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THE CROSS INTERPRETS CHRISTIANITY
By Fred Merle Weatherford

Printed in U.S.A.
1942

Nazarene Publishing House
2923 Troost Avenue
Kansas City, Missouri

Other Books By This Author:
The Bible The World's Capsheaf
Sanctification God's Way To Heaven
The Coming World King

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Digital Edition 12/06/05
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DEDICATION

This book is lovingly dedicated to the memory of my parents, William Washington Weatherford and Alice Sperry Weatherford. I feel greatly indebted to them for their wise counsel and prayers during the formative period of my life. I am also greatly indebted to them for their sacrificial privations, which made possible the educational advantages accorded me during my academic days.

* * * * *

THE AUTHOR

Fred M. Weatherford was born and reared on a great wheat farm of the western plains. He received his education from the Eastern Oregon State Normal School, the Oregon State College, Pasadena College (Church of the Nazarene denominational college) and took advanced work in the American School of Oriental Research in Jerusalem, Palestine. He has traveled extensively. His name appears in the 1941-42 issue, "Religious Leaders of America," and in the 1941-42 "Biographical Encyclopedia of the World."

He has pastored four of the substantial churches of his denomination in the West. For eight years he has pastored the church he is now serving.

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INTRODUCTION

For what purpose did Jesus come to the world? Answers to this question can be classified under one or the other of two major theological positions. First, that Jesus came to give to the world an example of how an ideal person should live in an un-ideal world. He came to provide an example which might serve as a pattern for all persons to emulate. He was gracious, just, compassionate, and loyal to the truth. He was fearless enough to die for His ideals. He was crucified as a martyr for moral principles. It is His life, His ideals, His principles, and His martyrdom that are important.

The second view is that Jesus came primarily as an atonement for sin. He is a Lamb to be slain as a propitiation for broken law, His death on the cross satisfied the demands of divine justice; it protected the moral government of the universe; and finally was an expression of the love of God in giving His own Son to save the race. This view holds that the importance in the coming of Christ is to be found in His death. His life is a beautiful example and is a pattern to be followed, but can be possible only through the death and shed blood. "There is power in the blood" to make us victorious Christians.

The author's exposition is a vigorous, clear, Biblical, logical treatment. He documents his manuscript carefully with notations from scholars and numerous biblical references. In fact, I do not see how any person who accepts the Bible as the divine revelation, can escape the conclusions of this book relative to Christ's mission to the earth.

The truth expounded by this book is the only hope of the world. This is particularly skillfully handled in the chapters, "The Cross and the World Alternative" and "The Babe of Bethlehem, the God of Salvation." In the middle chapters of the book one will find a careful treatment of the problem which separates Calvinists from Arminians, dealing with the cross, the suffering, and penalty paid, as well as the question of the imputation or impartation of righteousness.

Toward the close of the volume Rev. Weatherford devotes several chapters to the doctrine of entire sanctification with quotations from the holiness classics. Here is a very valuable section dealing with the various theories of sanctification; the baptism with the Holy Spirit; the gift of tongues, and the indument of power. With so much confusion due to Keswickism on the one hand and Pentecostalism on the other, this volume comes at a timely moment to bring clarity and sanity concerning the work of the Holy Spirit.

After reading the manuscript carefully, I feel certain it will bring light to thousands. It will be a help to ministers, Sunday school teachers, theological students, and hundreds of hungry-hearted truth seekers. The volume is well-written, vivid, accurate, appropriately illustrated, and inspiring. Further, it is written by a man of training and experience. But more, it is the work of a man who has not only grappled with theological problems, but one who has experienced personally the blessing of which he writes. Rev. Fred M. Weatherford is a Christian gentleman of high attainments in Christian grace. We join with him in the sincere wish that the

present volume may bring clearness to many confused minds, but more, that it may bring salvation to many burdened, sin-bound souls.

Russell V. Delong

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FOREWORD

I offer no apology in presenting to the public this volume. The axis upon which the fundamental doctrines of Christian orthodoxy turn, is the blood atonement and the office of the Holy Spirit. If one has a clear understanding of the sufferings of Christ and the office of the Holy Spirit with respect to the relationship they sustain to the human race, it is not likely that he will bog down in the interpretation of any other fundamental truth.

It is the responsibility of every generation to hand to the succeeding generation an unchallengeable, positive declaration of these basic doctrines.

For the source material upon which I have drawn in the compilation of this book I am indebted to the Bible most of all, but also to the best fundamental Christian minds of the past three generations. While conscious that I am wholly incomparable in aptitude to these leading lights, they have left such an inspirational impression upon me, in defense of the truth portrayed, that I can find satisfaction only in passing my reactions on to you, who read these pages.

F. M. W.

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01 -- THE CROSS AND THE WORLD ALTERNATIVE

Christ wrote His sacrifice for man in the blood of love. No tongue can match the silent eloquence of the cross-fixed Christ. On the other hand, the atrocious infamy of Christ's crucifiers represents the last stage of human depravity. There can be no depth beyond this, in the black abyss of sin. Infuriated madness is the climactic cesspool in the cavernous drop of iniquity; yet God permitted the wrath of these men to crucify the Christ, and at the same time use their wrath to praise Him. While they were killing Him in the malice of maddened rage, God was at the same time providing the world's redemption through His shed blood. This circumstance marks another one of God's paradoxical secrets which He has not divulged to the mind of man. We can only say that it fulfills the prophecy of more than eight hundred years' standing, which made known that this very scene would take place as revealed by the prophet Isaiah.

That venomous thrust of inhuman brutality upon the sacred person of Christ tested the genuine and unshakable reality of His love; for without raising a protesting finger, He received their abusive onslaught to the death. It gave rise to a deeper pathos found in the expression, "He... became obedient unto death."

Today we wonder how any of the hearts and minds of Israel in that day, could have become so abject and perverted, as to conjure up such defamatory fabrications against Christ, thus making a mock of conviction and a ridicule of justice. Such thought and action coming from the high priest's chamber, and his ruling ecclesiastic associates, in the name of justice, is to announce complete severance from the roll of righteousness.

How could they reject Christ, who lived among them as a friend in every need -- the Redeemer of their lives -- the great miracle healer of their bodies -- the preacher of righteousness, who among them was without parallel; He who was the fulfiller of all their prophecies, the very incarnation of the eternal Godhead? How could they reject Him and choose a thief, who was also a notorious murderer?

It has been conjectured that Barabbas was a popular criminal of his day -- a Hickman, a Leopold, an Al Capone, a John Dillinger, or a mutilating Bruno Hauptmann of our supposedly advanced age an age when dapper desperadoes are idolized in the play of our streets and on the movie screen; racketeers and gangsters, honored with an imposing funeral display exceeding that of some of our revered and highly esteemed citizens.

Had Barabbas been many times blacker in character, with crimes more atrocious than the darkest in history, that rabble crowd still would have shrieked with unabating vengeance, "Give us Barabbas, give us Barabbas, but crucify Christ!"

How much like our day to that when Colonel Charles A. Lindbergh became a self-imposed exile from the country that gave him birth, to escape the racketeer mob, who cried, "Give us your baby, give us your baby!" With this illustration of the modern trend, we need not look farther for an explanation of the amazing selection that the enemies of Christ made in that day, nineteen centuries ago. People throughout the generations of time have raised their mutinous voices to the seal of their doom. Their voices are to be heard this moment, in the choice being made now, between the two alternatives of accepting Christ and the truth personified in Him, on the one hand, and the rejections of Him for Barabbas on the other. The unrepenting world today, either voluntarily or involuntarily, is declaring itself for Barabbas and the crucifixion of Christ.

That is why today we are surfeited with Asiatic and European anti-Christian propaganda, in an endeavor to promote hatred of Christ and the Bible, with the same motivating hostility that moved the Jerusalem throng to crucify Christ. The tragedy of it comes from the fact that much of this imported spewing of bell's propaganda has taken root in our fair land of Christian freedom. That is why today, with the cross of Christ furnishing the complete answer to all the concerns of human existence, pulpits are betrayed, scientific truth deprecated on the cross of a monkey tree, educational trusts violated in the persistent cry for the release of the godless, materialistic Barabbas, and the equally unyielding demands of skepticism that truth be crucified on the cross of unbelief. That is why today womanhood, the standard bearer of American ideals, in an unprecedented departure from the path of virtue is crucifying the world on the cross of cigarettes, by the use of nails soaked in rum and driven in with the hammer of prostitution.

The World Needs Moral and Spiritual Purging

The world needs a drastic and uncompromising moral and spiritual purging. We are calling for a return of holy reverence to Christ. We have our various national holidays, at which time the houses of commercial exchange are closed and business suspended; all of this we do, in honor of men and the events of men, but to honor the Christ of God, the King of kings, on the day of atonement, whose blood sacrifice on Golgotha purchased the freedom and redemption of the world, there can be found no place of business suspension, to bow, as a nation, and humbly pay homage to the God of our national liberties.

That Christ is rejected and Barabbas chosen becomes the more serious when we stop to picture to ourselves the impressive point at issue in the cross. The sinless Son of God went down to death for a world that became victimized, by its own staggering vices, imposed by many and terrible sins.

Barabbas the Symbol of a Perishing World

Do you see in Barabbas a symbol of the whole human race, hopelessly mired in its squalor, the perishing victim of its own blighting sins? Will you see, also, that in Christ we are face to face with a heaven-born truth, telling us with an inescapable conclusion, that in order to bring humanity from death to life, from its sin-polluted state to regeneration, and to delete that body of sin coiled so deeply about the human heart and removable only by the world's Sanctifier, we must submit to His demands; for He is the only Redeemer and salutary conservator of the human race. If our national prowess is to be maintained, we must cling to the Christ of the cross. It has been through His beneficent, ameliorating work of redemption in the hearts of obedient men, that has led our nation in its progressive march to higher ground. God decreed that the Holy One should suffer for His unholy, lost children; the just for the unjust, to bring the human race from the custody of the devil's pawnshop.

Where the Destiny of Man Hinges

The cross, in the light of the world alternative, determines the destiny of men. The most appalling depth of ingratitude to be witnessed today comes through the rejection of Christ by men. You are called upon now to make choice -- it is Jesus or Barabbas. To accept Christ means to ally yourself with the most heroic and ennobling aspiration of the human mind. It places you side by side with the pioneer heroes of righteousness, who have blazed the trail of human progress upward, to the place our nation has occupied. In accepting Christ, you are aligning yourself with the impregnable moral forces for the subduement and overthrow of crime, the cleansing of political life in statehood, and the strengthening of our courts of justice.

In accepting Christ as your personal Savior you are attaching yourself to a fountainhead whose seat is God, whose majesty is love, power and dominion, world without end.

In accepting Christ, you have the solution to, and absolution from, the thralldom which sin has laid at your door. This deliverance brings the sweet assurance which silences the condemning voice of an accusing conscience. It brings you the joy of a testimony, in which you can say with the Apostle Paul, "Where sin abounded, grace did much more abound."

But if, on the other hand, you elect to make any Barabbas of our modern world your choice, let me herald to you that by so doing, you identify yourself with the darkest destructive forces that militate against the welfare of humanity. Consciously or unconsciously, it means that you are aligning yourself with some of the most diseased minds, as well as the most degenerate criminals, that ever gnawed at the destruction of humanity's highest ideals. It means that you are latently or actively aligning yourself with the enemies of the cross, to strike at the pillars of our democracy, upon which this nation has rested securely since its founding by our Pilgrim fathers.

Your denial of Christ means that the cross, which now holds the door of God's pardoning mercy open, will serve as the bar to bolt you from His presence, unless His merciful forgiveness is meted out to you in answer to your penitent cries, before you meet the transition of changing worlds.

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02 -- THE CROSS AND THE BLOOD SACRIFICE

"This month shall be unto you the beginning of months: it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the First year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with Fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until morning; and that which remaineth of it until the morning ye shall burn with fire... Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin; and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you" (Exodus 12:2-10, 21-23).

The New Testament Passover is revealed in Christ: "... Christ our passover is sacrificed for us" (1 Corinthians 5:7).

That Passover was indeed an act to be remembered. The passing over their homes, on which the blood had been applied, was the means of Israel's salvation. As they looked back to that deliverance, we today look back to the sacrifice of Christ, through His shed blood, which when applied by faith to our hearts immunizes us from the smiting destroyer.

The mere fact that Israel had been cut loose from temporal servitude in no way guaranteed to them the covenant privileges associated with the forgiveness of sin. They were still guilty before God, as is every untransformed man. Under the Mosaic dispensation, to free from the guilt of sin, a lamb must be slain and the blood applied.

The New Testament forces this truth upon us: "All have sinned, and come short of the glory of God." The result of this sinning is that we are all under condemnation until the blood has been applied. Some people seem to have the false idea that if their sins are not as great as their neighbors', God will pass over them without an arraignment. But God's injunction is: "The soul that sinneth, it shall die." There are no qualifying allowances made in this indictment; whether the sins be few or many, all are brought under condemnation. The sentence of God against any sinner is death.

A glance back at man's beginning will serve to enlighten our understanding relative to the sentence of God against the sinner. The moment Adam disobeyed God, he died. "In the day that thou eatest thereof thou shalt surely die." Death became effective the moment his disobedience brought condemnation upon his life. It was not a physical smiting, nor was he suddenly paralyzed or thrust asunder by some physical calamity. You inquire: "What was that death?"

When God created man, He breathed into his nostrils the breath of life. That was a power implanted in the life of man, by divine origin. The instant the first created man sinned, or disobeyed God's authority, that moment the union link between the breather of life and the recipient was severed, resulting in death to all that was divine in man.

Since that time, every birth represents a potential sinner, which time substantiates in experience, as one condemned and under the sentence of death. The only way he can get released from this yoke of bondage is to be pardoned.

The Doctrine of Substitution an Old One

God sent Moses on an errand to tell those whom he had led out of Egyptian bondage to each choose a lamb, for every family a lamb. They took a little innocent lamb, spotless, pure and without blemish. Side by side with the lamb stood the first-born son, as the guilty representative of the whole family. As a substitute offering for the sinners' penalty, the lamb was slain. The first-born son saw in that flowing blood his forfeited life. The lamb represented the substitute for the first-born and the whole family. The penalty due them was exacted from the innocent lamb, and because the lamb was sacrificed, they went free.

There is a striking and literal parallel between the Christ of the New Testament and the passover lamb portrayed in the text. Each significantly portrays the means of deliverance from bondage and death. In the one event, the means of freedom from death was the application of the blood to the lintel and the doorposts; in the other, it is the application of faith in the blood of Jesus Christ.

From the time of Abel until the crucifixion of Christ, God had provided salvation for the penitent seeker, conditioned upon the fact that his sins be atoned for by the shed blood of a sacrifice.

Christ Is Our Passover

Behold the Lamb of God bearing the sins of the human race, from the first disobedience to the end of the age. Witness Him hanging there with His head limp on His breast, with His heart broken. What does it mean? It means that the Lamb of God became the substitute sacrifice for the first-born, as well as for the last-born son of the human race.

He is the Eternal Prince of Life, representing the blood of redeeming royalty. It is, if you please, the sacrifice of a King for His subjects. We watch Him in His agony with the consciousness that upon that sacrificial bleeding Lamb rests our eternal interests. If He should fail for a moment, we are lost forever, but thank God He did not fail. While He trod the winepress alone; and of the people there was none with Him, yet He won an incomparable victory for the universe.

God Satisfied with the Substitute

Not alone do we see a bowed head and a broken heart and a buried Christ, but we see yonder a broken tomb. If He represented the whole world in His death, then He represented the whole world, when by that resistless power, He burst the grave asunder and snapped the bars of death.

This is conclusive evidence that this substitute offering was satisfactory and acceptable to God. If there had remained one sin, with respect to which God was not satisfied; if there had been one single point of human guilt that had not been fully expiated, the blessed, immaculate Son of God would have continued until such time that the penalty for sin had been wholly and irrevocably paid.

The Central Point in Forgiveness

Some conjecture that if Christ died for all, then all must be forgiven; but it must be remembered that there is something else to be considered, something remaining for us to do after the sacrifice has been completed. Under the old dispensation, after the lamb was slain, if the blood was left there in the basin, it might as well still be in the veins of the animal which sacrificed it; for atonement, it had to be applied. The Israelite was to take a bunch of hyssop, dip it in the basin of blood and sprinkle the blood upon the lintel and upon the two side posts, to complete the divine requirement, in order to free the household from the destroying smiter.

It is as necessary to appropriate and apply by faith the blood of Jesus Christ to the sinner's guilty soul, else the shed blood of Christ does not avail for the sinner. May I illustrate it thus: We will suppose that Mr. A. buys a baby grand piano from the Baldwin Piano Shop. It was a cash purchase, and Mr. A. directed that on demand it be delivered to the Church of the Nazarene. To whom, then, does the piano belong? Does it belong to the Baldwin Piano Shop?

No, because Mr. A. purchased and paid for it. Does it belong to Mr. A., who purchased it? No, because he bought it for the Church of the Nazarene. Does it belong to the Church of the Nazarene for which it was purchased? Not until the Church of the Nazarene comes to claim it. To whom then does it belong? Potentially, it belongs to the Church of the Nazarene for which it was bought. Legally, it belongs to the person who purchased and paid for it. But actually, until delivery is made with the bill of sale, it is still in possession of the Baldwin Piano Shop.

The Lord Jesus purchased our salvation. He paid for it with the sacrifice of His own blood. Then, it legally belongs to the Lord Jesus Christ. But He bought it for you and me. How are we to get possession of it? I turn to the Eternal Source, the Life-giving God. God has acknowledged the work of His Son, in behalf of man's salvation, for whom Christ made the purchase. When Christ went away, He vested the Holy Spirit with the authority and trust, to make delivery of salvation to every penitent sin-forsaking claimant. Faith is the claim check that guarantees delivery of that which was purchased -- salvation from sin. Receiving salvation constitutes the bill of sale.

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03 -- THE CROSS AND CHRIST THE LAMB OF GOD

"Behold the Lamb of God, which taketh away the sin of the World" (John 1:29).

It is difficult, if not impossible, for man to picture Christ in His pre-existence, as well as to feature Him as He now is, as our mediator on the throne. To witness His handiwork in nature often brings us to the point of exclamation, as well as to silence us by awe.

Who for the first time has looked upon the work of the Almighty, in the beautiful, snow-clad Alps, or listened to the tumult of His voice in the Niagara, without the emotion of ecstasy; or who has stood at Inspiration Point in the Yellowstone National Park, to look out over the Grand Canyon, at whose base rolls the Yellowstone, and not been stricken with awe?

Descriptive words are too limited to portray adequately such pictures of God's handiwork in nature. To appreciate these sublime settings you must see them.

If word portrayals in either poetry or prose are inadequate for descriptive purposes to do justice to scenes in nature, how much less is one able even to approximate justice to the subject when attempting to set forth the graces and boundless merits of the Savior. You could put a seraph -- an angel, behind the sacred desk and give him Christ as his text, and the subject would be greater than his ability. If Called upon to describe the beauty, the glories, the sublimity, the majesty, or the mercy, which all meet in the person of Jesus Christ, who is there qualified, either with vision or descriptive ability, to portray all that is hidden to view, in this sacred personality? You might listen for a lifetime to sermons preached about Him and be active over as long a period in reading about Him, or look upon every portrayal of Him from the master artists, or you might listen to the sweet singing of the hymnists, yet on your arrival in heaven, you would stand before His majesty with uplifted hands in rapt, speechless astonishment -- but when able to

articulate you would exclaim, "The half has never been told about Christ to mortals in time's history."

In attempting to direct your attention to the great Christ, I can only hope to tell you a little, by the help of the Spirit. I shall be happy if I succeed in creating a thirst in your life, to come to know the genius and spiritual graces of this towering Master and only life-giving personality.

I. The Pre-existent Christ

The only way by which we can measure Christ's humiliation is to have a mental picture of Him before He condescended to tabernacle among men. You cannot know how low He stooped in order to lift us up, until you have some understanding of the height from whence He came. The God who stooped to robe Himself in flesh had a higher origin than Bethlehem; He was of nobler descent than Mary and the environs of the lowly stable; He had a more royal ancestry than that found among the kings of Judah.

Let the name of Mary, the mother of all that is human in Christ, be exalted: for Christ the God-man is the figure of the cross that redeems the world, as well as the directing power on the universal throne. Of Him it is said: "God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Christ's work, however, is higher than His earthly sacramental service. It rises to the mediatorial throne, to which He has been exalted. It is this exaltation to which we must look, if we would view the heights from whence Jesus came to save us. Here are the unscaled heights of the Godhead, casting a halo of glory over the universe, to draw the vision of man from his low earthly hovel to the exquisite splendors of an immortal destiny with Deity. Ere He assumed the nature of man and descended to this world to save him, He occupied the heights Elysian, which mortal eye never scanned nor human foot ever trod.

Man never knew, nor yet shall he ever know, the depths of Christ's condescension, when His sounding line struck bottom, in the descending scale of sin, to rescue man from his degradation. Here is the depth of all doctrines, the profoundest of all mysteries, as well as the foundation stone for all redemption.

Let me remind you that He who expired for us on the cross was not as men and angels are, but the very God of eternity. He was co-equal with the Father, the express image of His person. While being God He was no less man. Under the garment of divinity there stood humanity.

II. Christ's Earthly Humiliation

The humiliation and condescension of Christ startles our thinking, when we contemplate the scope and purpose of His descent to earth. His mission was solely one of mercy. Looking at

man surrounded by his prison walls of sin, Christ peered through a gulf, that was both dark and profound, as He surveyed for him a means of escape.

Christ's coming to earth was a great humiliation on His part. His love for man was so wonderful, because there was nothing in man by nature to reciprocate that love; indeed his heart toward God was an enmity. How immeasurable was the distance between the throne of the Eternal and the stable of Bethlehem -- from the throbbing heart of God to the bosom of Mary. Who can measure the distance from Infinity to earth? From some of the planets to this sphere it takes light, according to science, six thousand years to complete its journey. Theoretically, the rays of light which we saw last night left the source from which they are emitted about the time man was made. This distance, which is well-nigh inconceivable, yet can be measured.

Like a stream that has its source in lowly origin, gathering its strength from its many rivulets, so we see Christ in His earthly origin, as we enter the stable, whence the farm animals have been released to accommodate a woman in her sorrow. In the manger there a phenomenal little creature, wrapped in swaddling clothes, sends out an infant's cry; and we behold the Lamb of God -- the mercy of God -- the love of God-yea, the Savior of the world.

Thus Deity came to earth, to clasp hands with fallen men and lift them from the pit of sin. As we view a poor man, destitute of food and raiment, crouched in a lowly corner of a tenement stairway approach, so Jesus from heaven must have looked upon the destitution of man. But when He walked with men on earth He knew through experience the plight of the homeless. "The foxes have holes, and the birds of the air have nests"; said He, "but the Son of man hath not where to lay his head."

See Him in the crude stable, His locks wet with dew from the open night. Yes, behold the Lamb of God, an outcast from man, that you might cease to be an outcast from God. This is love, not that we loved God, but that He loved us.

Would you see more of Him? Then pass into the garden, tread lightly, behold the Lamb of God in His suffering agony as He prays, sweating drops of blood and prostrate on the ground. Hear the groans that rend His breast, as He prays for strength to gather up the sins of the world in His arms, and bear them to the cross.

Look again, follow this prisoner our sins have made to the judgment hall. His face is crimson streaked from the crown of thorns that pierce His sacred brow. Go farther back, if you will, and gather up in your mind the sinners' hands of the world, past and present, and see yourself seated with the thorn plaiters making this crown of torture.

Look at them now, as with pitiless heart the procession passes on to Calvary. There see them nail His guiltless, quivering limbs to the tree; now they raise this form, unsullied by sin's taint, to drop the cross into the hole made by cruel hands, as merciless onlookers shout with vengeful glee. While all of this is taking place in the plot of gruesome bloody gore, behold the Lamb of God is working out the world's prophetic sacrifice for sin. The blood of redemption is now streaming before your gaze. You soon look upon the face of the dead, but never have you looked upon a face whose suffering love went down so far in an effort to touch your heart and

make of you a new creation, and change both heart and life, that He might qualify you for a career of righteousness, and a home not made with hands, glorious in its eternity. No lips ever prayed for you like those; no tears of sorrow ever cried for you like those shed by Him; no heart ever yearned over you in your sins, like this warm heart of bleeding love. Yes, behold the Lamb of God, who died to take away our sins. Kneel there at His feet; plead and sigh and cry for His saving mercy.

There is no sight in the wide world like that of Jesus Christ with forgiveness on His lips and a crown held out in His hand. It is worth praying for -- it means a deathless life -- it is worth suffering for -- yes, if it should come to that, it is worth dying for.

III. The Lamb of God and the Worth of His Gift

In Ephesians 1:7 there is a scripture passage which brings to us the value of the cross -- "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In this we have a picture of One who died for all, to bring us to spiritual life, because all have sinned. Here we view one who knew no sin, yet was made to be the sin bearer to rescue us from it -- "Who was delivered for our offences." He died for our sins according to the Scriptures. "Christ... suffered for sins, the just for the unjust, that he might bring us to God."

The sacrificial blood of Christ is the fact which lies at the very foundation of the faith and hope of the Christian church. Looking upon the atonement as a theory, to the unredeemed man, only increases the haze of multiplied vagaries. It is like the word pictures of scenes in nature; no description is adequate to portray the fact. You must witness the scene by experience to satisfy the query of the soul.

However beautifully the Christian theory may be set forth, it all remains as a mystifying cloud until one experiences God. Paul describes the redemptive act of Christ not by the theory of words merely, but by its results in the actual salvation of men. Both the Bible and experience say it has an effect corresponding to that of paying a ransom for a slave; that is, Christ's death is described as the payment of a ransom, to purchase the sin slave out of the devil's hands. It also has an effect corresponding to removing the resentment and anger of a person who has been wronged, to bring reconciliation.

Christ described Himself as the way of redemption when He said, "No man cometh unto the Father, but by me." Our pardon is especially connected with the death of Christ; but I should find it difficult to believe that the death of Christ was a sufficient reason for the forgiveness of my sins, unless it were a force by which the Holy Spirit brought witness of the forgiveness and destruction of sin. Something more is necessary, if we are to experience salvation, than mere submission to the justice of God's resentment against sin. It is not conceivable that God should forgive our past sins without making the fact known to us.

Viewing the whole scheme of the atonement, it is just that those who have sinned should suffer unless forgiven; for the whole scheme of Christ's sacrificial death is to save us from suffering, through the forgiveness of our sins. As it is required of us to obey the laws of righteousness, it belongs to God as the supreme ruler to inflict punishment which is due the

disobedient. Through His lips the awful sentence is to be pronounced, which will consign forever the lost to punishment: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The sacrifice of Christ is God's judgment against sin; hence it likewise becomes His function to punish the sinner, who disregards the remedy. God tried to make it impossible that it should be necessary for Him to inflict punishment. Instead of inflicting suffering, He elected to assume it for the world, through the sufferings of Christ upon the cross, that those who repent of their sins might receive forgiveness. Who can go farther than God, who sought to gather up the sufferings of the world and endure them Himself, rather than inflict them? But let this be remembered -- the only way He can assume your suffering is for you to ask forgiveness at the cross. Pray this prayer: "Holy Spirit, so reveal the dying Lamb of God, until I see myself imprisoned by my sins, and help me to cry as an exile for deliverance from death."

At our Savior's intervention, death lowers his colors and stacks arms. When Jesus took the scepter from the tomb, death was laid low. So, too, when Christ speaks forgiveness and heart cleansing, He at the same time crucifies death by putting on the saint a robe of righteousness and perfect cleansing.

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04 -- LIGHT FROM THE TRIAL AND CROSS OF CHRIST

I would direct you to the fifteenth chapter of Mark's Gospel, especially from the fifteenth to the forty-seventh verses. First of all let us review briefly the trial of Jesus before He was crucified.

Jesus was tried in two courts, the ecclesiastical Jewish Sanhedrin composed of seventy members, the high priest Caiaphas presiding, and in the civil court with Pontius Pilate, the Roman governor, as judge.

Christ was arrested by the Jewish authorities while at Gethsemane; He was brought unofficially before Annas, the deposed high priest and father-in-law of Caiaphas, for examination. This procedure was wholly without legality, as Annas was without executive jurisdiction; notwithstanding, Annas, with other rulers, questioned Jesus in an effort to draw from Him some statement upon which they could base a capital charge against Him.

Meanwhile, the members of the Sanhedrin had been summoned to the house of Caiaphas in which the court was accustomed to meet. Jesus was alone as the opposition to Him mounted, being both without defense witness and counsel, with no time allowed Him to procure such aid, had He desired it. Imagine a jury trial of justice in our modern courts under like circumstances.

Up to the time of His going before the Sanhedrin in the court of Caiaphas, no charge had been placed against him. His judge and associates were His accusers, desiring His death. They finally charged Him with blasphemy, based upon His confession that He was the Messiah, the

Son of God. Upon this charge He was sentenced from the Jewish Sanhedrin by the high priest Caiaphas, to be crucified.

Under Roman law, the Jewish court was given authority only to try criminals and administer punishment for other than capital crimes. In the event of capital crimes, such cases must be referred to the civil court for its ratification or rejection.

In accordance with the law, which was the only point, of just procedure in the case, Caiaphas sent Jesus to Pilate, judge of the civil court, anticipating a speedy confirmation of the death sentence, but Pilate did not ratify the decision handed down by Caiaphas; instead, four times he declared Jesus to be innocent. He vainly offered to execute Barabbas and to punish Jesus slightly for His alleged claim of being King, and then liberate Him. However, on being threatened with the charge of befriending a popular aspirant to Caesar's crown, the perplexed governor, in an hour of weakness, sacrificed Christ to the irresistible, clamoring voice of the Jews, who assumed the guilt by saying, "His blood be on us, and on our children." Though Pilate released Him, yet neither the Roman law nor his sense of justice condemned Jesus. He never did sanction or confirm their infamous cry for the death of Christ.

Pilate washed his hands, but not his conscience, of the blood of "this just person," denoting the esteem in which he held Christ.

The protest against the release of Christ became so vehement that at their threatening insistence he released Barabbas, the seditious murderer, and handed Jesus over to the mutilating hatred of his blood-crazed enemies.

From the standpoint of legal justice, the crucifixion of our Savior was the greatest miscarriage of trial justice known in the annals of jurisprudence. The erroneous lack of evidence in the trial and condemnation of Jesus portrays the injustice and outlawry of the godless.

Christ and the Malady Cure

There is a malady universally prevalent in the life of man for which medical science cannot prescribe; that malady is sin. Ever since the human race became inoculated with this racial disease, those who would bring healing to suffering humanity have been at their wits' end in their efforts to combat the effects of sin. While successful to a most commendable degree in rendering temporary relief to human ills, the medical world has ever remained impotent to deal with the source of the difficulty. Patients invariably eventuate in death.

The Hebrew word for sin is yahrah, meaning to mar, mash or twist out of place. That is what sin has done for the human race. Sin is hatred in the heart. It is chargeable for all malicious and hurtful disturbances in society. What we call crime in jurisprudence, racketeering between capital and labor, graft in politics, greed in commerce, and lust in society, are all contributing agencies to what John called, "the sin of the world."

Since it was beyond the power of man to produce a remedy for sin, God gave to the world a sin emancipator. "God so loved the world, that he gave his only begotten Son, that

whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:16-17).

Christ's method for saving the world is by a mystical and spiritual blood transfusion. In Matthew 26:28 He said, "This is my blood of the new testament, which is shed for many for the remission of sins."

What our Lord faced in the Garden of Gethsemane and on the cross was God's appointment in behalf of a guilty, helpless, hopeless world. He faced a blackness there, painted by the turpitude of sin. It was in that conquest where He conquered the sin issue in a provisory manner for man.

The cross projects the first tangible light of the valuation God places upon human life. The inherent baseness of sin is here also revealed in the light of God. "And, having made peace through the blood of his cross, by him to reconcile all things unto himself... and you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled" (Colossians 1:20-21).

A penalty must be exacted for sin, but God is seeking, not the destruction, but the salvation of the sinner. God, instead of confining himself to penalty, set up the cross, showing men the terribleness of sin by the depth and tenderness of His own mercy.

The flow of Calvary's virtuous stream is the occasion for every smarting prick in the conscience of man, prompted by his accusing sins.

The seizure of Christ was not merely by a betraying Judas, but by the sins of us all.

Light from the cross reveals the true character of God. The wounds received there are but an index to the forgiving heart of God. They serve as the windows of infinite love, to let the light of salvation shine into our hearts. Calvary is the blood-emancipating thoroughfare for every sinner. Christ became a curse for us in order to write our pardon. O Christ of the cross, let me be Thy pupil in the school of redemption!

Man's loss, if he refuses God's pardoning grace, must be terrific, since Calvary depicts the awful price paid in making provision for man's recovery from sin. The cross of Christ has always been considered a tragedy, but it reveals a tragedy incomparably deeper -- the tragedy of death without Christ.

Calvary marks the climax in time for man's refuge in eternity. To Jesus God's call was Golgotha; to man Christ's call is the cross. Golgotha is skull-shaped, the symbol of death. The cross is symbolic of blood -- the power of life.

Taking the road that turns to Calvary, we there gaze upon the faultless figure that glows with infinite love. It is there, in penitent prayer, that our guilt is absolved and we are purified

from the last taint of racial sin. We come from the Mount with great rejoicing, both humbled and purified, to call others to witness the scene.

May the memory of the cross call us not merely to forty days of self-denial in recognition of the cross, but to enlist our lives in a perennial devotion and service. The cross is the symbol of a sacrificial life. It is a radiant beacon in the darkness of life's night, pointing the way out, to light and liberty through the triumphant Christ.

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05 -- THE CROSS, THE EARTHQUAKE AND THE DARKNESS

"Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from top to bottom; and the earth did quake, and the rocks rent" (Matthew 27:50, 51).

Naturalists attribute the rending of the veil to the earthquake, but the Scripture states that at the instant of Christ's second cry, the veil in the temple was rent, which it further states was just before the earthquake. Mark's Gospel does not make mention of the earthquake at all.

I think it would be well to place in mind the significance of the veil. The veil of the tabernacle and the veil of the temple were identical. The veil referred to was that which concealed the holy of holies, or the most holy place. No one excepting the high priest dared venture into this sanctum, and he only once a year with the blood of atonement and the smoke of incense.

In the tabernacle were the outer court, the holy place, and the most holy place. The outer court was designated as Israel's congregational assembly. In this area were the brazen altar and the brazen laver, which served as symbols of that which is necessary to approach the Infinite, under divine blessing. There can be no favorable approach to God, except by passing through the place of blood sacrifice, the foundation to forgiveness. Then being cleansed through washing in the laver, the people could present themselves before God without spot.

In the holy place were the shewbread, the golden candlesticks and the golden altar of incense, which served as symbols of union and fellowship with God. The priests conducted the official ministrations.

In the most holy place were found the ark of the covenant, its golden cover, the cherubim and seraphim, the Shekinah and the cloud of glory. These served as symbols of the throne of God, incorporating His presence, grace and power. The high priest only ministered here.

The outline as above indicated represented the sinner's approach and the covenant form of worshipping God, under the old dispensation of the law. Each of the divisions was separated by curtains or veils. The veil concealing the most holy place represents the one which was rent. It had woven on it in colors of blue, purple and scarlet, all that was found back of it. It hung by

hooks of gold from four pillars overlaid with gold. The Scripture describes it as a "cunning work." It was copied from the pattern shown to Moses on the Mount.

Now, the Unseen Hand that had designed this pattern severed this veil simultaneously with the death cry of Christ, so that which it concealed was made visible. This severing of the old covenant was the silent, supernatural, awe-inspiring expression of God, telling the world that its office is now superseded by the new covenant.

The event, timely for proof record, occurred at three o'clock in the afternoon, as the priests were entering on their duties for the evening sacrifice. They were witnesses. It was inaugurated with a cry of triumph. Just before the darkness ended, in the crush of an agony insufferable, of which the dread darkness served as judgment against His crucifiers, our Lord cried, "My God, my God, why hast thou forsaken me?" This was followed by the cry of triumph which came just after the darkness had ended. It was the shout of triumph by Christ over His completed atoning work, setting forth the new covenant; it was clothed in these words: "It is finished."

The miracle made it impossible for the high priest to perform his priestly office, that of carrying within the veil the blood atonement; hence, the new order, for which the old merely served in type, had been ushered in before the very eyes of the priests while on duty. How could such a manifestation fail to turn their attention to the Christ of prophecy inaugurating the Messianic high-priesthood?

"Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us... And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Hebrews 9:12, 15). "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2).

This miracle marked the abolition of the old ceremonial dispensation. The rending of the veil was God's glorious Amen, witnessing the new and living way, when, through the atoning work of Christ, He became our great High Priest. Every man now can bring his own sins and enter freely into the holy of holies, even to Christ who is our only mediating High Priest. The rending of the veil disjointed the ritual and decapitated the old divine economy of the ceremonial law. Our only way now to the mercy seat is through Jesus Christ our High Priest forever.

The Darkness

Calvary's tragic scene brought darkness at noon. "It was about the sixth hour, and there was a darkness over all the earth until the ninth hour" (Luke 23:44).

That darkness was prophesied by Amos: "It shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day" (Amos 8:9).

That miracle of darkness prefigures the Father's wrath, and depicts the darkness into which the curse of sin will carry us if unforgiven; yet at the same time, it displays the extreme sufferings of Christ, in His sacrificial efforts to save us from that certain darkness, and demonstrates how much stronger God's love is to save us than our sins are to damn us, if we but follow His spiritual recovery program.

That darkness mirrors the doom of all Christ-crucifiers. The crowd you are with today determines your attitude toward the cross. If you do not apply for sin's remedy as prescribed by the Christ of the Cross, you are registered with His crucifiers. If, on the other hand, you subscribe to the remedy, seek and receive forgiveness, your darkness will be turned into light. Your further subscription to God's eradication of that sin principle, or racial nature, as a second definite work of grace, gives you "an inheritance among all them which are sanctified," and the glorious reward of an immortal delight.

The only power which is greater than that of death is the power of life. Christ has and exercises that power, and holds now the keys of both life and death.

This is the wonderful provision of God for the deliverance of dying men. What men need most is not morality, but life; not merely to make death socially acceptable, but to receive the gift of eternal life; not merely respectable interment, but a pathway out of the realm of death.

Many have been the advocates of social uplift, but who besides Christ has brought about a transformation in human character? Who besides Him has made the offer of eternal life and substantiated the offer by a verification of the promise? Who besides Him has ever said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die"? (John 11:25, 26). He only claims to be the fountain of living waters and says to all who are suffering the thirst of death to come unto Him and drink.

The God who could supply water from a rock, at the behest of Moses, to slake the thirst of six million Israelites; the God who could enable Elijah to precipitate a holy fire that defeated eight hundred and fifty modernistic preachers; the God who verified the holiness preaching of His prophet Noah, by destroying a world of unbelievers, can defend the position of a penitent soul, and answer the faith that transforms a life and changes destiny.

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06 -- THE CROSS INTERPRETS GOD'S WRATH AND MERCY

The acts of God are governed by His rule of law. Law is the unchangeable statute of God. The mission of law is to instruct, direct, benefit, prevent and ennoble. In accord with the Bible, the master thinkers of law are agreed.

As an authority on law, Blackstone says, "Law signifies the rule of action and is applied indiscriminately to all kinds of action, whether animate or inanimate, rational or irrational."

Montesquieu, the noted French jurist, says, "Law defines the relations which exist between God and man, and between man and man."

Burke puts it thus, "Law is beneficence acting by rule."

Webster said, "Law is a divine command or revelation."

Authority, we understand, springs from recognized rights. Civil government has authority over us because of the social and economic relationship that exists between man and man, which by consent must be governed. Domestic authority springs from parental ownership. God's authority springs from the right of creation. "Thine hands have made me and fashioned me" {Job 10:8). God's authority over man, therefore, springs from ownership by creation.

Writers of sacred literature never apply the term "law" to inanimate things, but always to intelligent creatures. This indicates the design and dignity of law and is a flattering expression of God to man, who stands alone in the immortal registry of Infinite creation. This exalted position of man, however, makes him subject to the lowest woe; for, being clothed with the power of obedience, he may choose to disobey the laws of God, and disobedience to the laws of God, if persisted in, is followed inexorably by punishment for the offender.

The wrath of God cannot be too great for one who has outraged His mercy. This is a free country, but violate its laws and punishment will be the penalty. The sinner makes his own doom, through his disobedience to God's well defined laws.

The question is raised: How could God, being our heavenly Father, permit any of us to suffer? The answer is: How could man, being an intelligent son, heed not the mercy of God, to bring down upon his head the penalty of the law?

Man's transgression of the laws of God is the just charge upon which God bases His justice, in executing the penalty of His law against him.

The teaching of the New Testament, throughout, condemns man as a sinner, alienated from God, and makes plain that the work of Christ is to reconcile man to God. "... God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

The wrath and the mercy of God seem to be irreconcilable attributes ascribed to Him. Justice seems to be the infliction of the penalty, while mercy demands a reprieve. The cross is the divine clearing house where God's wrath and mercy are harmonized and His laws indisputably established in point of justice.

The blood of Christ is irrefutable evidence of the love of God for a lost world. The nail-pierced hands and the bleeding heart of Jesus remove all doubt as to the love of God. The grace of God is the material fact that lies back of the cross and becomes the faith ground for our assurance of His forgiveness.

The sight of His bleeding Son did not make God hate sin any less, nor love the penitent any more, but it did make a tremendous difference with us. The sinner can no more doubt the grace of God, viewing this demonstration, for He commended His love toward us in the appalling death of His Son, in order that He might redeem us from sin.

Let us turn for a moment to Gethsemane. It was there He assumed to become our substitute, that He might carry our sins in a death-penalty on the cross. Mark 14:33 gives us a startling picture, as He was confronted with the task: "He... began to be sore amazed." As he looked into the depths of the black, sin-polluted heart of man, with its terrific world sweep, He besought the Father, "If it be possible, let this cup pass from me."

One look at the black abyss of the depraved human heart amazed and horrified Him, but notwithstanding He said, "Nevertheless not my will, but thine, be done." It was out of a heart of matchless love that He gave His life in assuming the penalty for sin, in order that God might be just and the justifier of the penitent.

All willful transgression today is a recrucifixion of Christ. Refusing to confess Christ, one morally identifies himself with the crowd who crucified Him.

The invitation of the cross today is lighted with the immortal glow of heaven. The cross turns our boldest speech into silence, as we weep there in penitence for the hand of mercy to blot out our transgressions.

Jesus Christ as a voluntary substitute, to bear the penalty of man in His death on the cross, in an effort to reconcile man to God, is beautifully illustrated in the experience of Basil Underwood who was sentenced to die for his own crime, but was saved through the intervention of sacrificial love. Underwood was in prison, awaiting execution at the hour of the ringing of the curfew. His sweetheart, Bessie, went to the sexton and said, "The curfew shall not ring tonight." The sexton replied, "The curfew ringing has not missed a single night for many years; it will ring tonight." She said, "Cromwell [the pardoning authority] will not be home until after time for curfew ringing, but curfew shall not ring tonight." But the old sexton replied: "Curfew tonight shall sound Basil's funeral knell." Then with unnoticed, quick step, Bessie turned and made her way to the towering belfry, repeating to herself as she made the hazardous climb, "Curfew shall not ring tonight." Finally, on reaching the top of the belfry, she grasped the giant clapper of the huge bell. At the appointed time the old sexton started tolling the bell. Bessie's body mercilessly bounded from side to side, as she repeated to herself, "Curfew shall not ring tonight." She took the punishment with indomitable courage. At length the sexton ceased pulling the rope. Bessie released her death grip on the huge clapper and sank to the platform, limp and bruised. Later, when Cromwell returned, she hurriedly made her way to him to plead her cause. With her sweet face upturned and pleading, she told her story, as she showed to him her bleeding hands and bruise-shocked body. Her appeal struck a sympathetic response in the heart of Cromwell who said, "Go, your lover shall live."

Christ interposed His blood in making a provisory remedy that our execution might be stayed.

The Light Of The Cross

I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of "Crucify!" appall,
With blasphemy between.

And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognize my own.

'Twas I that shed the sacred blood,
I nailed Him to the tree,
I crucified the Christ of God,
I joined the mockery.

Yet not the less that blood avails
To cleanse away my sin,
And not the less that cross prevails
To give me peace within.

-- Anon

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07 -- THE BLEEDING CHRIST

For the ills of humanity God prophesied a Christ. A world that requires a Savior implies a sinful world. To believe in salvation is to believe in perdition. If Christ is to save us, there must be something from which to be saved. At the foot of every sinful slope there is a bottomless pit. That is why the angel of the Apocalypse, flying in the midst of heaven with the message of the divine Word holds in one hand the gospel and in the other a sword. All who accept the gospel escape the sword of God's wrath.

If the Lord of heaven and earth, veiling His glory, assumed our nature, took the form of a servant and stooped to die the death of the sinner, that is evidence that we all may be saved. If He, as our substitute, would fulfill the requirements of the law, both in doing our work and discharging our debt, by suffering in our stead, that is evidence that peace can be restored between God and man. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). "He shall save his people from their sins" (Matthew 1:21).

Jesus Christ is known as "the Man of Sorrows" -- the representative of the fallen race. Crowned with thorns and bearing the weight of the cross, He ascended Calvary and expired there. The suffering He endured and the load He carried truly typified the sins of the world. It was the sins of humanity, in its hatred of God, which drove the nails into His lacerated body. He

was exhibited as a spectacle to the earth which cursed Him and to the heaven which veiled itself in darkness at the shame of such human outrage. But the suffering of all generations entered into His soul when by His sacrificial act He accepted all the consequences of the fall, not one of which He had deserved.

At this cost, the provision was made for heaven and earth to be reconciled through salvation from sin. He died as an atoning provision for our forgiveness.

We could never have woven the garment to clothe ourselves with righteousness. We must receive this royal robe from the fashioning hands of our Redeemer, which He perfected and dyed in the crimson of His own blood.

But He will not clothe us in this wedding garment until we have approached Him with a sincere and ardent desire to receive His grace. Here we are united in heart to this holy victim, faith persuades us to consent to an internal crucifixion. This consists in renouncing the world and every procedure of life and thought that is not in harmony with His will and plan. Christ is the purifying salt to stay society from falling into hell's infernal abyss at the gates of eternity.

The wise men of Athens, Alexandria, and Rome were just like those of Judea and the philosophers and worshipers of human reason of our day. All such feel a disdain for a dying, crucified Christ. The cross, to them, is a stumbling block. It is only the penitent and contrite heart that will find its way to the experience of a Savior's redeeming grace.

Only that man who is humble enough to see his own insufficiency, and the wretch sin has made of him, poor, blind and naked, will push his way through every obstacle which may obstruct his path, in a determined effort to receive his Savior's forgiving caress. He will cry to Him, fall at His feet, and yield himself to His forgiving embrace.

The hands of Christ are outstretched in unfailing mercy. He meets the faith of the penitent sinner with forgiveness. To the faith of the sightless, His touch brings light. To the faith of the consecrated believer, His touch sanctifies by the Spirit's power.

His Agony

Follow Christ to the Garden of Gethsemane where He prayed for a dying world. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." His heart of compassion seemed to be turned within Him, with the very members of His body quaking under the burden He was bearing. His heart was crushed as if it were in the grip of a wine press, forcing blood from the very pores of His body.

"He... began to be sorrowful and very heavy." Then, "He... began to be sore amazed." It was here, evidently, that He looked straight into the black chasm which sin had imposed upon the world. Catching the full view of its turpitude and the grip it has upon the human race, He was shocked beyond expression. It amazed Him with its horrific blight. The very sight of it all seemed to freeze and paralyze Him as He gazed upon it.

Christ then turned to engage in the conflict of the ages. It was innocence suffering for guilt. It was the love of God that brought Him from heaven. It was His love for a dying world that prompted His prayer in dark Gethsemane. Note the self-renunciation when He prayed, "Not my will, but thine, be done," as He came to grips with the fact that He was about to die as our substitute to pay the penalty for sin. His love endured the pain of the nails that pierced His hands and feet, fastening Him, without a word of remonstrance, to the tree. Love wept in His tears, breathed in His sighs, suffered in His groans and flowed in His life-giving blood from the cross.

In the victory of that great conflict, Christ opened the door of our death chamber, to offer freedom from sin and a passport to heaven. Now, in our Savior's presence, at the cross of peace and resurrection glory, death lowers his colors, stacks arms and releases his victim, as Jesus puts on the crown of victory. Death, having lost its sting, the Victim becomes the victor, with credentials for heaven and home.

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08 -- CHRIST, THE JUST, SUFFERED FOR THE UNJUST

"For Christ... once suffered for sins, the just for the unjust, that he might bring us to God..." (1 Peter 3:18).

"... and he took the cup... saying... this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:27-28).

The atonement of our Lord Jesus Christ is the fundamental upon which the Christian faith is builded. "Without shedding of blood is no remission."

The term, "just," in the text expresses perfection, both as to the nature and the life of Christ. The term, "unjust," expresses defilement, both as to the nature as well as the life of those for whom He suffered.

The sufferings of Christ, in making atonement for the people, were effected once. Legally, they removed all obstacles to the reconciliation of man. These sufferings, morally, have potentially removed the enmity of the human heart and served as the means of happily uniting man with his Maker again. The sufferings of Christ were to bring us to God. Lacking ability ourselves to return to God, we must be brought back by Christ, or perish forever in a state of separation from God.

The Significance of this New Covenant

The cup referred to in the text is the symbol that pictures a new release for humanity. It stands for a spiritual rest, a freedom from sin now, and a guide to the pathless beyond, lighted by the glorious radiance of the Emancipator.

It is after all a provisory death cup; but if our feeble hands do not grasp it, all is in vain. To meet this challenge there must be on our part, a death to, and a surrender of, the old sinful life

and a living faith in that shed blood, by which Christ, the Lamb of God, forgives all of our transgressions.

This cup, also, is God's way of saying, "While the wages of sin is death, the penalty may be revoked." His death rent the separating veil and made available the secret of His presence to all.

Ministering angels made the revelation of God to man vital. This is the interpretation of Hebrews 1:14, "Ministering spirits, sent forth to minister," hence, they stand to complete spiritual discovery in the things of God.

God prefigured His sacrifice in the Son of God through the experience of Abraham and his son Isaac. In the picture of Abraham's sacrifice, God is making known through the angel the best He is able to reveal about His Son. When ready to offer the sacrifice, Isaac's question was: "Where is the lamb?" The angel's answer was: "A ram." The lamb is a symbol of substitution. In the divine revelation it stands as a substitute for sin's penalty. Finally, the picture reduces itself to this thought: "Behold the Lamb of God [Jesus], which taketh away the sin of the world."

Sin Must Be Suffered For

Since sin must be suffered for, God has provided an adequate remedy for the sinner. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." There is proof everywhere that "Whatsoever a man soweth, that shall he also reap." The civil law recognizes that sin must be suffered for. The moral conscience of the world would be shocked if sin were not to be punished.

Conscience, the monitor within, makes its cry concerning right and wrong. It confirms the fact that sin must be suffered for. Civilization would be imperiled and the world would be in a state of anarchy, if men universally did not think that wrongdoing would be punished.

Without doubt the most distressing agony in the world is an accusing conscience.

One of the most tragic pictures to be found in the Bible is that of Judas. After selling his Lord for thirty pieces of silver, or approximately fifteen dollars, we find him coming back to the chief priests, to whom he had sold Christ, and throwing down the sales money at their feet, pleading with them to countermand the bargain of his sale. But they laughed at him. Judas said in effect: "This money burns my conscience, for I have betrayed innocent blood." The Jews mocked him to scorn. Judas went out and committed suicide because he could not stand the goading of an accusing conscience.

The great dramatist made much use of the conscience in illustrating life. Shakespeare's writings live because he gave them vitality through the use he made of the conscience. Lady MacBeth sought in vain to wash off the blood spot on her hand but could not because conscience would not release the thought.

George Eliot, in one of her most realistic works, told the story of a young girl who strayed from the path of virtue. This is likewise one of the saddest of modern stories. But any man bearing the marks of integrity, of self-respect, and respect for others would not stoop to violate the sacred precincts of chastity in the course of social relations. George Eliot vividly describes what happened in the case above referred to. Unable to shake off the power of a haunting conscience, the girl frequently cried out, "Will I always hear the cry of the baby I put to death in the hedge?" In the natural sense the cry of conscience cannot be stilled.

There are many words, the lexicographer tells us, that mean sorrow, tragedy, and disaster but there is one word that gives the secret to the meaning of them all. It is that little word, "sin." The explanation for the darkest tragedy in every life is sin. Is there any remedy for this conscience haunter God calls sin? Yes, I say upon the authority of God's Word, "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." This is the gospel of redemption.

It is beautiful to think of Christ as an example, for He is a perfect one. But over against that, we see in man a picture of defilement which sin hath brought him.

But Christ is more than a worthy example; He is our substitutionary sin bearer, our vicarious, atoning Savior. He came to die for us, the just for the unjust, that He might bring us to God.

I am sure we all understand what is meant when one pays a debt for another. This gives us some insight relative to the idea borne out in Christ's death for us. Christ had no sins of His own for which to answer; therefore, He was divinely appointed for the matchless work of making atonement or reconciliatory provision for the salvation of the world. God appointed Him to be our substitute. "The Lord hath laid on him the iniquity of us all."

Because He is both God and man, He is capable of making such a sacrifice as to become our substitute. Yet, He was so completely God, as though He were not man at all. At the same time, Hebrews 2:17 states that there was so much human about Him that He appeared completely finite. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

God's Approach to Our Salvation

It is interesting to note that God is the aggressor in the interest of our salvation. He did not sit aloof on His imperial throne amidst the glory of holy angels and say, "Let sinners come to me if they want deliverance." He might have said as much, since the offense was theirs; therefore, the humiliation should be borne by them. But, notwithstanding, He assumed the humiliation Himself, as though He were the offender and not the offended. He veiled His majesty in a robe of mortal flesh, on leaving heaven, to knock at our door and seek admittance into our hearts. His approach is that of infinite kindness and condescension, as if it were a favor done to Him for us to be saved; but the facts of the matter are, we as sinners disgraced and defamed His holy name by our sinfulness. We should be grateful that God even looked at us,

much less provides us with a salvation. Where is the heart so hard that could resist such infinite love?

We could reckon up the cost of gems such as rubies, diamonds, pearls, emeralds, et cetera, that stud the royal crowns of earthly potentates and we would stand in amazement at the value involved. Yet, what are such imperial diadems compared to a crown of glory? There is more value in the crown of one redeemed soul than in all earthly crowns. In the sanctuary of the divine, a saint rates more than a mere sovereign. A saint is not judged by his riches but by his graces; not by his intellectual, social or political powers but by his Christlikeness.

The sacrifice Christ made to redeem the world is an impassable point to thought resistance. He who left His throne and descended on our world in the form of a servant to redeem humanity, and to our amazement, in that pursuit hung dead on a cross, having received a sinful world's penalty, must have seen a horrible loss for that man who is without salvation. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

Surely this is sufficient reason for us to say with Moses, "I will now turn aside, and see this great sight" (Exodus 3:3). What demonstration of love, what spectacle of sacrifice could assume to be so challenging, when we know that for us, as guilty sinners, He suffered it all that He might redeem us? Where is the soul that would not cry out, "O cross of infinite blood, O Christ of dying love, around Thee I fling my arms of faith in joyful gratitude, for the opportunity Thy blood affords, that from my guilty stains I may be washed."

To every unredeemed soul I call and urge to grasp this opportunity, with more than a lover's ardor, for your attitude here resolves itself into a matter of life and death. Your present duty is to make up your mind as to the course you will take pertaining to one of two destinies, in the light of Him who became your substitute in order that your choice might be one affecting the course of your salvation. If you have never decided that Christ should bring you to God, I plead with you to make that decision now.

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09 -- BLOOD ESSENTIAL TO SIN CURE

"... it is the blood that maketh an atonement for the soul" (Leviticus 17:11).

"... call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye

love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:17-23).

The Book of Genesis is the first to make mention of the shedding of blood. In Genesis 3:21, the Lord took the skins of beasts with which to cover the guilty. God had to take the life of these animals, or, their blood had to be shed before the skins were available. It was a causer of the innocent being slain for the guilty. Adam could have said to his wife, "These coats represent a token of the love of God."

But God put a light of promise in the hand of Adam before driving him out of the garden when He said that the seed of woman should bruise the head of the serpent. This constituted a prophecy that the Christ, to be born of a woman, would make possible the redemption of the world. So, it was at the very beginning of the human race that God dealt with it in mercy before He dealt with it in judgment.

God placed an angel just outside the Garden of Eden, with a flaming sword in his hand, after He had driven sinful man from its haven. That represents the judgment of God which forbids sinful man, as such, of ever entering heaven. At the same time God placed the angel with the flaming sword at the portal of the Garden, He showed man how he could get rid of sin. Today we are safer out of Eden with the second Adam, in the person of Jesus Christ, than the human race was in the Garden with the first Adam.

The very first offering brought to God by Abel, the second son of the world's first pair, was a blood offering, the firstling of his flock, as revealed in Genesis 4: 4; and his offering was accepted. Cain, his older brother, came to God with an offering, but in his own way. It may be said that Abel walked in the way God marked out; but Cain, with the fruits of the ground, came in his own way. That is the reason for the acceptance and rejection of their respective offerings.

Cain perhaps said to himself, "I don't like that doctrine of blood so I am going to invent another method. This grain and fruit looks to me like a better offering than blood." Cain still has many followers in the world but God says that he who tries to climb up some other way than the blood route is a thief and a robber. Any religion which does not hold the sacrifice of blood as the faith ground for its redemption is of the devil.

You can not improve upon the theology of Cowper's hymn, "There Is a Fountain Filled with Blood":

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

When you ask me, "Do you believe in the literal application of the blood of Christ to the soul?" my reply to that question, as a ground of faith, is "Yes," but actually, "No." The blood of Jesus Christ, as the illustrious world sufferer and sacrifice for sinners, was shed for the salvation of the world. The shedding of His blood was essential to that end; and consequently without the

shedding of blood there is no remission of sins. The blood, however, that came from His head, His hands, His heart and feet, coagulated and dried up in a few hours after it poured out of His body. If man had depended upon the application of the literal blood of Christ to save him, there would not have been a soul saved during the last nineteen centuries.

The matter of Christ's suffering and death is substitutionary. Since the life is in the blood, the shedding of His blood merely means that His life was given as a substitute sacrifice in answering for our guilt. The application of this substitutionary work comes about by faith in Him, as our substitute. His vicarious suffering means that Jesus suffered the penalty as our substitute.

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

"God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Galatians 4:4-5).

"Who gave himself for us, that he might redeem us from all iniquity" (Titus 2:14).

To redeem means to purchase back, to ransom, to liberate or rescue from captivity.

The Greek word, *apolutrosis*, which we render "redemption" signifies a releasing on payment of ransom.

The Scripture says, "Ye were not redeemed [or bought back] with corruptible things, as silver and gold... but with the precious blood of Christ, as of a lamb without blemish and without spot."

The word "redemption" occurs ten times in the New Testament and is used essentially in the same sense in every instance. Christ paid our ransom, not in dollars and cents as is customary for repossession, but with His precious blood.

This He did in order to take us from the whirling waters of sin, into which we fell and except for that, we must be plunged into the vortex of eternal perdition. What is sin? It is the transgression of divine law or laws. Naturally, it is a loathsome moral disease, which carries its victims in the onrush of a relentless current to the raging furnace of everlasting torments. Sin is the stoker that feeds and rakes the quenchless fires of the bottomless pit.

Sin produces moral insanity. The artist, Holgarth, painted the picture like this: "Here is a man in a cell, sitting on a heap of straw, chained like a wild beast to the wall. He smiles, sings, and laughs. He thinks himself to be the monarch of a great empire. The dark and loathsome cell is his palace. The moldy straw is his throne. His tattered rags are a robe of the richest purple. The rough keepers look at him through the iron-barred windows, but he sees himself as the greatest of kings, the happiest of mortals. But that man is a lunatic. Though he deems himself most happy, he is an object of deepest pity to every onlooker." Yet he is no more insane in the

exercise of wisdom, than the man gloating in his sins, though bound hand and foot in Satan's prison house, while calling himself free, as he laughs, sings and shouts, sitting on the thin crust of time, which separates him from the flames of everlasting damnation.

Many people are deluded as to the method by which they rid themselves of sin. Some substitute water baptism as the means by which their sins are washed away. Millions have been deceived by believing in baptismal regeneration. Water can cleanse the body but it can never wash away sins. Water, applied as a religious rite in baptism, is a beautiful symbol of the cleansing power of God's forgiving mercy, which should be experienced preceding the administration of the ordinance.

The whitewash of morality and the exercise of good works, merely, can never remove the guilt of sin. Whitewash, after all, only hides. It is never used as a sterilizer. The condition underneath it is still as obnoxious after the whitewash as before. Jesus called the Pharisees, the moral paraders of His day, "whited sepulchers," because their profession took on the apathy of the graveyard. He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

There is another fallacy relative to the taking away of sin. It is: The suffering of the soul in hell for a time before it is purified and made fit for heaven. The thought is that the sins, clinging to the soul, will be burned out in the flames of a subterranean lake. This theory is a doctrine stolen from paganism. This sect, which tells its deluded followers that these purgatorial fires will complete the work of the church and fit their disembodied spirits for the joys of heaven, is gross error. We believe in salvation by fire, but it is from above and of Holy Ghost origin rather than from beneath.

There is still another fallacy relative to deliverance from sin. It is: Justification by the imputation of the active obedience of Christ, or the righteousness of Christ imputed to us. This theory was originated by Mr. Calvin and is theologically known as Calvinism. In describing it, he said: "Man is righteous, not in himself, but because the righteousness of Christ is communicated to him by imputation." And again, "What is placing our righteousness in obedience of Christ, but asserting that we are accounted righteous only because His obedience is accepted for us as if it were our own?"

There is no separation made here by Mr. Calvin between the active and passive righteousness of Christ, which may be designated as between His obedience to the precepts of the moral law and, second, His obedience to the penalty which that law demands. In other words, the holy life of Christ, and His sacrificial death are regarded by him as constituting that perfect righteousness which is imputed (or credited) to us for our justification before God.

The passive obedience of Christ was necessary as an atonement for sin, for it represents the redemption price paid for our salvation. It constitutes a sacrifice essential to reconcile the grant of pardon with the justice of God. The active obedience of Christ was necessary as the

demonstration of His moral perfection and that we might be redeemed with His precious blood "as of a lamb without blemish and without spot."

Both the active and the passive forms of Christ's obedience were essential in the world Redeemer, but neither of them, in truth, can be imputed to us, and, should never be separated excepting for point of clarity.

In the sixteenth and seventeenth chapters of the Second Book of "Calvin's Institutes," he taught that Christ has suffered and obeyed for His elect so that their salvation is positively secured. He said, "If Christ has satisfied for our sins -- if He has sustained the punishment due to us -- if He has appeased God by His obedience, then salvation has been obtained for us by righteousness."

"Justification is an act of God's free grace unto sinners, in which He pardoneth all their sins -- accepteth and accounteth their persons righteous in His sight; not for anything wrought in them, or done by them, but only for the perfect obedience and full satisfaction of Christ, by God imputed to them, and received by faith alone." (Larger Catechism)

"The imputation that respects our justification before God, is God's gracious donation of the righteousness of Christ to believers, and His acceptance of their persons as righteous on the account thereof. Their sins being imputed to Him, and His obedience being imputed to them, they are in virtue hereof, both acquitted from guilt, and accepted as righteous before God" (Buck).

Dr. Samuel Wakefield, in his "Christian Theology," page 414, states this: "The strongest objection to this theory of imputation is, that it is absurd in itself for, if the righteousness of Christ is made ours by imputation, and if this righteousness includes both His active and passive obedience to the law of God, then these consequences will follow: In our justification there is no room for pardon. Second, that we are furnished with both an active and passive obedience in our justification, which is more than the case demands, unless it can be made to appear that we are required to render a perfect obedience to the divine law, and to suffer its penalty also, which would be both unjust and absurd."

In attacking this theory, Rev. C. W. Ruth calls it: "The Calvinistic, Keswickian, Antinomian theory of repression and imputed (salvation) holiness, as opposed to the Wesleyan theory of eradication of inbred sin and imparted righteousness" ("Entire Sanctification a Second Blessing," page 25).

The Calvinist states: "It is not what I am myself; it is what I am in Christ."

The Wesleyan theory of imparted righteousness, rather than imputed righteousness, admits of a definite Christian experience by the new birth, while the imputed theory merely reckons it so. (Not for anything wrought in them, or done by them... but only for the full satisfaction of Christ, by God imputed to them, and received by faith alone.)

Who under heaven could get a definite Christian experience if he trusted to this method to obtain it?

When confining ourselves to the Scriptures, there is no fictitious accounting, either of what Christ was or did, as being done and suffered by us, in lieu of our acceptability in His favor. God, the offended and merciful Governor of the universe, has determined it to be just and righteous, to justify the ungodly, conditioned on the sacrifice of His only begotten Son, as the substitutionary punishment for each individual sinner who, before God, confesses his sins and believes Him to forgive them through Jesus Christ, on the ground of such substitution. "By him all that believe are justified" (Acts 13: 39).

"Abraham believed God, and it was accounted unto him for righteousness" (Romans 4:3).

Dr. Miner Raymond, in his "Systematic Theology," Volume 2, page 340, says this relative to Abraham: "Abraham was, as are all of his fellowmen, a sinner before God; he had done wrong. He was responsible for what he had done, was justly and legally guilty, was exposed to penalty, and punishment might have been justly inflicted upon him. Neither the death of Christ nor his faith, nor both together, made any change in these things; but he believed God; and his faith, through the redemption that is in Christ Jesus, brought it to pass that he was exonerated from obligation to punishment. He was, on condition of his faith, saved from punishment as fully, as effectually, as he would have been if he had been righteous."

From this quotation we observe that faith is the condition upon which sins are forgiven and the individual pardoned of his guilt. He is justified before God, because God's Spirit bears witness with his spirit that he is adopted into the kingdom of God -- born again.

There can be no just accounting for the formula merely that Christ's righteousness is accounted as our righteousness, with nothing done on our part to obtain it.

Without deviation on the point at issue, then confession is essential to faith for salvation. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). Therefore, confession of sins and faith is essential to righteousness, and constitutes the doctrine of the New Testament.

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10 -- THE CROSS AND UNEXCELLED VOLUNTARY POVERTY

What spectacle presents the most sublime picture to the known world? Can it be found in the magnificent, splendor-yielding attractions of nature; in the most beautifully shaped Alpine heights of Switzerland, or in the rugged grandeur of the massive Rockies, which lift their hoary peaks to etch their majestic forms against the falling shades of the western sunset glow; or in the dizzy altitudes of the lofty Andes; or would we find it in the cathedral-like giant forest, where stately sentinels of towering symmetry clothe themselves with exquisite, graceful lacy green of beautiful tint; or can it be seen in the picturesque, variegated landscape, with its robes of velvet green, amid the glow of blooming flowers; or in the majestic waters of the briny deep, whose

ceaseless breakers dash and spray on the reefs of a receding shoreline? No, there is something more infinitely beautiful and resplendent; more wonderful and sublime than all this. When we behold His Majesty, the Creator of all things living and inanimate, heaven's glory, the object of worship and adoration, condescending in compassionate love, to assume the role of poverty and death, in order to redeem us; we answer, "This presents the most sublime spectacle in the world."

In the nailing of Christ on the cross at Calvary, there hung all the world by representation. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Hebrews 2:9). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

It was He who demonstrated to the world its most striking example of voluntary poverty, when, "Though he was rich, yet for your sakes he became poor." Yes, for us, poor depraved, abject, heaven-divorced creatures, floating on the merciless river to eternal despair, with no way-point terminals, He put out the lifeboat to the rescue, through His sacrificial blood stream. He became poor that we might have the riches of His grace.

Oh, that it could be possible adequately to portray this incomprehensibly rich, though poverty-stooping, munificent Savior! No mother's love can feature in competition with His love. He laid down His life for His friends; yes, and much more; he dared lay down His life for His enemies. This is the measure of God's love in Christ Jesus for the lost.

In order to relieve our sinful, stricken plight, He suffered self-effacement. He saw us on the merciless slide, going like mill-tails to hell, and threw His blood stained cross to intercept our horrific descent. Never has man known anything that so completely obliterates every mark of human exaltation, as Christ's self-improvement, "for your sakes."

The appeal, "that ye through his poverty might be rich" comes to the backslider, to the careless indifferent sinner, to the unsanctified believer, that all may enjoy the riches of His grace here, and the glory of His riches hereafter.

To some the cross is an ornament, decked with beautiful garlands; to others it is a mere symbol for adornment; to others, yet, it is a theological difficulty, but to the sincere wise, it is the way to God, salvation and heaven. To Paul it was an object of glory -- "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The cross is the answer to the propagation of the race. But for the cross God would have annihilated human existence by its very wickedness. "...but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18).

This death of Christ is the reason for His orphan cry on the cross -- "My God, my God, why hast thou forsaken me?" Jesus did not die under the blessing of God; He always looks upon

sin with a curse. Indeed, the righteous law of God curses sin. His death was marred with curse-bearing. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Galatians 3:13). More than that, Christ actually assumed our sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21). That cry which came from the lips of Christ in the throes of death was that of a substitute dying for sinners. That wail was the agony cry of a substitute potentially dying for the sins of the whole world.

God's Substitute Offers to Clear the Sinner

When law is once violated the sinner can, of himself, make no satisfaction; he can never cease to be guilty or to deserve punishment; therefore, for him to satisfy retributive justice is impossible. But God can give expression to His pitying love and offer pardon on certain conditions, if He can find a substitute at His own expense, that will reveal as fully, and impress as deeply, the lessons that would be taught by the penalty if it were executed.

The vicarious atonement, or Christ being the substitute sufferer of our penalty for sin, is God's provisory expedient, to sustain His law without inflicting the penalty upon the sinner, provided he uses the expedient by applying for, and receiving forgiveness, through genuine penitent praying in the name of Jesus.

Christ willingly emptied Himself of His adorable glory to become a man of sorrows and grief. He exchanged the adoration of angels for the scandal of contemptuous sinners; His crown of glory for a crown of thorns; from the glory of an exclusive Infinite, to assume things common to the finite; from a superb immunity to suffering, to bear the sin-sufferings of the world. God "spared not his own Son, but delivered him up for us all." "He humbled himself, and became obedient unto death, even the death of the cross" (Philippians 2:8). "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

It took blood and a final battlefield to blot out slavery and bring union to the Northern and Southern forces; it took the battle of Gethsemane and Calvary and the blood of Christ, to make provision, and blot out man's slavery to sin, and bring union between man and God.

My God! my God! and can it be
That I should sin so lightly now,
And think no more of evil thoughts
Than of the wind that waves the bough?

I sin, and heaven and earth go round
As if no dreadful deed were done;
As if Thy blood had never flowed
To hinder sin or to atone.

Shall it be always thus, O Lord?
Wilt Thou not work this hour in me

The grace Thy passion merited,
Hatred of self and love of thee?

Oh, by the pains of Thy pure love,
Grant me the gift of holy fear;
And by Thy woes and bloody sweat,
Oh, wash my guilty conscience clear.

Ever when tempted make me see,
Beneath the olives' moon-pierced shade
My God, alone, outstretched, and bruised
And bleeding on the earth He made.

And make me feel it was my sin,
As though no other sins there were,
That was to Him who bears the world
A load that He could scarcely bear."

(Title and author unknown)

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11 -- THE ATONEMENT A VICARIOUS SUBSTITUTION

The logic of the principle of atonement by substitution is adduced by such facts as to make the death of Christ conclusive as a provisory remedy for the world's salvation. The only just attitude in judging a case is to hear all of the evidence before bringing in the verdict. I submit the following evidence by which to judge the merits of the premise here laid down.

The subject matter pertaining to the atonement is usually dealt with only theologically. But in addition to this phase, I shall enter upon the discussion also from the philosophical approach, or that which embraces logic.

Naturally, the ground for such a discussion must take its rise from the fact of sin in the human race. The universal prevalence of sin is a self-evident fact.

As a starting point, we will concern ourselves with the definition of sin. "Webster's Collegiate Dictionary" defines sin as follows: "To violate the divine law by actual transgression or by neglect."

A Bible definition of sin is found in 1 John 3:4, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

In the realm of His holiness and the sovereignty of God, sin is anarchy. In the government of God the sinner is an outlaw. He says, in effect, "I will not have God rule over me." "My life," says he, "shall be governed by my sinful propensities." He has no tolerance,

much less approval, for the laws of God. Growing out of this is his intolerance of those who respect the laws of God. From this attitude, we have the ground laid for the persecution of the church.

In the very nature of the case, God must assume some attitude toward sin and all belligerents who embrace it. When sin comes stalking into His universe, ruthlessly breaking His laws, God must do something about it.

Since God must assume some attitude toward sin, let us seek to ascertain the logical attitude for Him to assume. Perhaps we can find it by the process of elimination.

Could He have toward sin the attitude of ignorance? It would not be possible for Him to be ignorant of the invasion of sin, since He is omniscient or all-knowing, and knowing all things, He could not assume an attitude of ignorance toward sin.

Could He assume the possible attitude of indifference toward sin? God has a vital interest in man, since he is the product of His own creation. To be indifferent to that which defiles His creation, could not be regarded as an attitude which He would assume. He could not ignore it.

Would it be logical to think He should assume the attitude of condemnation toward sin? Since sin defiles man, who was created in the image of God, it would seem logical to conclude that He would look upon it with great disfavor and, for that reason, His attitude toward sin is to condemn it. "... God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Romans 8:3).

Now that God condemns sin, how is it to be done? It seems that there is only one of two possible ways that it can be condemned. It could be condemned by respecting God's precepts before it occurs, or by inflicting penalty for the commission of sin, after it occurs.

In the very nature of man, precept has failed, for sin has already involved the whole human race, from the fact that "all have sinned," therefore, God must condemn sin by inflicting penalty upon the sinner.

Whatever that penalty is, God must inflict it upon the transgressor, unless he can find a substitute. The penalty for sin is death. "The soul that sinneth, it shall die."

If God can find a substitute upon whom to execute the penalty, He can forgive the sinner for his sins, and thus pardon him for the penalty. It is logical to conclude, if God therefore pardons the sinner, He cannot execute the penalty imposed against him.

If God condemns sin, He must execute the penalty which He places against the sinner. The penalty once executed, precludes the forgiveness, for it is then too late. It would be fortunate for the human race if a way were set up, by which the penalty could be executed and the sinner forgiven at the same time, through the process of voluntary substitution.

It is obvious that the principle of substitution, as a means to forgiveness, can not be effected until the substitution is found to receive the penalty. Who can qualify as the substitute to satisfy fully the demands of justice? The substitute must be one upon whom the penalty can be executed without injury to anyone else. This work of substitution must be voluntary also, else it could not be just. In this work of substitution the requirements of both man and God must be met. The substitute must be one who has no sins of his own for which to answer. Having sins of his own would condemn him, and disqualify him to receive the penalty of others. Certainly, no creature could possibly meet these demands.

Christ can qualify to represent both man and God, since He is both God and man. He is God come in the flesh. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). He is man born of a virgin. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). Christ volunteered to become the substitute. He said to sinful men, having the penalty of death abiding on them, "I am come that they might have life, and that they might have it more abundantly." "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" (Hebrews 2:9).

The Atonement by Substitution

The following Scriptures set forth the proof of Christ's atoning work by substitution: "This is my blood of the new testament, which is shed for many for the remission [forgiveness] of sins" (Matthew 26:28). "... Christ died for our sins according to the scriptures" (1 Corinthians 15:3). "... his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24). "... once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Romans 5:8-10).

The factual burden of the New Testament supports the incontestable conclusion that man is a sinner, alienated from God, and that the work of Christ was for the purpose of reconciling man to God.

The atonement is simply the price Jesus paid, in the shedding of His blood, in order to convey us from a sinful desert to the water of life.

Christ has been sacrificed. Has it come to pass that the Holy One, who Himself, is Love, the Benefactor and gracious Savior of mankind, suffered this disgrace? Has the Prince of heaven been taken captive with swords and staves and fettered like a murderer? Yes, He yielded Himself up to them, without a protest.

There is a deeper yielding in this truth than that which meets the physical eye. It is veiled and invisible. Christ, here, gave Himself up to the Father as a sin offering, pursuant to forgiving a sinful world. He unhesitatingly resigned Himself into the hands of sinners and descended into the depths of death voluntarily.

Until He had completed His work, no enemy dared touch Him. But the invisible barrier now removed, this is His hour of darkness, at the hands of His adversaries. The chains of Satan have been lengthened and the bridles of hell removed, but not the slightest feeling of revengeful affection is manifested in Christ against these reprobates. He well knew what would befall Him, ere it came to pass in the process of suffering, that He might provide a way of deliverance from sin for the human race.

What He suffered in our stead makes possible the cancellation of the charges against our account, brought on by sin. We are instructed to appeal to the righteousness of Christ, with the confirmation that all He did and suffered is placed to our credit. In His sacred humanity, He endured what we deserved, that our penalty for sin might be paid and a way of redemption opened. His suffering places in our hands a credit card, which entitles us to all the benefits of salvation and healing, if we only present this card and surrender our lives to Him. The nail-pierced hands of Jesus remove all doubt as to God's forgiving grace, and become the ground that insures our forgiveness. For, back of these bloody hands is a heart of dying love. Now, we cannot doubt the grace of God, who commended His love toward us in the appalling death of His Son. Nor, can we doubt the exceeding sinfulness of sin, that imposed the sacrifice. There is now no obstacle to human refuge from sin, so far as the divine is concerned. If the guilty will earnestly and truly repent of his sins, he will find sweet forgiveness. It is no longer necessary for anyone to live under the curse of sin. The most depraved can now turn to Christ with full assurance of complete deliverance.

If we felt for humanity a more powerful compassion to convey the words of eternal life, the lost would take us more seriously. The shepherd in Christ's parable had such compassion on the lost sheep, that he left the ninety and nine and sought after that lost one until he brought it in. What is wanting, to enable men to win souls, unless it be a lack of compassion? To exercise compassion signifies to render the afflictions of another, his own, and bend beneath his cross. Compassion is the Christian's greatest asset in opening the hearts of men to receive the Christ of salvation. He who weeps for those who should be weeping over their own sins, displays the greatest eloquence in his persuasion to win them to Christ.

There are only two possible courses that men may assume relative to Christ. They will either defy Him or surrender their lives to Him. There is no neutral ground. All who assume neutrality must be classed as actively hostile. When we attempt to wash our hands of having any disposition to make of Christ, we deny Him. To deny Christ is to commit spiritual suicide. To oppose Christ and the course He has marked out for us is not to kill Him but oneself.

When we confess our sins and enthrone Christ in our lives, by faith, we throw ourselves into the main stream of spiritual forces, by which we obtain glorious liberation. Whatever there be of insoluble mystery surrounding the atonement of Jesus Christ, the workable results accruing from it, notwithstanding, are vital and real.

* * * * *

12 -- THE WAY OF THE UNGODLY AND ETERNITY

"Where shall the ungodly and the sinner appear?" (1 Peter 4:18).

"The way of the ungodly shall perish" (Psalm 1:6). "Wherefore I poured my fury upon them" (Ezekiel 36:18).

The mind of science, through man's ingenuity, has made many inventions and discoveries for his assistance. Through the telescope, some of the secrets of the planetary system are revealed to him. The microscope unveils to his vision the infinitesimal life in nature, otherwise invisible. The crucible of the assayist enables him to separate the precious from the bad ore. But none of these inventions are of assistance to the philosopher as he attempts to cross the threshold into the mysteries of God and we exclaim, "Who can, by searching, find out God!"

Theologians have been bold enough to venture a definition of God. The catechism of the Westminster Assembly states, "God is a spirit, infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth." But, in the union of this learned and profound wisdom of men, does it not seem incredible that no mention should be made of love, which is the greatest attribute of Deity? Perhaps these august brethren left to us to sum up all of the other attributes, which would reveal the answer as love. God is justice, holiness, power, wisdom, goodness and truth -- therefore, God is love. It was John, the apostle of love, who gave us the sweetest and shortest definition of God, when he said, "God is love." But when he wrote he represented only a pen wielded by the hand of divine inspiration. So, it was in truth, God defining Himself to man.

It has been said that objects take their color according to the eye that looks at them; that all things look gloomy to the man with pessimistic eyes, while the person beside him of a cheerful temperament sees through the cloud a silvery glow. One with contentment in his heart sits down with a crust of bread and a glass of milk with thanksgiving to God. It may also be said that the homeliest person looks beautiful to the eyes of fond affection.

Since God is love, the question may be raised, "How is that to be reconciled with the words found in the texts, where God is pictured as pouring out His wrath upon the ungodly in a storm of indignation?" Let me say that it is a mistake to assume that God has attributes that are contradictory. Let it be understood that it is only injustice that is irreconcilable with justice. It is justice and mercy which unite to form the stream of salvation; like two streams which unite in common to form a great river.

I. The justice of God is the ground by which the execution of punishment upon the ungodly is effected.

The Word of God tells us that the Lord does not execute judgment speedily against the workers of iniquity. However reluctant God may be in the execution of judgment upon the

ungodly, still, the wicked who will not accept His mercy He must punish. Yet no court of justice moves as slowly as does God in meting out punishment to evildoers.

In standing before God as judge, it is too easy to forget the kindness, long suffering and warnings which precede the punishment. Every movement of God toward man first has the label of love, kindness, mercy and forgiveness. We see even the kindness of God expressed in the creation of animal life. Even the lion sends out a warning growl before he leaps; and before the rattlesnake strikes, the warning is heard from his rattles.

May we look for a moment at the judgment of God as seen in the great universal deluge. The waters come in torrents from every quarter in the globe; every barren gorge is made to be a rushing river. All of this torrential flow rapidly raises the level not only in the nearby rivulet but from sea to ocean. From the unabated tempest we see men with terror-tamed beasts mingling together as they climb the altitudes in an effort to escape the deluge. Now every place is water, excepting the extreme summits in the mountain ranges. Still the water rises with the population becoming so dense that both man and beast fight for standing room, to their ever lessening space at these crowning points of earth, until ultimately the last survivors of the shrieking multitudes are submerged beneath the shoreless billows.

We view with horror and amazement the devastation that has been wrought; we see the lifeless forms of children and adults floating on the turbulent bosom of a tide that can lash no shore, and we exclaim with the psalmist, "Hath God forgotten to be gracious? Is his mercy clean gone for ever?" The answer is: No! Behold, the ark dimly seen through the mist, being propelled by an invisible hand. That craft of divine origin is freighted with a cargo of mercy. On it is preserved the old church and the old world with the seed of the new.

May we be reminded that before mercy took refuge in this ship, whose architect was God, she had visited every nation and rung the church bells in every city and called at every home with the message of God.

It is not justice to God to forget how long a period of patient preaching and warning, with tears and compassion, preceded this terrible deluge. Long before the thunder rolled or the lightnings flashed from the bottled heavens; long before the flood of God turned loose to break up the orderly procedure of life, yes, long before people gathered in clusters to pray or curse, hanging out their signals of distress, God has been calling a stifling, recreant, God-forgetting, impenitent world to repentance.

With Noah, the faithful preacher, were they without warning? Could they see no warning during the construction period of the ark? It was not until mercy's arm became exhausted, while turning in the alarms of warning, that God was compelled to uncork heaven and pour upon mankind His judgment fury.

Records say for forty days it rained without an intermission and after the cessation of the deluge there were one hundred and fifty days more during which time "the waters prevailed... upon the earth." Let us take note at this juncture, however, that while the period of God's judgment was reckoned in days, His prayer and preaching period represented one hundred

twenty years of truce, during which time His bells of mercy and warning had been ringing before the first crash of thunder in judgment came.

During the long period of Noah's faithful preaching, his locks grew gray as his clarion call to repentance was heralded far and near. The ark, during the long construction period, stood as a laughing stock to the ungodly and as a target for his scoffing wit. Upon its builders was heaped the united contempt of the world, as they were challenged with the words, "Where is the promise of his coming?"

God waits to be gracious but while He is still waiting to show mercy, the vast majority of earth's teeming millions die in their sins, to meet the reward of the ungodly, at the spout of God's pouring judgment.

Many are the warnings of God, whether heeded or unheeded. But it still remains He has "no pleasure in the death of the wicked." No man has ever yet smelled the brimstone of God's judgment, or felt the fire of a burning hell, who did not first trample under foot ten thousand mercies shown him by God.

Regardless of the injustice which men may do to themselves, through recklessly turning aside the faithful warning of the ministry and passing heedlessly by the door of salvation, yet everyone will bow his knee in the judgment, to confirm the justice of God.

II. God's punishments are without Repentance.

Are you among that group to whom God addresses Himself by saying, "Now, because ye have clone all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trusted, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee... The carcasses of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray them away" (Jeremiah 7:13-16, 33).

God says in his Word, "I spake unto you, rising up early and speaking but ye heard not; I called you, but ye answered not."

Obsessed with sin, men are become the degenerate plants of a noble vine. How many there are and some even in the church who have been schooled in the teaching of Christ to "Remember the sabbath day, to keep it holy"; but without respect or apparent scruples, disobey that sacred command of God. Many, although taught of God out of His holy Word, and by the practice of faithful Christians, to bring the tithe into the storehouse every Lord's Day, yet are seen to violate this divine instruction without any apparent fear of being called upon for an accounting when the day of life is over. And there are those with memories fresh of a venerable father leading family devotions, with Bible in hand, his family about him in sacred converse; yet they themselves make no pretext at gathering the family about the fireside altar.

Addressing those of you who are without God, would you have me conceal God's verity and thus add to your damnation, merely to spare your feelings from the distress of considering the punishment of the ungodly? Nay, you would have me declare the whole counsel of God, by earnestly imploring you to turn and look into this horrible pit and see its lurid, seething and unquenchable flames and listen to the terrifying groans of its inescapable victims, who, having rejected the mercy and salvation of God, have brought on themselves by their steadfast resistance this indescribable suffering in the flame of eternity's night.

I plead with you, as an ambassador of Christ, that you exercise at least as much intelligence in the choice you make as that manifested by the instinct of lower animal life, who at the smell of fire become unmanageable in their haste to escape it. Again may I appeal to you that you exercise more thought in behalf of yourself than the stupidity seen in the ostrich, who, when run down by his pursuers, sticks his head in the sand, thinking because he shuts himself from seeing them, he has succeeded in hiding from their vision. When the truth of God has run you down, surrender to it. Yield yourself to the officer of God's law, the Holy Ghost, and find your way back to the seat of creation, through His forgiving and sanctifying mercy.

The tragedy of man is seen by the misfortune in which sin has involved him, and the night of life overtakes him unprovided and unprepared for it. Let us learn a lesson from the little bee. Winter does not overtake him unprepared. He has made case after case and stored them full of sweet, life-giving sustenance. Yet man, right in the midst of the blaze of midday gospel light, with unmistakable markers in the open road to heaven set before him, willfully sets his head and passes by the road to glory, with its delights of eternal bliss, to take the road whose eternal fire is still veiled in his vision.

Oh, my friend, think not because you can put death and eternity out of your mind and live as though there were neither an hour of death nor a bar of judgment, that you have succeeded in evading God; for in so doing you have only complied with all of the laws necessary to deliver you at the gates of hell.

Intelligent man, woman, child, you who top the list in all of God's creation, why should you, though not a party to the breaking of the first covenant, yet insist on being buried in its ruins, because you refuse to accept the mercy of Jesus Christ, which forgives you of your sins as an heir to redemption from that broken covenant? While we cannot understand why sin is allowed to exist, there is no shadow about the fact that the sinner will be punished, except he seek and find forgiveness. It is God's love for the innocent that bars the door of heaven to the guilty. It is love for those who have the highest claim on a sovereign's protection, which demands that justice be sustained by punishment of the guilty. Hence, love will bolt the gates of heaven to exclude from its paradise the guilty and ungodly transgressor.

What horror did David feel at the sight and fate of sinners? It was like a blind man approaching the edge of an awful precipice, with every step bringing him nearer to its brink. Now he takes the last step of firm footing. Oh, for an arm to reach him, or a voice to warn him, or a hand to smite him down that we might save him. Now, the next foot is raised and projected over the brink and in a moment his full weight hurls him down one hundred and twenty feet. You

stop your ears, shut your eyes and turn away your head. Horror takes hold of you. Such were David's feelings when he contemplated the death of the wicked. It is the wrath of God which bears the key of the psalmist's sorrow, or an apostle's tears. It is both the wrath and mercy of God that lead sinners to the cross, where prayer and faith in the shed blood of Jesus Christ, as their substitute, bring them salvation.

Because the sinner must receive the punishment due him for his sins, if unforgiven, we say with Paul, "Knowing therefore the terror of the Lord, we persuade men" (2 Corinthians 5:11).

The gospel of Jesus Christ is like most medicines prescribed by the physician for the restoration of man physically; it is of a compound nature. Whatever may be included in the component parts of the gospel, the predominant curative property found in it is love; but God, indeed, tells us of hell, that His loving sacrifice might prevail in persuading us to fly to heaven.

As a skillful artist fills the background of his picture with the darker colors, so God portrays the smoke of torment and the blackening thunderclouds of Sinai, in order that He might bring into the foreground the attractiveness of all that is revealed in the cross, to save men from despair.

God's voice of terror is like the scream of the mother bird when the hawk is in the sky. She sounds the alarm that her brood might quickly run to cover. God would doubtless have left that mother hen dumb if He had not also given her feathers under which her young could find refuge. God would never have alarmed the human race over the certainty of a foreboding hell, if He had never raised the cross to which all men might flee for covering.

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13 -- SANCTIFICATION, HOLY GHOST BAPTISM

"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). "And when he had said this, he breathed on them, and saith unto them, receive ye the Holy Ghost" (John 20:22), "But wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5). "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost" (Romans 15:16).

Collating the position the Bible presents relative to the second work of divine grace, we find it variously expressed as: "sanctification," baptism with the Holy Ghost," "the fullness of the blessing," and so forth. For convenience and brevity, let us confine this discussion largely to the terms: "sanctification" and "the baptism with the Holy Ghost."

The prime objective shall be to show Christian believers that there must be a second crisis in Christian experience, before they experience the full scope of complete redemption.

This discussion is also to show conclusively that the terms, "sanctification" and "baptism with the Holy Ghost," are terms used to denote but one Christian experience.

First of all, to make clear that the Trinity in the Godhead are all concerned, that each believer should receive this subsequent second definite work of grace, let us observe the following scripture passages. In 1 Thessalonians 4:3 we notice the interest of God toward the believer to this end: "This is the will of God, even your sanctification."

In the second instance you notice the interest of Christ toward the believer, for this experience. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27). 1 Corinthians 1:30 is another indication of Christ's concern, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." We also observe by this that Christ was divinely appointed to this end, "made unto us... sanctification ..." We shall observe from 2 Thessalonians 2:13 that the third person of the Trinity has an interested and effective part in our sanctification, "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." Also Romans 15:16, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

We might sum up this triune interest in our sanctification in these words: God willed it, Christ died to provide it, and the Holy Ghost executed the provision.

The word, "sanctify," is taken from the Latin adjective, "sanctus," (meaning, "holy") and the Latin verb, "facere" (meaning, "to make"), so the literal significance in the imperative mood is, "Make them holy."

The "Imperial Dictionary" definition for sanctification is as follows: "The act of sanctifying or making holy; the act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love of God."

The Holy Ghost

The objective Christ had in sending the Holy Ghost into the world was to regenerate sinners and sanctify believers. In the interest of regeneration, the Holy Spirit manifests Himself in the justification of the sinner. In the interest of the second work of grace, the Holy Spirit manifests Himself in the sanctification of the believer.

John Wesley says, "By justification we are saved from the guilt of sin, and restored to the favor of God; by sanctification we are saved from the power and roots of sin, and restored to the image of God" (Sermons, Vol. 2, page 236).

I desire to show you that Holy Ghost baptism and sanctification are interrelated; that sanctification is the process by which man is made holy; that the baptism with the Holy Ghost is

the active power by which we obtain these results. Holiness is the state; sanctification the process and the Holy Ghost the divine agency for the accomplishment.

John the Baptist made this statement relative to these two divine works of grace, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Note here that the baptism with the Holy Ghost is symbolized by fire. Fire we know to be a material agency for purification. To purify the moral nature of man is the work of Holy Ghost baptism. This symbolism is carried over by the prophet Malachi where he says, "Behold, I will send my messenger [John the Baptist], and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple... he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness [holiness]" (Malachi 3:1-3).

The work of the Holy Spirit is to purify, or purge from all sin; fire is the symbol of this work. The primary meaning of baptism is purifying and the salient work of sanctifying the hearts of believers is properly called the baptism with the Holy Ghost. Since the baptism with the Holy Ghost is the agent by which we are sanctified, therefore, whosoever is sanctified wholly is baptized with the Holy Ghost and likewise whosoever is baptized with the Holy Ghost is sanctified wholly.

The first thing the baptism with the Holy Ghost does is to cleanse the heart from all inherent depravity. This cleansing is not antecedent to, but coincident with Holy Ghost baptism. He is the refining fire that sanctifies the whole of man. This is highly important to know, for there is a teaching abroad that sanctification is an experience separate in time, from the baptism with the Holy Ghost. This teaching has not the slightest scriptural founding.

The testimony of the apostles, on receiving the baptism with the Holy Ghost, was to this effect. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). This scripture passage not only substantiates the fact that the work of Holy Ghost baptism purified the hearts of the apostles, who were Jews, but that it worked the same in the experience of the Gentiles.

The baptism with the Holy Ghost and fire is designed for and effects the electrocution of the carnal nature in the heart of the believer, which leaves not a vestige of uncleanness in the soul.

1 Thessalonians 5:23 tells very succinctly of the sanctifying work of Holy Ghost baptism: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." A collaborating passage is that of 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

In both the above passages, the reader observes that deliverance from all racial sin is the objective sought, and that the prayer in the former and the exhortation in the latter are designed to both sanctify the soul and cleanse the life, which includes complete deliverance from all carnal pollution. It is demonstrated in the candidate outwardly in both spiritual and physical cleanness.

Let us now consider a passage of scripture that presents the thought of spiritual preservation: "Preserved blameless unto the coming of our Lord Jesus Christ." Jude 1 also supports and supplements this preserving grace adduced by Holy Ghost sanctifying power: "Jude, the servant of Jesus Christ, and the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." Preserved means so prepared as to keep indefinitely.

The thoroughness of God's sanctifying, cleansing grace is found wrapped up in 1 Thessalonians 5:23 (R.V.): "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it." The word, "wholly," here encompasses the entire being, including every part of you or about you. This is one of the most important truths of the Bible that God would have emphasized.

What This Pentecostal Experience Brings

The story of Pentecost reveals what the baptism with the Holy Ghost did for individual men. Prior to this time, Peter was a man of generous, ready impulses, though associated with many shortcomings. The baptism with the Holy Ghost reveals him as a man moving in the blaze of divine light, both empowered and baptized with the Spirit of holiness. He speaks with an authority and confidence that is invincible, utterly destitute of all fear. He is radiant with a new energy, impelled by a new commission. In this new experience timidity has been reduced and cowardice blotted out. His personality is marked with a new indwelling presence. Having had the shrink taken out, he is now clothed with sanctified boldness.

Other things that occurred at Pentecost were transient. The wind, the fire and the tongues, though exciting current comment, were quick to vanish. It was the abiding Comforter that gave endurance to the Pentecostal experience. It was Jesus who 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 for ever; 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." Holy Ghost baptism is here referred to as, "another Comforter," with the assurance "that he may abide with you for ever."

The baptism with the Holy Ghost, in Luke 24:49, is called an indument with power, designed to furnish complete equipment for effective service. This definition, given by our Lord, makes the baptism with the Holy Ghost consist of an internal and invisible revelation, rather than an external and visible exhibition.

The baptism with the Holy Ghost is accompanied with a new key to the Scriptures. It gives discernment beyond all human acquired learning. In the realm of the divine, all intellectual learning without the Holy Ghost is but added blindness to the realities of divine truth. Spiritual truths are spiritually discerned. The soul of man is illuminated through the eyes of the heart. From this point vision is made possible only through the Holy Ghost.

The Spirit-filled have a knowledge that does not depend upon intellectual learning. It does not come of flesh and blood, but from the certainty that accompanies this divine bestowment.

The baptism with the Holy Ghost makes the believer mightier in prayer. Before Pentecost, we pray by the Spirit's assistance. After Pentecost we become the channels through whom the abiding Spirit prays. It is prayer that brings Pentecost, and Pentecost makes prayer powerful in the will of God. The Holy Ghost gives intelligence and intensity to intercession.

The Holy Ghost is the spirit of power. One of the first demonstrations of this power is that of complete emancipation. Sin is not only canceled but the candidate is liberated completely from the yoke of bondage, both acquired and innate. The prison doors are burst asunder and God reigns supreme.

Pentecost turns anemic believers into liberated, exuberant saints. They move with the vivacity of a conqueror's tread: victors over sin, both without and within. They move on the circle of society, with the spirit of conquest, that is not squelched by any intimidation.

Pentecost brings the fire of God. It produces a mighty testimony and an emotion that is flaming with holy zeal. Spirit-Filled souls are ablaze for God. Nothing daunts them or dampens their ardor. They believe with a faith that kindles holy fire wherever they go. They serve with a devotion that rebukes sin wherever it appears. They rejoice with a joy that beams with expectancy, while bearing the cross of Christ on any battlefield.

To get the Pentecostal experience or the baptism with the Holy Ghost, we must go to Gethsemane and to the cross. We must not only pray but we must also be crucified. He who will not have his Gethsemane and his crucifixion, may not expect a Pentecost.

The crucifixion experience consists in a death to the self life. Paul expressed it thus: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20). This constitutes not only a death to the self life but Christ comes in, to reign without a rival.

The baptism with the Holy Ghost is certified by the witness of the Spirit, but says Christ, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The Gethsemane comes through the prayer of consecration which is a presentation of oneself, without reservation, to God, His service and call, whatever or wherever that may mean (Romans 12:1, 2).

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14 -- A SECOND DEFINITE WORK OF GRACE

There are three things that I would like to emphasize in the beginning. First, that Christ never recognized the principles of the law as having any saving virtue. It is true He believed in the law and more than emphasized the moral principles stated in the law of God. In referring to the law, He said, "One jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The second thing I want to emphasize is that all persons, from the very beginning of Christ's ministry until His Second Coming must have been, or must be, born again before becoming credential candidates for heaven. It is true Christ said, "Except a man be born again, he cannot see the kingdom of God." But He did not say that this experience fully qualified him for entrance. Being born again is the first step of two, essential to be taken for that qualification.

The third thing I desire to emphasize is that every born-again disciple must be sanctified wholly, as a second definite work of grace, before he has an experiential, scriptural fitness for heaven and full equipment for service.

An Erroneous Doctrine

There is an erroneous doctrine more or less prevalent in certain theological circles, that only those who were saved by the law and, at the time of the transition from the law to grace, needed a second work of grace. Since that time, they contend, everyone gets all of God's saving grace in one Christian crisis; in other words, in one work of grace. But, of all the theological formulas and twisted mental contortions with which one must perjure himself, in order to arrive at such a conclusion, this is about tops in the field of error.

To upset this theory completely one need only follow the teaching of John the Baptist and that of Christ. The demand made by John the Baptist upon the world, when he came preaching in the wilderness of Judaea was, "Repent ye: for the kingdom of heaven is at hand." Mark you, all were under the law before his preaching, as the immediate forerunner of Christ. Yet, he says to the world, "Repent ye," which is the first condition essential and incident to being born again, or the first work of grace.

In that first sermon of John the Baptist, (see Matthew 3:11), he emphasized two works of grace: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

That John the Baptist demanded the fruits of a changed life, or that of a new birth, before he would baptize any candidate, is evident from verse seven of the same chapter, when many of the Pharisees and Sadducees who had not been born again came to be baptized by him. He said to them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits [answerable to amendment of life -- margin] meet for repentance."

After demanding such requirements of his baptismal candidates, yet he spoke of Him who was mightier than he, by Whom they would yet be baptized with the Holy Ghost, as a second definite work of grace.

The Teaching of Christ on Two Definite Works of Grace

After Jesus was baptized in Jordan and had been tempted of the devil in the wilderness, He began His public ministry. Let us note how He opened His ministry to the world: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. And Jesus, walking by the sea of Galilee, saw two brethren [brothers], Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him" (Matthew 4:17-20).

We note here that Jesus is preaching the doctrine of repentance, the same as John the Baptist. At the conclusion of that sermon, He had two seekers; namely, Peter and Andrew. That they were born of the Spirit is evidenced from the fact that they became followers of Christ and personal workers, as well as ministers.

I would have you bear in mind that Peter and Andrew are two disciples which were afterward called by Christ as His apostles.

After preaching that sermon to Peter and Andrew, He went on a little farther and preached another sermon on repentance. In His audience were John and James, who responded to the altar call in a similar fashion to that of Peter and Andrew. They, likewise, left their ships and followed Him.

Will you please observe, also, that John and James, following their born-again experience and discipleship, were also afterward selected for Christ's apostolic council.

We could enumerate others who accepted Christ and were born again but these examples will suffice for the point at issue.

In the tenth chapter of Matthew, beginning with the first verse, we notice that Jesus called certain of His born-again converts and gave them power over unclean spirits and to heal all manner of sickness. Among this group whom He had thus commissioned, we note the names of Peter, Andrew, James and John.

Now no one clothed in his right mind, with ability to think, would accuse Jesus of giving anyone such power, who had not been converted or born of the Spirit.

That Jesus preached one must be born again is evidenced from John 3:3, where He said, "Except a man be born again, he cannot see the kingdom of God."

Dr. George Ricker Berry, in his Greek Lexicon, translates that Scripture passage as follows: "Unless anyone is born anew, he cannot see the Kingdom of God." Moffatt translates it,

"No one can see God's realm unless he is born from above." Paul refers to this experience as making one a new creature in Christ; and literally it is true with everyone who has been born again.

In speaking to these disciples on another occasion, as revealed in John's Gospel (14: 15-17), He said: "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 for ever." He then continues to explain to them what and who this Comforter is, by saying, "Even the Spirit of truth; whom the world cannot receive " This, "another Comforter," is the second definite work of grace.

Will you please bear in mind that Christ testifies of this group as being so separated from the world, in the following words: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). He also says of them, in verse ten, "... I have chosen you, and ordained you, that ye should go and bring forth fruit ..."

No one would assume to think that Christ would ordain sinners to go out and preach the gospel for Him. Hence, we must conclude that they were born-again Christians.

In John 16:7 He tells them something more about receiving this Comforter as a second definite work of grace: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." He here delegates personality to this "Comforter," whom He is sending by saying, "I will send him unto you." We cannot mistake this "Comforter" as being the Holy Ghost, of whom John the Baptist, in referring to his converts, said that Christ would baptize with the Holy Ghost.

Christ's Sanctifying Prayer

Following on into the seventeenth chapter of John's Gospel, we have Christ's high priestly prayer for His apostles, which include: Peter, Andrew, James and John, who are among His born-again converts. Jesus had told them that it was expedient for Him to go away, before He could send the Comforter.

In this priestly prayer, Jesus is making preparation to go back to the Father in heaven, from whence He came. In the prayer He said, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

He then begins to bear His apostles up to God in prayer by saying (verse fourteen), "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Note here they are so separate from the world that Christ identifies Himself with them. He continues: "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... For their sakes I sanctify myself, that they also might be sanctified through the truth."

In other words, to make their sanctification possible, He sanctified and sacrificed Himself. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

Christ sanctified Himself by His own inherent holiness, while Christians are sanctified by the Holy Ghost -- the Comforter whom Christ has promised.

"... Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

Chrysostom and Godet interpret the words: "Sanctify them through thy truth," thus: "Make them holy through the gift of the Holy Ghost, and true doctrine."

The embodiment of the Word is the power by which they are sanctified. "Thy word is truth." In other words, what the Word is, in itself, must become an actuality in the disciples.

In the first verse of John's Gospel, we read that, "The Word was God." And, referring to Jesus Christ in the fourteenth verse of the same chapter, we read, "The Word was made flesh, [Jesus] and dwelt among us... as of the only begotten of the Father."

The Etymology of the Word "Sanctification"

The word sanctification is taken from the Latin adjective *sanctus* (meaning holy) and the Latin verb *facere* (meaning to make); the suffix "tion" means the act of. Then sanctification is the divine act of making holy.

"Webster's New International" definition -- "Sanctification is the act of God's grace by which the affections of men are purified from sin, and exalted to a supreme love to God; the act of sanctifying."

Paul testifies that there is in the heart of the believer something which he signifies as follows: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17).

God calls that something left in the heart of the believer after being born of the Spirit, "carnality." In Romans 8:6, 7, he says, "To be carnally minded is death; but to be spiritually minded is life and peace... The carnal mind is enmity against God: for it is not subject to the law of God." Carnality, then, is an outlaw; a disturber of the peace. It is otherwise called, "the body of sin" (Romans 6:6).

God declares it is a something that needs to be crucified. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Romans 6:6). "But now being made free from sin [the sin principle], and become

servants to God, ye have your fruit unto holiness, and the end everlasting life" (verse twenty-two). Being freed from the sin principle, you have the fruits of a holy life.

Paul describes this warring condition in the heart of the born-again Christian as being wretched. "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24). The following verse gives the answer for deliverance: "I thank God through Jesus Christ our Lord."

After the resurrection of Christ, He said to His disciples something that reminds us of the promise of the Comforter, the method by which to receive Him, and what He will do for the individual. He said, in Luke 24:49, "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." With this instruction Jesus, "led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

Let us be reminded that Luke's story is to be continued in the Acts of the Apostles. We gather these words from the continued story: "And being assembled together with them [the apostles], commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5). "Ye shall received power, after that the Holy Ghost is come upon you" (verse eight). "These all continued with one accord in prayer and supplication" (verse fourteen).

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost..." (Acts 2:1-4).

This constitutes the promise of the Father fulfilled, and the process by which the apostles were sanctified.

This spiritual need of the apostles was the same as the need of all born-again Christians and God expands it to a vivid realization of all future born-again Christians, for that high priestly prayer in the seventeenth chapter, twentieth and twenty-first verses, of John's Gospel includes all future believers: "Neither pray I for these alone, but for them also which shall [future tense] believe on me through their word... that they also may be one in us."

This experience destroys that native born sin principle resident in the heart of all believers; thus producing oneness and unity in all who possess the baptism with the Holy Ghost as a second definite sanctifying Christian experience.

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15 -- HOLINESS, THE GLORY OF CHRISTIANITY

"Holiness becometh thine house, O Lord, for ever" (Psalm 93:5).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16).

"O worship the Lord in the beauty of holiness" (Psalm 96:9).

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

It will be observed that in the first text cited, holiness becometh the temple of God. It has a spiritually beautifying characteristic. The lexicographers in defining the term "becoming," state that it means "pleasant in appearance"; what is becoming respects the manner of being; becoming consists of that which is pleasing to the view, involving moral propriety. It signifies full of grace.

As an Anglo-Saxon root, holiness means wholeness. What health is to the physical, holiness is to the spiritual. It bespeaks completeness in the inner man, fulfilling all essentials in the matter of redemption. It is that something which sets one fully free from the law of sin and death, as stated by Paul.

The third chapter of 1 Corinthians sets forth a view and very succinctly, of an uncleansed and therefore, an unhealthy state of spirituality:

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (verses one to three).

When writing to the church at Ephesus, Paul describes something very different -- spiritual wholeness: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:30-32).

Such characteristics embodied in the life of the individual make for spiritual strength and completeness, or a demonstration of holiness.

The last text quoted in the series that composes the setting of this message is, "Follow peace with all men, and holiness, without which no man shall see the Lord." This text has a more complete meaning. The word "holiness" in this instance in the American Revised Version is translated, "the sanctification." Sanctification as we know it is a purifying and unifying power, bestowed by the baptism with the Holy Ghost as a second definite work of grace.

Sanctification may be defined also as an instantaneous act of divine power, in response to faith exercised by the believer, expelling all native, inherited sin; thus purifying the moral nature.

However, this divine cleansing may not be had without an unconditional consecration of one's life to God. This constitutes more than a mere surrendered will.

Madame Guyon says, "A will surrendered is not always a will abandoned. Many who have surrendered their wills to God are still anxious to carry out their own plans and ambitions."

In speaking of holiness, John Fletcher said, "You are only in an improper sense called believers who reject this." Such a statement is in line with the Word of God which says that "Without holiness no man shall see the Lord."

This experience is otherwise referred to as a rest that remains for the people of God -- rest from friction, rest from fretfulness, rest from ill will. It is this experience coming to the life of the believer that produces poise and spiritual power.

D. L. Moody's sanctification is an example in point., In seeking this experience he said, "For four months a wrestling went on within me and I was a miserable man (this was during his ministry) but after four months the anointing came. It came upon me as I was walking in the streets of New York; many times I have thought of it since. At last I had come to God again, and I was wretched no longer. I almost prayed in my joy, 'Oh, stay Thy hand!' I thought this earthen vessel would break, He filled me so full of the Spirit. If I have not been a different man since, I do not know myself. I think I have accomplished more in the last four years than in all the rest of my life."

General William Booth said, "There are four conditions or requirements in receiving the experience of entire sanctification: (1) Conviction, (2) Renunciation, (3) Consecration, and (4) Faith."

The believer can at best have only a partial grasp of the Almighty and often has spiritual fainting spells. Though a child of God, he very infrequently hears from Him or experiences His glorifying touch. Why? Because carnality, that inner foe, keeps him from the heights of that super-fellowship with God and the abounding joy common to the sanctified.

Rev. W. G. Ketcheson says: "Entire sanctification has definite bounds. It is not more regeneration, for the New Birth is instantaneous and complete in that stage, affording pardon for every sin committed in the past, and, therefore, cannot increase in that respect. Nor is it merely a blessing, but, rather call it, THE BLESSING. A million blessings ripple on the ocean of God's love, but only two are spiritually saving, namely, regeneration and entire sanctification."

We should not suffer the words Pentecost, sanctification, the baptism with the Holy Ghost, to be dragged in the mire of fanaticism through satanic delusions. One of the most serious handicaps that modern Christianity has to combat is the faulty conception and honest misapprehension of truth, out of which fanaticism arises.

Some have the misconception that the carnal nature can be successfully suppressed. This is one of the most delusive heresies of this age. Those who support this view declare that the best the Holy Spirit can do for the soul is to repress or subdue the carnal nature. They maintain that

the Adamic nature (inbred sin) is not crucified and destroyed. But what accounting they give to a scripture passage like this, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed," is a mystery. To make their theory practical they would have to change this verse to read, "Knowing this, that our old man is repressed with him, that the body of sin might be controlled and the fallen nature held down."

To substitute suppression for the eradication of sin is not scriptural in the first place and, in the second place, it is a compromise with sin, in that it permits it to remain in the heart.

Dr. Howard W. Jerrett said, "Carnality dims the vision, circumscribes the horizon, dulls the expectation, defeats the prayer life, and keeps the heart cold and indifferent toward the dying thousands who without God and without hope in the world are slipping to eternal ruin."

The unsanctified child of God very readily discovers the presence of carnality, by the uprisings of this deadly blight to manifest itself in a way to bring spiritual embarrassment.

Taking this passage from the Word of God: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12), we have the effectual means by which we are sanctified-the blood of Christ.

Another delusion prevalent is that we are sanctified by growth in grace. But this is neither scriptural, practical nor possible. If we could be sanctified by growth, the work would not be accomplished by the blood of Christ, which is the scriptural means and the atoning methods of Christ for our sanctification.

Rev. Mr. Lowrey said, "We can no more evolve it by discipline and culture and good works, than the Ethiopian can change his skin or the leopard his spots."

Rev. A. J. Wood said, "Growth and development have no fixed relation to purity in any way. They have respect to size or enlargement and not quality or purity, hence, all changes by growth or gradual processes are in size or quantity. Purity or holiness has respect to quality and not quantity."

In his seventieth year John Wesley said, "I fear we are not explicit enough in speaking of full salvation, either in public or private."

What Holiness Does for the Life

It eliminates carnality. The removal of carnality, however, does not eliminate the limitations of humanity. We will still have probationary liabilities. It is possible for one to sin after having been sanctified. We will still have infirmities of the flesh. We will still be subject to mistakes. It will not enable the sanctified to walk above human criticism, misunderstandings and persecutions, but it will give no valid occasion for these things. It does cast out all slavish fear of man, of death, of hell and of the judgments of God. It removes irritability, ill temper and a critical spirit. It takes away the stingy spirit and brings with it a spirit of liberality. A pure heart

does not make a perfect mind, but it does make a mind of greater clarity and constructive strength.

To obtain holiness of heart one must be sanctified. Seeking after sanctification must take the role of a special occasion. It must be pursued with a steady purpose, that perseveres until the final victory is won. If to you this experience is not worth a Jacob-like wrestling after, in all probability you will never obtain it. If it is what the Bible represents it to be, that without holiness no man shall see the Lord, then it is worth striving for with that kind of endeavor, to use the words of Jacob, "I will not let thee go, except thou bless me." It will require personal abandonment from whatever He may call you, to a happy resignation for whatever calling He may choose to assign.

This experience will bring you what James calls "perfect patience" and what John labels "perfect love"; Paul calls it being "thoroughly furnished unto all good works" and Peter says it will "make you perfect, stablish, strengthen, settle you."

It will endow you with a power that is adequate for the task, and will, at the same time, give you a joy and contentment in the pursuit of whatever calling God may elect. It creates within one a radiant, royal Christianity, furnishing with sufficient grace to stick to it loyally, live it normally and witness to it spontaneously and enthusiastically.

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16 -- SECOND BLESSING HOLINESS

Second Blessing holiness is a hot spot, spiritually, at which the nonconforming believer blindly poohs and ignorantly ridicules. He raises up fortifications of ungrounded fabrication to prejudice his mind against it. A prejudiced mind judges a case before all the evidence is brought in.

In order that the subject of holiness, with its correlated terms, may be understood, we will dwell briefly at the outset in an effort to clarify the meaning of terms often intermingled and jointly used when referring to biblical holiness.

On the Day of Pentecost it was called the baptism with the Holy Ghost. But we find Peter explaining the moral and spiritual effect of this Holy Ghost baptism, as an experience of heart purification. (See Acts 15:8, 9.) The occasion of Peter's speaking was in defense of the Gentiles' receiving the experience of second blessing holiness. In so expressing himself, he defines what actually took place, when they were baptized with the Holy Ghost on the Day of Pentecost, as heart purification.

In the fourteenth chapter of John's Gospel, Jesus referred to the experience as follows, in verses 15, 16 and 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 for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

In His expression here, Jesus refers to second blessing holiness as, "another Comforter." He would not use the term, "another Comforter," unless the disciples to whom He was addressing Himself, had previously received a first Comforter, commonly referred to as the new birth.

John the Baptist referred to second blessing holiness, in Matthew 3:11, 12, in the following terms: "I indeed baptize you with water unto repentance" but he [Jesus] that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor..." He refers here to the initial Christian experience as that which follows repentance; called, in John 3: 3, being "born again."

Second blessing holiness is referred to in Matthew 3:11 in these words: "He shall baptize you with the Holy Ghost, and with fire." The word "baptize" in the Greek is "baptizo," which means to "sose or submerge in the spirit." It has the effect of a thorough moral cleansing, as dye permeates every thread of fabric in a garment that is submerged in the dye solution, effecting a thorough change in color.

Jesus refers to second blessing holiness in John 17: 17 as sanctification, in His high priestly prayer for the disciples: "Sanctify them through thy truth: thy word is truth."

Sanctification is defined in the same manner as the baptism with the Holy Ghost, explained by Peter in Acts 15:8, 9.

The unfair theologian may offer his vain attempts to explain away the experience of second blessing holiness, but the lexicographer is ever faithful in giving us the true definition of words. The "Century Dictionary" defines "sanctify" as follows: "To make holy or clean, either ceremonially or spiritually; to purify or make free from sin. In theology, the act of God's grace by which the affections of men are purified and the soul is cleansed from sin and consecrated to God."

The "Imperial Dictionary," in defining the word "sanctify" says: "To purify in order to prepare for divine service and partaking of holy things. To purify from sin, to make holy."

"Funk and Wagnall's Practical Standard Dictionary" defines the word "sanctify" as follows: "To make holy; purify, as from sin; in theology to cause to experience sanctification."

We could call to attention many other terms but these will suffice for a thorough explanation of the word meaning and the experiential effect of sanctification.

The Prominence and Demand of Second Blessing Holiness in the Bible

The word "holiness" and its relative terms are found in the Bible about twenty-two hundred times. The Bible's giving this tenet so much prominence is evidence that it is one of the cardinal doctrines of the Bible, essential to Christian experience.

Bishop Foster, in giving us a panoramic view of holiness throughout the Bible, has this to say: "It breathes in the prophecies, thunders in the law, murmurs in the narratives, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the languages, and burns in the spirit of its whole scheme, from its alpha to its omega, from its beginning to its end. Holiness! holiness required! holiness needed! holiness offered! holiness obtainable! holiness a present duty! a present privilege! a present enjoyment! is the progress and completeness of its wondrous theme! It is the truth glowing all over, webbing all through revelation; the glorious truth that sparkles, and whispers, and sings, and shouts, in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer, the great central truth of the system."

Since this doctrine is given such prominence in the Word of God, it is true that you face this situation: namely, if you permit yourself to be prejudiced against sanctification -- second blessing holiness -- you take exception to the Word of God and consequently close your eyes to God in His demands to effect a moral cleansing in your life, which is essential to admittance into heaven. Hebrews 12:14 states: "Follow peace with all men, and holiness, [R. V., the sanctification] without which no man shall see the Lord."

Opposition to the doctrine and experience of entire sanctification puts one in exact opposition to the central theme of the Bible. Holiness is the climactic experience for which God has striven since making provision, through the sacrifice of His Son on the Cross, for man's complete redemption. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." It is an easy thing to attempt to bolster up a defense against the work of the Holy Spirit in sanctifying believers by pointing the finger at the inconsistencies and failures of some who profess to have the experience of second blessing holiness.

That there are spiritual breakdowns in the lives of some believers who profess the experience of the new birth, no student of humanity will deny; but because they fail, it by n means disproves the scriptural truth and fact of the new birth, neither does it alter the ease relative to sanctification.

The standard by which to judge divine truth is the Word of God. That argument which attempts to discredit the Word of God, through the experience and failure of man, is as weak as water.

Dr. Adam Clarke, in his book, "Christian Theology," said: "No doctrine of God stands upon the knowledge, experience, faithfulness or unfaithfulness of man; it stands upon the veracity of God who gave it..."

If there could not be found a man to verify the truth of God's Word in Christian experience, it would in no wise be a discrediting reflection upon that truth.

According to the indisputable teaching of the Word of God, the nature of sin is twofold. First, it is an inward defilement from which the acts of transgression arise. Second, sin is an act of transgression, having its source from that inward defilement.

When we speak of the sin nature-indwelling sin-we do not refer to acts of transgression. We refer to it as an inherited state propagated in the human race since the fall of Adam. It is essential to see the distinction between sin as a state and sins acquired. Sin is the state of unrighteousness. Sins are the acts of unrighteousness. Sin as a state is an outlaw. Sins are evidence of the outlaw at work. To be fully saved we must be rid of both.

The transgressor, being burdened with the acts of sin committed, seeks forgiveness by repenting and exercising faith, and gets it. Ere long, however, he experiences the fact that the seat of his sin trouble has shifted to the original resident root, or defiled nature, from whence his transgressions sprang into being. This brings on an indictment for continuing to possess this moral stigma, the betraying, defiled nature, which he learns may be removed by God's sanctifying grace.

Who Are Eligible For Second Blessing Holiness?

Before taking up this phase, let us understand that in order to be sanctified one must have first had his actual transgressions forgiven and be adopted into the family of God, with the Holy Spirit bearing witness with his spirit that he is so accepted. He must first receive the birth of the Spirit. There must be a birth, as a first and necessary experience, before any other experience can be had by the child. It is equally true in the spiritual sense. One must have a spiritual birth before he can have a spiritual baptism.

The work of conversion, which is another term for the new birth, is not a work of parts, neither of progressive stages, though it is approached from a series of leading and enlightening angles; but the experience itself is essentially instantaneous -- done at once.

Sanctification, or the second blessing, properly so-called, comes like conversion or the new birth, bringing the candidate into possession instantaneously.

The sin nature being inherent in all, since the time of Adam's fall, is not removable by anything that man himself may do, but only through the atoning merits of our Lord Jesus Christ.

This indwelling sin nature, the carnal mind, though not cast out, is most effectively bruised and subdued into inaction at conversion, but it is no evidence that this sin nature does not still remain because its motions have not been felt for a given season.

A baby may behave perfectly on certain occasions, but let some provocation stir up this nature from its peaceful slumber and his parents are shocked by his performance.

In the seventeenth chapter of John's Gospel, we have the longest recorded prayer of our Lord Jesus Christ.

This prayer was doubtless uttered the day before His crucifixion. Therefore, we must conclude that there was some urgent necessity for that prayer.

We will first of all raise the question: For whom did He offer that prayer? We can be in no doubt about this matter, as He most carefully describes the people for whom He prayed.

In the sixth verse we read: "I have manifested thy name unto the men which thou gavest me out of the world." Now the question is: What happened to the men that were given to Jesus out of the world? Verses two and three remind us that He had given them eternal life: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Then in verses fourteen and sixteen, praying, He continues by saying, "They are not of the world even as I am not of the world." It is observed here that by this change, the new birth has made them so different from the world, that in this measure, Christ identifies Himself with them.

So here we have the answer in the blazing, unadulterated testimony as for whom He was praying, from the very lips of Jesus himself, for born-again believers.

What is the burden of His prayer that God shall do for them? The seventeenth verse states it: that God shall "sanctify them."

This experience must be highly necessary since it is the final direct petition from Jesus to the Father, before His crucifixion, that this experience be effected in the apostles.

The last thing Jesus said to His apostles, prior to His ascension, after His resurrection, was as follows: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4, 5). "And he said unto them... 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 Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7, 8).

Who else were included in that great prayer of our Lord? The twentieth verse of that seventeenth chapter of John tells us: "Neither pray I for these alone, but for them also which shall believe on me through their word." This can mean only that every believer who is born of the Spirit, must be sanctified, if this prayer is answered in his life.

What Second Blessing Holiness Does For One and How to Get It

Second blessing holiness or sanctification gives one a fitness for heaven and the necessary power and equipment for remaining on earth for a season, to do the work God wants the Christian people to do. It also equips with the necessary credentials to admit us into heaven when our labors on earth are over.

How do you get the experience? You must be negatively resigned to, and aggressively seeking, the experience (Romans 12:1, 2). Then you must be positively filled. The former is your part. The latter is God's part. "... behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Tarry and pray with importunity, giving full evidence of the unrelenting sincerity of your desire. God is not

concerned with the length or brevity of time required, except that it be "until ye be endued with power from on high."

The question is raised, "How may I know the work is done, assuring me with confidence and authority, to witness that I am sanctified?" The witness of the Spirit makes this knowledge certain to you. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (Hebrews 10:14, 15).

The baptism with the Holy Ghost gave Thomas such certainty and divine authorization that his doubts were gone with the wind. Receiving the power of the Holy Ghost, Peter's fear was displaced with unflinching courage.

After the apostles were sanctified there was no further evidence of strife and place-seeking among them for highest honors as recorded in Luke 22:24.

1 Peter 3:15 tells what sanctification does for one: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

IT WILL SEAL YOU UNTO THE DAY OF REDEMPTION if you do not break the seal.

God invested and sacrificed His only Son in order to place holiness within our grasp, therefore He can neither give nor demand anything greater. But anything short of holiness is to lose the eternal divine legacy.

* * * * *

17 -- HOLINESS, A GOD-CENTERED EXPERIENCE

"Like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (1 Peter 1:15, 16, R.V.).

"To them that are sanctified in Christ Jesus, called to be saints" (1 Corinthians 1:2, R.V.).

Holiness is the state of the soul that is sanctified wholly. It denotes the absence, or eradication, of depravity by the baptism with the Holy Ghost.

Dr. W. McDonald, one time editor of the Christian Witness and president of the National Holiness Association, said: "To be holy is to be cleansed from all actual sin and original depravity. Sin exists in the soul after two forms, actual and original, the sins we have committed, and the depraved or sinful nature inherited, which was ours before we were conscious of sinning."

God created man in His own image, or likeness. Being created in the likeness of God, he was created in holiness, for God is holy. There came a time that God's first created pair

disobeyed the commands of their Creator. At this point they lost their innocency, or holiness. Not only did they lose their state of holiness, but their disobedience brought with it a sense of guilt and condemnation, for they had transgressed the law of God. By that act they became sinners, for sin is the transgression of the law.

Since the transgression of the first pair, sin in principle has been hereditary, that is, sin in principle is resident in the heart of every born child. Time is the only element required for evidence of this sin principle to manifest itself in an outbroken violation of God's laws. This invariable experience is an invincible indictment to the sinful nature of the human race.

After one's actual transgressions have been forgiven there still remains in the heart of the believer that same sin principle with which he was born. The history of experience, as well as that of evangelical theology, substantiates this position.

In the ninth of the thirty-nine articles of religion of the Church of England, it states, "Original sin is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam. And this infection of nature doth remain, yea, in them that are regenerated."

The larger "Westminster Catechism," the formulated faith of the Presbyterian Church, gives the following statement relative to their position: "The imperfection in believers ariseth from the remains of sin abiding in every part of them, and the perpetual lustings of the flesh against the Spirit."

The position of John Wesley and the Methodist Church is stated by him as follows: "There is in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul, the flesh and the Spirit."

The Rev. Dr. A. A. Hodge, one time professor of theology at Princeton, stated in his "Systematic Theology," Volume 3, page 290, "According to the Scriptures, and the undeniable evidence of history, regeneration does not remove all sin."

Let it not be overlooked, however, that it is not the mere profession of a doctrine that establishes its truth. It is the truth of God itself that confirms or denies the validity of a doctrine. Paul speaks from 2 Corinthians 7:1, to the believer: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The God who created man in His own likeness cannot be satisfied that he should fall from His holiness and likeness, without provision for his restoration to that likeness, since it is essential to full divine acceptability.

I. There are some very definite reasons why we should be holy. "Come now, let us reason together, saith the Lord," is God's exhortation in the matter of seeking salvation.

There are three classes of people who will not resort to reason: the non compos mentis, the infuriated, and the prejudiced. We would not hope for a response from those who are not competent. For this reason, they will find favor with God, notwithstanding.

The man who is mentally enraged with anger is incapable of reasoning.

The prejudiced man makes up his mind before permitting himself to review the evidence relative to any matter under consideration.

The only man who will comprehend the claims of God, as revealed in His Word, is the open-minded, reasonable man. It is to such that we make our appeal in setting forth God's claim relative to holiness.

(1) The first reason why we should be holy is because God commands holiness. "Be holy." Since God commands it, we are challenged to accept it from the standpoint of reason. God would not command us to obtain this spiritual equipment if it were not available and necessary. The requirement involved in the text pertaining to holiness comes from authority that is absolute. The command for us to be holy, represented in the text, is not an arbitrary matter. It is not to be accepted or rejected in any preference we may decide upon, if we are sincerely interested in the destiny of our lives.

Perhaps a few scripture passages will assist us in our thinking at this point: "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy" (Leviticus 11:44). "Speak unto all of the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Leviticus 19:2). "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you" (Leviticus 20:7, 8).

(2) Then, there is the very definite reason that we should be holy from the further fact of God's Word, as found in Hebrews 12:14, "Follow peace with all men, and holiness, without which no man shall see the Lord." The Revised Version gives this translation: "Follow after peace with all men, and the sanctification without which no man shall see the Lord." It is as essential, therefore, for the believer to be sanctified as it is necessary for the sinner to be regenerated.

(3) God not only commands us to be holy but He definitely asserts that we will not see God without it. It is His will for us to be holy. "This is the will of God, even your sanctification" (1 Thessalonians 4:3).

The Apostle Paul offers no unnecessary prayer at the throne of grace and imposes no unnecessary requirement upon his Thessalonian converts, or converts from any other city or station, when he prays: "The very God of peace sanctify you wholly."

We have here both the will of God and the prayer of His sainted prophet Paul, that these converts in the Thessalonian church, as well as the converts in any church, be sanctified and thus made holy.

Many have been taught to believe that to be converted or regenerated does everything required by God for admittance into heaven, but the Bible calls regeneration a new birth, which makes the candidate a new creature in Christ Jesus. It also says that without holiness or the sanctification no man shall see the Lord.

When God commands: "Ye shall be holy; for I am holy," does He require of us that which we are unable to experience?

Endeavoring to adjust God's supply with man's need, we observe the standards of Christ's teaching. First, it is repentance, that man may be forgiven of his transgressions and pardoned of the penalty brought on by them. Second, it is holiness, that the moral pollution of his nature may be cleansed away by a second definite work of grace.

Holiness is very imperfectly understood, if studied as a mere abstract attribute. Therefore, we turn from holiness in the abstract to a concrete illustration. A pure diamond serves as a glowing reflector of the brilliant light that shines upon it, which appears in a variety of aspects. Holiness is a reflection of God in personality. It is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy (see James 3:17).

The believer who has not been sanctified may look upon holiness to be quite as impossible as to be immersed in water and yet keep dry, or to walk on a muddy thoroughfare and yet keep his garments clean, or to take fire into his bosom and not be burned. Yet, these experiments have all been worked out to verify and establish the fact.

It is possible to be submerged in water and not get wet. We see the duck dive in the water, then come up with his plumage as dry and glistening as though he had not touched it. God has furnished this bird with an oil which he spreads over his feathers, making them impenetrable to water.

It is not impossible to move undefiled in the mire. We have all witnessed creeping things wriggling their way out of the foulest mud without an apparent speck of it on them. If God enables it, by a fluid secreted from its lubricious skin, to pass through defilement without being contaminated, may He not so equip the Christian as to live in a world that is full of corruption and not be morally and spiritually affected by it?

The troubled king, with his nobles and a multitude, crowded eagerly around the fiery furnace to look at the three Hebrew children who had been cast into that superheated compartment. To all outward appearance they were standing on flames, breathing flames, and enveloped by those torrid flames; yet God brought them out with not a hair on their heads singed nor even the smell of smoke on their garments. This miracle of supernatural power is like God's miracle of holiness, lifting the soul not only out of the world but lifting the last vestige of worldliness out of the soul, so that he lives in it without being contaminated by it.

(4) God not only commands us to be holy and asserts that we shall not see God without it, that it is His will for us to be holy, but He calls us to be holy. "For God hath not called us unto uncleanness, but unto holiness" (1 Thessalonians 4:7).

This call to holiness represents the completed divine standard. "Like as he who called you is holy, be ye yourselves also holy" (R.V.).

The Bible gives us another proof text in 1 Thessalonians 5:23, 24: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." This text tells us who sanctifies and what the experience does for the individual.

(5) God not only commands us to be holy; and asserts that we shall not see God without it; that it is the will of God for us to be holy; that He also calls us to be holy; but fifth, He has chosen us to be holy. "... he hath chosen us in him before the foundation of the world, that we should be holy..." (Ephesians 1:4). This scripture passage unveils the fact that even before the foundation of the world God purposed in our behalf that we should be holy. He who remains unsanctified, limits God in the completion of His purpose and jeopardizes his own destiny.

The complaints of many Christians for their lack of joy, spiritual strength, and want of Christian growth, is chargeable to the fact that they have not experienced the second definite Christian experience. Therefore, we exhort, let all who have not been perfected in holiness tarry in prayer, supplication and faith until this experience is realized.

God's true motive is as if He had said, "Holiness is my glory, as well as the glory of the Christian, and without it you cannot realize the height of Christian obtainment or glory in my presence."

Holiness is the open road to heaven. To fail here means to miss that rich reward.

There is a negative and a positive side to holiness. The negative side is a cleansing process from the indwelling sin principle. Before there can be holiness of heart, we must rid ourselves of this principle of human depravity.

The positive side to this experience is the divine filling with the Holy Spirit.

As a positive revelation, holiness or heart purity is obtainable here and now. Jesus said, "Blessed are the pure in heart: for they shall see God." The reader will please note that the above expression is present tense.

Since holiness is a requisition essential to meeting God, everyone should improve his first opportunity to get the experience. "Follow peace with all men, and holiness, without which no man shall see the Lord" (Hebrews 12:14). Since it is essential to have the experience of holiness in this life, to be admitted into heaven, God has made the provision to meet the requirement.

Christ died that the church might be sanctified. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it... that it should be holy and without blemish" (Ephesians 5:25-27).

Jesus prayed for the sanctification of believers, in John 17:17, also verse twenty, "Sanctify them through thy truth: thy word is truth... Neither pray I for these alone, but for them also which shall believe on me through their word."

Jesus suffered and gave His blood as a provisory means for the sanctification of believers. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Hebrews 13:12).

God gives a very faithful promise that He will sanctify believers. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23, 24).

Let us now look into the method by which the believer is sanctified and thus made holy. "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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

First, there must be a sacred presentation of oneself to God, which carries with it the devotion of a living, sacrificial life for Christ.

Second, this self-dedication and crucifixion is only a reasonable service, as anything less, for the wonderful bestowment of the Holy Ghost, would at once be unreasonable.

Third, this dedication carries with it a pledge of non-worldly conformity and a confession of need for the cleansing fire of the Holy Ghost to renovate the soul completely. One must, in brokenness, completely yield himself to God.

To confine the thought of consecration within the narrow limits of dedication we at once take God out of the picture, for He can no more consecrate for the believer than He can repent for the sinner. Consecration is like presenting oneself to the surgeon for an operation, while the act of sanctification is like the surgeon's applying the knife in removing the cause of the ailment. Consecration is the seeker's part and sanctification is God's part.

Sanctification is the instantaneous act of God by which the Holy Spirit nullifies and eradicates the hereditary sin principle with which all men are born.

Faith is an active part by which the seeker lays hold of God, to bring the divine power by which he is sanctified. The faithful believer trusts even where he cannot trace the will or feel the power of God.

* * * * *

18 -- SANCTIFICATION THE CHRISTIAN'S LIFE LINE

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:12, 13).

This text of Scripture comprehends a great deal; in fact, the whole scope of redemption. The phrase, "Wherefore Jesus also, that he might sanctify," incorporates an antecedent work of grace; since the word, "also," reminds us that He has previously done something in the way of salvation, as well as anticipates that He shall subsequently do more. It assures us that something has previously been accomplished for those to whom He is speaking, the fact of which had been made possible only through His blood sacrifice. Now, he proposes, "also," to sanctify them through the means of His sacrificed blood.

This text comprehends the atonement made by Jesus Christ through His crucifixion and sacrifice upon the cross of Calvary. The ordeal that Christ underwent, in His sufferings on the cross, constituted the most violent form of human suffering; but God turned this greatest tragedy, at the hands of man's wickedness, into His great and mighty work of redemption. Sin is the common nuisance and social plague from which only the blood of Jesus can deliver.

Originally, the message of this text was addressed to the Hebrew Christians, who understood the Day of Atonement under the old Jewish economy as bringing the blood sacrifice from the animals into the sanctuary by the high priest, who sprinkled it on and before the mercy seat as an atonement for the sins of the people; while the bodies of the animals sacrificed were taken outside the camp and burned -- consumed. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Hebrews 9:11-15).

In this discourse I want to establish beyond doubt that Jesus did suffer without the gate. Second, the reason for His suffering; and third, the effect this provision has upon men when applied.

Jesus Did Suffer Without the Gate

The fact that the scripture states, "Jesus... suffered without the gate," is conclusive evidence in itself, that it was accomplished; since all Scripture was given by divine dictation. This fact, however, is further substantiated by the annals of profane history, as they assert that

Jesus did die on a Roman cross outside the walled City of Jerusalem, on Golgotha or Mount Calvary, during the reign of the Roman Emperor Tiberius Caesar.

Jesus, being the revealer of God to men, the heir of all things, the express image of the Father, the only begotten of the Father, full of grace and truth, through whom are all things and by whom are all things, the second Adam, the Son of man, the man Christ Jesus, by whose righteousness redeeming grace is accessible to all men, suffered without the gate.

Supporting the fact that Jesus suffered without the gate, it is significant to observe that the eyewitnesses of His crucifixion refer not so much to the cross as to His sufferings. Peter said, in 1 Peter 5:1, "... I... am ... a witness of the sufferings of Christ."

Paul said, in Hebrews 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

His sufferings were without the gate, or outside the camp; meaning beyond the walled enclosure of Jerusalem. It was outside the camp that they bore the refuse of the animals sacrificed, to be burned or consumed-done away with. Jesus Christ bore the reproach of being conveyed outside the city, as were the dead animals that had been sacrificed.

The Reason or Object of His Suffering

The text very vividly portrays the final reason or object of His sufferings -- "That he might sanctify the people with his own blood." This statement constitutes the heart and crown of Christ's mission in this world. Man can no more delete this fact from the pages of history than he can do away with the fact of Christ's crucifixion on the cross.

The blood sacrifice of Christ incorporates the whole scope of redemption, from the repentance of sinners to the sanctification of believers. The experience of sanctification presupposes the experience of regeneration through Christ: "In whom we have redemption through his blood, even the forgiveness of sins" (Colossians 1:14) ; also Romans 5:9, "Being now justified by his blood"; and the following verse, "... we were reconciled to God by the death of his Son."

A person, then, may not be sanctified who has not first been forgiven, born again -- regenerated. To be sanctified by His blood, one must have been previously justified by His blood. It is true that "Christ died for the ungodly"; but it is none the less true that He "also loved the church, and gave himself for it; that he might sanctify and cleanse it..." We here see that the first work of grace is comprehended in the final or second work of grace.

Let us look at two prayers offered by Jesus which will serve to illustrate our point. While He was being crucified on the cross, He prayed for sinners, His enemies, those who were crucifying Him: "Father, forgive them" (Luke 23:34). In this prayer He was praying for the forgiveness of sinners.

But listen as He prays for His Christian followers, His friends the disciples: "Sanctify them through thy truth; thy word is truth" (John 17:17). In this group, He was praying for the church, a people who were as separated from the world as Himself. "They are not of the world, even as I am not of the world," said He (John 17:14).

Again, let us note two phases of divine love expressed in the Word of God; one of which is recorded in John 3:16, in which God emphasized His sacrifice and love for the world of sinful men: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Will you also note a second object of this divine love as recorded in Ephesians 5:25-27, "Christ also [subsequently] loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The first group commanding His love, included that world of sinful men. The second group included men who were representing the church.

The great divine gift purchased by His sufferings upon the cross then includes a twofold purpose, requiring each a different crisis in Christian experience: first, that the world might be saved from perishing through the forgiveness of their sins; and second, that the church, as believers, might be sanctified and cleansed from the sin nature, thus making them holy and without blemish.

In the last meeting with His disciples, before the sacrifice of His atoning blood, Jesus instituted the Lord's Supper as a memorial of His atonement, at which time He said concerning His blood, "This is my blood of the new testament, which is shed for many for the remission [forgiveness] of sins" (Matthew 26:28). Here He emphasizes the shedding of His blood as a means to remitting the sins of the people.

But there is a second, or an also provision, in this blood atonement, for the people of God, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." This represents quite a different provision, because the people involved in this group are as different in their standing before God as the former were while in the sinful world before being forgiven.

We have revealed in these statements: God forgiving the sinner, and His further or second work of grace in sanctifying the believer.

The Effect This Provision Has Upon Men When Applied

The last phase of the text represents this division: "Let us go forth therefore unto him without the camp, bearing his reproach."

Having established the fact that Christ did suffer without the gate and the second embracing the reason for His sufferings, we will now deal with the application of this provision in the lives of men.

First of all, we must go unto Him outside the gate of human knowledge. He is our high priest now. It was the office of the high priest under the old Hebrew order to sanctify the people ceremonially. As the text implies, we are now under the Christian dispensation and we go unto Christ for our sanctification which is now by grace. The experience is as vitalizing and knowable as life itself.

Under the old Hebrew law beasts were slain in the offering of sacrifices, and the blood was taken by the priests to be applied in making atonement for the sins of the people, but the remaining portions of the carcasses including the last vestige of hide, horns and hoofs, were carried without the camp to be consumed.

Going without the camp to Christ is for the purpose of crucifying the old man, that the body of sin (the carnal nature) might be slain, carried out and consumed: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Romans 6:6). "... now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Romans 6:22).

Going to Christ, you are to present your body a living sacrifice. This, doubtless, has reference to the burnt offering of the Old Testament. "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 [or necessary] service" (Romans 12:1, 2). The whole burnt offering symbolized the whole life, as from the text quoted, taken as a gift to God with all of its powers and energies for His direction and service.

The high priests could not enter upon their priestly ministrations until they had brought both a ram, as a sin offering, and also the ram of consecration. This symbolizes the fact that the believer is not qualified to enter upon the functions of the priestly office until after his sins have been forgiven, his guilt pardoned and subsequently his life consecrated and sanctified.

Strictly speaking, the word, "sanctify," denotes the act of dedicating and of becoming fully given over to God. The word, "holy," is described as a state of being, after sanctification is effected; and the life lived in unreserved devotion to God.

The purpose of Christ, through His sacrifice and death, was to bring into existence a chosen generation, redeemed from all sin, who would in practical life give Him full obedience in all things.

Consecration presupposes an altar. Hence, going unto Christ for our sanctification, He becomes the altar. We have the Old Testament statement, "Whatsoever toucheth the altar shall be holy." We likewise take this statement from the Word, "The altar... sanctified, the gift"; hence, Christ becomes the sanctifier.

The Hebrew word for consecration means to "fill the hands." Then, to consecrate means literally to give our lives into the hands of Jesus. This is the necessary devotement of life before He sanctifies it.

The word, "sanctify," positively means to "purify or cleanse from moral defilement," which is accomplished by the act of God instantaneously wrought in the heart of the believer in answer to the prayer of consecration and faith.

This brings complete freedom from those inner conflicts between the flesh and the Spirit, making the Christian fully devoted to God. Such an experience marks a second definite crisis in spiritual life, enabling one to live in glorious fellowship with Christ, being clothed with power for service and also giving victory over the conflicts of life.

In practical holiness living, we demonstrate our devotion to Christ by wholeheartedly working out God's purpose in complete obedience, through daily living.

The provision for our sanctification could have been no accident with God. It is the union station from which He seeks to direct all spiritual traffic; the first and fundamental thought and provision of God as revealed in 2 Thessalonians 2:13, "God hath from the beginning chosen you to salvation through sanctification of the Spirit." Hebrews 10:10, 14 also supplements the above scripture: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. ... For by one offering he hath perfected for ever them that are sanctified."

Doctor Whedon says of these verses in his commentary: "He has once, fully and forever, potentially and conditionally, perfected all; but the full reality takes effect only in those who are sanctified through faith in Him."

This work and provision of Christ is the gracious fact of a finished redemption for the whole human race. He lives today to execute and make effective this transaction in the hearts of men by His sent messenger, the Holy Ghost.

Listen, you who are affected by carnal dispositions and defeated by inward conflicts between the flesh and the Spirit; you who are struggling with impurities deep down in your nature; you who are the children of God by adoption, know this, that the living omnipotent, glorious Christ is able to sanctify you also.

There is not enough power through the amalgamated forces in hell, skeptics on earth, or holiness fighters in the church, to diminish by one jot or tittle His power to sanctify the people. You may scorn a holy God, whose wisdom wrought this provisional cleansing through His suffering without-the gate, but eternity will unmistakably verify to you, that the foolishness of God carries more intelligence than the wisdom of men. You may reject this merciful offer of a changeless God, but it neither alters His provision, will or power to execute the proviso. You may ignore this fabulous boon to a race imperiled by death, and costing the blood of Christ, and go on with your depravity, leanness and defeatism; let your spiritual ignorance and prejudice keep you from complying with this divine requirement (which is as basic in the scope of its

provision as the depth and appalling need of humanity), yet the fact remains, that "without the sanctification no man shall see the Lord" (R.V.).

Accept this challenge of Christ and rid yourself of spiritual torpor by the cleansing and empowering mighty baptism with the Holy Ghost and fire, or God will score you as a blood rejecter.

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19 -- BIBLE PENTECOST AND PENTECOST PERVERTED

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4).

"And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26).

"... It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16: 7).

The word "Pentecost" means "fifty." The Old Testament Pentecost was a feast celebration. There were fifty days separating the Passover in Egypt and the giving of the law on Mount Sinai. The commemoration of the giving of the law was thereafter celebrated as the feast of Pentecost.

Christ was crucified incident to the feast of the Passover. He sent the Holy Ghost just fifty days after the feast of the Passover; or, at the time when the feast of Pentecost was being celebrated. Hence, Pentecost has ever since been the word fitted to the inaugural of the Holy Ghost dispensation.

The Import of Receiving the Holy Ghost

The important matter pertaining to Pentecost is not the rushing mighty wind, or tongues of fire, or the speaking in languages, but the revelation of the Holy Spirit, in baptizing the disciples. When they were baptized with the Holy Ghost, they were possessed with a divine effusion, creating an impulse to tell the world of this glorious revelation they had experienced. This they did as the Spirit gave them utterance.

The three symbols attesting the inaugural of the Holy Ghost dispensation all ceased when the revelation was completed. A symbol is a material thing representing an immaterial essence.

The Holy Spirit is an invisible essence. These material manifestations were symbolic of the revolutionizing power effected by the Holy Ghost, in the lives of the disciples.

The Wind

The wind was symbolic of the Spirit's mighty, rushing descent in power. Joel prophesied of this experience, or dispensational epoch, nine hundred years prior to the event. Quoting, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions" (Joel 2:28).

Immediately after the descent of the Holy Ghost, Peter said, in Acts 2:16: "This is that which was spoken by the prophet Joel," and he quoted Joel's prophecy.

To prophesy means to announce the revelation of God. This outpoured experience as a rushing wind constituted a prophesying power.

Accompanying this outpoured experience is vision; the vision of possibilities and the returns of conquest. It carries with it a power which guarantees success.

The abiding miracle of Pentecost is that it brings a new power to the church.

Tongues of Fire

Another of the material symbols witnessing the new Holy Ghost dispensation was the tongues of fire.

Fire, as the symbol of the presence of God, was well known. To Israel, the pillar of fire was a symbol of the presence of God. The law was given on Mount Sinai, amidst fire and smoke. Prior to the event of Pentecost, John the Baptist foretold of the experience in this manner, "He shall baptize you with the Holy Ghost, and with Fire." So no symbol could have been more fitting than that of fire, to reveal the presence of God in a new and glorious revelation.

Fire fittingly typifies the work of the Holy Ghost as a purifier. It sterilizes from all impurities. This is the work of the Holy Ghost in eradicating racial depravity.

Fire is a symbol essential to durability. When the vessel is made by the potter, he applies the fire to give it permanency, solidity and strength. So, the baptism with the Holy Ghost adds strength, power and endurance to character.

The Speaking in Tongues

The speaking in other languages, incident to the day of Pentecost, was prophetic of the world-wide spread of the gospel, during the Holy Ghost dispensation.

It is to be noted that this was a collective outpouring. "And they were all filled with the Holy Ghost, and began to speak with other tongues" (Acts 2:4). They all spoke in such language as to be understood.

It is significant to note, that there is not an instance in the New Testament, where the baptism with the Holy Spirit accompanied by speaking in tongues came upon a single individual, or that speaking in tongues was an evidence of the baptism with the Holy Ghost. In each of the three instances recorded in the Acts, where they were speaking with this gift of languages, it was in groups. Hence, the speaking in tongues was a sign of something important to the church, and not as an individual sign of being baptized with the Holy Ghost. To the church, it was God's miracle medium of physically expressing in world languages the spiritual effect of having the baptism with the Holy Ghost.

Incident to the dispensational revelation of Pentecost there are two other collective incidents where they spoke in tongues on being baptized with the Holy Ghost, after which the speaking in tongues never accompanied the baptism with the Holy Ghost again. After the day of Pentecost there is no record of a sudden sound from heaven as of a rushing mighty wind or the appearing of cloven tongues like as of fire accompanying the baptism with the Holy Ghost.

The twelfth chapter of 1 Corinthians is universally known as the "Gifts Chapter," but in this chapter there is no one gift common to all and no gift listed as permanent, The Spirit gave gifts as He willed, "The selfsame Spirit, dividing to every man severally as he will."

The baptism with the Holy Ghost on that day marked a destructive work to native or inbred sin, as well as a constructive work in the hearts of the apostles; this was evidenced by their lives according to the record of the Acts. The promise given them prior to the day of Pentecost was: "Ye shall receive power, after that the Holy Ghost is come upon you." That this experience was a sin eradicating, moral, purifying power, as well as a divine authorization of supernatural power, is evidenced by Acts 15:8, 9. Here Peter bore testimony of what took place in their hearts on the day of Pentecost. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no differences between us and them, purifying their hearts by faith." That it was also a power received for witnessing is evidenced by the testimony of Peter, in Acts 4:31, "And they were all filled with the Holy Ghost, and they spake the word of God with boldness." (Acts 1:8, also.)

Special manifestations also accompanied the ushering in of the Holy Ghost dispensation incident to the apostles' experience: "A sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them."

When the apostles received their miraculous gift, enabling them to speak in languages other than their own, they had no need of interpreters, as all present understood, including: "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians."

What the apostles did on that occasion was necessary and bore wholesome results. There was no occasion for controversy as to whether their speech was real language or an unintelligible gibberish, for they were clearly understood by those who heard them.

The day of Pentecost marked the outpouring of the Holy Spirit on the Jewish world. The other two references cited, both found in the Acts of the Apostles where the outpouring of the Spirit was accompanied by speaking in other languages, was that at Caesarea, as recorded in Acts 10:44-46 and at Ephesus, as related in Acts 19: 1-7. These two incidents are the only records cited in the New Testament where they spoke in other languages incident to being baptized with the Holy Ghost. This is "easily explained from the fact that the occasions referred to marked the outpouring of the Holy Spirit as a dispensational epoch on the Gentile world. In particular, it marked the experience of both the Romans and the Greeks, the two outstanding nations of the Gentile world. In other words, tongues were received at Jerusalem by the Jews, at Caesarea by the Romans, and at Ephesus by the Greeks. These three incidents, embracing the Jewish and Gentile world, marked a token of universal scope, that the Holy Ghost was now available to the whole world.

Modern Tongues a Perversion of Bible Pentecost

To reasonable thinking, there can be no comparison between the modern tongues movement and the tongues of Pentecost. On the day of Pentecost, we believe the gift of languages was divinely bestowed, but we believe the modern tongues movement to be an erroneous, fantastic, psychological play upon the imagination. Speaking in a gibberish and calling it the tongues of Pentecost, while no person understands it, neither can interpret it, is the experience and practice of religious hallucination.

If the modern tongues people, with their demonstrations, occurred in secular relations only, they would furnish occasion to excite our keenest sympathy and pity; but when they are connected with religion, their performances are permitted by many to pass as the manifestations of the supernatural. But it is lamentable that so many well meaning people will be led to indulge in such fantasy which, without doubt, in the sight of God is a grotesque masquerading of religion; and except for the sincerity of the people who indulge in it, would be outright blasphemy.

On the day of Pentecost and following it, the emphasis was on the outpouring of the Spirit and not upon the gift of languages. When that day of dispensational epoch was past and the people separated, the apostles went forth preaching the gospel in their own native tongues. Their attention was specifically given to the saving of sinners and to the sanctifying of believers, and not to speaking in tongues. There is no account that any of the eight thousand apostolic converts, incident to or immediately following the day of Pentecost, ever spoke in tongues.

There was the real, supernatural gift of languages, which was God sent in contrast to the spurious, modern tongues movement. The former built the Church of God while the latter generates division. That which divides religious society through contention either is not of God or does so for lack of light.

The modern tongues movement makes the claim that the speaking in unknown tongues is the third blessing and the Bible evidence of being baptized with the Holy Ghost. Yet, it claims and is true to form, in the practice of it, that one may lose the blessing of entire sanctification and regeneration and still speak in tongues. This is abominable contradiction as well as unScriptural teaching. How inconsistent to maintain that a backslidden sinner could, under special divine inspiration, speak in tongues; for they claim that speaking in tongues is the highest evidence of divine favor.

Would God inspire a sinner to speak in tongues?

That the modern tongues movement is not of God is witnessed by those who have been led out of this error.

A woman came to me not long since and confessed that she had been deluded by the tongues movement. She had formerly been regenerated and subsequently sanctified by the baptism with the Holy Ghost, but she was led by the tongues people to seek a third blessing, the climax of which, as they say, is to speak in unknown tongues. She testified that she received, what they joined with her in calling, the gift of tongues. With this experience she affirmed there came no power above that which she had experienced in the baptism with the Holy Ghost that witnessed her sanctification. She further stated that what she received was an unintelligible gibberish; that after she repudiated this so-called gift, there were times when she would unwittingly lapse into muttering that gibberish, which was worse than meaningless to her; and that she knew not how to be delivered from it.

We do not question today that some receive great illumination and divine assistance in their studious efforts to master the speech of various languages. But we not only question that any now receive the gift of languages, as did those at the time of the ushering in of the Holy Ghost dispensation, but we resolutely disbelieve it. The gift of tongues, in its original form, just as the office of the apostle and prophet, in its original form, has respectively served its purpose and faded out of the divine picture for the church.

The word, "prophet" in one sense no longer carries the meaning by which it was once known. The early meaning of the prophetic office, as taken from the Greek word for prophecy, "propheteia," is derived from two other Greek words, "pro," meaning, "before," and "phemi," meaning, "to speak" -- speak before -- foretell future events. That was the prophetic office as it was formerly known. It carried with it the thought of foretelling future events while speaking before an audience. That office is no longer maintained by the church, for the divine revelation was completed in the Word of God, the Bible, and there is no occasion for it today. The prophet we know today is the one divinely authorized and called to proclaim the divine revelation as disclosed in the Bible.

The gift of languages, in like manner having filled its mission in the church, has become extinct. We draw upon the Bible as authority for the following statement, "Whether there be tongues, they shall cease" (1 Corinthians 13:8). Who could add either to the authority or strength of this language to prove the point?

Paul testifies of the uselessness of tongues now as shown in 1 Corinthians 14:6, 11: "Now, brethren, if I come unto you speaking [in foreign languages] with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?... Therefore if I know not the meaning of the voice [language], I shall be unto him that speaketh a barbarian [a foreigner], and he that speaketh shall be a barbarian unto me."

Paul also shows the uselessness of speaking in tongues by the argument from analogy, as disclosed in 1 Corinthians 14:8, 9: "For if the trumpet [the voice] give an uncertain sound, who shall prepare himself to the battle? [If you do not understand the commander, how can you intelligently prepare for battle?] So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken for ye shall speak into the air."

Paul also shows the uselessness of speaking in tongues from the standpoint of reason, as observed in 1 Corinthians 14:14-19, "For if I pray in an unknown tongue my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also [with a known tongue]: I will sing with the spirit, and I will sing with the understanding also. [Please note that understanding or known language, is quite different from unknown tongues.] Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks [if I do not understand your language, how can I intelligently say Amen to your speech?], seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues [in foreign languages] more than ye all: yet in the church I would rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

Paul's Peroration to the Corinthians

The heart of the Apostle Paul's epistle is found in the twelfth, thirteenth and fourteenth chapters of 1 Corinthians. It is an argument to lead them from their tongues' prattle to the emphasis of perfect love, as revealed in the thirteenth chapter, which he terms "a more excellent way."

In the matter of the modern claim for the gift of tongues, the use of the tongue is literally the organ employed, the mind remains passive while the tongue gives utterance to the inarticulate speech, of which the speaker has no understanding and often at the time is wholly unconscious even of his speaking.

It is plain to be seen that the apostle protests against all tendencies of the human mind which delight in putting on religious displays, more than putting on exhibition the spiritual power of a pure, cleansed heart. He who emphasizes spectacular displays as the evidence of God's Spirit rather than in holy living as that evidence, has missed a significant fundamental. The former tends to make religion hypothetical while the latter makes it practical. It takes more than a physical demonstration to prove a supernatural revelation.

The great stabilizing current in the church in all ages has given little credence to those as leaders who depend upon psychic feelings and displays of ecstasy as a guide for the label of

spirituality. It is true that the power of the Spirit is demonstrated through our emotional faculties but the life can be more accurately appraised by observing the normal conduct of the individual. Evidence, then, is not to be placed upon emotions as a gauge by which to judge spirituality, but rather by the fruit of the life. "By their fruits ye shall know them."

To pray or praise or prophesy without the understanding, we conclude therefore, is essentially inconsistent with the true nature of Christian worship. Hence, it is not without reason that the tongues movement should have become the stronghold of those attacks which were made in the sixteenth or any other century, on the practice of conducting worship in a dead dialect.

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20 -- SUBJECTS OF GOD'S GLORY

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31). When the inspired Apostle Paul sets forth the idea that even the taking of food and drink is to be done to the glory of God, it is to proclaim the importance of religion in the ordinary affairs of life. For the air we breathe there should be a praise to God. This old globe of ours floats in a sea of air. For our comfort it descends to the deepest mine and furnishes supply to the wings of the aviator's dizzy heights. As an element for universal life, air is everywhere. Today, in this broad universe of ours, the Bible gives an atmosphere equally as essential to the spiritual life. You may read as much or as little of it as you like. You may have its truth, precept upon precept, or you may have its revelation in concentrated strength and power. Like a river, flowing at times between its broad stretched banks, at certain points it concentrates to pour the flow of its strength through a very limited space. The Bible gathers up all of its directions to men in all manner of circumstances and concentrates its comprehensive meaning, even in one commanding sentence: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind... and... thy neighbour as thyself." God declares: "On these... hang all the law and the prophets." The whole duty of man is concentrated in this sentence. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Do Everything to God's Glory

Let the domestic worker, the mechanic, the doctor, the engineer, the lumberman, the banker, the woodsman, the ditch digger, the politician, the nurse, the maid, the manufacturer, or whosoever he may be or whatsoever he may do, let him perform, as does the humble song bird rising to his flight in the azure blue and leaving behind him a flood of harmonious melody, to the glory of his matchless Creator.

In such an atmosphere of conscious dependence and gratitude to our Maker, the secular pursuits breathe in an atmosphere of the sacred, and the most menial service becomes an exalted and honorable occupation. When God is acknowledged as such a partner in life, we too, pray: "Father... glorify thy Son, that thy Son also may glorify thee."

Every life should be a constant daily praise to God. If a man being piloted heavenward on the holy Sabbath Day, then travels in a worldly direction during the following six days of the week, how can he maintain fellowship with God? One may not eat so much at the Sabbath banquet that he can apply religious abstinence for the remainder of the week and maintain spiritual sufficiency. The genuine Christian is not spasmodic. He toils incessantly and much of the time in the valley, but his efforts invariably lead to the mountain top. His eye is ever turned toward the everlasting hills, crowned with the castles of the blessed.

The Christian must ever be in contact with the source of life. The stream cannot continue to flow, if the channel from the fountain is broken. The tree cannot blossom and fruit if it is uprooted from its source of supply.

Why We Should Live to God's Glory

We have more reason for living to God's glory than the angels. He made us, provided for our daily wants, and sent His Son to find us when we got lost. "He... spared not his own Son, but delivered him up for us all," that He might redeem us, not with corruptible things, but by His precious blood. He calls to us in the dark, that He might lead us out into the marvelous light of salvation. This is why the warmest love of God should burn in every bosom, with every breath a praise and every deed an exalting tribute to His glory. In the heavenly choir, the highest notes will not be sung by angels, but by those whom Jesus has redeemed by His infinite grace. Those whom God has thus lifted are most bound to exalt and glorify His name.

God's Glory in a Wider Range

We may regard the glory of God in a broader aspect. God has appointed in nature, laws of limited operation in His great universe. For instance, the law of gravitation is not bounded by earth alone; it reaches the utmost limits of creation. It is the very law upon which the myriad of planets are confined in the fixation of their orbits.

All matter terrestrial is subject to the imperial law of gravitation. Insects, as well as higher life; the flowers that bloom in the meadow, as well as the stars that spangle the sky; the lamp of the glowworm, as well as the light of the sun; the lark that sings in his native haunt, as well as the saint who sings in his Paradise; the still small voice that speaks to conscience, as well as the trump that rends the tomb; all are subject to Him with whom we shall all have to do.

God's Plan May Be Defeated but His Glory Unsmirched

There is a sense, indeed, in which we may defeat God's objective for us, and thereby defraud Him of His due and our blessing. Will a man rob God? The answer comes thus: "Ye have robbed me." But this goes farther than robbing God of tithes and offerings. We may rob God of our love, our time, and our talents, which are due Him in the building of His kingdom. While men may thus rob God, yet of His glory they can no more rob Him, than they can wrest from His hand the scepter of the universe. The atheist may deny His existence; the fool say in his heart, "There is no God"; and the infidel spurn His Word, but these only constitute exhibits one, two and three, as evidence of so much depraved human dereliction, that hang in the halls of

mortal infamy. Blotches they are of social erosion, who have endeavored to rob God of His glory, only to make of themselves chattels, sold in the shamble wastes as fuel for hell. God holds them in derision. Those who will not glorify Him shall be objects of His righteous indignation. Not that He has any pleasure in the death of the wicked, for He would have all men to be saved; He spared not His own Son, that He might be privileged to save us all. But "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." The tree that is not good for fruit is fit only for fuel.

Pharaoh is an illustration in point. He had no intention of ever serving God and thus contribute to His glory. The tone of his defiant answer to the request of Moses and Aaron proves this fact. They gave the command of the Lord to him: "Thus saith the Lord God of Israel, Let my people go." "Who is the Lord," said Pharaoh, "that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." With these words, the proud king of Egypt threw down the challenge of battle to the God of Israel and put the people under a still more grueling type of bondage.

But God got glory out of this man, by making Egypt the theater of a mighty tragedy, through a series of phenomenal miracles.

First, Moses threw down his rod on the palace floor of the king and the straight, dry stick turned to a twisting, hissing serpent, rearing itself as if to strike, and the astonished courtiers were put to sudden flight.

Second, he stretched his rod (that had again become a stick, when he picked it up) over the River Nile and all the waters of Egypt were turned into blood. Now the water, with the refreshing powers it once knew, became a loathsome draught, to be poured out of the goblet by the hand of the thirsty.

Again Moses raised the rod, and loud and furious thunder rent the sky, and a terrific storm descended and ceased not, until there was left standing neither tree nor living beast, in all the fertile fields of Egypt. They all lay, crushed by balls of fire and divinely refrigerated grenades.

Thus, miracle succeeded miracle. Each time the obstinacy of Pharaoh afforded God an opportunity, in which the glory of His miraculous power was manifested. This is only an evidence of the confusion and utter dismay that will ultimately come to every life who refuses to glorify God.

Moses stretched out his rod over the Red Sea and Pharaoh, seeing the gates of the sea open to let Israel pass through, rushed with his army, hordes and steeds into the open gate. But Moses, now standing on the other side, having crossed through with the Israelites, again held out his rod over the sea, and the once parted waters, obedient to the signal, rushed together in one tumultuous roar over Pharaoh and his pursuing hosts. Thus, in tragic ignominy the supernatural avenging waves served to glorify God and submerge in utter defeat him who would assume to defy and ignore the living God.

Modern Pharaohs

We are learning today by grim demonstrations that all the Pharaohs are not dead. The swiftly changing geographical borders of state are evidence that the stern and relentless hands of aggression represent the means by which this is accomplished. But the boundary lines effected are only half as terrifying as the swiftly shrinking mode of life that follows in its wake. Where freedom reigned, millions are now being turned into mental straitjackets, to become intellectual serfs. Nation after nation has been swallowed up through this nightmare of terrorism instigated by the godless totalitarian axis powers, whose allied frenzies are inspired of hell.

Evolution and its correlated spiritual stalemating and hopeless theological injections that were sown yesterday are the revolution that is being reaped today. The rule of God, in a Christian world, made life predictable, and our stay on earth a joyful living in the land of the free. But the revolution now inspired by the godless witnesses a law of whim and caprice. Before the modern revolution now sweeping Europe, justice was always considered as something apart from any consideration, other than that of truth and right. Governed by the law of an immutable power, in the conflicts of life, there was one recognized, incorruptible, unchanging standard, by which to measure and settle the struggles between individuals themselves, as well as those arising between nations. But this I take from the Nazi proclamation: "Justice must be guided solely by state interests." The following is taken from the Soviet plan of governmental procedure: "Every judge must remember that his decisions are intended to promote nothing but the prevailing policy of the state."

What our young men and women are saying about this mad world brings us to attention, and what they are doing creates greater alarm. The verdict of youth today is that our present tragedy is the result of faithlessness and it affirms that there is no purpose in keeping faith with an order that is insincere and a religion that makes no supernatural change in the life.

We may shrink back in demure amazement at what this chaotic regime is precipitating. We are shocked at what the dictators have done in their campaign against freedom, and what the godless are doing in their campaign against religion. The present tragedy has been due to the misinterpretation of religionists and fed by the inaction of men with the stamp of fundamental Christianity. However, it must be concluded that it has been crystallized by men of a decided anti-Christian stamp.

But let us remember that the God of Elijah still lives to defend the democracies. The hour has struck when the prophets of the Lord must lift up their trumpets and cry aloud. It took grace to lead Latimer and Ridley through the fire triumphantly, while their armed enemies and friends were looking on; but it will require more grace today to bring the world through persecution, with faith intact, when its head is turned the other way.

We have not lived to see the turn of the day when God goes to battle with defying dictators and antiChrists; but we are certain that the stage is being set and the actors now are laying the foundation for the war that will consummate in the battle of Armegeddon. God will show up those who deny Him and wage war against His holy cause, as He did Pharaoh in the days of Moses.

As Christians today, we must be willing to live in such a way that Christian civilization shall glow with greater attraction and vivacity. Whatever the price, let us, in an age made fierce and dreadful by men who have no faith, give wing, word and life to our faith in God, in freedom, and in the future.

But what attitude will you assume, unsaved friend, toward glorifying God?

If the Lord of heaven and earth, veiling His glory to assume our nature, took the form of a servant, stooped to die the death of a sinner, that we might be saved from such a death; if He as our substitute would fulfill the requirements of the law, in both doing our work and discharging our debt, both obeying and suffering in our stead, that salvation might be ours, does not wisdom challenge you to accept it? For these ends God did not spare His Son, but gave Him up to death, "that whosoever believeth in him should not perish, but have everlasting life."

Dying the just for the unjust, He made peace. If you reject this peace, what chance is there for you in war? "Woe unto him that striveth with his Maker!"

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21 -- THE BABE OF BETHLEHEM THE GOD OF SALVATION

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:10-12).

In the darkness amid the glory of a divinely illumined halo, from one of heaven's angelic choirs, a chant broke out. Such a celestial demonstration recorded the supreme hour of solemnity for Mary and the world. Never before had a star been unfixed to flash its baton-like streak of light over the Judean, shadow-draped hills, to center on a little, insignificant stable. The demonstration seemed altogether inconsistent with the center of attraction, and the stage entirely too small for so great an act and the sight too crude to command ordinary attention, much less the ostentation of another world-honoring serenade.

All were nonplused until an angel introduced heaven's noble ranking personage in this language: "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

In the village stable that night was born good will to men. Whether you call that good will forgiveness, sanctification, or love, or combine them all, the good in His will is that none shall perish.

Landing in this world, He found it a port of rebellion, which He came to change, and to lay plans for the heavenly annexation of its inhabitants. This He sought to do, not by force, but by the unprecedented measure of love. Affiliation of this world's subjects was made conditional

and wholly voluntary. His was a ministry of sacrifice. To us His coming was the opening of a second ark, with an invitation to enter.

That night the Savior came to bless a suffering world, rather than curse it; to forgive, rather than accuse. At the thought of our redemption, the heavens rolled out the hosannas amid the brilliant celestial light, in tribute to the Savior who should bring it about. It furnishes occasion, indeed, for us to rejoice, for the glory of humanity lies in the life-giving power of this heaven-sent, stable-born Guest.

The power that came out of that Bethlehem crib was not only the world's Savior, but He who shall yet settle all the controversies of the world.

Merits of the Incarnation

The birth of our Lord Jesus Christ is not a mere episode in the world's history; it is God's pronouncement against sin and the manifestation of a Savior to redeem man from it; around which revolves the eternal destiny of the human race.

Christ became incarnate to put Himself in a capacity for working out our redemption. Though He, as God, was infinitely sufficient for this work, it was needful that He should not only be God but man. The divine nature is not capable of suffering, for it is above the infirmities of the flesh. For the same reason neither is it capable of obedience to the law that was given to man. It is as impossible that one who as God only, should obey the law that is given to man, as it is that He, as God only, should suffer man's punishment.

It was needful, in order to answer the law, that the very nature (man) to which the law was given should be assumed by God. Man's law could not be answered but by being obeyed as man. Hence, God revealed Himself in the form of man.

Christ's incarnation was a greater and more wonderful divine manifestation than has yet come to pass. The creation of the world was a marvelous work, but not so great as the incarnation of Christ. It was a wonderful creative act when God made the creature, but not so great as for the Creator to incarnate Himself in the flesh as man. God, becoming man also, was the greatest miracle of history.

Man cannot understand the mystery of the incarnate Christ, but the Spirit that made the heavens and the earth by a mystery known only to God, also produced the Savior. The angel Gabriel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." The Word adds... Thou art my Son, this day have I begotten thee" (Acts 13:33). Christ honors the Spirit by saying, "A body hast thou prepared me" (Hebrews 10:5).

Christ, the second Adam, for His moral and spiritual impeccability can be attributable only to the immediate fatherhood of God. That is why, in the generation of the newborn Son of God, the source is found for our redeeming life. "God so loved the world, that he gave his only

begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"The world by wisdom knew not God." Man fell through his vain attempt to deceive God, by seeking Gethsemane and the cross, to bring salvation to a lost world.

The Savior's Redemption Applied

Today Europe and Asia are in a blazing inferno of death-dealing destruction, caused by their multiplied thousands of men armed with horrific power, by which they are killing and maiming each other.

From the griefs of the world, we turn to the story of the angel, whose annunciation proclaimed the birth of the Savior with peace and good will for man.

God sent His Son as the Redeemer, to deliver men from the spirit of mad terrorism, imbued with the lust for conquest aggression.

If we are to have the peace Christ came to impart, warring men and nations must surrender themselves to the Prince of Peace, whose imparted Spirit will transform them so they will beat their swords into plowshares.

I do not deny that the way of salvation is a costly one. The Christmas that is reduced to the sentimental adoration of a lovely story, surrounded by the mysticism of the Virgin Mary with a beautiful baby merely, is a snare and a delusion. In the Christmas of Christ there is sacrificial blood mingled with angelic music. It is a spectacle not for exhibition, primarily, but one that involves the matter of life and death in the destiny of men.

Yet, in the face of this stupendous and ineffaceable miracle, as the necessary method for saving the human race, all about us there are multitudes who continue in their sinful neglect of God's remedy for sin, only to fill their lives with trifles, spending themselves on the tawdry interests of time that mark them for despair. At the same time God is eternally calling them to the glory of His service. What is it but their blindness and pride of life, that keeps them enchained? Friend, beware lest you lose the kingdom, either because you will not see, or refuse to take the way of salvation.

One of the disappointments of Christ must be the paucity of men and women who are willing to give themselves up and surrender fully to Him, thus to become heirs to a royalty, the glory of which shall never fade or lessen throughout all eternity.

This surrender is an intensely personal thing. No other person can do it for you. You must bend your own knees. You must formulate and pray your own prayer of repentance for forgiveness and stay at it until God witnesses with an unmistakable and undeniable answer, that the work is done. Such a spirit of supplication and faith will bring peace on earth among men; nothing else will.

The reception of our Savior's salvation is what constitutes the "good tidings of great joy, which shall be to all people" as announced by the angel. The joy that deliverance from sin brings is incomparable.

Think of the joy God imparts to the lives of men, when by His miraculous power the sinner is set free from his bondage, the believer sanctified, the dumb made to sing, the lame to leap, the blind to see, the leper cleansed, and the dead raised to life again.

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22 -- THE SECRET OF AMERICAN DEMOCRATIC SECURITY

Every country in recent years that adopted the totalitarian form of government, such as Fascism, Communism, and Nazism, sprang from a national breakdown of the Christian faith. Having gone into spiritual bankruptcy, a crusade against God and salvation by faith is the present harvest. This is paganism or civilization without vital Christianity.

The part which evangelical Christianity plays in sustaining the democracy of American civilization is self-evident. If America is to sustain herself in the sphere of democratic freedom, there must be a change in her attitude toward Christianity. Education, business and politics must show themselves friendly toward Christianity.

I ask you. this question: How long can a democratic system sustain itself, while sapping its own vitals, through an antagonistic or indifferent attitude toward Christianity in its educational system?

I also ask you the question: How long can Christianity sustain itself when the minds that direct business withhold themselves from active participation in the promotion of Christianity?

I ask you another question: What will be the consummation of our government with its democracy, if the men who make our laws are more pagan than Christian?

In the light of these truths, it is well for us to look to our national foundation stones, as we consider the matter of the perpetuation of American democracy. Our forefathers were so possessed with the spirit of propagating evangelical Christianity that they left the old country to establish a colony in America, where they could enjoy religious liberty, and build a nation from this basic background.

The Need of Our Day

The need of our day in America is a rediscovery of God in human action, by the rank and file of her citizenry. We have veered so far from God's plan that man has fallen to become the subject of his own devices, rather than looking to Deity for his chart and compass.

Man needs to strike deep and far into that stratum found in experiential salvation by faith. This doctrine champions the true basis for redeeming humanity. The experience of salvation by faith shatters the dictators' totalitarianism, exalts individual rights, and makes God supreme.

It is not news to you when I state that there is social unrest throughout the world. Thinkers everywhere are agreed that life is ill at ease. What is the secret to this universal chaos? At the last Oxford Conference an honest effort to interpret the situation was made. Its diagnosis is as follows: "Modern life has come to its present status, because it has loosed itself from God, the true center of human progress."

Then, the burden of our modern dilemma rests upon the fact that humanity has become lost from God. As a democracy we must rediscover God, if the system of Christian democracy prevails. Those who have their lives rooted and grounded in the divine revelation, find hope and confidence, because they have learned from divine revelation, that life will find its adjustments and consummation in the harbor of God.

Our forefathers were instrumental in making God the throne of human life. If America, universally, puts God on the throne and seeks guidance and deliverance through His omnipotent rulership, it will survive in the preservation of Christian democracy.

If, on the other hand, however, she continues with an ever widening gap in her departure from God, she will become increasingly pagan and eventually find herself taking the form of one of her late European rivals.

I suppose the majority of the people in America would say the greatest threat to our democracy is Hitler and his Nazi regime. But I assume to say that the greatest threat to our democracy is Christian illiteracy, or world secularization. Democracy is the child of Christianity. The logical inference is, therefore, if and when Christianity ceases to prevail in the hearts of our people, democracy will cease.

The welding of democracy with Christianity was expressed by Rev. Thomas Hooper, who spoke the following words incident to the admission of the state of Connecticut to the Union: "We are not to exercise our freedom according to our fancies but according to the will of God."

It is up to the public today by its patronage to help the church re-Christianize civilization. God is seeking to reveal Himself through a spiritualized church, in the midst of a decaying world.

It has been revealed that with the loss of the reality of God, human life is cheapened. This has been evidenced by capitalistic greed, through its recluse cynical snobbishness and the selfish thrusts of labor.

We need leaders today born of an ideal founded on the principles of Jesus Christ -- lives that are buoyed up and carried forward on the principles of divine revelation.

In the school of Christ we learn the secret of suffering. Christ suffered in His efforts to alleviate the sufferings of the world, through the establishment of salvation by faith, and in Him we have a worthy example. We should be like Him -- ready to suffer for others and be just in every endeavor. If we are of this mind, we will be kind and gentle in action, and patient in tribulation.

The result of being justified by faith is spiritual. The thing it brings to human life, and the test of its reality, is the peace with God it brings to the individual.

The world has gone out of gear with God. It has slipped contact with Deity. This sets man adrift to revolve in a world of his own fashioning. Such an experience sets him agog in time and his self-evolved traffic contrivance is due to crack up on the bar of eternal justice, when his fuel of life has been exhausted.

But Jesus Christ came in time from another world, to lift us back through the indescribable mystery of the cross, that we, through faith in His atoning blood, should have forgiveness of sins and an inheritance among them that are sanctified.

The Bible does not confront us with a theory of destiny, but with events that make destiny. Its meaning of Revelation is that of Spirit, which gives to humanity the true and divine meaning of life. If man is willing to sanction and do the will of God he shall be happy in both the pursuit and the termination of such a course. The doing of His will is the crisis point at which the unity of man with God breaks through the confusion of things and emerges with an understanding of eternal light and life.

The distinguished Mr. Alexis de Tocqueville, of France, after making an analysis of America's greatness, had this to say:

Why America Is Great

"I sought for the greatness and genius of America in her commodious harbors and her ample rivers and it was not there. I sought for the greatness and genius of America in her fertile fields and boundless forests and it was not there. I sought for the greatness and genius of America in her rich mines and her vast world commerce and it was not there. I sought for the greatness and genius of America in her public school system and her institutions of learning and it was not there. I sought for the greatness and genius of America in her democratic congress and her matchless constitution and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great."

The church is the agency to recover spiritual life to America. It was designed for world leadership. There is nothing commonplace about the Church of Jesus Christ. It is the foundational center upon which the civilized structure has been erected. This makes it the most important institution in existence. The church is a miraculous organization. Its founder and instituter is God. It is made up of characters who have been transformed. If the church which

bears His name represents the Ecclesia, or God's "Called Out Ones" no individual can be a Christian except he be a miracle of grace.

The church is the keynote for every ennobling agency in society. To the church the world looks for its standardization in moral conduct. The moral elevation of society has ever taken its rise from the church. It is through the wholesome influence of the church that the poets have taken their inspiration. It is there that the brain faculties for the best literature in the world have been nourished into fructifying creative production.

The church has ever been the friend of the poor, the helpless and the destitute. She has fostered learning among the ignorant, cleanliness among the filthy and up, rightness among the corrupt. She has ever led the way to alleviate the oppressed.

There are three universally chronicled miracles upon which the church rests its faith, which have converged to make its destiny formidable. These miracles include the cradle, the cross and the resurrection. The cradle represents the confirmation of Christ's miraculous condescension and the prophetic fulfillment of the divinely promised Redeemer. The cross represents the blood sacrifice of that Redeemer, as the redemption price of a sin-bitten world. The resurrection of Jesus Christ validates His deity and assures the redeemed that in this world they are but transients en route to heaven; for Christ said: "Because I live, ye shall live also."

The Church is born and sanctified at the cross, nurtured through the mystical ministry of the Trinity by the exercise of implicit, confiding faith.

The church should never sacrifice her position of leadership in the realm of erecting the social structure.

The church is the medium for redeeming and sanctifying the world. It is created for leadership authorized by God. It moves with the authority of a divine title and should never sacrifice to any other force in the world.

The church should ever realize its representative capacity: that it is to bear a testimony, take a position and advance a cause.

Let the Church ever remember that she is created anew and sanctified wholly a glorious Church without spot or wrinkle.

In Christ there is the God-man come down to open blind eyes, to liberate prisoners and bring light and life to them that sit in darkness. This is the perpetuating commission of the church. This is the kind of a church for our day.

Did Christ ever strike any man blind who inquired for truth, or asked for the library of wisdom, desiring to know the royal road to the house of understanding? When did He ever rebuke an aspirant who was feeling his way out of the dark, be it intellectually, spiritually, morally or physically?

It has ever been the mission of the church to open blind eyes. In this field she has ever majored. In the trail she has blazed, regardless of the field, you will find divine illumination following in her wake. Today she not only turns on the torch of personal salvation but points to the morning witness of the whitening East, that glows with the dawn of a coming King.

The church of today in many of its phases would do well to learn a lesson from the moon. It shines forth with all of its power and glory in its waxing days, but follows with succeeding days of waning glory. If we could but learn the lesson, that to maintain spiritual strength, the church must ever live on her knees. If she would hastily marshal her forces in a world redeeming conquest she must first prevail with God. The waning spiritual power of the church is always to be found in her forsaken prayer altars.

Those who have endangered the world today are those who have abandoned religion. Thomas E. Dewey recently said, "Where material values are set above spiritual values religion ceases to be vital." And may I add, Where religion ceases to be vital, American life and life for the world will cease to be free.

Governor Luran E. Dickenson, of Michigan, said, "The world today is not too militant, it is militant in the wrong way and for the wrong purpose. We need -- and we desperately need -- a spiritual militancy. We shall reject false gods and material philosophies; with unity of purpose we shall carry forward the religious ideals, without which no country can remain free."

Let it be remembered that the vanguard of democracy is the Christian way of life, and the church mothers and sustains both. We will be advised also that government rests securely, not only upon the consent of the governed, but upon the measure in which the principles taught by Jesus Christ are basic, in both individual life and governmental practice. Let America beware that she does not purchase political advantage, educational supremacy, and economic security at the expense of her soul. The guiding hand of a nation that is unmindful of the conservation of spiritual as well as material values, is untrustworthy. It is a splendid thing to work for the common good of all mankind, but we must be guarded in the process, lest we regiment man's soul to make him a child of the federal treasury instead of the church.

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23 -- THE PREACHER'S PASSION FOR SOULS

I approach the discussion of this topic as a student and not as one having already attained.

Every retrogressive movement spiritually, of which history gives account, had its origin at the top. It will be recalled that one of the most difficult obstacles confronting Christ in launching the Christian era was the clergy of the day. He was finally compelled to resort to the seashore and to other walks of life to find material with which to sponsor the message of redemption, and carry its flame to evangelize the world.

We need a revival reformation of Christianity today, as widespread as that which marks the present decay of the church. However, such a reformation is dependent upon the ready co-operation of the clergy and the churches in America.

We stand amid the ruins of a demoralized world. We have come to the end of an era; whether we shall take God's way to recovery remains to be seen. Christ's way is the open door to the new era which we anticipate.

Words of remonstrance would be poor strategy for the patient who is ill, having called the doctor for a diagnosis and a cure for his malady. It would be better to swallow the pill in co-operation for recovery. Hence we shall attempt to set forth some of the detours that have resulted in the spiritual demotion of the church, with some suggested means for recovery.

Speaking in general terms, it was genteel traditionalism in the church world that played the larger part in preaching during the last half century. Gentility, however, comes not from the presence of God in preaching, but rather serves as an injected note which marks His absence.

The pulpit has been restricted and circumscribed in its message because it has so largely accepted the philosophy that the proper field of preaching culminates in projecting the decorous, the good, the true and the beautiful, in their more dignified and non-disturbing aspects. Preaching went too far in the realm of aesthetic idealism, and became too remote from the heart and conscious relationship of man with God.

Preaching then went up into a stratosphere where materialistic theological fog was encountered, and the rare atmosphere of that detachment precipitated a crash upon Christianity that nearly wrecked the world.

Preaching in abstract terms has been a deadly form of Protestant incense, generously wafted before the gaze and nostrils of men, only to react in mental placidity and spiritual asphyxiation.

The Kind of Preaching Demanded

Preaching, to become effective, must be declared in concrete form. Christ's ministry was presented in thoroughly concrete form. He sometimes made His appeal smart with painful, sharp thrusts of conscience-pricking truth. Truths in abstract terms subtly degenerate into evasion, and a tragic want in gospel presentation. Christ's appeal was designed for a conviction that brought a verdict, in genuine heart-throbbing penitence; that kind of penitence which calls upon God in faith and prayer for a supernatural transformation of heart and life. A religion which does not touch the emotions does not move life.

The church has been surfeited by a program of mollified Christianity, committed primarily, purposely, or without design, to a message which withheld everything that would tend to irritate the hearer. But preaching that has no power to wound the conscience with conviction of sin, can never rouse the soul in penitence, to seek God for deliverance from it.

We have had so much pussyfoot preaching that the devil holds high carnival, while the cause of God bows its head disgraced at the pallid weakness and sham of the modern pulpit. Meanwhile, time marches on bearing its stream of human cargo to changing worlds lulled by the anesthesia of pulpit dope, until at the threshold of eternity men open their eyes at the feet of God in the horror of unpreparedness.

Pulpits in America have been betrayed by depredating wolves, who have invaded and raided the sanctuary, to wrest from men their simple faith in God.

All human substitutes for the gospel are but betrayals to false consolations and hopes built upon sandy fabrications. With this setup what more could be expected from the pew than atrophied, ossified personalities, who contribute more to the fashion plate than worship, who as personal workers would be more useful on display in a museum of artificial history.

The church is so loaded down with non-born-again members, that she has not been able to generate enough spiritual momentum for a revival take-off. Indeed, a revival of genuine, supernatural soul-saving reception is as foreign to many a church today, as the attire of a Mother Hubbard would be to the Chief Executive of our nation.

God looks upon the church without revivals and the salvation of truly born-again believers and sanctified saints with the same degree of reproach that He looks upon the wedded union of a normal man and woman, without the birth of new life in the home. Any church, posing as Christian, that dissipates its spiritual possibilities and squanders its talents by wrapping them up in the napkin of exclusive complacency, has buried them in the mausoleum of the damned.

To usher in a spiritual reformation for which this new era calls, demands a rebirth of the church world. The long, receding, diminutive prayer groups, with the feebleness and non-prevailing effect of many of these, is a commentary on modern church life which challenges action. Will the church respond to such pleadings of God as found in 2 Chronicles 7:14 -- "If my people, which are called by my name, shall humble themselves, and pray... [not say words nor mouth sentences merely, but mingle real importunity with faith, tears and supplications, over a lost and ruined world] then will I hear... and will forgive their sin, and will heal their land"?

And shall we answer the appeal of Jeremiah's cry in genuine sincerity, as stated in Jeremiah 6:16 -- "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls"?

If there shall be a humbling of clergy and laymen alike, as well as the up-and-outers and the down-and-outers, God will usher in a day that will turn the tide of American history Godward.

Whether or not a nation can be born again when it is long in the way, depends either upon the clergy or the gathering of some more fishermen along the Sea of Galilee to proclaim this world-wide message.

Those who are the beneficiaries of any system, yet remain placidly undisturbed by a condition (that is already pronouncing "dust to dust and ashes to ashes" over the remains) demanding change, are either manifesting the nth degree of carnal egotism or blinded prejudice, which refuses to follow the unmistakable course outlined by Christ and opened up by His analysts for America's spiritual recovery.

We are living in a day in which anyone daring to raise fundamental questions is often labeled as a theorist, doctrinaire or visionary. This gummed label sticks as an ineffaceable barrier in the minds of a large number of persons and will thwart and ultimately defeat the world-saving objective, unless past ill-fated efforts and defeated goals go in the discard, to join with Christ to reChristianize Christianity, and gospelize the world.

The test of a good sermon is not merely that it satisfies certain rules of homiletics or fluency of speech, but that it achieves certain moral and spiritual ends. The successful preacher has a goal and demands of himself results that arrive.

Preaching Power

In the twentieth century pageantry march that marks the new American history, no age has more imperatively needed the heralding of the gospel message from pulpits anointed with the power of God.

The element which gives success in preaching is termed ministerial power. It is so indescribable and spiritual in its character, as to be beyond the reach of definition or explanation. The term, however, is Scriptural and we have nothing so expressive in the message of the minister, without which sermonical effort is drab and futile, to all salvation attempts.

The word power, as used in the English version, is represented in the Greek Testament in the two chief forms, *exousia* and *dunamis*. The First of these words indicates authority. The official exercise and miraculous endowments are in all cases expressed by the word *exousia*, though in a few instances *dunamis* is enjoined.

Ministerial power is everywhere expressed by the word *dunamis*, as in Luke's Gospel, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And again, taken from the Pentecostal scene, "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Again, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." Another quotation states, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

This power is a superseding, divine bestowment, to that of the original crisis in Christian experience. This was emphatically true of the apostles. They had been commissioned to preach the gospel; they had been made Christian through the forgiveness of their sins; they had bestowed upon them the gift of miracle working, yet they were specifically instructed by Christ to wait for a second crisis in Christian experience designated to delegate to them and to us, a

power from on high, to execute successfully the gospel commission. This power cannot then, be synonymous with conversion, but rather subsequent thereto.

This spiritual power is not beauty of presence, nor dignity of form. It is something we need more than learning, or wisdom, or oratory, or any thought of our acceptability, or popularity. Immortal souls come first of all to listen for the tidings of the Savior. Upon the issues of the divinely illuminated sermon, the destiny of immortal souls may be sealed for good; while upon the absence of this illumination may hinge their doom. More persons die every week than there are pulpits in the land. Let us insist upon preaching sermons to the dying.

This power may demonstrate itself in the most eloquent speaker; it can also thrill in the accents of the unlettered man. It uses the medium of language, in all of its multifarious forms. It creates a tongue of fire, to preach the gospel among all nations and carry to every heart, through its own peculiar idiomatic expression, the knowledge of divine revelation. It is the clothing of an unseen power, that kindles a flashing sparkle in the eye of the speaker; by which the heart of the hearer is moved to action.

It is historically true that morality and spirituality have improved or retrogressed in keeping with the waxing or waning power of the pulpit. The fact that the power of the pulpit is waning is chargeable to the seats of learning. Education is a flame by which the intellect is lighted, but the place where you light your intellectual and spiritual torch is the determining factor as to the kind of fire you will spread When you come from the hall of learning.

The waning power of the pulpit is a challenge to modern aspirants. The pulpit need be by no means obsolete, or obsolescent. The preacher must demand of himself to be a paramount power in human society. Let it be remembered that the church is the only fountain for moral and spiritual cleansing. It is the preacher's commission to be a living force among men. His calling is the supreme function of exercising a mystic, divinely authorized power in human leadership.

Let the pulpiteer bear in mind that the royalty of the pulpit adheres in the truth of God being proclaimed without fear or favor. Woe to the preacher who does not foster the abiding of an incorruptible conscience. He must never suffer his vision of God to be clouded by the challenging fear of an intimidating audience.

Many a minister has defeated both himself and his people by cajoling and flattering them through a process of softening the rebukes of the gospel, and lessening Christ's hard sayings with broadcloth finish, until the most touchy conscience in the pew can hear them without a prick of rebuke. The declaration of His truth, however, ought ever to forbid our being censorious and truculent, when it becomes our duty to speak plainly. Penetrating and severe truths to have their greatest effect, must be spoken in tears, with the emotions of a sufferer.

Illustrations of pulpit power are seen in various characters. Savonarola, armed with the scepter of truth and flaming zeal, for God's honor and man's salvation, led the great Florentine march to God, and inscribed over the door of the plaza, honor to Christ, in these words, "King of Kings and Lord of Lords." This stands as an immortal testimony of what was once accomplished by pulpit power.

On the four hundredth anniversary of Savonarola's martyrdom, Florence celebrated with solemn ceremony the day of his ineffaceable memory. Flowers were strewn over the place where the flames had consumed his dead body. From the stage where his gallows had stood, in the plaza, eloquent lips eulogized him as preacher, patriot and martyr in defense of the gospel.

The hope of Italy, the hope of America, and the hope of humanity the world around, today, is such a ministry of heroism, undaunted courage and spiritual power.

The effect of Savonarola's preaching was wonderful; he soared into ecstasies that electrified men as with a sudden bolt. He demonstrated that God's anointing counts for more than any other asset in the school of eloquence. It was not particularly his learning or logic, in his manner of address, but the flaming embrace of his soul, under the presence of divine illumination, that held his audiences in rapt attention, enabling him to sway them into channels of the divine objective.

Under the preaching of Luther, immense multitudes were captivated and swayed by his appeal, when all of northern Europe turned Godward.

Livingstone, in Scotland, when only twenty-seven years of age, was selected by his brethren to preach after the communion at Shotts. He spent the whole night in prayer, preceding his effort, then preached a sermon from which it is said, there were at least five hundred seekers.

Jonathan Edwards, the great divine, preached a message under such impelling divine illumination, following a night of prayer by his church, from the topic so well known to all -- "Sinners in the Hands of an Angry God," until some sinners fell screaming and others prostrate, all over the house, seeking God.

Richard Baxter was exceedingly successful as a minister. It is said of him, "He always spoke as one who saw God and felt death at his back."

John Fletcher of Madeley often so electrified his audiences, on reaching certain climaxes, that some minutes passed before he could continue his messages.

Cardinal Manning said, during a sermon in London, that had it not been for the preaching of John Wesley, no man could tell how deep in degradation England would have sunk.

Turning to the ministry of Chalmers, it is said that intense emotion, beaming from his countenance, was characteristic of his ministry. Dr. Wardlaw said, "I cannot describe the appearance of his face better than by saying it was lighted up almost into a glare. I observed the congregation on one occasion leaning forward in the pews like a forest bending under the power of a hurricane, looking steadfastly at the preacher and listening in breathless wonderment."

The Preacher a Prescriber to Souls

The preacher is a physician of souls. He can better operate on wakeful patients than those who have gone far under the devil's opiates. He is an advocate, and he can better plead his cause before an educated jury than one that is illiterate or superstitious. His appeal is to man's will and if he is educated he is at least free from the fetters of exterior fear. If his appeal is to the conscience, it is to one that is dispossessed of superstition. If his appeal is to the heart that is intellectually illuminated, it is to one that was never more aching with unrest and hunger for divine realities.

The despondent defeatism of the clergyman of today springs from a shallow skepticism which looks only at the worst features of a darkening age. Instead of challenging the stream of corruption with the only antidote for its purification, he slumps by an absorption of its defection.

The spirit of the age demands a type of preaching that is characterized by greater pulpit power. We are living in a day when it is easier to consult the whims, rather than the needs of people -- to be popular rather than powerful -- a time when men are characterized, not by the strength with which they breast the tide, but by the lightness with which they float on its current.

If genius is defined as energy, exalted by inspiration, then we may declare that the power by which we are to win and constrain a confused, materialistic world to prostrate itself before the cross, will be through the call of lips, characterized by a divine obsession, that is impassioned with a martyr's conviction.

Truth, to be effective, must come from the preacher's brain, filtered and hot from the crucible of a flaming heart. It was this infusion of divine power that called the throngs to hear Paul at Athens, Chrysostom at Constantinople, Savonarola at Florence, Wesley of London, Whitefield of New England, Dale of England, Talmage of Boston, and E. Stanley Jones of present world eminence. It is the same equipment for every preacher that will draw men to God in saving power.

A sermon, to be effective, takes its birth from two world; its father divine, its mother human. If born of this twin parentage it will serve to accomplish the salvation of men.

Of the preacher's personality, it is observed that in so far as he is self-conscious, he is weak; in so far as he is egotistic, he is offensive. It is also observed that in his self-forgetfulness and abandonment to God lies his power. The attitude of personality is felt by the audience like an invisible air wave, or the scent of an intangible perfume.

The preacher must meet certain ethical demands before the people will receive him or accept what he has to say. His prescription may be ever so correct theologically, but unless the doctor is endorsed, they will not take medicine from him, essential to their spiritual recovery.

The Preacher's Awakening Ability

That preacher who makes up his mind that the church is indolent, indifferent and non-responsive, who manifests but little compassion toward the lost, and who feels that little if anything can be done about prevailing conditions, had as well go to selling soap or join the

secular ranks of the forty-five hundred other clergymen who dropped out of the ministry last year. Such a condition is not chargeable to the people; it is chargeable to the compassionless, visionless, tearless and prayerless state of such preachers.

No amount of change in world conditions can ever invalidate the preaching commission. God's everlasting pledge is as certain of fruitful results, on complying with conditional divine requirements, as the impossibility of invalidating His preaching commission. "Lo, I am with you always, even unto the end of the world."

Rubenstein was taken to church by a friend one day but the inability of the preacher to get his message across disgusted him. When he was asked to go again, Rubenstein replied: "I will, provided you take me to a preacher who challenges me to do the impossible."

Abraham Lincoln said that when he went to hear a preacher, he wanted him to preach as though he were fighting bees. Lincoln wanted action, but not all physical, for bodily exercise alone profiteth little.

The compassion of Christ should be the model for our compassionate attitude. His compassion was evidenced when He came to this old world and announced His mission, which was to seek and save the lost. Then the sacrifice He made to bring about the realization of that objective should ever stand before our thinking, as well as challenge our attitude and action in behalf of a dying world. The compassionate love of Christ is best viewed from the cross. The cross represents the scene where love released mercy, for it was on the cross that justice broke into forgiving love.

The demonstration of the greater percentage of Christian compassion is on the minus side of the first half of the whole. Christ is helpless to save the world unless He has our co-operation. The sinner is utterly without hope unless we can get him to Jesus.

God says in His Word, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4:1). The spirit of suffering sacrifice is a part of the gospel commission, without which success for God in the salvation of souls cannot be achieved.

The Preacher and Revival Praying

The preacher who does not spend hours in prayer during the week will be spiritually light and unaffected when he enters the pulpit on the Lord's day. He will be void of passion and the anointing of divine authorization. No amount of physical or vocal energy can atone for this lack, or bring a people from lukewarmness to spiritual fervor, activity and zeal; much less bring sinners to repentance or believers into a sanctified experience.

The disciples said, in Acts 6:4: "... we will give ourselves continually to prayer, and to the ministry of the word."

Note also in Ephesians 4:11, 12, where it exhorts the minister to work as well as pray: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

In Colossians 4:17, we are exhorted in these words: "... Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."

In 2 Timothy 4:5 we are instructed as follows: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

I heard Dr. John G. Fleck of Buffalo, New York, say at the National Preaching Mission: "If we have anything to say to this day of crisis, it will be because the pulpit begins with itself. We want a gospel that saves lives for people and saves people's lives."

This beginning takes us to the throne of grace. Revival pray-ers have a singular ability to move God. Moses, through such an effort, allayed the hot displeasure of Jehovah against Israel, causing the Lord to receive her again into favor. This effective prayer is stated in the following terse language: "I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee" (Deuteronomy 10:10).

Exodus 34:28 informs us that Moses fasted forty days and wrote the Ten Commandments. In I Kings 19:8 we read that Elijah fasted and prayed forty days; then compelled eight hundred and fifty of Baal's modernistic prophets to confess that Elijah's God was God. This he accomplished by the "fire of the Lord" falling on the sacrifice.

Time forbids us, except to make mention of the prevailing prayers of King Hezekiah, Ezra, Habakkuk, Nehemiah, Isaiah, Jeremiah and others.

But listen, brother, you cannot get up to the ear of God to take things from the hand of Divinity without first gaining audience through importuning prayer.

The apostles met defeat one day in their efforts to help a poor man. They came to Jesus and asked of Him the reason. In effect His reply was, "You are too ease-loving to fast and pray."

Oh! brother of the living God, let us either have a revival, spill our blood or send for the undertaker.

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24 -- THE RESURRECTION REASONABLE

"Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8).

In this text the inspired Apostle Paul is addressing King Agrippa and before he had finished, the king said to him, "Almost thou persuadest me to be a Christian."

In the fullness of time, the prophecies as portrayed in the Bible have been or will yet be fulfilled. In the fulfillment of prophecy, the seed of woman delivered the Son of God, in the lowly historic manger of Bethlehem.

The entire eleventh chapter of Isaiah is concerned with the prophecy of an earthly king and an earthly kingdom which as yet is unfulfilled.

In prophetic acclaim the angel Gabriel said to Mary, as recorded in Luke's Gospel, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." He is yet to come to sit upon that throne, but He did come as one wounded for our transgressions, as prophecy revealed in the fifty-third chapter of Isaiah. On that occasion, He did not receive the coronation as David's heir, but stooped to receive a crown of thorns and hang upon a cross. Calvary, however, was but one skirmish of Satan's ambushed attacks upon the Son of God. The battle of the tomb was won, not with carnal hands in physical combat, but by the majesty of His invisible omnipotence in the resurrection from the dead. Coincident with the resurrection, His enemies guarding the tomb fell as dead men.

After Christ had showed Himself alive by many infallible proofs after His resurrection, and while discussing the question following the disciples' inquiry as to the restoration of the kingdom of Israel, those who were listening to His words saw Him arise into the ethereal blue, and to their utter astonishment their gaze followed Him upward until a cloud received Him out of their sight. He had taken invisible and phenomenal transportation on His triumphal return to heaven, from whence He had been so long absent. But the angels brought back His testimony to this effect: "This same Jesus... shall so come in like manner as ye have seen him go into heaven."

There was no stumbling uncertainty relative to the resurrection of the dead with the Apostle Paul, who asked Agrippa the question clothed in the language of the text: "Why should it be thought a thing incredible with you, that God should raise the dead?" While this question implies that it is above the power of nature to raise the dead, it more than implies that it is not above the power of God to raise the dead. Why should it be thought incredible that God, who is the author of nature, should be incapable of reassembling that which He had formerly created? Therefore, to believe that God can raise the dead is not at all incredible to natural reason.

It is not incredible to natural reason that God made the world, since no one else has been able to do a thing comparable to it. Neither is it incredible to natural reason that man was created by God, as well as all other living creatures. No one else has been able to originate life, except in the process of procreation. He who is capable of doing the greater certainly is not incapable of doing the lesser. Therefore, He who at first gave life to man should experience no difficulty in restoring that which is dead to life again. Or, He who made that which was not, can certainly reassemble that which was once, to be again. Man, believing that God did the one, can find no place for doubt that He can do the other.

There may be some presumable obstacles to render the resurrection of the body incredible.

I shall take up some of these: First, against the credibility of resurrection in general. It is presumed by some, that after the bodies of men are resolved into dust, to re-collect all of the disassembled parts and bring them together again and unite into one body, is impossible.

The above objection could be answered by those who hold that it is not necessary that our bodies, at the resurrection, must possess the very same parts of matter that they had before. Since there is no material difference between one particle of dust and another, and since the body was first formed out of the dust of the earth, God could as easily command one particle of dust as another, to become a living body, and, uniting it to a living soul, cause it to be immortally animated.

In support of this line of reasoning, we can with surety assert that man does not carry with him the same body of matter throughout his life. The body is continually spending and renewing itself. It is stated upon scientific authority that our bodies change completely every seven years. Yet, in some sense, it can be said that with each change it is left so much like the old one that it never loses its identity. If, in the process of renewing the physical structure, God has designed that it may pass through a rebuilding process, of from five to ten times, while it sojourns in this life, should it be thought incredible that He can mysteriously rebuild it again in the resurrection?

Though you may not be able to explain it, or even have an understanding of the mysteries of God, yet you can have a certain knowledge of God because of His redeeming revelation. You cannot understand all the mysteries of your body. You cannot tell how your mind can so act upon that body as to cause your eyes to open and close at will, your feet to walk, or your hands to be uplifted, yet you have a certain knowledge that your mind has a very effective way of revealing itself to the members of the body and obtain obedient and co-ordinating response.

The second objection which may be leveled against the credibility of the resurrection of our bodies is put forth in this light: That the matter of one man's body through the process of cannibal eating, for instance, becomes the substance, through assimilation, of another man's body. The question arises, How should both of these, at the resurrection, ever recover his own identical body? This objection might be solved in the same manner as the question of the Sadducees, which they put to Jesus, concerning the woman who had seven husbands. "In the resurrection therefore," asked they, "whose wife shall she be?" His reply to them was that "in the resurrection they neither marry, nor are given in marriage; but are as the angels which are in heaven."

The above question is answered in the reply to the first objection given above. Then, we may say also that the body which a man had at any time of his life was as much his own body as that which he possessed at the time of his death. So it remains that if the very matter of a man's body, which he possessed at any time of his life be raised in his resurrection, he would not lack for material with which to complete the body. Consequently, on delving into the mysteries of God, it is sufficient for us to be reminded that we are finite and He is infinite. If we could

understand all of His mysteries, we would be as God. It is easy for me to conjecture, however, that the God of creation who made available all metals, also endowed the mind of man with a genius capable of making from these metals what we call a magnet, for the purpose of drawing certain metals and leaving others, could under a comparable process reassemble the disassembled portions of the body, or a sufficient quantity of it, to give it a new existence so much like the old one that you could not tell the one from the other. This is quite sufficient from the standpoint of natural reasoning to show that the resurrection is not incredible.

Let us now turn to the Word of God. For multiples of centuries the Bible has proved itself to be indestructible. Since reason tells us that the resurrection is not incredible, the Word of God assures us that it is certain. It is so expressly revealed in the Gospels as to completely eliminate the possibility of its being incredible. Here it is revealed not as a truth for speculation, which must be believed because it is taught, but as a fact on exhibition. When five hundred witnesses, and sixty of them the enemies of Christ, take the stand and say that Christ was resurrected from the dead, for they saw Him after He was risen, who but an agnostic like Renan, would be foolish enough to assert He did not rise from the dead? If He did not rise from the dead, how is it that sixty armed soldiers, representing His enemies, let Him escape from the tomb? It would seem that sixty armed soldiers should encounter little difficulty in keeping a dead man in a rock-sealed tomb.

Paul tells us, from his inspired pen, that Christ is risen from the dead, and become the firstfruits of them that slept. With this corroboration of evidence, we have a fact established as thoroughly as any ancient matter of fact, that we do firmly know. No man of normal reasoning faculties would require greater evidence than that produced incident to the resurrection of Christ.

In the remaining moments, let us consider the practical inferences which the Apostle Paul makes relative to the resurrection as affecting humanity. He stated, "The Lord Jesus Christ... shall change our vile body, that it may be fashioned like unto his glorious body." Our bodies, when raised to be like that of Christ's, shall become incorruptible: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." In this state there shall be no disease to torment us, neither sorrow nor death. Then our bodies will become co-sharers with the immortality of our souls. After all, it is but a little while that our spirits shall be handicapped and distorted, with these sluggish mortal bodies. In the resurrection they shall be refined from all semblance of corruption and become gloriously suited to the activity and accuracy of just men made perfect.

This great article of faith had a wholesome influence upon Saint Paul, who said: "I... have hope toward God... that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."

It is a mysterious and marvelous thing that God should raise the dead. It is quite as marvelous to know that God has raised me from the dead, for I was dead in trespasses and in sins, the captive of death, thoroughly dead to all that is spiritually redeeming, but God raised me. If, therefore, by the miracle of regeneration I am raised from my death in which sin left me and I

have a conscious knowledge that my sins are forgiven through prayer and faith in the Son of God, it is not difficult for me to see how the same God can work another miracle and reunite my soul and body one day, after what we call death. Ruskin, the literary genius, said, "We usually believe in immortality, so far as to avoid preparation for death; and in mortality so far as to avoid preparation for anything after death." Will you sing with the angels or wail with the damned?

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THE END