.

I want to leave a message of sympathy from God's Bible School, Trustees, faculty and students. May God Himself comfort you as no earthly being can do.

* * *

Brother Stikeleather

This is one of the saddest occasions of my life, outside of the departure of some of my own loved ones. God is too wise to make a mistake, or err in judgment, though we cannot understand why dear sister Evangeline, as we all call her here, had to be called to depart from this life so early after fitting herself for her life work. I believe she was loved above any other, and while it is heart-rending, and we hate to give her up, yet we must be resigned to the will of God.

I remember, when we had the flu last winter, how Sister Surbrook came down every morning or so and rolled up her sleeves and washed and wiped dishes and did everything she could to comfort and assist us in our affliction. She did it in a quiet way, but it has not been forgotten.

* * *

Sister Butler

In my meditation, a beautiful Scripture, Rev. 14:13, came to me, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Then the

thought came, If we die in the Lord we must first live in the Lord. We know not when the message of death is going to come.

Though I am burdened with grief, there is a feeling in my heart of thanksgiving and praise to God for this young life who lived in the Lord in our midst. Just three years last September I first met dear Evangeline, and to know her was to love her. Evangeline was next to my own dear children. We have prayed together, we have been blessed of the Lord together. When I came home two weeks ago today, she walked home with me, but stayed only a few minutes. I didn't know that would be the last time I would walk with her here, but I am going to walk the streets of glory with her some day. Last Monday night I kissed her on the forehead and she said, "Thank you." These were the last words I heard her say. I am going to hear her testify over yonder, hear her sing the song of redemption.

Evangeline could express appreciation and gratitude better than anyone else I ever met. I saw examples in her life that I want to pattern after. I am richer in my heart this afternoon from knowing her. She sang songs that made me feel Heaven was very near -- old songs about the "home-coming."

* * * * *

22 -- A VISION OF HEAVEN -- By A Student

On Thursday evening after Mrs. Surbrook was laid to rest, I felt so lonely, and missed her very much. She had been such a blessing to me! When I was sad, oppressed by Satan, or going through a disappointment, she always had a word of cheer, or time to help me. She lived for others.

I retired for the evening and found myself (in my dream) in a room with Mrs. Surbrook. I was lying in bed, when all of a sudden I arose and said, "Evangeline, Evangeline, why did you leave me? I have no one to comfort me, no one to guide me, no one to help me. Oh! come back, Evangeline, why did you leave me?" She was hovering over my bed. She loved me, and answered, "I will come back if you want me to." The thought that came to me was, she lived for others and not for herself. She looked so happy that I said, "No, Evangeline, I don't want you to come back."

She vanished from my sight, and I was carried away, and entered the gates of a beautiful city, Words fail to describe the grandeur of that city. The streets were of pure gold. The mansions were so beautiful that none here would begin to compare with them. The flowers that were blooming were the rarest, costliest, and the most wonderful I ever saw.

As I was walking down the golden streets, drinking in the splendor of the city, lo, and behold, in front of a stately, beautiful mansion sat our dear Evangeline playing a large harp of gold. I stood transfixed, listening to her as she sang and played. I tried to count the strings on the harp, but there were so many that I gave up trying. As she played and sang, her face was lit up with an unseen light and a halo of glory encircled her brow. I never saw her look so beautiful nor heard her sing so sweetly as she did that night. I wish I had words to tell how lovely she looked. While

on earth, she sang songs of Heaven, but not as she sang then. I listened to catch the strain, and the song was, "The Home-Coming Week":

"Upon our journey here below we meet with pain and loss,
Sometimes there is a crown of thorns, sometimes a heavy cross;
The dreary road to Calvary, the bitter goad and sting,
But what's inside those gates of pearl will be worth everything.

Chorus

"When we're inside the gates of pearl,
We'll learn a lot of things,
We'll have a harp that's made of gold,
Perhaps a thousand strings,
We'll sing and shout and dance about,
The Lord will dry our tears;
We'll have a grand home-coming week,
The first ten thousand years.

"The shadows now begin to fall, the time is drawing nigh,
When Christ our Lord shall come again like lightning from the sky;
And while we wait and suffer here, praise God, we'll shout and sing,
For one glimpse thro' those gates of pearl will be worth everything.

Evangeline then arose quietly from her seat and approached me. She wore a long flowing robe of spotless white. Her hair hung in curls over her shoulders. As she drew near she was smiling such a heavenly smile. She put her arm around me and we walked back to the gate of the city. I asked her if this were the gate I entered, and she said, "No, this is the Eastern Gate." The gates of the city were pearl with large columns on each side and a magnificent archway over them. The beauty of them I can never describe.

As we reached the gate we stopped and stood by the left column. Evangeline said,

"I will meet you in the morning,
Just inside the Eastern Gate.'

When you come back look for me for I will be waiting for you here. Good-night!"

Just then my roommate called me. I awoke, and said, "Why did you call me? Oh, why did I have to come back? Why didn't they let me stay?" My roommate inquired why I said that, and I told her I had been to Heaven and had seen Evangeline.

This all was so real and impressed me so greatly that it was several days before I got down to earth again. I felt that nothing here was worth while, but to live for Heaven and to help others prepare for that place.

* * * * *

23 -- EVANGELINE'S BIBLE AND DIARY -- By Her Mother

After Evangeline had slipped away to Heaven, we picked up her beloved Bible and a pang of remorse seized us as we noticed its worn appearance. The cover was loose and the leaves were frayed. Her noble husband and devoted father both spoke up and said almost simultaneously, "I offered to get her a new one but she refused, saying she preferred this one as it was so well marked." Indeed it was so well marked that she kept it as a sort of spiritual diary. It contained her heartthrobs and ejaculations of praise or earnest prayer on various occasions of joy or sorrow, and revealed her devotional life.

Before going to Kingswood Holiness College she attended a Holiness college in _____. Here she bore a heavy cross, viz., that of living her convictions. The students were, for the most part, worldly in their attire, and she was almost the only girl who did not bob her hair, and one of the very few who wore her dresses long. For this, she bore in patience such nicknames as "grandmother," "old maid," and "covered wagon." Coming home one day, she exclaimed, "Papa, I'm about the only girl in our school who does not have her hair bobbed, and they call me 'old-fashioned.'"

Putting his arms around her, he said exuberantly, "Never mind, I'm glad you're old-fashioned. I'll stand by you, my sweet girl."

After her death I turned the pages of her dear old Bible and found this passage marked, "The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." -- Deut. 14:2.

On a flyleaf she wrote, "Sanctified May 1, 1924. Blessed be His name

On Saturday night, November 24, 1923, she wrote in the margin, "Sad! Sorrow overwhelming The Lord gave me this verse, 'O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.'" -- Isa. 54:11.

On September 19, 1929, this promise was given her in prayer, "The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore." -- Psa. 121:7,8.

On the margin of Christ's Sermon on the Mount she wrote, "Dear Jesus, help me to live up to this."

On another margin was, "Jesus, blessed Jesus, I want Thy precious will done in my life."

She greatly loved her brother who was six years younger than she, and carried a burden for his soul until he received a deep, rich experience in grace. During one of her seasons of prayer for him she received this promise, "For sin shall not have dominion over you." -- Rom. 6:14. On the

margin she wrote, "God grant this promise to Everette. 1928 -- K. H. C." She also marked, "For God is able to make him stand." -- Rom. 14:4.

She was rewarded for her concern for him for she lived to see the day when his devotional life was a great inspiration to all. They became great chums. He was taller than she and was her guardian angel when her husband was away in the service of the King. Shortly before she died she and I sat in an audience and heard Everette preach. Oh, how she loved him and rejoiced in his success! She knew God had answered her prayers for him, and exclaimed, "O Mother, wasn't that wonderful!"

Let every fond sister take courage. Get under the burden of prayer for that friend for "God is able." Hold on until the victory is won.

The following beautiful poem was found in 'her Bible.

Lord, Kelp Me To Be Kind
By Haldor Lillenas

"Lord, help me to be kind to those who are unkind,
Compassionate in heart to those who cannot find
In me, what they have sought in vain.
That I may have a love for those who love me less,
A patient tenderness for those who would not bless
But curse me, in their bitter pain.

"Lord, help me to be kind to those who cannot see
My motives, or my plans, nor yet why I should be
Just as I am and nothing more;
That I may soon forget the words that seem unkind,
Full knowing that Thy grace each wounded heart can bind,
And love can heal it as before.

"Lord, help me to be kind along life's weary road,
That I may never add more weight to some one's load,
To one who bears a heavy heart.
That I may never add a tear to those that fall
Nor cause a heart to ache, or drink the bitter gall
Because of my unthinking art.

"Lord, help me to be kind to those who pass me by
Succeeding, where I fail, no matter how I try,
Rejoicing in their good success;
That I may cheerful be, content to follow Thee
No matter what may come, if Thou wilt walk with me
Through shade or sunshine or distress."

* * * * *

24 -- NOTES FROM HER DIARY

In rummaging through a trunk yesterday I found a small diary which gives glimpses of Evangeline's heart life.

In it she describes part of her itinerary of evangelism with her beloved father and with others.

She speaks of the summer she insisted on staying at home with little Esther (then about eight years of age), that they might take summer school work and give their mother a chance to evangelize. Imagine my reluctance in leaving the two jewels in Los Angeles, and also my intense loneliness when I was perched up in one of New York City's big 400 room hotels all alone, while conducting a revival there!

I had several calls that summer but canceled the last one to give vent to my bursting, lonely heart. After I had traveled clear across the continent and at last with great exuberance opened the door upon my darlings who were not expecting me, I was met with, "Mamma; what made you leave your camp meeting to come home? Why, we are all right". To my surprise, instead of doing nothing, the dear girls were assisting one of our pastors in a tent meeting at Venice, one of California's beautiful beaches.

Evangeline sometimes sang or spoke in the various missions of Los Angeles. She was a member of the College Trio which was often called to sing in religious services. During the winter months our three children accompanied us to revivals over week ends, as their father was kept busy in and around Los Angeles holding such meetings.

On Saturday morning, March 4, 1924, she wrote in her diary: "O Lord, Thou art my only comfort Blessed be Thy name! Jesus, please heal my broken heart. Amen!" The dear girl was passing through a severe trial at that time but knew where to find solace and comfort.

Evangeline was very modest. She often preached but did not call it that. In her diary, December 12, 1926, she writes, "Today is to be a big day. Papa preaches in the A. M. I think I'll sing, 'The Love of God.' Oh, how matchless His love is!" At night she wrote, "Three services were too much for Papa, so I had to 'talk' in one of them." This was at Columbus, Ohio.

On their way to their next meeting they stopped at Rev. and Mrs. Whisler's, in Indianapolis. She wrote, "Slept last night at (Sister) Whisler's. This A. M. I played and sang for them, 'This World Is Not My Home.'" (Her most popular song: prophetic of her short life.)

She stopped off at Greenville, Ill., (College) and had a fine visit with many of her old schoolmates from Los Angeles.

"During the rest of the winter, Papa and I held meetings," she writes, "at Redlands, Cal., for Brother and Sister Cochrane, Santa Monica, for Brother and Sister Reynolds, at the Nazarene

Church on the avenue for Brother Morrison, and at Phoenix, Ariz., for Rev. and Mrs. Elvis Cochrane.

"After this meeting, Papa and I came back to California and held a meeting for Brother Wells, in Huntington Park.

"The following summer was one of the saddest and yet most victorious summers in my life. I fasted and prayed a good deal of the summer."

November 4, 1927, she writes, "Kingswood College, Kentucky. Tomorrow is my birthday -- twenty-three years old. Oh, how good and patient and loving God has been to me through all these years! My heart is inexpressibly heavy tonight. I want so much to go to Heaven but don't begin to deserve such relief. O dear God, please, please, compel me to do Thy will."

"O my God, my mind is so bewildered and I have no wisdom to know what to do.

"Savior, help me or I die."

"I will be more careful to obey Thy checks this year and forever after. I pledge myself, though all unworthy and broken, to be clay in Thy blessed hands. If Thou canst possibly use me somewhere, oh, please speak plainly to me, or rather, help me to know Thy voice.

"Not for ease or worldly pleasure,
Nor for fame, my prayer shall be;
Gladly will I toil and suffer,
Only let me walk with Thee."

"I'm so unworthy but I'm so grateful for Thy mercy. Blessed be Thy matchless name! I need Jesus every hour. Good-night, Diary."

During Christmas vacation of that same year, she accompanied Brother and Sister Butler to Hartford City, Ind., where she assisted them in a revival.

Then followed her engagement to Rev. W. L. Surbrook, President of the College.

They were married during the summer, between camp meetings, scarcely losing a day from their tour of evangelism which had kept Evangeline either with her father or with me, or both, that year until her marriage.

After this, they went to Kingswood and she assisted in the teaching, but was excused from this work long enough to accompany her husband to his meetings in Ohio. Her last revival was in Indiana with her father, for Rev. J. J. Coleman, pastor of the Wesleyan Church. This was about three months before her departure.

We trust, sweet girl, to see you again after our battles are fought and the victory won. We hope we have your sympathy as we toil on, while you have been more favored and are at rest forever. Farewell, Evangeline. Mother.

* * * * *

25 -- HER BROTHER'S POEM

To Evangeline In Heaven
Everette S. Shelhamer

And can it be, oh, can it be,
My sister sweet, my own,
That thou hast sailed across the sea
From the isle of Time to Eternity,
And left me all alone?

And left me all alone! alone!!
Alone on a desert isle;
And thou beyond the bar hast gone
Into a golden realm unknown
Radiant in Heaven's smile!

Into a golden realm of bliss
Where flowers forever bloom,
Where weary pilgrims rest in peace,
And songs supernal never cease,
Nor night doth throw its gloom.

Yes, lovely Love, Evangeline,
Thou dwellest over there
Far from the sordid and the mean,
From every sick'ning earthly scene,
In Paradise so fair.

I look around, and I look around,
And I look for thee, sweet maid;
And I traverse o'er familiar ground,
But find thee not where once thou'st found,
Where frequently we strayed.

I well remember, ah! I do,
Our pleasant journey longs;
At star play-time when rain-doves rue
We ofttimes strolled as lovers do
When Philomela sings.

Beneath the whispering trees we strolled
On moonlit eves in Spring;
Nor wast thou ever overbold,
But maidenly and modest-souled--
The queen, and I the king.

Our love was stronger than the love
Of courting lad and lass;
Our hearts did for each other move
As fervidly as saints above
Beside the sea of glass.

For thee, my sister, yea, for thee,
I would have gladly died;
Life was not anything to me
Except to let me love, and be
Forever near thy side.

For thee I would have gladly died,
I would my life have given;
But thou didst close thine eyes and glide
On angel's wings across the tide
Into that waveless haven.

I yearn for thee, and I sigh for thee,
And I cry for thee, sweet girl,
And linger to hear the melody
Of thy voice as soft as a moon-kissed sea
That musically doth purl.

But I would not call the back -- no, no!
Back to a vale of tears;
To a desolate desert where naught doth grow
But bitter buds -- where cold winds blow
Their cruel invisible spears.

Back from a paradise of bliss
To a prison-house of bale;
Back from thy calm contentedness
To a stage of strife and dire distress
Where panged sufferers wail.

Ah no! The thought I cannot bear,
I could not be forgiven;
But I shall seek for thee, my fair

Evangeline, waiting there
For me in tearless Heaven.

* * * * *

26 -- TRIBUTES FROM PROMINENT PEOPLE

That it may be clear that I am unbiased in my conception of her saintliness, permit me to quote from the pen of some who knew her well.

* * *

My very dear Brother Surbrook:

We have just learned of your great sorrow, and are shocked beyond expression. We informed the congregation yesterday and called the church to prayer. You have many sympathizing friends in this place. We hardly know what to say. I have passed through this myself. Words do not go very far at a time like this; however, it must be some satisfaction to know that thousands are praying for you. We are glad that you know so well how to lean upon the Everlasting Arm.

Evangeline was such a sweet girl, and wife and I have remarked that she was never more beautiful than when we saw her at Kingswood Camp, last August. It hardly seems possible that she is gone, and that we will meet her no more until we meet on the other side; but such is life. If I had known she was going so soon, I would have sent a message by her to Seth Junior, (who died three years ago).

Again expressing deep sympathy and love,

Your brother and sister,
Seth C. Rees and Wife.
(General Superintendent of the Pilgrim Holiness Church)

* * *

My precious Brother Surbrook:

The Lord comfort and bless your bereaved heart The sad news came as a shock to us all; and in the Men's Bible Class I mentioned it, and at once we all bowed and prayed for you and Brother Shelhamer's; then Brother Bees spoke so feelingly of your loss, and the whole church fell on their knees and prayed that you would lean hard on the "Everlasting Arms," and find His grace sufficient. What must our loving Father have in store for you to so try your spirit of faith and love! Some great ministry, in some form, it must be.

With deepest sympathy for you and the sorrowing loved ones,

Out of the shadowland, into the sunshine,

Cloudless, eternal that fades not away;
Softly and tenderly Jesus hath called her
Home where the ransomed are gath'ring today.

Chorus

Silently, peacefully, angels have borne her
Into the beautiful mansions above;
There shall she rest from earth's toiling forever,
Safe in the arms of God's infinite love.

"Out of the shadowland, over life's ocean,
Into the rapture and joy of the Lord;
Safe in the Father's House, welcomed by angels,
Hers the bright crown and eternal reward."

Brother and Sister Grout,
Pasadena, California.

* * *

Dear Brother and Sister Shelhamer:

Our love and sympathy go to you in this time of your great sorrow. Your faith and trust in God will sustain you. The Gospel which you have both preached and lived will be a real source of comfort to you, and the Christ whom you have loved and served will be to you the real and living presence, assuaging your grief and binding up your broken hearts.

You have, and will have always, the memory of the beauty and sweetness of her life in whom Christ was crowned, and who has made the world richer and better by her devotion to her parents, and to the cause for which you have given your lives.

Her life here in Hermon has left a fragrance, not only for her friends, but also for those coming after she had gone. Her praise is on everyone's lips. Her life goes on and she is "yet speaking."

Please express our sympathy to her husband, and to the other members of your family.

Yours in Christian love,
Rev. R. H. Warren.
(Pastor, Hermon [Los Angeles] Free Methodist Church)

* * *

My dear Brother Surbrook:

Please accept my deep and sincere sympathy in your great affliction. Your wife was a young woman of rare and saintly character; our memories of her, especially when attending Houghton, New York, camp meeting, are very pleasant. She helped to make the way of Holiness attractive to all who knew her; especially did her life commend the pilgrim way to young people. And now you have lost her companionship -- for a little while -- and she has gone on before. Your loss is great, but you will doubtless find great consolation in the Gospel of Christ in your present Gethsemane of sorrow.

Sincerely yours,
I. F. McLeister.
(Editor, "Wesleyan Methodist")

* * *

Dear Brother Surbrook:

I have already written to Brother and Sister Shelhamer my sympathy for them and for you because of the great bereavement that has come to your hearts. I have twice suffered a like affliction and know something of the loneliness of your heart.

J. T. Logan,
(Editor, "Free Methodist")

* * *

Dear Brother Surbrook:

I have just learned of your dear wife's death. We feel so sorry with you, and desire to have you know that we deeply sympathize with you at this time.

I have imagined what it would be like if I were in your place. We assure you of our earnest prayers and Christian fellowship. May the Lord uphold you with the right hand of His power and supply to you His wonderful grace.

Yours in Him,
W. R. Cox.
(President, Greensboro Bible School)

* * *

My precious Brother Surbrook:

Let me extend to you my very deepest, heartfelt sympathy in your great loss. I know my words are empty and I fear will only tear the wound open again; but you are a Christian! You do not weep as those who have no hope. Mrs. Slater and I loved you both very much and respected Evangeline as a Christian woman of sterling worth and character. She is not dead, -- no, never!

Her lot is more wonderful than ours. She came to the crossing and slipped over the bar, nor did she go empty-handed. Your interest in Heaven is now increased many thousandfold. And so we pray that you, with more tenderness, more feeling, will buckle on the armor a little tighter than before and will press right on.

Please do put your arms around Brother Shelhamer for me and whisper in his ear a great, big God bless you.

Chas. L. Slater.

(Assistant General Superintendent, Foreign Missionary Department, Pilgrim Holiness Church)

* * *

Dear Brother Surbrook:

We are indeed sorry to learn of your wife's sudden going to Heaven, and we share with you your great loss. May God in His infinite mercy bless you and comfort you in your great bereavement.

Albert M. Ewing.

(Indiana District Superintendent, Pilgrim Holiness Church)

* * *

My dear Brother Surbrook:

May the Lord bless and comfort you, my dear friend, in this your hour of supreme sorrow and loss.

Sister Surbrook was indeed a rare character -- perhaps too rare a flower to bloom long down here. She was a great blessing to so many; you two seemed to have been formed for each other, and now she is gone. In the arms of Jesus she is safe forever from any harm or pain, and she will be there waiting for you! No question about that. Do all you can for Jesus, win souls, and it will not be very long. God's love will see to that.

Yours and His,

P. W. Thomas.

(President Colorado Springs Bible Training School)

* * *

Dear Brother Surbrook:

I have just heard of the death of your wife; even though I have never met you, I feel you have sustained a very great loss, and I want you to know that you have my heartfelt sympathy at this time of your great sorrow.

Evangeline was a wonderful girl. We have known her from her childhood and it seems hard to understand just why she should be taken so early in life; but the God who is too good to do a wrong, and too wise to make a mistake, knows what is best.

I sometimes think if we truly love our dead we should be so exalted by their glorious gain that we cannot think much of our loss. Their gain is eternal, while our loss is only temporary; their gain is infinite, while our loss is finite. Let your thoughts follow Evangeline to the place where she has gone, and do not let them remain behind with the earth which she has so profitably abandoned.

You have our love, sympathy, and prayers at this time. God's blessings on you!

F. Lincicome, Evangelist.

* * *

Our dear Brother Surbrook:

Word came to us about the home-going of your precious wife. How our hearts ache with yours, for Dr. Babcock truly knows the sadness and what it means; and he wants you to know he sympathizes with you. We are both praying that God will not only sustain, but comfort, your lonely heart.

Mrs. Surbrook was a beautiful soul, was rich in God and a wonderful, pleasing, and gracious heart all the while. She had a wonderful personality. All who met her loved her, and her rich experience in God made us all feel closer to Him by being in touch with her. Her health always seemed to be good. It was a delight to be near her and see her. What a blessing she must have been to you and the folks; but her task is done, her fight is over, and her soul is at rest.

With deepest sympathy, love, and prayers for you in this lonely hour, we are

Yours as always, Rev. and Mrs. C. H. Babcock.

* * *

Dear Brother Surbrook:

I read a little verse a short time ago that seemed to strike a keynote. Maybe you know it.

Think -- for Evangeline

Of stepping on shore and calling it Heaven!
Of taking hold of a hand and finding it God's hand!
Of breathing a new air and finding it celestial air!
Of feeling invigorated and finding it immortality!

Of passing from storm and tempest to an unbroken calm!
Of waking up and finding it Home!

Rev. Orvel Sickler.

* * *

Our dear Brother and Sister Shelhamer, and Professor Surbrook:

Having received announcement, through the columns of our Church paper, of the sudden and sad death of your beloved daughter and wife, Mrs. Evangeline Surbrook:

We, the Quarterly Conference of the Seattle and Tacoma District, Washington Conference of the Free Methodist Church, now in session at Centralia, Washington, wish to convey to you our deep sympathy and condolence because of this strange bereavement that has so suddenly and unexpectedly fallen upon you. We are confident that your loss is her gain, and sincerely pray that the grace of comfort you have so frequently ministered unto others may, at this time, prove to be sufficient to uphold you in this most trying moment.

Rev. John Timbers, Pres.

Rev. D. A. Cohagan, Sec'y.

Bishop Wm. Pearce

Rev. W. H. Wilson

Rev. R. L. Pickett and wife

Rev. E. P. Boyd and wife

Rev. J. D. Lockard

Rev. Hugh C. Elliott

Rev. W. R. Cain

Rev. F. R. Dawson and wife

Rev. L. W. Anguish

Besides these, many laymen.

* * *

Dear Rev. and Mrs. Shelhamer:

I spoke to our congregation Sunday morning of the time-going of your dear daughter, Sister Evangeline Surbrook, and of your sorrow. Brother Stevens suggested that the church have a part in expressing our deep appreciation of her, for her beautiful Christian spirit and acceptable work among us last November. A motion was so presented, and by a standing vote the entire Church and Sunday School authorized me to convey to the husband, the parents, the brother and sister, our sincere sympathy for you in this bereavement. It was an early translation, and a gain to her, "taken away from the evil to come," though a great loss to her loved ones and many friends in the Holiness Movement.

Be assured, therefore of our fellowship with you in this sorrow, and may His abounding grace give you comfort and peace.

Very Sincerely in Christ,
J. J. Coleman. (Pastor Wesleyan Methodist Church, New Castle, Ind.)

* * *

My Dear Brother Surbrook:

I am, of course, a stranger to you, but I feel that I know you as a brother and fellowman; and we wish to express our feelings of sympathy with you in this crisis of your life.

These gales wrestle with us and test our moorings, but they drive us past the surface, and deep into God.

Likewise they seem to be needed, in one form or another, to break into our very being and bring with them, not more purity, but more of the precious Christ.

He will not fail you; He has not failed you.

Our wives, in their motherhood, far outstrip us in their capacity to take in Christ; and His "gentleness" has made them great. They reach the depths, and then scale the heights before us.

Howard W. Jarrett.
(Pastor Nazarene Church, Detroit, Mich.)

* * *

Evangeline was the sweetest and most Christlike person I have ever met, and it seems so strange that she should have to die and others so wicked should live. But of course we are not to question the infinite leadings of God.

A former student.

* * *

Dear Brother Surbrook:

"My Jesus, as Thou wilt!
Oh, may Thy will be mine;
Into Thy hand of love
I would my all resign;

Through sorrow or through joy,
Conduct me as Thine own,

And help me still to say,
My Lord, Thy will be done."

I can hear you say, "Yes, Lord, Thine be done." We were in your brother's meeting in Saginaw when the message came, and what a hush and spirit of sorrow came over us as we listened to the shocking news.

Rev. Henry V. Dekker.

* * *

Our dear Brother and Sister Shelhamer:

It is with deep sorrow that we hear of the sudden departure of your precious and godly daughter. We can hardly make it seem really true that she has gone.

We feel that such as she are so much needed in the home, in the church, and in the world. Sometimes my heart grows hungry for the type of piety that fully abandons for the glories of the Cross, and we fully believe she was of that type.

Rev. David McLeod
Rev. Jennie C. McLeod.
(Pastors Pomona, Calif., Free Methodist Church)

* * *

Dear Sister Shelhamer:

We have read and re-read the paper, and shed many tears. I have never had anything to break me up as this did! There are no words to express our deep sympathy to your family and Brother Surbrook. Your loss is Heaven's gain. Our girlies cried and said, "Mother, I want to grow up like Evangeline." Days and days they would sit, at intervals, and read the paper and look at her picture, until a sacred silence came over us. I said the other day that I considered it a rare and choice blessing to have personally known and loved you folks. I feel sure, as the years go by, your lives will prove greater blessings to us, and the memory of your precious daughter will always linger with us.

Ada F. Schultz, Grand Rapids, Mich.

* * *

A Tribute to Evangeline Shelhamer Surbrook

The life of this young saint came under my observation during a revival meeting in which she assisted her father. She was not only capable in presenting truth, but was a burden bearer who could hold on in fasting and prayer. She was a real pilgrim. At a time when it was popular to wear

bobbed hair and short dresses, she wore neither, but dressed becoming to those professing to be pilgrims. Her life certainly testified that God can save young people up to the point where they enjoy being pilgrims and worth-while representatives of a Holiness church. Conversion and entire sanctification were definite experiences in her life, maintained by a careful prayer-life and a close walk with God. These things, along with her humility and gentleness of spirit, impressed us that here was a young person truly in earnest to get to Heaven. May her mantle fall on the young people of the Holiness ranks.

Rev. D. M. Wells. (In Free Methodist Paper)

* * *

Dear Brother and Sister Shelhamer and Brother Surbrook:

Others have written of many things concerning our dear Evangel me, to which I heartily agree; but I feel like mentioning some points which impressed me as exceptional in so young a girl, when she was attending high school and college here in Hermon, (Los Angeles) Calif.

She had a real experience in grace which made her young companions hungry, and caused them to ask her to pray for them and with them. She was active in the spiritual work of the college, church, and missions, entering every open door when she could find time.

She took the Bible way us her parents do. The real way of Holiness is not popular. So many times I have been surprised and grieved to see young people whose parents were clean and radical, yet they themselves were semi-worldly, following the trend of the age and the example of their young associates rather than taking the narrow way. Evangeline believed in her father and mother; she did not consider them as "old-fogy" and "behind the times," "too radical" and "too peculiar," but gave herself with all her powers to the great work they were doing for God and souls.

Mrs. Bertha B. Smith,
Los Angeles, Calif.

* * * * *

THE END