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# VICTORIOUS LIFE

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AND OTHER SERMONS

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CHARLES F. WEIGLE

THE  
VICTORIOUS  
LIFE

AND OTHER SERMONS

BY  
CHARLES F. WEIGLE

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M. S. ...



## The Victorious Life

**Text:** "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

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# P R E F A C E

**I**T gives me great pleasure to commend to the reading public this volume of sermons on the VICTORIOUS LIFE by my long time friend and brother, Rev. Chas. F. Weigle.

In these sermons he covers a wide range of doctrine, experience, and practical life. The reader will find that they contain thought, instruction and appeal for, and to all classes of society.

Rev. Chas. Weigle, as pastor and evangelist has preached to vast multitudes of people in almost every part of this nation, his converts are numbered by thousands, and a host of Christians have been greatly benefited by his ministry. I trust that this book of very excellent sermons will have a wide reading, and most heartily commend them to the thoughtful and prayerful seeker after truth.

Faithfully,

H. C. MORRISON, D. D.

Dedicated to  
*My Mother*

*The best woman I have ever known.  
She gave me to God at my birth,  
guarded me carefully in my youth,  
prayed me into the kingdom of grace,  
and saw me enter the ministry with  
great joy. She was a saintly woman,  
full of faith and good works. "Her  
children rise up and call her blessed!"*

## The Victorious Life

**Text:** "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.



## The Victorious Life

Nowhere in all his inspired letters does Paul give a more definite statement of his religious experience than here. The crucifixion of Christ, which once had been a stone of stumbling to Paul, had now become the rock of his faith. From the day that he met Jesus on the road to Damascus, he had new light on the cross, and the death and resurrection of Jesus had become glorified, so much so, that the cross ever after becomes the center of his message.

Paul tells us he was crucified with Christ. There was something about the cross that he shared with Jesus. In a certain aspect of it the cross is unshared and unsharable. As a sacrifice for human sin it stands solitary and alone. In another aspect of the cross, however, Paul shared it with Christ. He shared it in the sacrifice of self. All the things that the world counts as best and worth having he gave up gladly. Comfort, reputation, position and wealth, all were sacrificed for Jesus. He became a poor, outcast, and persecuted preacher of the gospel, and he said he gave up all and suffered all things gladly that he might know Christ, and the power of His resurrection, and *the fellowship of His sufferings*.

He certainly shared the fellowship of Christ's sufferings, for he was persecuted wherever he went. On five different occasions the Jews laid

the lash on his back thirty-nine times. On three other occasions he was beaten with rods or clubs. Once he was stoned, three times he was shipwrecked. Much of the time he was in prison. He says he was "in perils on the water, in perils of robbers, in perils by his own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils among false brethren, in weariness and painfulness, in hunger and thirst, in cold and nakedness." It seems the devil never let up on him at all. Yet in the midst of it all Paul rejoiced and counted it a privilege to thus suffer with Christ.

Much of our religious life today is worth little because it has cost so little. In many lives it is merely a badge of respectability. In Paul's life religion, with its duty toward God and its service for others, came first, and other matters had to take a second place. I have sometimes wondered what Paul would think of the society woman who after listening to the story of the poor heathen, and shedding copious tears into a ten-dollar handkerchief, gives ten cents to help save them. I admire the collector, who, while taking up an offering for foreign missions, was told by a wealthy man in the audience that he could put nothing on the plate because he didn't believe in foreign missions, and the collector held the plate in front of him and said: "Help yourself, then, as this is for the heathen."



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Paul said he was crucified with Christ and yet lived. It sounds paradoxical, yet it was true. In the 6th chapter of Romans he gives us light on the matter by telling us that his old man, or sin nature, was crucified with Christ. The old Paul died and a new Paul with new desires and new longings had taken his place. The old Paul that Gamaliel knew was dead. The persecutor of the church was dead. The man who stood by and watched them stone Stephen to death was dead. Paul had become a new man in Christ Jesus.

The strongest evidence that the old Paul was dead is found in the new life that he now lived. His life was in harmony with his testimony. We need to remember that if our life fails to measure up to our religious profession it will not count for much. Let us see what kind of a life Paul lived, according to his own testimony.

He says, "The life which I now live in the flesh, I live by the faith of the Son of God." Paul lived a *faith life*. You will notice he does not say that he lived by faith *in* the Son of God, as true as that would be, but he lived by the faith *of* the Son of God. In other words he lived by the same kind of faith that Jesus had lived by while in His incarnation, and that was a wonderful and beautiful faith in God.

The deepest and most fundamental thing in the life and character of Jesus was His trust in God. This was the music and the inspiration of all his

life. Even His enemies testified to this, for when He was dying upon the cross they laughed and jeered at Him, saying, "Ha, ha, He trusted in God." No blacker jeer was ever vomited out of hell, yet it tells us that His whole life was such that it gave the people among whom He moved the impression that He trusted in God. And He always trusted in God. There is no break in the music of His trust anywhere. As a boy He said, "Wist ye not that I must be about My Father's business?" And His last words on the cross were, "Father, into Thy hands I commend My spirit."

As a rule, men who pray much, trust much, and Jesus was always praying. At every crisis of His life; in every situation; while His disciples slept; He was always praying. Men heard Him pray and were so affected they came to Him and said, "Master, teach us how to pray, too." They felt as if they had never learned how to pray. They longed for the same simplicity, earnestness and boundless trust that He had.

No one ever had more bitter and darker experiences than Jesus, and yet He trusted in God through them all. When He came to His own people with a great message they slammed the door in His face. His own city disowned Him and Jerusalem crucified Him. He began His ministry with crowds of five thousand and more, and saw them grow smaller and smaller until it seemed the little handful of disciples were about

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to leave Him, too. One of them turned out a coward and another betrayed Him. Yet His trust in God was never shaken.

He was hated, He was persecuted, He was lied about, He was abused and denounced. Some said He was crazy and others said He had a devil. Some called Him a blasphemer and others wanted to stone Him to death. His life and ministry seemed to be a failure. It seemed as if injustice was stronger than justice, and hatred was stronger than love. The world spurned Him and His death was terrible and heartbreaking. Yet He trusted in God and said, "The cup which My Father has given Me to drink, shall I not drink it?" In the loneliest hour of His life, the hour of His suffering and shame, He still trusted in God and said, "Not My will, but Thine be done." Such was the faith of Jesus Christ.

Paul tells us that he lived by that kind of faith, and his life proves it. In the midst of testings and sufferings Paul's faith never wavers. He says, "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." He believed in a God Who was rich in grace, and he drew on the resources of God until he could say with assurance that "God is able to make all grace abound toward you, that ye always, having all sufficiency in all things may abound to every good work." No terrible storm on the sea, nor

dreary dungeon on the land could make him lose his trust in God. And when he was about to die he said, "I have kept the faith."

Again, Paul says, "Christ liveth in me." The life he now lived was a *Christ-filled life*. He had within him a never-failing source of strength. Christ dwelt in his heart by faith. He had a hidden master-force to dominate all passions and appetites and to rule in the realm of his emotions. He had a power that was able to keep him in the midst of perils and persecutions.

Paul had the three essential elements to a victorious Christian life. He had a new spiritual life, an unwavering faith, and was Christ-filled. Such a life knows no defeat and no despondency. It is indeed a victorious life. No wonder Paul was an optimist. He was cheerful in times of direst distress. He said one time, "We are troubled on every side, yet not distressed. We are perplexed, but not in despair. We are persecuted, but not forsaken. We are cast down, but not destroyed." Every cloud had a silver lining for Paul. He saw the dark side, but he saw the bright side too. When it seemed as if everything was against him he exclaimed, "All things work together for good to them that love God." When his finances got low and he was short on rations, he said, "Thank God, I have learned in whatsoever state I am therewith to be content." That was victory. Paul had been crucified to the world and hence it had

lost its power over him. His faith was such that he never doubted God, or His ability to take care of him. The presence of the Master was so real in his life that he was bold enough to say, "I can do all things through Christ which strengtheneth me."

Someone may take issue with me regarding Paul's experience. Perhaps you would tell me to read the seventh chapter of Romans, written by Paul, and you ask me if that sounds like victory. But this chapter is not a description of Paul's best Christian life. In this chapter Paul is passing through a spiritual conflict in which he suffers serious defeat. When he cries out, almost in despair, "O wretched man that I am, who shall deliver me from the body of this death?" he is describing his condition before the law, before he knew the power of Christ to save to the uttermost. In trying to keep the law in his own strength he met with nothing but failure. He found a law in his members that when he would do good evil was present with him.

Paul found One who could deliver him from the "body of death." He came to the Cross and passed through a crisis that brought deliverance to him, so that he could say, "Knowing this that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." Then he moved over into the eighth chapter of Romans and went

shouting on his way, exclaiming, "We are more than conquerors through Him that loved us."

I wish to say right here that the victorious life is possible to all of us. Paul lived it, and so may you and I. We may live it, not in our own strength, but in the power of God. There are thousands of church members who are living beneath their privilege. They sing about living on the mountain, while they stay in the valley. They are trying to be Christians without the power of the Christ. They are "enduring" religion instead of "enjoying" it.

A young man who has been raised on the farm and knows nothing about city life decides to seek a job in a large city sky-scraper. He is put to work as a porter in a building about fifteen stories high. A clerk sends him to the tenth floor with a package, and not knowing any better, he climbs the ten flights of stairs with it. All day long he is seen climbing the stairs to the various floors, and when evening comes he is more tired than he has ever been before in his life. The next day it is the same way, and so on till the end of the week. When he opens his pay envelope at the end of the week and finds in it seven dollars, he is disgusted and finding the superintendent, he tells him he will not climb the stairs all week for such wages. "What are you climbing stairs for?" asks the superintendent in surprise. "How am I going to reach the other floors unless I climb the

stairs?" asks the lad. Then the superintendent takes him to one side and shows him the elevator. They get aboard and ride to the top floor. The boy is delighted, and tells the boss he will keep the job. During the day he can be seen asking if there is anything to be taken to the top floor. He wants to ride on the elevator. His work has been made easy.

And I see many in the church who have never yet found the elevator of God's grace. They are wearily climbing the stairs in their religious life. They know nothing of the real joys of salvation, and have but few victories in their experience. For instance, Mr. Stairclimber goes to church on Sunday morning because he is a member and feels it is his duty to do so. The best part of the service to him is the benediction. Sunday evening he would rather remain at home, but again duty drives him to church—he is climbing the stairs. It is like climbing stairs for him to attend the mid-week prayer meeting. "O wretched man that I am," might be the cry of his soul. The Sunday school superintendent asks him to take charge of a class of boys and he declares he is doing enough for the church as it is. He finally takes the class, but—he is climbing the stairs. If you could get an honest and frank confession from him, you'd hear him say, "If I had known it would be like this I don't believe I ever would have made the start, but I never yet started to do a thing but

what I went through with it." So he grits his teeth and goes on climbing the stairs of religious service.

The day comes when he hears a new message from the pulpit. It is the message of Paul in the eighth chapter of Romans, and it tells of the life of victory in Jesus Christ. He leaves the stairway with its strain and dissatisfaction and finds the elevator of grace. He pushes the button of faith, and rises into a new and delightful Christian experience. Service now becomes a delight to him, and he attends the means of grace with a buoyancy in his step and a new light in his eye.

Paul found the elevator after his "O wretched man" experience, and exclaimed with joy, "I thank God through Jesus Christ I have found deliverance," and then rising higher and higher he shouts one note of victory after another, until finally in the voice of triumph he exclaims, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are *more than conquerors* through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."



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I have no words of censure for those who have been climbing the stairs of Christian service. Thank God for the men and women who have faithfully attended to their religious duties, and have walked in all the light they had. But I want to urge all such to leave the stairway and get on the elevator, where service becomes a delight and religion is enjoyed instead of being endured. Why not do it to-day—do it now?



## The Message of the Blood

“Ye are come to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.” Heb. 12:24.



## The Message of the Blood

I remember when but a child how the story of Cain and Abel mystified me. There was an illustration in the old family Bible showing the two brothers standing each before an altar in an attitude of worship. On each altar burned a fire, from which rose a column of smoke. But the smoke acted so queerly, for while it rose from the one altar in a straight column into the sky, it was scattered after rising a short distance from the other altar. When I inquired of mother what made it act that way, she said it was an indication that while God was pleased with the worship of Abel, He was displeased with the worship of Cain. Then of course I asked her why God was displeased with Cain's worship? Now my mother was the best woman I have ever met. Some of the greatest and most important lessons of my life I learned from mother. But mother was not a profound theologian, so it is not surprising that I had her in deep water when I asked her that question. She told me that when I grew to be a man maybe I would understand and be able to comprehend the significance of Cain's rejection.

Long years after I learned that God rejected the worship of Cain because it was not in harmony with His will and plan. Abel's attitude reveals to us of what true worship consists. As he

stands at the altar with its bleeding lamb, in confession, faith, adoration and praise, he gives us the true idea of Christian worship. And the Bible tells us that God testified of his gifts that they were righteous.

How and where did Abel learn to worship God right? I like to think it was in this manner— You remember how his mother, Eve, after she had sinned, received the promise that her seed should some day bruise the serpent's head, and this hope sustained her as she left the garden dejected and sorrowful. Outside of the garden, amid the thorns and thistles, she was to pass her life; yet the promise was hers that One should come who would open its gates, restore the flowers, crush the thistles under His feet, defeat the plans of the devil and send joy throughout the whole world.

I can see Eve telling her sons of this glorious promise. She told them that obedience was worship; that disobedience had closed the gates of Eden against them; that the only way to get back to fellowship with God; the only hope of restoration was through observance of God's word. In addition they in some way learned that God required a sacrifice to be offered whose blood should be typical of the blood of the Saviour, which was to be shed for the remission of sins.

But Cain decided to substitute a method of his

own. The thought of a religion with blood in it was disgusting to him. He would worship God, but instead of blood he would bring flowers and fruits. He would have no bleeding lamb on his altar. So he brought his offering from the field and decorated his altar with it. Certainly it may have been beautiful, and perhaps more costly than Abel's offering. But it lacked two essentials of real worship. It lacked first of all a confession of personal sin and guilt. Naturally, in the second place it lacked a faith in a Redeemer to come. Hence his offering was defective, for it was not what God had commanded. In substituting his own judgment for God's he was shutting himself off from God's mercy, and from God's forgiveness.

My friends, let me beg of you not to make the same mistake. If you reject God's plan, sneer at the *blood of Jesus*, and substitute a mode of worship that may appeal to an unregenerate nature; if you think that by bringing of your means, and your labor, and engaging in some beautiful form of religious worship, instead of turning your heart to Calvary and trusting in the merit of the bleeding Lamb, your attitude is acceptable to God, you are mistaken, and are in peril of losing your soul.

God purposes to save you and me in the only way we can be saved. If it had been possible to save us without the terrible tragedy of Calvary,

don't you suppose God would have done it? Do you think for one minute that God would have permitted the sacrifice of His only Son if there had been any other way of salvation for us?

“Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come.”

Take a look at the two altars. Cain's altar is ornamented with wreaths of flowers, and covered with fruit gathered from the ground. Cain stands before it in his pride and self-sufficiency. His head is up; there is no confession of having sinned, no indication of repentance; and consequently there is no response from heaven to his appeal. The heavens are as brass to his prayer. The smoke of his own fire surrounds him like a fog-bank and his worship becomes a weariness to the flesh.

At the other altar stands Abel. He has slain his victim, and the blood has flowed in a crimson stream. He has dipped his fingers in the blood and applied it to himself, and so stands before his altar with bowed head. He reviews his past life, and remembers how he has sinned against God. He confesses the same to God, and asks forgiveness. Suddenly there comes to him a strange vision. Looking down through centuries of time he sees a mountain, and on that mountain a cross, and on that cross a bleeding victim. Then it



dawns upon him that the bleeding lamb on the altar before him is but a type of the bleeding Lamb he sees on the cross, and that this Lamb is slain as an atonement for his sins. His faith reaches out and takes hold of the cross; he believes, and as he does so he receives a testimony that God is pleased and that his sin is taken away. In some way God let Abel know that He approved of his worship.

And when the Divine conditions are met with, God always witnesses to our hearts. He seems to delight in letting us know He is pleased with our worship. We remember that when Moses set up the tabernacle in the wilderness; when he had made everything connected with it according to God's plans and specifications, then God came down and filled the place with the glory of His presence. He witnessed His approval.

Again, when Elijah restored the altar on Mt. Carmel, placed the sacrifice upon it, as God had commanded, and then prayed for the fire, the fire came down from heaven and proved to a back-slidden nation the supremacy of God over Baal. It was God witnessing.

And when Jesus submitted Himself to be baptized by John the Baptist at Jordan, the Spirit descended in the form of a dove, and a voice out of heaven was heard saying, "This is My beloved Son in whom I am well pleased." It was God witnessing to the submission of His Son.

Hear it, my friends, God always witnesses His approval to our surrender and faith. The heavens are not opened, there is no descent of a dove in visible form; no sound of voice from the glory world; no flashing of light from the shekinah; no, there may be none of these, but there is an evidence of God's approval and acceptance that is so sweet and so real that the seeking heart knows the Spirit has answered to the Blood. Where man comes to God in the right manner, trusting only in the blood of Jesus for his salvation, God answers, and there comes into the heart peace and love and joy in the Holy Spirit.

But what about Cain? When he saw the look of joy on the face of his brother Abel, and realized that God had accepted his worship and witnessed to him of the fact, he was filled with a most jealous rage. He added to his other sins the sin of hatred. Strange that he should hate his brother for doing right, but that has been the spirit of the world more or less. It seems as if a right deed shames a wrong. Men hate the light when they are walking in the darkness. That is why right has been persecuted down through the ages. The martyr spirits have been hurried out of the world. Even Christ Himself, with all the sweetness and loveliness of heaven's own glory resting upon Him, was the object of human hatred. "He came unto His own, and His own received Him not." And when about to leave His

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disciples He said, "If they have hated Me, they will hate you also."

God saw that Cain was angry with his brother and said to him, "Cain, why are you angry? If you do as well as your brother has done, you will be accepted also. See, at the door is a beast, slay it and bring the blood. Come to Me in an acceptable manner and you shall also obtain forgiveness. If you fail to do this it is because you love your sin more than you love your God. Sin lies at the door and keeps God out of your heart."

But Cain was blind with a jealous rage; his pride was hurt, for his self-sufficiency had received a severe jolt. He refused to heed God's counsel. He allowed sin to remain and it rushed him to his ruin. With murder in his heart he leaped upon his brother and slaughtered him.

As the body of Abel lay in the field, with the face turned up to the sun, as if in mute appeal to the God he had worshipped his blood ran out of the open wounds and seeped into the soil. It was the first human blood to stain the soil of this earth. And that blood cried to God from the ground. It demanded that a just God punish the red-handed murderer. It cried for vengeance, and made an appeal for justice.

We will turn away from the scene of Abel's death, and after the lapse of four thousand years witness the death of another man at the hands of

those He loved. I refer to the Lamb of God, the one typified by Abel's sacrifice. When He came to earth angels heralded His advent by singing, "Glory to God in the highest, peace on earth, good-will towards men." For years He lived among men and did nothing but good. For three years He traveled through the land healing the sick and teaching the poor. He stood in the streets of Jerusalem and proclaimed glad tidings to dying men. There was hardly a family in all that land that had not had some member helped through His ministry of healing. And yet, men with hearts full of hatred and murder, spiked Him to a cross, and in the hour of His dying agony, mocked at Him, saying derisively, "He saved others, Himself He cannot save." To the human mind such an act of cruelty deserves damnation; let hell open its jaws and swallow up the perpetrators of so infamous an outrage! Let the sword of justice fall and destroy them forever! Such might have been the demand of Abel's blood, in the language of reason and of justice. But Christ from His cross of suffering looks down upon His murderers with eyes of love and infinite pity, and then turning them upward toward heaven, cries, "Father, forgive them; for they know not what they do."

Oh, what wonderful, infinite love! "Forgive them." That is the message of the cross. And now we understand the meaning in the words of

the text. We are not come to Sinai, we are come to Calvary. We are not come to the mount that burned with fire, we are come to the mount that burned with love. We are not come to the place of blackness, and darkness and tempest, but to the place of light, and glory and peace. And, blessed be God, "we have come to Jesus, and to the blood of sprinkling, that speaketh better things than that of Abel." Abel's voice was the language of the law, while Christ's voice was the language of love and mercy. The blood of Abel cried for justice, the blood of Christ asked for mercy.

And now let us look at some of the "better things" the blood speaks of. In the first place as I read my Bible I note that the "blood" speaks of *forgiveness*. In the first chapter of Colossians we read of the Son of God, in whom we have redemption through His blood," even the forgiveness of sins."

When man transgressed the law of God, the law said, "Let him die." But God yearned over us as a father would over a prodigal son. He longed to save us from the penalty of violated law. He could not bear the thought of our eternal ruin. But there seemed to be no way of saving us. We could not save ourselves, for we were moral bankrupts. Angels could not save us, for they had not the power; and archangels could not save us, they lacked the ability. What was

to be done? Christ answered the question by rising from His throne of glory and laying aside His scepter and crown, He left the glory-world and descended to a world of sin and shame. The Father loved you and me so much that He gave His only Son to save us. Heaven exhausts itself of love to save fallen man. Christ came to take our place; He pays the penalty for our sin; and then He could stand in such a position as to have a right to ask of God the salvation of every repentant soul. In the presence of the Father He pleads for me; His wounds intercede; His death intercedes; His resurrection intercedes.

“Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me.  
Forgive him! O forgive! they cry,  
Nor let that ransomed sinner die.”

And now, God, the Father, gladly responds to the plea of God, the Son. Justice is satisfied, and mercy rejoices. The Spirit answers to the blood and tells me I am forgiven. My burden of guilt and condemnation is lifted. Hallelujah! I am free! Free from the law; free from sin's condemnation; so much so that I can joyfully sing:

“My God is reconciled,  
His pardoning voice I hear,  
He owns me for His child;  
I can no longer fear.  
With confidence I now draw nigh,  
And Father, Abba, Father, cry.”

The "blood of Christ" brings us a message of *peace*. We read in the second chapter of Ephesians that we who "were far off are made nigh by the blood of Christ." The Cross was God's way of reconciliation. Some men imagine that God is angry with them, and in order to make peace with Him they must do something to appease His wrath. Does it look as if God is angry with the sinner when He came ninety-nine hundredths of the way to meet and make up with him? Didn't the Saviour come all the way from heaven to embosom himself in humanity? And He did this partly to give you the consciousness that God is near you.

God is not far from you now, my friends. He says, "Behold, I stand at the door and knock. If any man will hear My voice, and open unto Me, I will come in and sup with him and he with Me." Why do you hold yourself aloof from God? Why do you not open the door to him? He desires to make peace with you and you treat Him with indifference, perhaps with scorn. If you were to yield yourself and trust in the power of the blood of Christ, it would speak the message of peace and reconciliation with God.

The blood of Christ speaks of *cleansing*. In I John 1:7 we read, "The blood of Jesus Christ, His Son, cleanseth us from all sin." The sins of the past have left their stain on the soul. Every sin has left its polluting mark until the heart is

black. How can this stain be removed? Water cannot remove it. The purest water that ever gushed from mountain spring or dropped from mossy rock cannot wash this stain away. Tears of repentance, though as pure as those which trickled down the Saviour's face when He wept over Jerusalem, cannot wash away sin. Then what can be done to remove this black stain? Thank God—

“There is a fountain filled with blood,  
Drawn from Emanuel's veins;  
And sinners plunged beneath this flood  
Lose all their guilty stains.”

In the 9th chapter of Hebrews we read that “if the blood of bulls and of goats, 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 unto God, purge your conscience from dead works to serve the living God.”

The apostle is here referring to the ceremony in connection with the ancient Day of Atonement, the most impressive day in the Jewish calendar. On that day the High Priest entered the holy of holies to make an atonement for the sins and pollutions of the people. An important part of the ceremony was, to take the blood of a bullock on his finger and sprinkle it upon the mercy seat in the holy of holies. Likewise he was to enter and sprinkle the blood of the goat which had been



sacrificed as a sin offering. This was done to cleanse away the uncleanness of Israel.

The inspired writer to the Hebrews tells us, "If the blood of bulls and of goats" could purify the people back yonder, *how much more* the blood of Christ, who is made an High Priest forever, and has entered within the veil—passed into the heavens—not in the holy place made with hands, which is but a figure of the true, but into heaven itself now to appear in the presence of God for us—"how much more shall His blood purge your conscience from dead works to serve the living God."

Suppose we were to take a few drops of blood from a goat, and a few drops of blood from a man, and ask a chemist to analyze them each and tell us if there is any difference in their value. After examination he tells us that as far as he can discover one is worth as much as the other. But when we tell him that the one is from a goat and the other from a human being he immediately says the blood of the man is worth much more than that of the goat. Now we will lift the illustration and take a few drops of blood from the heart of the thief on the cross, and a few drops of blood from the heart of the Christ, the Son of God. We again ask the chemist to apply his tests and see if there is any difference in their value. Not knowing where and from whom the blood came from, he comes back to us and says there

appears to be no difference in the blood, one is worth as much as the other. But, when we tell him that the one came from the heart of a being who was a thief, and the other came from the heart of a being Who was the Son of God, he reverently bows his head and says, "There is a vast difference; the blood of Jesus Christ is of priceless value, there is no other like it."

And now we understand what the apostle means when he says, "*How much more* shall the blood of Christ purge your conscience from dead works to serve the living God." The blood of Christ not only purchases our pardon, it also provides for our cleansing. We may not only be delivered from sin's condemnation, but also from sin's pollution.

The blood of Christ speaks of *victory*. In the 12th chapter of Revelation, John tells us of the redeemed in heaven who overcame the devil by the blood of the Lamb and the word of their testimony. It is the power of the blood on our souls that makes us overcomers. Faith in the blood of the Lamb gives us victory over sin and Satan. Child of God, when pressed by the foe, look to the blood. When wounded by sin, flee to the blood. Trust in the blood always.

Whenever the church has exalted the power of Christ's blood she has had victory. Sermons on the saving power of the blood have crowded the altars with weeping penitents, and songs of re-

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demption through the blood have quickened the step of God's marching hosts.

In conclusion let me say that the blood of Christ speaks to us of *eternal redemption*. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests."

John said he saw a door opened in heaven, and One sitting upon a throne. Before the throne was a sea of glass and about the throne was a rainbow. Round about the throne were twenty-four elders sitting clothed in white raiment; and they had on their heads crowns of gold. In the hand of Him that sat on the throne was a book written within and on the back side, sealed with seven seals. A strong angel cried out, "Who is worthy to open the book and loose the seals thereof?" And they could find no man in heaven or earth who was able to open the seals. John began to weep, for he wanted to know what was in the book. And one of the elders said to him, "Weep not, John, for the Lion of the tribe of Judah can open the book and break the seals." John looked up and lo, in the midst of the throne stood a Lamb as it had been slain, and He took the book out of the hand of Him that sat upon the throne. Then the company began to sing and play with their harps and said, "Thou art worthy to take the book and open the seals thereof; for Thou

wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people and nation, and hast made us kings and priests unto God.”

Those twenty-four elders John saw represent the church that Christ has purchased with His own blood. Every redeemed soul will join in that song of redemption. Throughout the eternities we will laud the name of our Blessed Redeemer. He will be the object of our adoration and praise. There will be sublime, celestial heights for the risen soul to climb in eternity; there will be rapturous visions for the soul to marvel at; there will be transporting melodies to fill the soul with ecstatic delight; but there is One who gathers in Himself all highest heights, and fairest sights and sweetest songs. At the mention of His name, and the touch of His hand, the redeemed of God will press up and on along the glory heights. His name is Jesus, and He shall be exalted forever.

On some glad eternal morning the redeemed of earth, gathered from among the nations, will sing while the angels stand in silent awe and listen:

“Look, ye saints, the sight is glorious,  
See the Man of Sorrows now,  
From the fight returned victorious,  
Every knee to Him shall bow.  
Crown Him! Crown Him!  
Crowns become the Victor's brow.

Crown the Saviour, angels crown Him;  
Rich the trophies Jesus brings.  
In the seat of power enthrone Him,  
While the vault of heaven sings;  
Crown Him! Crown Him!  
Crown the Saviour King of Kings."

It was the night of the passover in Egypt, the night when the angel of death was coming to destroy the first-born of every home where no blood was on the door. A little Hebrew lad tossed restlessly on his bed of straw in one corner of a hut.

"Father, what did that man Moses say about slaying a lamb?" the boy inquired of a man sitting nearby.

"He said we were to slay a lamb without blemish," replied the parent.

After an interval of silence, the boy sat up in bed and with anxiety showing on his face, said, "Father, didn't Moses say the blood of that lamb should be sprinkled on the door-post?"

And the father, as if reminded of something he had forgotten, sprang to his feet, and hurried outside. He sprinkled the blood of the lamb on the door-post and then re-entered the hut. To the eager, questioning look of the son he said, "You may rest easy now, my boy, for the blood is on the door." In a few moments the lad was sound asleep, and when the angel of death came by that dreadful night, he passed by the humble dwelling

of the Hebrew slave, for he saw the blood on the door.

As I close this message—may I ask you this one great question, my friends, *are you under the blood to-day?* What if the death angel should come now?

## The Rock of Ages

Text: "They drank of that spiritual Rock that followed them, and that Rock was Christ." I Cor. 10:4.





## The Rock of Ages

It is said that the largest single rock in the world stands at the entrance of the famous Yosemite Valley in California. It is called El Capitan, which is a Spanish word meaning the Captain. It has been estimated that this rock, more than half a mile high, one solid mass of granite, contains stone enough to build a city the size of Boston. El Capitan stands like a giant sentinel looming vast and solemn above the tossing pines, and the wonderful picture of nature by which it is surrounded. No matter what part of the Valley you are in, wherever you walk or climb, you see the Captain on guard.

That great rock in Yosemite reminds me of Jesus Christ, the Captain of our salvation, and the Rock of Ages. He is the unchangeable, immutable, eternal Christ. He is the same yesterday, to-day, and forever. He has been the object of hell's hatred, and all the venom and poison of the pit has been spewed on Him in the effort to destroy Him and His influence in the world. Infidels have fought against Him, atheists have hurled their bombs of argument, while hell has shrieked in insane fury, but midst all the din of battle Jesus Christ stands like a majestic mountain, His head outlined against the blue while the tempest rages beneath.

In spite of the most awful opposition that hell has ever hurled against any creed the world has ever known, the religion of Jesus Christ has continued in its steady progress around the world. Cæsar tried to stop it with fire, but it moved on; Julian tried to end it with argument, but it moved on; Celsus tried to stop it with ridicule and laughter, but it pressed on; unfaithful priests could not sell it out; and neither could infidels stop it with the curses they spit at it. Thank God, to-day it stands firmer than El Capitan of Yosemite, and science and philosophy, and the brains of the world come to worship at the shrine of Jesus Christ.

"I stood one day beside a blacksmith's door,  
And heard the anvil beat and the bellows chime;  
Looking in I saw upon the floor  
Old hammers worn out with beating years of time.

"How many anvils have you had?" said I,  
"To wear and batter all these hammers so?"  
"Just one," said he, and then with twinkling eye,  
"The anvil wears the hammers out, you know."

So, I thought, the anvil of God's word—  
Of Jesus' sacrifice—have been beat upon,  
The noise of falling blows was heard,  
The anvil is unharmed, but the hammers are all  
gone."

The text brings to mind an incident in the history of the Israelites as they journeyed through the wilderness on their way to the promised land. There came a time when they could find no water

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to drink and were famishing with thirst. They laid the blame upon Moses and threatened to stone him to death. He sought counsel of God and was told to speak to a certain rock and there would be water in abundance. Now I imagine that when Moses informed the people that he was going to bring water out of a rock, there were some among them who were skeptical about it.

Think of bringing water out of a rock in the desert. Whoever heard of such a thing? I can almost hear some of them discussing the matter, and proving conclusively to their satisfaction that it was an utter impossibility. But Moses, with a great faith, smites the rock, and lo, a river of clear, crystal water comes bursting forth, and flows down through the camp of the Israelites. And now husbands bring their wives, mothers carry their babes down to that wonderful stream, and they drink of its life-giving waters. Thousands drink and satisfy their thirst.

The world has laughed and sneered at the thought of Jesus Christ satisfying its heart thirst. How can a Man born in the manger of a stable satisfy the heart-thirst of a world? How can a Being who worked as a carpenter, and Who was crucified between two thieves satisfy a famishing soul? How can the One who died on a cross and was laid in a tomb do the world any

good today? Such is the language of skeptic and unbeliever.

The old French infidel, Renan, wrote up the life of Christ as far as the cross, and then wrote, "Finis" as if that was the end of it all. The publishers of the book then placed on the fly leaf opposite this word a picture of the crucified Christ. They represented Him with drooping head and matted hair and pale, blood-streaked face. He was alone, deserted by all; the storm-clouds covered the sky and black-winged birds were circling through the gloom. The whole scene was made to appear as if He were defeated and dead forever.

Yes, Jesus did die that way, but He chose to do so. Had He been so disposed He could have spoken one word and all heaven would have rushed to His rescue. Just the one word and Gabriel would have drawn his sword and done things the world would never forget. But Jesus refused to say the one word. Instead, He suffered unto death, bowed His head and said, "It is finished." What was finished? The redemption of the world, and when Renan wrote that word, "Finis" he bore witness to a mightier truth than ever he dreamed. But he didn't mean it that way. What he meant was, that Jesus was dead and His career was ended when they laid Him in the tomb of Joseph.

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Thank God, we are not worshipping a dead Christ. He rose from the dead and lives to-day. There are many monuments erected in Washington in memory of the great men who have lived and whom we delight to honor, but I notice there is none to represent Jesus Christ, the greatest of all the centuries, and the reason there is none of Him is because He is not dead. They only erect monuments to the memory of dead men. Thousands will witness to the fact that Jesus still lives, and that He does satisfy the heart-thirst.

The old captain of the Merrimac was an inmate of the Pennsylvania Soldiers' Home. He was a pronounced skeptic, and refused to read the Bible. One day the Chaplain said to him, "I want you to read the Bible and mark in red everything you don't believe. Begin with the Gospel of John. The captain took up the challenge with a glitter in his eyes. Every time the chaplain passed his door as he lay in bed ill, he would call out to him, "Captain have you marked anything yet?" The old captain would just grin at him and say nothing. One day the chaplain found him dead and the Bible open near him. He leafed through the Book and the only mark he found was at John 3:16 and there were the words, "I've cast my anchor in a safe harbor, thank God."

Remember, that Jesus Christ is the Rock of Ages, and His gospel is older than the world on which we live. The Lamb was slain before the

foundation of the world. The gospel is part of the cosmos. It is not an addition built on after the plan was finished. God had it in His first thought, and in the initial draft of the universe He pre-arranged salvation. Away back yonder before we needed it, yes, and before we deserved it, God had arranged it. Salvation comes to us through the blood of Christ, and was provided before it was needed. A cross was lifted in God's sight away back yonder, and He offered His Son to save you and me.

If you were to break one of the bones of your body nature has a way of mending the break so as to make it stronger than it was before. There is in your body a liquid bone, and as soon as the surgeon brings the edges of the fracture together, at once nature begins to bind and pour that fluid bone around the fracture, and in the course of a few months it is healed. This process may never be necessary in your case, but God has made this provision for you so in case you ever do need it the power is present to heal you.

It is the same way in the spiritual realm—God saw that a break might come separating man from God, so He lodged the power in Jesus Christ so they could be joined together once more stronger than if they had never broken. Think of it, my friend, God planned everything so that when the day came that you wanted help and relief

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from your sins you could get it by coming to the blood of Jesus.

A soul saved from sin by the power of Christ knows more about the love of God than any angel in heaven. The sheep that was lost out on the mountain knew more about the patience and love of the shepherd than the ninety-nine safely sheltered in the fold. The ninety-nine could tell about the green fields and still waters, but the other could tell a story of wanderings through the night and the storm, the trailing wolves and other perils. And then he could tell about the coming of the shepherd when all hope was gone, of the tender care, the kind words. He never could forget how the shepherd lifted him in his arms and sheltered him underneath his coat, and carried his bruised body back to the fold and to safety. That old sheep knew something of the love of the shepherd.

So I repeat, we know something the angels do not know from experience. Each angel is a separate creation and knows nothing about heredity, while we have been born with a tendency toward evil, for our blood has come down to us, through sinners for many generations with a bias toward hell. We've had to battle against many generations pulling us down grade. Think of our environments compared with that of the angels. They have lived among holy environments, while

we have lived where the devil held sway and temptations meet us on every hand.

Imagine how interested the angels will be some day when we begin to tell them about the goodness and the love of God, and what He did for us. One man will say, "I was a poor drunken sot when I met Jesus, and He broke the chains of sin and appetite and made a sober man out of me." Another will say, "I was a wicked, profane sinner, but Jesus met me and made me a man of prayer."

And I would pause here long enough to say that is just what Christ can and will do for you. He meets men who are full of devils and he drives them out. He meets women who are sinful and degraded and He makes them chaste and beautiful. Whenever you reach the place in your life when you will honestly say, "I am not what I ought to be; I curse when I ought to pray; I drink when I ought to be sober; I am a libertine when I ought to be pure; I am crooked when I ought to be honest—whenever you come to that place, and you are in earnest about it, then Jesus Christ will meet you and make you what you ought to be.

A man who had been a hard drinker and was intoxicated so often that his wife had lost all faith in him, came to a revival meeting and accepted Christ as his Saviour. He went home and told his wife and she hoped it would last. It did



last and in time he became an officer in the church. One day an old associate met him on the street and said, "I don't see you in the saloon any more. Where are you keeping yourself?" "You won't see me in the saloon any more, for I've hit the trail and joined the church," was his reply. "What," said the other man, "do you mean to tell me you believe all that stuff in the Bible?" "I certainly do," was his reply. "You mean to tell me that you believe that story about Jonah and the whale?" "Sure I do," said he. "And do you believe Jesus Christ turned water into wine?" asked the man. "Yes, sir," said he, "and what's more, if you'll come down to my house I will show you how He has turned beer into carpets, and into furniture, and into clothes for my wife and children." And thousands are able to testify that Jesus can rescue the wreck, and can introduce a principle, and transform and transfigure until the place that was once the very symbol of want becomes the vestibule of heaven.

Jesus Christ is the Rock of Ages. He will stand preeminently in all the ages to come. Heaven will be glorious because of His presence there. The redeemed host will worship and adore Him. On my first visit to California I traveled by the northern route, passing through southern Oregon and over the Siskiyou Mountains. As we neared the summit of these mountains I noticed many of the passengers peering with eager eyes

toward the south. Suddenly someone exclaimed, "There it is! There it is!" To my inquiry as to what they saw, they said. "Shasta! Come and look at Shasta!" I looked, and away off in the distance I saw a beautiful snow-capped peak. It was Shasta, gloriously beautiful as it towered high above the surrounding hills, and glistened in the afternoon sun.

One of these days we will bid farewell to earth and will pass through the gates of pearl. We will rejoice as we greet our loved ones who have gone on before, but there is One whom our souls love, One who is the fairest among ten thousand, the One who has washed us and made us white in His own precious blood—Jesus, the Rock of Ages—we will want to see Him most of all.

## The Supreme Call

Text: "He went forth and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, follow me. And he left all, rose up and followed him." Luke 5:27, 28.



## The Supreme Call

That was Christ's way of getting recruits for His band of followers. Without any words of apology He laid hands on them here and there and called them to heart-attachment to Him. And He is doing the same today. He is calling you to loyalty, love, and devotion, to service and death. He is still saying, "follow me," and if you respond to His call, it will mean an entirely new life—a life having a new direction, a new ideal and a new force.

But it is no small matter to follow Christ. To follow Him right is to be courageous, heroic and sacrificing. He tells us so Himself. He does not tell us we are going on a pleasure excursion when we start to follow Him. In fact, His words to some who impulsively offered to follow Him, were almost discouraging. A young man came to Him one day after hearing Him speak and said, "Lord, I will follow Thee whithersoever Thou goest." He was one of these characters who weep under a sermon one hour and are hard-hearted the next. He was moved for the time but lacked the stamina to go through. Jesus read him like a book and said, "Foxes have holes and the birds have nests; but I haven't a place where I can lay My head at night. Are you willing to share this with Me? I will be despised; I will be

lonesome; I will suffer ridicule and be spit upon. Are you willing to be identified with me in all this?" And that young fellow had business elsewhere. He departed, for he wanted something easier.

One day Jesus sized up another young man and said to him, "Follow me," and he said, "I will, Lord, but I want to attend the funeral of my father first." That seemed reasonable enough, and under ordinary circumstances no doubt Jesus would have commended him for it, but Jesus would show by a supreme example that those who sought to follow Him must deny natural feelings, otherwise entirely sacred, when the interests of the kingdom of God required it. Hence he said: "Let the dead bury the dead, but come thou and follow Me." There is something heroic about that.

On another occasion Jesus spoke to a man and said, "Follow me." This man said, "Lord, I will follow Thee, but let me first go bid my friends and loved ones farewell." That seemed a reasonable request, too, but Jesus saw the danger in granting it. He knew what was liable to follow if that man postponed his discipleship until he had seen his friends and relatives. Many a soul has given voice to indecision by saying, "I must speak to my folk first."

When God calls it is your duty to follow, no matter what others may say. You know it is the

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right thing to do, so why need you ask father or mother or wife or husband? Many a soul has missed heaven because they took the counsel of those in the home.

There are thousands who are doing just what these men did—postponing their decision to follow Christ. They say they are coming as soon as they can attend to this, that, or the other matter. One man tells me he is coming, but he must close a certain real estate deal first. Another man tells me he is coming, but he wants to think it over a while longer. Another must finish building a new house first, and another tells me he is about to be married and this requires all his attention. A young woman tells me she has promised to attend a certain dance, and she will think more seriously about following Jesus after the dance is over.

Think of that, will you! Some of you think you can put Christ and His claims off like you would a book agent. You worldlings, do you think you can turn away the pleading Christ with the scarred face and the nail-pierced hands, and find Him waiting for you after you've had your fun? Think you He will wait for you until you've had your last dance, and seen your last show, and have had your last joy-ride with the devil?

*Notice the significance of this call.* Jesus was speaking to a man who had fallen low. Levi was a publican, and hence looked upon as a renegade

and traitor to his people, the Jews. He had fallen from his place among the Levites or priesthood, and sold himself for money. Yet Christ believed in the possibility of his being reclaimed.

Jesus meets men with a wonderful optimism. There were some men whom He called to be His disciples, we would have passed up as hopeless cases, but because He saw possibilities in them He called them. Simon Peter was weak and fickle, but Jesus saw what he might be with the help of God, so He called him a "rock." Zaccheus was chief of the publicans in Jericho, and had a reputation as a grafter, but Jesus took dinner at his house because He knew there was hope for him, and Zaccheus was never the same afterward. A man, no matter how degraded he may be as a result of his sin, may be restored and renewed, and the life once damaged by sin may be changed by Divine power so that the image of God may be recovered.

I like to preach this gospel of Divine hope. When a man tells me that his case is hopeless, I can take him by the hand and say, "Jesus Christ doesn't say so. He says there is hope. He knows all about your sin and where it has brought you to, and yet He says, 'follow Me.' Jesus not only sees what you have been, but He sees what you may be, and so He says, follow Me and I'll make you what you ought to be."

But you will never know the possibilities of



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your life until you heed the call of Christ and follow Him. The possibilities of a single, apparently insignificant grain of wheat cannot be ascertained except it be placed in the ground, in the environment for which nature created it. Unless it is placed there it is useless. And I say to you that if you will heed the call of Christ, take the past and leave it with Him, take the present and put it into His pierced hand, and take the future and let Him lead you in it day after day, He will lead you through a life of service, of blessing, and of power right up to the very throne of God.

I have a friend in a far Southern state for whom God has done great things. Born and reared in a home of poverty he lacked the advantages of even an ordinary education. For years he spent most of his time hunting alligators in the swamps. He would sell the hides and spend the money for liquor and tobacco. His home was a log cabin with a dirt floor. He never saw a train of cars until he was 28 years of age, and then had to ask a man which end to get on.

In a series of revival meetings held in a nearby school house he was converted and he heard God calling him to preach. And with his limited education, and limited wardrobe, for he had hardly more clothes than those he wore on his back, he started out with an empty telescope to "evangelize the world." He was a hard worker, and a keen observer. He read books and studied his Bible. I

met him about ten years later and he told me as near as he could find out he had led fifteen thousand souls to Christ. The secret of it all was that he had heard and answered the call of Christ. Had he not done so the chances are he would have lived and died in the swamp after an unprofitable life with no higher ambition than tobacco and "booze."

*Christ is calling you to the greatest work a man can do.* He is calling you to the greatest life a man can live. He is calling you into a partnership with Himself, and He wants you to help Him do a work for eternity. You need to remember that spiritual toil will never perish. If you write your name on the sands at the seashore the tide will wash it away. If you build a snow man in winter, the thaw will see it disappear. The most beautiful paintings must yield to the defacing effects of time. And time will sink its teeth into the most beautiful figure in granite, destroying its identity. But when you have led a soul to Christ you have done a work that will outlast the world in which we live.

Are you trying to make a name among men? It will be forgotten. Are you trying to build up a fortune? You must leave it for others to spend. Would you win a high place in society? You will have that much further to fall into the grave. But when you lead a soul to God as you endeavor

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to follow Christ, you do something that will endure forever.

Some years ago a brilliant Oxford student gave himself to the Wesleyan Missionary Society for African service. His teacher remonstrated and said, "You are going out to die in a year or two—it is madness." The young man said in reply, "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, in order to make the foundation. If Christ wants me to be one of the unseen stones lying in an African grave I am content, because I am certain that the result will be a Christian Africa." He went to Africa and died inside of two years.

*Jesus demands that you follow Him because He has the right to do so.* Hence He makes no apology for doing so. In the light of Calvary his demand is perfectly reasonable. It is reasonable if He purchased me He should have me. If He shed His blood for me, then it's up to me that I yield my life to Him.

It would be well for you to stop and think of all God has done for you. Try to count all His mercies. When you see a blind man do you ever stop to thank God for sight? When you see a lame man do you ever thank God for strong limbs? When you remember the thousands of insane people do you ever thank God for your reason? Do you thank God for the power to walk

home and sit down among your own family and act intelligently? There are thousands of people who are sick and dying: do you thank God for health and strength? There are thousands who are suffering with insomnia and can't sleep; do you ever thank God for the privilege of sleep? And there are multitudes in hell to-night; do you ever thank God that you are out of hell and have an opportunity to be saved?

I repeat it, Christ has a right to demand that you follow Him. I wish I could make you see it. A girl noticed that her mother's right hand was so shriveled up it looked like a bird's claw. One day she said to her, "Mother, why is it your hand is so ugly? Other women have such nice soft hands, but yours is twisted and ugly." And the mother replied, "My child, when you were but a baby you pulled the lamp off the table and set fire to your clothes. I tore the burning clothes off of you with this hand and it was burned so badly that it has been almost useless ever since." And the daughter took that bird-claw hand in hers very tenderly and kissed it with her lips while tears of gratitude filled her eyes, as she said, "I'll never think that hand is ugly again, mother; I think that is the most beautiful hand I ever saw because it saved my life."

To-day Christ is holding out his nail-pierced hand and saying, "follow me." When you remember the price He paid for you can you longer refuse to follow Him?

# The Supreme Question

Text: "What must I do to be saved?" Acts 16:30.



## The Supreme Question

Paul and Silas, two gospel preachers, came to Philippi and began to hold open air meetings on the street. While doing this they were much annoyed by a woman who cried in a loud voice, "These men are the servants of the most high God, which show unto us the way of salvation." Because she was a woman of bad character her endorsement of these preachers and their message helped to destroy their influence for good, so Paul finally turned toward her and commanded the foul spirit to come out of her. This shut her up and also made a different woman of her, so that her masters could no longer use her for gain. Then they, filled with anger, raised a disturbance and had Paul and Silas arrested and brought before the magistrate, who sentenced them to prison. After they had been scourged and beaten, they were locked in the stocks for the night.

By placing them in prison the authorities thought they had put down the excitement. But at midnight Paul and Silas prayed and sang praises unto God, and the prisoners heard them. The old jail that had so long echoed to the voice of blasphemy and profanity now rang with the praises of God, and the walls that had stood so firm now trembled under the power of prayer.

The stocks were unloosened, the gates thrown open, and everyone's bands broken.

The jailor was aroused from his sleep, and seeing the prison doors open, supposed that the prisoners had flown, and knowing this would cost him his life he decided to end it at once, so he drew his sword and was about to kill himself, when Paul cried out, "Do thyself no harm, for we are all here." When the jailor found that Paul spoke the truth and they were all there, he was seized with conviction and falling on his knees he said, "Sirs, what must I do to be saved?"

This was a most proper question. It is the greatest question that can agitate a person's mind. All other questions are trifling compared to this. They may be forgotten in a few years, but the salvation of the soul has to do with eternity.

Paul was a philosopher, but he did not tell the jailor to study philosophy. He knew that philosophy could not save men because it ignores the chief condition of salvation. Human philosophies ignore the facts and issues of sin, and you might as well try to lift a mountain without taking gravitation into account as to try to save men by ignoring the facts and issues of sin.

Some of these modern philosophers are trying to tell us that the individual can save himself; that he can by his own innate power subdue all evil passions and put himself into right relation-



ship with God. I once believed in perpetual motion, but I got over it before I went insane, as some others have done. However I can believe in perpetual motion as easily as I can believe in self-regeneration. Any mechanic with good sense knows that a perpetual motion machine is impossible because of friction. And self-regeneration is impossible because of the friction of sin.

All kinds of fakes are trying to be foisted on us in these days to take the place of the only thing that can save us. Self-appointed leaders and prophets come with their literature and lectures to dupe and lead astray the unwary.

Some men tell us that science is to be the religion of the future, because science means progress and victory. Science may be an important factor in civilization, but it can never save men. Babylon and Egypt were at one time highly civilized, but look at the conditions in our own land. We might as well have the cannibals of the south sea islands feeding on human flesh as to have men in office living off the gains of the white slave or the tears and blood of widows and orphans. We might as well have the innocent child of the Ganges dropped into the open mouth of the crocodile as to have the debauched child of America pushed into the jaws of hell.

Science has no pity and no compassion. Science may be master of things, but not of hearts. Science may be the architect in the realm of matter,

but it cannot regenerate a soul. Certainly we want all the advantages that science can produce, such as railroads, steamships, the telegraph and the electric light as well as other inventions, but we want them free from graft and taint of every kind. We want civilization, but we want it with a conscience.

But the people who excite my Christian compassion are those who have the Theosophy, Christian Science, and New Thought bugs crawling around in their mental garrets. The Tingleys and Blavatskies ridicule the Christian faith and offer in its place a dreamy philosophy of what is known as Cosmic Progress. When you become a Theosophist you must not throw your shoes at the tom-cat, howling on the back fence at night—it is only your neighbor's daughter come back to practice her music lessons.

When a man is caught in the quicksands he cannot extricate himself. He needs someone to help him, or he will perish. And the unsaved man is caught in the quicksands of sin. He needs somebody who can help him. The Theosophist comes along and says to him, "You are in a sorry plight, but never mind, even if you do sink you will some day re-appear as a mouse or a humming-bird." The New Thought professor makes his appearance and seeing the poor man's condition he says to him, "Mind is more powerful than matter, so use your mind, my friend, and by the

power of suggestion you may lift yourself out of that condition." But the poor man sinks deeper. But here comes the Christian Science practitioner, who says, "Matter is non-existent, and God is all in all. You only imagine yourself to be where you ought not to be, so stay where you are and you will soon be somewhere else." So he stays where he is and when almost in despair a Saviour appears to him, a Man with a seamless garment, who, coming to him across the quicksands of sin, reaches out a nail-pierced hand and says, "take hold and I will save you." And as the sinking soul clutches the hand held out to him by this wonderful Being he finds himself lifted out of the mire of sin, and his feet placed upon a Rock of safety. He needed a Saviour. He found one in Jesus Christ.

*This old world doesn't need any new gospel, and I don't believe the biggest part of it wants a new gospel.* This poor old world with its sin and its sorrow is crying in the night of its need for the Christ we profess to believe in. We must tell men as Paul told the jailor that night what to do to be saved. He told him to believe on the Lord Jesus Christ.

In Paul's day the people seemed to be agitated mainly on the question as to whether Jesus was the Messiah. This was the point in dispute, this was the issue, and the apostles directed much of their instruction to this point to prove that He

was the Christ. And then they insisted that the anxious sinner humble himself and believe on the crucified Son of God.

You must believe the gospel in order to be saved, for "the gospel is the power of God unto salvation to everyone that believeth." The careless sinner does not believe the gospel at all. If he did he would do as much as the devil—he would tremble. You cannot believe the gospel without having some feeling on the subject. The man who does not feel or act at all on the subject of religion is an infidel no matter what his profession may be.

You must put your affections on God. That's what He means when He asks, "My son, give Me thy heart." To give your heart to God is the same as to give your heart to anyone else. When a woman gives her heart to her husband she places her affections on him and tries in every way to please him. God asks that you love Him supremely, and endeavor to do the things that please Him.

Paul did not say anything about repentance, but the right kind of faith is always accompanied by repentance. To believe and accept the gospel is to repent of your sins. And repentance is more than regret; it is more than remorse—hell is full of remorse; it is more than tears and resolutions; it is more even than making restitution.

You ought to make restitution, however. To get right with God you ought to bring your repentance down to a cash basis. Don't sing "Come to Jesus" through false teeth you've never paid for. Don't begin your Christian life with a lot of unpaid bills at the grocery, the hardware store, the millinery shop, the meat shop or the shoe store. Clean up your back tracks. And don't forget what you owe God. If you've spent years in sin, you've robbed God and you ought to try to make up for it. When you have spent hundreds of dollars for tobacco and booze don't try to cheat God with ten cents a week. If you all paid God what was coming to Him the church wouldn't cheapen religion with rummage sales.

If repentance means anything, however, it means an utter abhorrence of sin, and to repent is to turn away from sin. There is no real repentance without abandonment of sin. And when sin is abandoned faith comes easy. The faith that saves is the faith that commits the whole soul to God and trusts in Christ to save you from all your sins. It is a voluntary trust in His person, His veracity, His word.

*The thing I like about the jailor is that he decided at once.* He met the conditions and was saved before daybreak. And I say to you that you may be saved today, yes, now. You gain nothing by postponing your decision. You are liable to lose all by doing so.

You may have heard the story of Aaron Burr. He was a student at Princeton University when he was nineteen. During the progress of a religious revival in the school at that time he was very much moved and he went to one of the members of the faculty and asked him what he thought about it. He declared it was all excitement and would all wear off in time. One of Burr's friends, much interested in his soul, pleaded with him to yield, but Burr said, "I am going home for some days, and when I return I will settle the matter." Two weeks later he returned and when questioned again by his friend he said, "Sir, I've made up my mind that if Jesus Christ will leave me alone I will leave Him alone." In time Burr went out in to the world and we know what history tells us of his record. He became a traitor to his country, and then went abroad for some years. Long years later while living in New York he had a friend who was a local preacher. This friend said to him one day, "Mr. Burr, I have a Friend I would like to introduce to you, if you've no objection." In courtly manner Aaron Burr replied, "Certainly, if he is anything like yourself I would like to meet him." "My friend," said the minister, "is the Lord Jesus Christ." Instantly, with a look of hate, with ashen gray face and with suppressed feeling in voice Burr replied, "sixty-four years ago I settled that matter. I told Jesus Christ if He would leave me alone I would leave

Him alone, and He has never troubled me since.”  
Need I say that his life went out in darkness.

Listen! You know you ought to be saved. You know you may be saved. You know how to be saved. Then why wait any longer. Come to Christ and He will save you now. Do it *now*.





## The Unpardonable Sin

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



## The Unpardonable Sin

According to the teaching of the Scriptures there is a sin for which there is no pardon. Hence it is called the unpardonable sin. The sin is not confined to any particular age. Under the old Jewish economy there were those who, when guilty of certain sins, could obtain no forgiveness, no blood, no bleeding lamb; no sacrifice of any kind would avail, and they died without mercy. Jesus Christ in the words of the text warned the people of His day against the sin for which there is no pardon either in this world or in the world to come. And sixty years after the ascension of Christ, John wrote about a sin which, when once committed, puts the guilty soul beyond the help of intercessory prayer.

The question has been asked again and again, "What is the unpardonable sin?" Jesus tells us it is the sin against the Holy Spirit. The question naturally follows, "What is the sin against the Holy Spirit?" Years ago men differed very widely regarding this question, but in later years they have formed a consensus of opinion that is almost unanimous.

No man should think for a moment that Jesus made a distinction between blasphemy against one person of the Trinity and blasphemy against another. It is just as wicked to blaspheme God,

the Father, as it is to blaspheme God, the Holy Spirit. And it is just as unpardonable to blaspheme God, the Son, as it is to blaspheme God, the Holy Spirit. Jesus Christ was speaking to people in His day who did not have a Trinitarian conception of the Godhead. He makes a contrast between Himself as the Son of Man, the Man of Galilee, in His earthy work amidst earthly conditions, and His being the Son of God, equal with God the Father and God the Spirit. A man in his ignorance and prejudice, might blaspheme Jesus, the Son of Man, and obtain forgiveness, but should he blaspheme God, the Son, and oppose God's work recognized as such, should he reject God's counsel and help, he excludes himself from His forgiving mercy.

Hence we declare that the sin against the Holy Spirit is a wilful, voluntary and intelligent turning from and rejection of God's counsel and leadership.

The unpardonable sin does not consist of a single act, although an act may reveal that one has committed the unpardonable sin. When the Pharisees opposed Jesus and made certain utterances they revealed the fact that they had committed the unpardonable sin. Their words and attitude were a manifestation of this awful crime.

Some have thought that this sin consisted of a single verbal utterance against the Holy Spirit, an utterance spoken maliciously. As heinous as

this may be, we have no evidence in the Bible that this is the unpardonable sin.

Therefore we do not believe that profanity, or swearing is the unpardonable sin. This is very fortunate for many men who need to ask forgiveness for this most inexcusable of all sins. Profanity is the besetting sin of thousands of men. As a rule a man swears because he is weak, his vocabulary is limited, his power of self-control is stunted and his brain acts abnormally. Profanity is utterly senseless and useless. A man with feeble thought has to substitute with a strong speech. It is a lazy man's way of trying to be emphatic. A liar swears in order to make people believe he is telling the truth. It is a coward's way of bolstering up his courage.

It is an insult to both God and man to "cuss" and yet there is forgiveness for this sin. Peter cursed and swore, blasphemously denied his Lord, but when he repented he was forgiven.

The Unpardonable Sin is not drunkenness. There are thousands of men who like Jerry McAuley, Samuel Hadley, John B. Gough and Harry Monroe, have been cursed by liquor, but have been saved by Christ, and are now within the pearly gates of glory. And there are thousands of others in this land who are telling the story of God's mercy in redeeming them from this sin and lifting them out of the cesspools of iniquity to lives of sobriety and usefulness.

The Unpardonable Sin is not dishonesty. A thief cannot enter the Kingdom of Heaven. Its gates are closed against him just as certain as if he had committed the Unpardonable Sin; but if he repent, turn from his wrong doing and make restitution for his thievery, he may obtain forgiveness. You remember that Zaccheus was a thief and a grafter and yet he was forgiven.

There is a sin called the "scarlet sin." When a woman is guilty of this sin she is more or less ostracized by society, she is shunned by moral people. When a man is guilty he is more or less excused, especially if he be wealthy. They are both equally guilty in the sight of God, however. If they die in this sin they are lost. Jesus tells us, however, "all manner of sin will be forgiven," and this includes carnal sin. It may be unpardonable to a true and faithful wife for the husband to break his marriage vows, but it is not unpardonable with God, and forgiveness will be granted if there be confession and repentance.

The Unpardonable Sin is not murder. It is a terrible crime to take the life of a fellow man; to end his mortal existence and rush him into eternity ofttimes unprepared to meet God. Often the one guilty of the crime suffers the tortures of the damned. A remorseless conscience hounds him day and night, and like David he says, "My sin is ever before me." Will God forgive a murderer? He says He will if the guilty one repents. Jesus

prayed for His murderers as He hung on the cross, "Father, forgive them," and it is probable His prayer was answered for some of them on the day of Pentecost.

The Unpardonable Sin is not an act, it is an attitude. It is a condition which is the result of repeated acts. It is a state brought about by constant refusal of God's claims and persistent opposition to His will. It is a very well-known psychological truth that when a certain appeal is presented to the mind and the mind rejects it, that appeal rejected loses its power on the same mind. An appeal loses its force by constant rejection until at last it makes no impression on the mind whatsoever. And when you are no longer sensitive to God's appeal through His Spirit, you are in danger of having committed the Unpardonable Sin.

You need not be a vile and desperate sinner to commit this sin. You may be a moral man or woman, polished and educated, cultured and refined, but rejecting the appeal of Jesus Christ. You are heading toward that point beyond which you cannot go and be saved. Remember to whom Jesus was speaking this earnest word of warning. The Pharisees were the moral people of His day. No one today is living to as high a standard of morals. They were also the educated men of the day, and were as prominent in Jerusalem for their educational standing as university gradu-

ates are today. But their culture and education and morality made them so proud, and self-sufficient that they rejected God and salvation, thus placing themselves beyond hope.

It mattered not how many sermons Christ preached, nor how wonderful His messages; it made no difference how many people He healed, nor how beneficent His ministry; it made no difference how many lives were transformed by His teachings, nor how many homes were blessed by His presence; no, even though He raised the dead, they were determined in their opposition to God and His Son. And there came a time when Jesus Christ had nothing but reproof for the Pharisees, and warned people against them. And when He hung on the cross He prayed not for them, but for the ignorant soldiers, who had nailed Him to the tree by order of those in authority.

I may be speaking to someone at this time whose name may be synonymous with virtue and purity; someone who stands well in the community, and is yet unsaved. The Spirit tells you you ought to be a Christian, you know you ought to be a Christian. For the sake of your wife, or your husband; for the sake of your child; for the sake of your own soul, you ought to be a Christian. The Spirit strives with you, and you say, "I know it, I ought to be saved, but not now. Some day I am coming to God." And the Spirit turns



away from you. How do you know He will come back? What assurance have you that He will make another appeal to you, my friend. Suppose He never does come back?

Listen to me! You cannot go on day after day and hour after hour rejecting Christ and not commit the Unpardonable Sin. There will come a time when His voice will not be heard, and when you no longer hear His voice it will be impossible for you to accept Him. Then, no matter who preaches, nor how eloquently he presents the truth of God's Word, you will not be moved. Prayers, exhortations, invitations and warnings will have no effect on you. The sweet hymns that once charmed and moved you to tears will no longer move you. You will be utterly indifferent to the call of the gospel.

How do we know that a person has committed the Unpardonable Sin? It is not often we can state positively a man has committed it, but I will mention two marks that strongly indicate the fact.

When a man is bitter in his opposition to religious things, and shows a hatred of God and the church I am led to believe he has been guilty of this awful sin. A conscious, determined and prolonged opposition to God and all things that pertain to Him is strong evidence of the fact. A man like this will warn his family not to mention Christ in his presence. He gets angry at church

members and has a hatred toward ministers of the gospel. Such a man is doomed. God would save Him, but he will not be saved and drives the Spirit from him until He never returns.

There is another class who have committed the Unpardonable Sin or are well on their way to do so. It is a class I am much concerned about. I refer to those who can go to church and listen to sermon after sermon and remain unmoved. God has sent them the light, but they have closed their eyes to it. They come to church more or less, they support the church, they pay, but never pray. They have not felt their need of Christ for years. Through continued indifference they have gotten "past feeling," and their case is about as hopeless as the blasphemous opposer of the Spirit of God.

The sad feature of their case is they think they are alright. They have no fear. They are not concerned about their eternal welfare. They say they are as good as other men, just as moral and upright, and hence they are safe. They shut their eyes to the truth of God's Word, which tells us that God demands first of all that a man come into that condition, that attitude, that willingness to yield to God, wherein he can be saved.

Hear me now! I am talking to some of you tonight who are near committing the Unpardonable Sin. God can shove a half dozen coffins into your house in a few weeks to take away your loved ones and even then you would not be

alarmed over the fact that He might shove one in for you next. You are like the man who hears the alarm clock so often that it no longer arouses him from his slumber.

During the progress of a revival in Georgia a railroad man was deeply moved by the Spirit, but refused to yield. Night after night he put off his decision until finally conviction began to leave him. One night he told the preacher of a dream he had the night previous. He said he saw a train come down from the sky toward him. The entire train, including the engine, was white. The engineer, the conductor and all the passengers were dressed in white. As the train drew near him and then began to pass with an upward trend the engineer and the conductor and the passengers who leaned out of the windows beckoned to him to get aboard. Coach after coach passed by, and they all continued to wave him to get on, but he refused. Finally the last coach came by and it was full of sweet children all in white who called to him to come aboard as they leaned out of the windows, and from others inside came the sweet strains of the song, "I Will Meet You in the City of the New Jerusalem." It was the sweetest music he had ever heard, and he was tempted to reach out and take hold of the railing and climb aboard. Still he hesitated, and as he did so the train left him and mounted into the skies. Far away in the distance he could hear the

sweet strains of the song, "I Will Meet You in the City of the New Jerusalem." And then they disappeared and the music ceased. After relating this dream to the evangelist he said, "I guess it was the excitement of the meetings that brought on the dream." The preacher begged him to take it as a warning from God and decide for Christ at once, but he refused to do so and went on home from the meeting. The next morning when he failed to come to breakfast someone knocked at his door, but there was no response. The door was opened, and they found him sitting in a chair dead. He had not even taken his clothes off the night before, but died while taking off his shoes. God had called him time and again, but he had put off his decision until he was "past feeling." God had made a special effort and called him in a most wonderful dream, but he persisted in his rejection, and then death stepped in and his character was fixed for eternity in opposition to God.

My friends it is a dreadful thing to be abandoned by God. For the sake of your eternal welfare I call upon you to act before it be too late. Come to Christ now!

## Three Great Promises

Text: "Having therefore these promises." II  
Cor. 7:1.



## Three Great Promises

The Bible is rich with great and wonderful promises. There is a promise for every need of the human heart, both for time and eternity. Nowhere in the old Book, however, will you find three greater promises than those indicated in the words of my text. The first one leads to the second, and the second opens the way for the third. The second promise transcends the first, and the third promise transcends the second.

Note the first promise, "I will receive you." It is God's promise to welcome the penitent soul, and it is made to all, whether rich or poor, high or low, white or black. God's hand of welcome is extended to all men who will come unto Him.

I have at times wondered how a sinner must appear to a holy God. There are men who have gone deep in sin, degraded human wretches, so vile and so sodden that they are looked upon as hopeless. The average man or woman would turn from them with loathing and disgust, yet if I understand the Bible right, God looks upon them with infinite love and pity, and says He will welcome them if they will return like the prodigal son. All sin is the same to God, because all sin is rebellion against God. God looks on the heart, not on the clothes you wear. God sees the in-

ward, while men look upon the outward appearance.

The prodigal son remained away from home as long as he did because he feared the reception he would meet with should he return home in his poverty and rags. He had squandered all he had in a life of sin. He knew he had made a fool of himself, and so rather than return home and meet the anger of his father and the jeers of his old neighbors, he became a miserable swineherder. But as he realized the depths to which he had fallen and viewed his unclean, disgusting surroundings, there came to him the picture of the old home. He thought of the comfortable bed, the good meals, the happy songs and the many true friends of earlier years while in the old home, and as he contrasted it all with his present misery and hunger, a feeling of homesickness came over him. Day after day this grew on him until finally a happy thought struck his mind. He decided to return home and tell his father that he was no longer worthy to be called his son; he was willing to be nothing but a hired servant. To be at home again looked so good to him that he was willing to take the most humble place.

So he starts for home. Maybe he had a long way to come, and when he arrived in sight of the house he was footsore and weary. The old home never looked so beautiful and attractive to him as then, and he hoped he would not be driven away



from the door by an angry father. He slowly approached the house, and as he did so the door opened and his father came out to meet him. Fearful, lest his parent should drive him away, the prodigal began his plea, "Father, I have sinned against heaven and against thee and am no longer worthy to be called your son; make me as one of your hired servants." But to his astonishment the father put his arms about him, and kissed him. Then he turned to the servants and ordered one to kill the fatted calf, another to bring the best robe and put it on the son, and another to put a ring on his finger and new shoes on his feet.

In a little while there was a most surprised young man in that home. He came home in rags and now was newly clothed; he came home hungry and he now had plenty; he came home expecting to be a servant and behold he was a son; he came home fearing a harsh reception and lo, he met a warm, loving welcome. Just a few days since and he was feeding the swine and starving for bread, and now he was surrounded with friends and loved ones, and living on the best in the land. I can imagine the one regret in his mind, and that was, that he had not come home sooner than he did.

The devil holds many a soul away from God and His love by telling them things that are not true. He would have you believe that because

you have sinned, God has no use for you. Let me assure you that God will greet you with open arms and a gracious forgiveness. He has many glad surprises for you.

The second promise is found in these words, "I will be a Father unto you." God says He will not only receive you with a gracious welcome, but He will adopt you into His family and be a Father unto you.

In one of our states the Governor pardoned a man who had been in the state prison for over twenty years. On the evening of the day he was allowed to go free, he returned to the prison and asked the warden to take him back and let him stay there. He said he could find no one outside who knew him; that he hadn't a relative anywhere, and was so lonesome he would rather remain in prison the rest of his life. This was a most pathetic case.

When God pardons a penitent soul He not only calls such an one a son or daughter, but in a peculiar, delightful sense He takes them into His heart and affections. Sonship becomes a reality. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father." The Spirit of God not only gives us the gracious right and the impulse to address Him as Father but also prompts us to address Him as such.

A farmer went to his barn one morning to feed the stock, and was surprised to find a strange boy there. The boy was barefooted and ragged. "Hello," said the farmer, "what are you doing in my barn?"

"I was sleeping here last night," said the boy.

"Where is your home?" asked the farmer.

"I hain't got any," returned the lad.

"What's your name?" asked the farmer.

"My name's Jim," he returned.

"What's your last name?"

"Hain't got no last name," said he.

Something about the lad appealed to the heart of the good farmer, and he said in a kind voice, "Are you hungry, Jim?"

"You bet I am," said Jim.

"Do you want some breakfast?"

"Show me to it and see," said the lad with eager eyes.

Farmer Jones took him to the kitchen door and told him to fill a basin with water and clean up. Then he took him into the kitchen and introduced him to Mrs. Jones, whose motherly heart went right out to the waif.

"Sit right down to the table, my boy," said she, and Jim sat down at one side of the table, with the farmer's two sons, John and Henry, at the other side. The family looked on with surprise while Jim stowed away the ham and eggs as if he had not eaten for a week. After breakfast

the farmer discovered that Jim was eager to do something for him, so he put him to work on the farm. Time went by and at the end of two years Jim was still with them. They had learned to love him, and he them. One day the farmer said, "Jim, how would you like to be my son?"

"Your son," said he, "how can I be your son?"

"Are you willing for me to adopt you as my son?" asked the good man.

"Yes, indeed, sir," said the lad with shining eyes.

So the farmer went to town and had the proper authorities to make out the papers of adoption. In the evening he came home, and as he drove into the yard, he took the papers from his pocket and showing them to Jim, he told him what he had done. The boy was overjoyed and racing away to the barn lot, he told the horses, and the cows, the pigs, the chickens and the calf that his name was now James B. Jones, and that he was a member of the Jones family.

Later, they sat down to the evening meal, and after thanks had been offered, Jim passed his plate to the head of the table and said, "Father, please put some meat on my plate," and they smiled. He then passed his plate to the other end of the table and said, "Mother, please put some potatoes on my plate," and they smiled more. He passed his plate over to the other side of the table, and said, "Brother Henry, may

I trouble you for some of that gravy?" and then they all laughed for joy, and none of them laughed with more pleasure than the father. Jim, the poor, homeless orphan, had found a home and a parent.

It is a homely illustration, but it will answer our purpose so far as the adoption goes. God, the Father, adopts every saved soul into His family. He not only gives us a new name, but He also gives us a new nature. He does not lump us all together in a mass like a flock of sheep, but He carries each of us as sons and daughters, with all that goes to make up our individual lives, as distinctly and tenderly as if we were the only creatures He had to care for.

One of the great joys in the Christian life is the consciousness that God is our Father. The future holds no terrors for the true child of God. He knows all the dangers that beset our pathway, and He knows our needs better than we do ourselves.

Bishop Warne tells of a woman in India who, after being saved was being taught the Lord's Prayer by one of the missionaries. The teacher noticed that while repeating the prayer in concert with the others she always stopped after saying, "Our Father," and would go no further. When the missionary inquired as to why she did not repeat the rest of the prayer, she said, "What's the necessity?" To know that God was her Father

was enough for her. That covered all her needs, and satisfied her heart.

Notice the third promise. It is the promise of God's in-dwelling presence. First, God says He will receive you; next, He says He will be a Father to you; and now He says He will dwell in you. The heart becomes the "holy of holies," where Christ, the High Priest enters, and sprinkles the blood. There the real Shekinah now dwells, and God sits on the throne of the affections, reigns in the realm of the emotions, and dominates every passion and appetite. This is "Christ in you, the hope of glory."

And we all need God's empowering presence in the life. This was the great longing of Paul for the church. He says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye might be filled with all the fulness of God, the power that worketh in us."

The great liners that cross the ocean are not hindered much by storms. No matter how fierce the storm may be raging on the sea, the time for sailing is seldom postponed. Those great ships are built for storms. One of those steamships has four great engines down below, and each engine has the power of thirty locomotives. Some

power there. When they reach the high sea and the storm is throwing the waves mountain-high, those giant engines are set to work and they hurl the ship across the waves, and without much loss of time, bring her safely into port. I say again, those ships are built for storms.

Likewise, God our Father, has made ample provision for His children so that on the voyage to a better country, we may be strengthened with a power in our lives that will enable us to breast every wave and outride every storm. We may experience some rough weather, pass through some tremendous gales, but by the grace of God we can clear every danger point, escape the devil's U-boats and reach the heavenly port without snapping a rope or losing a spar. We will not do it in our own strength, but in that power which controls the universe, the power back of millions of worlds that move in space without the loss of a second of time. It is the power of God, promised to all His believing children.





## The Devil Doomed to Defeat

Text: "He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." I John 3:8.

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## The Devil Doomed to Defeat

The word "Devil" is used in the Bible 114 times. The word "Satan" is used 51 times. The devil is also spoken of as "Old Serpent" and "Dragon," the "Prince of this world," the "Prince of the power of the air," the "God of this world," and also as "Beelzebub."

There was a time when his name was Lucifer. He was then a glorious being, so much so that his heart became lifted up because of his beauty. He became vain and conceived the selfish ambition of exalting himself to equality with the great God of the universe. He became disaffected and decided to overthrow the power of a most beneficent Creator and holy God. Isa. 14:12, 14. So he started his propaganda among the angels, and as a result one-third of them enlisted under the black banner of rebellion.

In God's government there are many more world's beside this one on which we live, and the devil imagined that if he could carry one-third of the angels with him in the great rebellion, he could then carry the other worlds, but as far as we know this world is the only one he has carried, and this planet has been the temporary scene of action for the putting down of the original revolution, and on this planet we will see the complete

working out of divine principles to the glory of God.

God could have destroyed the devil in the very beginning of the revolt against His authority, but He had a better plan. God is not arbitrary, He lets things work out, for He aims to get rid of the thing that produces rebellion and anarchy rather than just to get rid of the devil who started it. God will destroy it in due time and with it all the devils, big and little.

God made Lucifer. He did not make the devil. Lucifer became the devil when he refused to abide in the truth. He became a liar and the father of lies, and for that reason is called the great "Deceiver." God made the first man, Adam, pure and holy, the devil deceived him and he became a criminal. No doubt God offered salvation to the fallen angels as well as He offers salvation to fallen man, but they refused it just as many of the human race do today, and God decided they must leave heaven. They fought to stay and we read "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven."

The devil hates God and all authority. He is the original "Bolshevik." He would have ruled over the angels without their consent. He has no regard for law nor for the rights of others, for

his kingdom is founded on selfishness. He hates the Word of God and has inspired men to destroy it again and again.

The devil does not preside over the world of woe called hell. He has never, so far as we know, been in hell. While hell has been prepared for the devil and his angels he has not been there yet. No, he is at present in this world at the head of a vast federation of evil spirits, fallen angels, and demons, called principalities and powers, malignant and terrible. The devil is the master genius of all the armies of evil.

The devil is the author of sin. All sin is rebellion against God. Sin is diabolical because it was started by the devil. When Adam and Eve yielded to the seduction of the devil in the garden of Eden they yielded to the diabolical and fell from a state of purity to that of impurity. The race has been falling more or less ever since. When God created man He placed him at the very tip-top of creation, but as a result of the fall he has been so deformed by sin that he is hardly more than a scrub compared to what he once was. The whole tendency of sin is downward, and when sin has wrecked the intellect, it goes to the insane asylum; when it has wrecked the body, it goes to the grave; and when sin has wrecked the soul, it is banished to the region of the lost.

A farmer, to spite his relatives, willed his farm to the devil. After his death the matter was

taken to the court. The judge decided in favor of the devil and said he should have the farm. When the question was raised as to how the devil was to get his property, the judge said, "Let it alone and it will go to the devil itself." You can let a farm alone and it will go to the devil. This is also true of humanity, and if God were to let us alone we would all go to the devil. It is the power of God's spirit in the world today that transforms man from a savage to a peaceful industrious Christian.

Sin is the devil's domain. It is his sphere, his work, and every sinner is his ally and instrument. Whenever you commit sin, you are helping the devil and furthering his cause. If you continue in sin you make yourself of the devil's party, the devil's spirit, and finally of the devil's doom. Hear me! every sinner of whatever kind, is engaged in helping the devil carry on his campaign against God and righteousness. All sinners are threads in the great web of iniquity, cogs in the huge machine of deviltry that extends throughout this world and into the next.

The Word says that if you practice sin you are a child of the devil, and as a child of the devil you have his disposition. Your moral affinity proves your spiritual descent.

Back of every agency of evil is the devil. Back of the saloon, back of every drunkard, back of every gambler, back of every murderer, every un-

believer, every lying and deceiving heart, yes, back of every form of evil, is the devil. And every day you remain unsaved and outside the kingdom of God you are lined up with this vast federation of evil forces who are fighting against God. Think of it! you are marching under the same banner of rebellion with the fiends, murderers, libertines, bawds, brewers, outlaws, gamblers, assassins and fallen angels. May God give you help and courage to "come out from among them" and enlist under the banner of Jesus Christ.

The devil is doomed to defeat. Jesus came "to destroy the works of the devil." Every institution of the devil will be destroyed. Every heart that beats in sympathy with him and sin will suffer the same fate as the great leader. Christ has promised to put down anarchy and wrong, and this means that Satan and his forces are doomed. He has already seen his own obituary notice, "The soul that sinneth it shall die." The "nailed hand" will eternally triumph over the "mailed fist." The autocrat of the kingdom of darkness will in due time be banished to his eternal prison house. When you march with the devil, you are marching under the flag of despair, you are doomed to defeat and your future is dark.

Jesus Christ is destroying the works of the devil now. He is delivering men from the power

of the devil. He is changing their hearts so that they love God and truth and righteousness. While the "wages of sin is death" and every impenitent soul will be paid in the coin of the devil's realm, the "gift of God is eternal life." God puts His life within us and this is a hidden master-force, a principle of Divine sonship in our nature, which counteracts the spirit of the world and renders the Christian immune from its infection.

The true Christian does not practice sin in his life. The children of God can no more live in sin than the children of the devil can live out of it. Sin is unnatural in the child of God. If such should perchance fall into sin he is filled with distress and grief and hurries to the fountain of cleansing in order that sin's stain may be washed away.

Christ saves from the love for sin. He saves the drunkard so that he remains sober the remainder of his life. He saves from unchastity so that one may live pure and white amid blackest environments. He saves from coveteousness so that one remains honest in time of temptation. He can save the profane man so he will pray instead of "cuss." He can save the worldling so that she would much rather attend a prayer meeting than a card party or dance.

I remember a prominent society woman in a southern city. She was the wife of one of the wealthiest men in the city, and for years her time



was largely devoted to pleasure, and was made up of wine suppers, card parties, balls, and theater-going. But one night she came to a revival meeting and as a result yielded herself to Christ, for she had found no real satisfaction in the world. When she found the Saviour it spoiled her for the cheap things. She had never found any real happiness until she found Christ. When money was needed to finance a special revival campaign in that city she gave her diamonds for the purpose. One of them was a sunburst that had cost her a large sum, but at the close of the revival she said God had given her a sunburst of glory in her soul that was better than diamonds.

Again I say, the devil is doomed to defeat. Jesus Christ has defeated him in every battle so far. He defeated him in the wilderness contest. He defeated him at Calvary. The greatest battle of this world was not at Waterloo; it was not at Sedan; it was not at Gettysburg. Neither was it at the Marne, or in the Argonne Forest. The greatest battle of all the ages was the battle of Calvary. The issues of this battle were so great that in comparison all other conflicts are insignificant.

It was at Calvary that the devil marshalled all his forces of evil in an effort to destroy the Son of God. It was there that the Prince of Life met the Prince of Death. Take a look at Jesus as He enters the struggle. He climbs the hill under the

weight of a cross. He is weary and thirsty, haggard and faint, but his heroic soul is undaunted and courageous. True, he might have called for legions of angels to assist him in that trying hour, but he must fight this battle alone. The King of Darkness sees nothing but an easy victory as he marks the approach of that poor thorn-crowned figure. He chuckles and laughs in anticipation of his triumph. Now they grapple in the mighty conflict. Three worlds gaze upon that scene with bated breath. So important is the issue that the sun hides its face, the earth rocks with emotion, angels stand in awe, nature trembles and groans, the sweet flowers hang their heads and the song-birds flutter away in silence.

Hark to that shout of hellish glee, "We've got him down! Drive a nail through His hands! Now drive another through his feet! Good work! Now up with the cross! Hear Him calling on God! Ha, ha, He saved others, but He can't save Himself! Even God has forsaken Him! See He is dying, and victory is ours!"

Is it possible that Christ has failed? If so, then may God pity this poor sin-ridden world. No, look! Jesus Christ emerges from the smoke of battle with the look of a conqueror. He has blood on His face and blood on His hands, and blood on His feet, but He looks toward heaven and shouts in triumphant tones, "It is finished!" Hell heard it and screamed with rage. Heaven

heard it and shouted for joy. Earth heard it and learned that Jesus can save from sin and the devil.

Hallelujah! no use guarding the tomb with Roman soldiers, for the Prince of Life comes forth even as He had promised. He has come forth to reveal Himself as victor over hell, sin and the grave, for Jesus was "manifested to destroy the works of the devil."



## Without Excuse

Text: "They are without excuse." Romans 1:20



## Without Excuse

*There are two classes who say there is no God.* The one class just whisper it to themselves, and the thought fills them with a benumbing fear and chills the blood. Perhaps passing through some great sorrow they are heartbroken and are groping and feeling eagerly for some longed-for presence like a blind man reaching for some tangible support but touching nothing. They want God and fain would find Him, then sigh in their failure and say, "There is no God." To such I bring a message of hope and would tell them there is a God who will be found of them when they seek Him in the right way and with the whole heart.

The other class is made up of those who deny the existence of a God with a laugh or a sneer. "The fool saith in his heart there is no God." He says it with a shout of Satanic laughter. When the band of soldiers bowed before the Saviour just before His crucifixion and yelled, "Hail, King of the Jews," they did it with a burst of laughter. You must hear their coarse laughter in order to see the awful blasphemy. The fool who says there is no God does it with a laugh. You must put the fool's laugh with the fool's words.

The word "fool" is a moral term and means a man with a heart of moral rottenness as well as

an idiot. And the man whose heart is rotten says there is no God because that is what he wishes to believe. The wish is father to the thought. First comes the wish, then the thought, and then the conviction it is true. Character determines the wish, and the fool wishes it until with impious hilarity and evident relief he says in his heart there is no God.

Listen! I believe if it could be announced with authority in this city that God was dead it would be a relief to a lot of sinners. The sinner at times is haunted with fear and dread, he is uneasy at the thought of meeting God. What can he do to allay those fears? Laugh at them! Say they are phantoms or ghosts, they are just childish fancies. Strut and talk big and whistle like the frightened man who passes a graveyard at midnight. No wonder God says he is a fool.

*How do we know there is a God?* One word answers the question and that is "Creation." Creation implies a Creator. Where there is a design there must of necessity be a designer. I do not believe this world came here by the fortuitous concourse of atoms. I do not believe it was by accident or the mere action of chemical forces.

I examine a piano and say, "What is that?" You tell me it is a piano. "What's it for?" I ask, and you say, "To make music." "Where did it come from?" "The piano factory." "How did it get there?" "It was made there." And then I



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ask you, "How do you know it was made?" and you say that the frame, the wires and the keys all indicate it was designed and made by some man or set of men. But I say to you that you don't know what you are talking about. If you were a man of knowledge and education you would know that away back yonder in endless ages of the past there were innumerable atoms dancing in chaos, and by and by in some mysterious manner and method these atoms danced into shape until by a "fortuitous concourse" they shaped themselves into the piano we see before us. That's what some men, called philosophers, are trying to teach us today. Some would call them foolosophers.

We don't run railroad trains by chance. We may not be see the engineer, but we know his mind and thought are directing the movement of the train. And when I remember there are thousands of worlds rushing through space with lightning speed and without the loss of a second of time through the ages I know there must be someone who keeps His hand on the throttle and governs all by His marvelous law, which we call gravitation. And wherever there is law and order there is mind and thought back of it.

*How do we know there is a God?* I give you another word in answer to the question. It is "Conscience." Conscience is the best friend or the worst enemy in creation. If conscience is

despised or its warnings unheeded it is hell. If you do not heed its call you must feel its lash. If you heed its call it will be your friend, but if you scorn it you make it your enemy. Men are wretched and miserable because they have despised the warnings of conscience. There is not a perjurer, a murderer, a thief or an assassin but first clubbed his conscience, knocked it down, and climbed over its prostrate body to the infamy of crime.

Wherever you go conscience goes with you. When you stand on the brink of the forbidden, conscience gives the danger signal. It never pleads, it always commands. When all friends forsake you conscience will still be with you. When your body is most weak conscience is most vigorous; and when death comes and the soul leaves the body conscience goes with it. Every damned soul would have been glad to have said farewell to conscience when entering the land of woe.

Conscience was never intended to be an infallible guide of life. A man may have what he calls a good conscience and yet be dead wrong in what he does. Because he does what he thinks is consistent with his ideas of right and wrong he claims to have an easy conscience. Yet his idea of right may be all wrong. That's why some people do things that are wrong and yet rejoice in a good conscience. The Hindoo mother throws

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her babe into the waters of the Ganges and does it religiously believing that it is a moral necessity. In the same way the Phœnician mothers gave their children to the flames with joy in their hearts. Paul thought at one time that persecution of the Christians was a holy work and so he led the forces engaged in it. But when he received a revelation from Jesus a new law came into his life. He had the same conscience but a new law with which to guide it.

We need to remember that no man improves his life by following his feelings. Rather, we improve by giving earnest heed to our conduct. If certain laws in our life are wrong we must repeal them and enact better ones to take their place. That raises the question as to what laws are right and safe for us to adopt in our lives. How can we with our human minds which are so weak determine what is just and honest, fair and square? God comes to our help and says, "I will tell you what to do. Make my law your law." And God gives us the Bible written so plainly and so clear that any man can understand it. Our power to reason was given us not that we might make laws for ourselves, but that we might appreciate the wisdom of God. Now the Bible teaches us that we must be fair and square with God and with all our fellow-beings. We must have the interest and welfare of all other people upon our hearts and written in the law. And we must re-

member the goodness of God and yield ourselves to Him as fully as He asks us to do.

We can see the wisdom of God in the philosophy of the Bible. It tells us we must be born again in order to enter the kingdom of God. We must be born again to enable us to live the life God asks us to live. There is a Divine philosophy in this command. No man can be at home in heaven except he be in harmony with heaven. Take a bird out of the air and throw it in the water and it will die; it needs the fish nature to live in the water. Take a fish out of the water and throw it on the ground and it will die; it needs the bird nature to live in the air. And a sinner placed in heaven would find it hell to him; he needs the law of God's kingdom written in his heart to live in an atmosphere of love, purity and obedience.

God knew what this old world needed. He knew that we would need water to quench our thirst, and He knew we would need food to satisfy our hunger, so He gave us both. He knew it would take a Saviour to save and satisfy our souls, and He gave us a Saviour. God does not compel you to eat when you are hungry, neither does He compel you to drink when you are thirsty, but if you refuse to eat or drink you die. And God will not compel you to accept Christ, but if you refuse to do so, you perish. This is

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the law of spiritual life or death—accept Christ and be saved or refuse Him and be lost.

*How do we know there is a God?* We know it because He has revealed Himself in Jesus Christ. He was the manifestation of God the Father. Jesus said, "He that seeth Me seeth the Father." The only way we can explain the life, teachings and death of Jesus Christ is in saying He was God, and this is in harmony with His words. And His entire life and teachings tell us that God is love, and that He is ever seeking to help us to our good.

Where can you find anything more beautiful than the story of the Good Shepherd as found in the 15th chapter of St. Luke? Let me give it to you. Jesus went in to eat with a man called a sinner, and the self-righteous Pharisees were criticising Him for it. He turned to them and said, "You criticise and find fault with Me for eating with sinners and trying to save them. Now what man among you, having a hundred sheep, if he lose one does not leave the ninety-nine and go in the wilderness and seek for it?" And they knew that to be true, for in the eastern countries the shepherds love their sheep more than some American women love their children.

The shepherd guards his sheep all day long and at night leads them back to the fold. To make sure none are lost he counts them as they pass into the fold. He should have a hundred, but he

finds one of them is missing, and closing the door of the fold he goes to the house and tells his wife that one sheep is out in the wild somewhere and he must find it and bring it home. It may be a wild night with a storm threatening and she may try to keep him at home, but he thinks of the poor sheep out in the hills and turning his back on home and comfort he faces the darkness and the storm. I see him out yonder, threading his way along the mountainside. The night grows blacker and the storm increases in fury, but he calls and listens. Hour after hour he stumbles on and about midnight he hears a faint, pitiful bleating, and by the lightning's flash he sees the sheep fastened in the briars, held down and pierced by the cruel thorns. With gentle hand and reassuring words he releases it and then taking it in his arms he starts for home, talking to it as tenderly as a mother would do to her child. Arriving at the sheepfold he gathers some clean straw in a corner and carefully lays the sheep down on it. Then he enters the house and says to his wife, "I found the lost sheep and just in time, too, for I could hear the wolves howling not far distant. Poor little thing, it was so frightened and helpless."

In this parable Christ gives us a picture of lost humanity in all its helplessness struggling in the drifts of sin. He could have left us to die in our sins. He could have left us to the wolves of hell,

but the great loving heart of God went out to us in sympathy and compassion. Something must be done to save us, and God in the person of the Son laid aside His kingly robe and took the shepherd garb, He laid aside His kingly scepter and took the shepherd crook and He came to Bethlehem. Later we see the Good Shepherd at the well of Jacob; His feet are dusty, His body is weary and His burden is heavy, but He says, "I am seeking the sheep that was lost." Out in the mountains at midnight alone He prays for strength to find the lost. In the Garden of Gethsemane beneath the cold light of the stars He sinks to the ground in anguish of unutterable sorrow. The cry of His soul is, "O that I might find the lost." On the way to Calvary His body, mind and spirit are weary with the long struggle, but He staggers on. At last He reaches the very summit of the mountain and there He finds lost men fastened in the briars of sin, and with His remaining strength He takes lost humanity in His great arms of love and lifts it to God, while He cries so that heaven and earth hears it, "It is finished." His mission to the world was finished—the Great Shepherd had given His life for the sheep.

"And all through the mountains thunder riven,  
And up from the rocky steep,  
There rose a cry to the gates of heaven,  
'Rejoice, I have found My sheep.'  
And the angels echoed around the throne  
'Rejoice, for the Lord brings back His own.'"

God has revealed Himself in creation. He has revealed Himself in the Bible. He has revealed Himself in Jesus Christ. And now He speaks to you through the voice of conscience and tells you to forsake your sins. If you give heed you will be saved; if not, you will perish. For if you reject this revelation and refuse His salvation you are left absolutely without excuse. Come to Him now.



# The Second Coming of Christ

Text: "Behold He cometh with clouds and every eye shall see Him." Rev. 1:7.



## The Second Coming of Christ

*The Second Coming of Christ is one of the most prominent doctrines in the Bible.* It is referred to more than 350 times. Many of the great characters in the Old Testament caught the vision of Christ's second advent and rejoiced in view of that day. And when we look into the New Testament we find the same thing. Jesus declared He was coming again. On the eve of His departure from the world He comforted His disciples by telling them He would return again. At His departure two angels appear before the disciples to tell them that this same Jesus would return again. Paul, Peter, James and John tell us in their letters to the church that Jesus is coming back again. In fact, John was so full of His coming that he devoted one whole book of twenty-two chapters to the description of it.

Therefore, we dare not remain unconcerned about this matter. When I remember that Jesus said, "Watch, therefore, for ye know not what hour your Lord doth come;" when I remember that Jesus promised to return, the angel said He would return, the disciples looked for His return, and called it the "blessed hope" of the church, and they were so eager for His return that they prayed, "Lord Jesus, come quickly," then I insist

the subject is well worthy of our earnest thought and attention.

The great teachers and preachers of the Word of God have not ignored this blessed truth. Among those who have believed in the pre-millennial coming of Jesus are such men as Spurgeon, Moody, Meyer, Torrey, Chapman, Dixon Gray and H. C. Morrison. These men with a host of others have an international reputation as Bible teachers. Dr. Gordon was one of the most spiritual and successful preachers of the past century, and he believed in and wrote a book on the subject of the Lord's Second Coming. Under his leadership and with the vision of the soon-coming of Jesus, his church gave from ten to twenty thousand dollars a year for foreign missions alone. J. Hudson Taylor, of the China Inland Mission, was an ardent believer in the soon-coming of Jesus. He predicted the great world war, and prophesied that Jesus was soon coming.

*According to the Word of God, the history of the human race is divided into nine dispensations, or ages.* Without taking time to name them I will call your attention to a few significant facts in connection with them. It is significant that man has been a failure in all the past ages. I call your attention to this fact because we are hearing much nowadays about the steady progress of the race toward higher and better conditions,

and of a new social order that is about to be ushered in to bring peace and prosperity to human kind. It is a glowing picture that some men try to paint for us, but it does not harmonize with the Word of God. It is the popular thing to teach that the world is not so bad after all, and that man will eventually work out his own destiny, a destiny that will be crowned with glory and honor. Hear what God says, "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

Another fact worth considering in connection with past ages is that they all ended with a judgment of some kind. The Word tells us the present age will also close with a judgment. The people of all past ages have had their prophets to warn them of coming judgments, which fell on them because they were unheeded by the masses. When sin and vice become rampant God is compelled to send judgment and death in order to save some of the race. Men can become so immoral and vice so general that procreation will cease. God threshes out His wheat at the end of every age with the flail of His judgment. He saves the best out of the past age as a seed-corn with which to start the new age. He takes the best of the old order to begin the new order. He

destroyed the wicked antediluvians, but saved Noah and his family to start a new dispensation. The Bible declares He will do the same at the close of the present age.

One more fact I would call your attention to, is that each age has been better than the preceding one. We believe the present age is the best in many ways the world has ever known. It began with the descent of the Holy Spirit almost two thousand years ago, and will close with the advent of Jesus Christ when He comes to take away His bride, the church. Not long after that event He will usher in the millenium, the golden age of man, which will surpass anything the world has ever known in all past ages. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." This is the basis of our optimism. We see the coming of a new and better age, with Christ, the Son of God, as our everlasting King. There shall be no more discord or war; no sin or selfishness; no disease and pain; no mothers weeping and sighing for bread for their little ones; no more cripples, for the lame will leap as the hart, and the blind will see the glory of God. In that day there will be equity and love under the rule of a righteous and blessed Redeemer-King. And in that day will be consummated a true and lasting brotherhood of man. Such is the teaching of the Word of God.

*The teaching of the Bible is that Jesus Christ is coming literally and personally.* The language referring to His coming is not all figurative. The statements are positive relative to His personal coming. In the Old Testament are two lines of prophecy, the one referring to the Lord's first advent and the other to His second advent. In the one we read of Him being "despised and rejected of men," of being "cut off out of the land of the living," and of making "His grave with the wicked." These prophecies were literally fulfilled at His first coming. The Jews were looking for the Messiah, but not one who would come to suffer. We know He was to come to suffer first and to reign afterward. The second line of prophecy has to do with His reign when He comes the second time. Read the eleventh chapter of Isaiah, which tells of the promised One Who shall come to reign and Who with righteousness shall judge the poor. And as a result of His coming, "the wolf also shall dwell with the lamb," and "the earth shall be full of the knowledge of the Lord."

Since the first coming of Christ was literal we have a right to believe that His second coming will be literal also. Since the prophecy telling of the humility and shame of His first coming was fulfilled literally, why should we doubt the power and glory of His second coming as foretold in the Bible?

*The question on the lips of many to-day is "When is Christ coming?"* Who dares to state when He is coming? We must not make the same mistake others have made by setting the date for His coming. We cannot know the day nor the hour, but we can know when the time is near. Noah knew when the flood was due, but the wicked "knew not until the flood came and took them all away." "So shall also the coming of the Son of Man be." Abraham and Lot knew when Sodom was to be destroyed, but the people of that city went on buying and selling and eating and drinking until the fire fell and consumed them all. "Even thus shall it be when the Son of Man is revealed."

The clear teaching of the Bible is that to them who are watching, the coming of the Lord will be clearly revealed. They will know when His coming draws near. Paul tells us "the Lord cometh as a thief in the night," to the world which is not expecting Him. But to the faithful watching Christians he says, "But ye brethren are not in darkness that that day should overtake you as a thief."

*The Bible tells us clearly when Christ will come.* He will come when the world is not expecting Him. "In such an hour as ye think not, the Son of Man cometh." Ask the average person if he thinks Christ is coming soon and he will think you insane. Ask the college and university



professors if they believe Christ is coming soon to this world and they will smile at your simple faith. Ask the governors and statesmen of our so-called Christian nation the same question and they will want to know just what you mean by it. The fact is, the worldlings are not expecting Him to come. Nevertheless He is coming, for "behold He cometh with clouds, and every eye shall see Him."

*When is He coming?* We are told He is coming when the bridehood is complete. By the bridehood is meant the body of believers which will constitute His church from among the Gentile nations. We are told in the fifteenth chapter of the Acts that God was to visit the Gentiles and take out from among them a people for His name, and after that He would return and build again the tabernacle of David. God is now gathering this body of believers, and it is made up of just so many and no more. When it is complete Jesus will come.

It is a glorious privilege we have of being members of the bridehood. The bride of Christ will share the glory of his throne. If you put off your salvation too long and miss being in the bridehood, you will have no part in this.

Notice that God says He will return and build again the tabernacle of David. Jerusalem is to be restored and Israel revived. There is a greater and better day dawning for the Jews. The

middle of the eighteenth century marked a turningpoint in the history of the Jews. God has promised to break the yoke of the Gentiles in the latter days, and He is fulfilling this promise in a most marvelous manner at the present time. Israel is reviving. The dry bones which Ezekiel saw scattered are coming together.

In Isaiah 60:22 we read, "A little one shall become a thousand, and a small one a strong nation." This prophecy has been already literally fulfilled, for in two centuries the Jews in the world have increased from three million to fourteen million.

In Zeph. 3:19 we read, "At that time I will undo all that afflict thee; and I will get My people praise and fame in every land where they have been put to shame." This prophecy is now being fulfilled before our eyes, for the Jews have become leaders in the great governments of the world. In France they hold important positions in the cabinet, and the same thing is true in England. They have secured a prominent place among the men of learning, both at home and abroad. The leaders in the world of art, music and paintings are of the Hebrew race. The leading newspapers of the United States are owned by Jews. They also control the press in London, Paris, Berlin and elsewhere.

Another prophecy concerning the rise and prosperity of the Jews is "when they return to their

own land they will bring their gold and their silver with them." And all this wealth they will get from the Gentiles that oppressed them. It is a fact that the wealth of the world is rapidly accumulating in Jewish hands. One Jewish banking house controls more than three billion dollars. Nearly one-half of the gold coin in the world is in their hands. Two-thirds of the wealth of New York City belongs to them. In the jewelry trade they transact thirty-three per cent of the business done in America. The Jew practically rules in the world of finance.

Remember that Palestine has been delivered from the tyranny of the Turks. A better day has dawned for the land where the Saviour lived and died. The Jew can now return to his own land and dwell in peace. And now the Jews are uniting their people and organizing for the promotion and completion of their emancipation in all lands as well as for the populating of the Holy Land. And this is an indication of the near coming of our Lord.

*When is Christ coming?* He is coming when the world is sunk in sin and iniquity. Let me give you the words of Jesus, "Take heed that no man deceive you; iniquity shall abound, and the love of many shall wax cold, there shall be great tribulation such as was not since the beginning of the world, no, nor ever shall be. And then

shall appear the sign of the Son of Man in heaven. And then shall all the tribes mourn when they shall see the Son of Man coming in the clouds of heaven with power and great glory.”

There are signs which indicate that Christ may come at any moment. He says that just previous to His coming iniquity would abound. There is a frightful degeneracy evident in the world to-day. While the world may be better in some places it is worse in others. The saints are better and the sinners are worse.

The trend is toward the immodest and the impure. Those who are acquainted with the iniquities of the time will tell you there is a blackness and rottenness prevalent that is alarming. A man might write a book to-day that would tear open the soul of Christendom. Horror could be piled upon horror, bestiality upon bestiality, deviltry upon deviltry, until the accumulated vileness of human kind would draw a scream of protest from the pure.

Life to-day is regarded as something less than a game—it is a spree. Too many seem to think it is merely an opportunity for sensual enjoyment, and that no one owes allegiance to God or responsibility to posterity. The majority of people care not for the ages that have passed, nor for the ages that shall come.

There is a steady increase of crime all over the nation. In the large cities such as New York, Philadelphia and Chicago highway robberies are almost a daily event. Bandits, some of them not out of their teens, are holding up and robbing pedestrians, banks and trolley-cars. Crime and violence is sweeping over the country and officers of the law seem incapable of handling the situation. Since 1882, when there were fifteen hundred murders in the United States, there has been an annual increase until in 1913 there were twenty thousand murders and suicides. Only two murderers in every hundred are punished.

Here are some plain words of prophecy: "*This know also that in the last day perilous times shall come, for men shall be lovers of their own selves, covetous.*" This is the day of human selfishness. Never have we had more startling examples of selfish human greed. Men hug their bags of boodle to their breasts and cry for more while women and children starve. They look on with ghoulish glee while the lid of hell is being blasted loose. They leer and grin while they pile away the gains of their fellowman's misfortune. Their shrivelled souls and slush-ice hearts have no feeling of pity toward the unfortunates who cry for the crust of bread. They put their feet in the trough like hogs and demand high prices while the poor starve. To-day, like dogs snarling over a bone, and that bone a silver dollar with the god-

ness of liberty on one side, and to-morrow the hearse will carry them down to Charon's boat which carries no baggage.

Let me give you some more plain words of prophecy: *"This know also, that in the last days perilous time shall come. The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth."* To-day there is a wide-spreading wave of unbelief. Never was infidelity more blatant than at the present time. The deity of Christ and redemption through His blood is being rejected by many of the ministry. An eminent minister in an eastern theological seminary of the Baptist Church has recently made the statement, "Unbelief in theological seminary teaching, like a blinding mist, is slowly settling down on the churches. We are ceasing to be evangelistic, and we will in due time cease to exist."

The apostasy predicted in the Scriptures is settling down upon us at an awful rate. German militarism may be dead, but German theology is still being taught in our colleges and universities. We now see the significance of the words of Jesus: "When the Son of Man cometh shall He find faith on the earth?"

Here are some more words of prophecy: *"This know also that in the last days perilous times*

*shall come. Men shall be lovers of pleasures more than lovers of God.*" To-day we see the multitudes madly chasing after pleasure. They want to be tickled, or thrilled, or fed. It is frivolity and foolishness they want. Worldliness is running rampant in many of the churches, and so-called Christian organizations are catering to it and instituting dances and card parties. Every sort of attraction is being used now to turn people away from the churches on Sundays.

The tide of worldliness and pleasure seeking is now so high that dancing in our public schools is becoming a part of our educational system. The weekly dance in many of our schools is one of the most important features. In some towns where we have held revivals they have had these dances on Saturday nights and children of twelve and thirteen years of age have been seen dancing until midnight. Is it any wonder that scandals of the most serious nature have broken out among high school pupils? The vile, lecherous dance of modern times has wrecked many a young life.

Listen! this is the hour of the beast! If you go out on the great way where the lights are bright and the crowds are gay, and where the "Magdalenes" blear and sneer, you will see the gloating pimps glutted with lust and battered with ease, collecting their tolls of human wickedness. And in the gilded dens of mirrored walls and brilliant lights, drunken women drag their

diseased bodies and shriveled souls along the crimson pathway of shame, human chattels at best of the vultures and pandering vampires of the underworld.

In the cafes and buffets and cabarets, the so-called hangouts and clearing-houses of scarlet sin, you will find the blear-eyed sexual cannibals and harpies who make good women bad and bad women worse, gathering to restore their jaded energies and feed their lecherous passions. It is a motley array, a sickening and hellish horde, all struggling to re-enact the tragedy of Sodom and Gomorrah.

In spite of the boasted blessings of science; in spite of our religious activities; in spite of the abolition of many of the inhumanities against which Dickens hurled his impetuous soul; in spite of our marvelous educational facilities, we cannot shut our eyes to the fact that the shadows are deepening and the blackness of a moral night threatens to overwhelm us, a night as dark as paganism.

We have not yet seen the worst. Who can describe the horrors of the past years. Millions have been slain! There have been rivers of blood! Blood to swim in! Never before has there been so great a slaughter of human beings. The bloody battle-fields of Europe give the lie to the boasted claims that the world has outlived the days of savagery. Women have been deported



from their homes and country to become slaves. Girls have been ravished, and children have been mutilated and slain. But the end is not yet. "All these are the beginning of sorrows." What has recently taken place is but a foretaste of what will take place when the devil is allowed full sway in the world. Jesus said there will be a time of tribulation such as the world has never seen. This great tribulation will be hell on earth.

How can we escape it? There is but one way. Yield yourself to Christ now, live in obedience to God, and be ready to go with Jesus when He comes for His bride, the church.

"It may be at morn when the day is awaking,  
When sunlight through darkness and shadow is  
    breaking,  
That Jesus will come in the fulness of glory,  
To receive from the world His own."

"For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

This is called the rapture of the saints of God. Just as Enoch after walking with God for three hundred years, was suddenly translated and removed from the world of growing iniquity, so the church of Christ will be called up higher. Just as

Noah was called into the ark, while the world went on unconcerned to its doom, so the church will be called out of the world of sin and unbelief to escape the wrath and the judgment of God. Jesus is coming to receive us to Himself out of a world of increasing wickedness.

Are you ready for His coming? He said that when He comes, "two men shall be in one bed, the one shall be taken, the other left. Two women shall be grinding together, the one shall be taken, the other left. Two men shall be in the field, the one shall be taken, the other left." If He should come now, would you be taken, or would you be left?"

















