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CHURCH, BRIDE, KINGDOM



By William B. Godbey



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CHURCH, BRIDE, KINGDOM

By
W.B. Godbey

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Church, bride, kingdom.

By W.B. Godbey.

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Church—Bride—Kingdom,

BY

Rev. W. B. GODBEY, A. M.



“Commentator and Translator of the New Testament,” and Author of “Foot
prints of Jesus,” “Glorification,” “Christian Perfection,” Sanctifica-
tion,” “Holiness or Hell,” “Jesus is Coming,” “Spiritual
Gifts and Graces,” “Victory,” “Return of Jesus,”
“Baptism,” “Work of the Holy Spirit,”
“Demonology,” “Satan’s Side Tracks,”
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DEDICATION.

Now to the Holiness people, identified with this great movement in all the earth, is this book with its twenty-six predecessors, respectively and lovingly dedicated by the author, sincerely praying God to make it helpful to you experimentally, instructively and evangelically, auxiliary in your labors of love in preaching the everlasting Gospel and spreading Scriptural Holiness in all lands.

ABBREVIATIONS.

O. T.—Old Testament.

N. T.—New Testament.

E. V.—English Version.

R. V.—Revised Version.

N. B.—Take Notice.

E. G.—For Example.

D. V.—God Willing.

I. E.—That is.

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PROLOGUE.

I feel that the blessed Holy Spirit wants me to write a book expository of His mighty works, executive of the redemptive scheme, through the vicarious atonement of the Son, responsive to the unutterable love of the Father for our ruined race.

Pursuant to this undertaking, with an eye single to the glory of God, I have selected the above triple cognomen as a suitable title to give me the latitude, longitude and altitude commensurate with His blessed leadership and conservative of the interests involved in the elucidation of His Word, relative to the Church which He has purchased with His own blood, the Bride, the honored queen of the heavenly kingdom, and the glorious Gospel, which she is commissioned to carry to the ends of the earth, preach to all nations, thus expediting the return of her beloved Spouse from Heaven on the throne of His Millennial glory. In the prosecution of this work, we claim perfect liberty to use these three subjects *ad libitum*, conservatively to the most lucid expositions of the wonderful plan of Salvation. Consequently you need not be surprised to have these subjects—Church, Bride, Kingdom—appear indiscriminately

at the option of the writer and responsive to the leadership of the Holy Spirit. They are frequently, even by preachers eminent for culture and ability, pronounced synonymous. This is a great mistake. Church is subjective and contemplated from the human standpoint. The Bride, though a selection from the Church, is by no means identical with it; but I trow only a minor part; while the Kingdom is objective, meaning the government of God throughout the universe; including all created intelligences, men angels and devils. That Kingdom is glorious in Heaven, gracious on earth and punitive in hell.

CHAPTER I.

THE HOLY CATHOLIC CHURCH.

Church is *ekklesia*, from *ek*, out, and *kaleo*, to call. Hence it simply means the called-out, and would legitimately apply to any popular assembly, as we have it three times occurring in reference to that uproarious mob in Ephesus. (Acts 19.) Its use in the Bible is restricted to the Holy Ghost who alone does the calling. Consequently the *ekklesia* in the Bible always means the people who have responded to the call of the Holy Ghost, come out from this wicked world, having revolted from the devil and left him forever and identified themselves with God, with the distinct undersanding that they are to remain with Him forever. We use the word holy, to contradistinguish God's *ekklesia* from that of men and devils; while Catholic simply has its normal lexical, meaning universal. Therefore "Holy Catholic Church" means all the people in earth and Heaven who have, responsive to the call of the Holy Ghost, come out from the devil and the world and identified themselves with God. "For this cause I bow my knees to the Father from whom the whole

family in heaven and on earth is named." (Eph. 3 14.) The Church is called "holy" because God the Father of all her members is holy.

The Church consists of two great hemispheres; the heavenly, which is by far the larger, and the earthly, including jointly all the children of God, throughout the universe. An idea prevails that the wicked are the children of God. This is a great mistake. You are the children of your father, the devil, and you wish to do the lusts of your father. (John 8:44.) Divine sonship was lost in the fall, and is only regained in regeneration. Hence you see in the plain words of the Savior that the wicked are not the children of God, but of the devil. You also see as a legitimate conclusion from Ephesians 3:14 that God's Church is identical with His family, both in Heaven and in earth.

When we contemplate the multiplied millions of glorified saints who have gone up to Heaven during the last six thousand years, we are constrained to recognize the infinitely superior magnitude of the celestial hemisphere, of the Divine family over the terrestrial. While we are constrained in the light of God's Word to recognize every soul who in all ages has heard the call of the Holy Ghost, responded to the same, left the devil, come out from the wicked world and identified himself with God as a *bona fide* member of God's Church, we have not yet reached half the real number. This is conclusive when we consider the fact that one-half of all the

human race die in IRRESPONSIBLE INFANCY and are saved by the normal economy of grace through the great and wonderful vicarious atonement wrought by the Son of God, thus redeeming the whole human race from the condemnation of the violated law and restoring all to Divine favor, disarming the law of its vengeance, blockading the gaping vortex of hell, and throwing wide the pearly portals to every human being with the welcome invitation of the loving Father to enter in and enjoy its fadeless felicities forever.

How does that reach the infant who is incompetent to hear the call and respond? We know it reaches him. Heb. 2:9, "In order that by the grace of God He may taste death for every one;" not as in E. V., "every man." The Greek here is *hyper pantos*, instead of every man. There never was but one creation. Acts 17:26, "Of one He created the whole race of men to dwell upon all the face of the earth." We see from this the silly and miserable falsehood of a preadamite race or an extradamite people ever existing in all the world. It is one of the falsifications of Satan's infidelity. John 3:3, "Jesus responded and said to him, Truly, truly, I say unto thee, unless every one may be born from above, he is not able to see the kingdom of God." Our Savior's treatment of the little ones incontestably enforces the conclusion that they are members of His kingdom. This is clearly evinced in the fact that as we read His Gospels we see Him frequently taking them

in His arms and certifying to the listening multitudes, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of the heavens," and in other places, "Of such is the kingdom of God."

As you see, there never was but one creation. When God created Adam, He created the whole human race, as they were all in him; Eve being no exception, as she was not a new creation, but a transformation of Adam's rib. Therefore, as all were created in Adam, all fell in him. Romans 3:23, "For all sinned and come short of the glory of God;" not "have sinned," as in E. V., which would imply personality and involve wholesale infantile condemnation; and in case of death before the possibilities of repentance, such condemnation must ultimate in damnation. Pursuant to the uniform teaching of the Scriptures, we see the normal efficacy of the atonement, regaining for us all we lost in the fall. 1 Corinthians 15:22, "For as in Adam all died, so in Christ shall all be made alive." The Greek there translated "shall be made alive," *zooporincethee-sontai*, is very strong and definite; it literally means to create the Divine life in the dead soul. Adam had no posterity before he lost spiritual life in the fall. Consequently it was impossible for him to transmit to his posterity what he did not possess; therefore, the whole human race is generated in spiritual death and must there remain until supernaturally quickened by Omnipotence.

I have frequently been met with an argument against sanctification based on the hypothesis of heredity; alleging that in case both parents should be divested of depravity by sanctification, their posterity would be born holy, as Adam before the fall. This is untrue and illogical. Infants are not *denono*, creations, but transmissions from Adam. God has never created an oak tree since He made the first one in creation; all others from that day to this being hereditary evolutions from the first. So it is with every infant born into the world. It is not a new creation, but an evolution from fallen Adam, having been created in him in the beginning and fallen in him; its immediate parents constituting only a link in the chain of natural evolution, which by generation transmits it from fallen Adam. Consequently it has the depravity of the fall, regardless of the sanctification of its parents. We must ever keep distinct generation, which only takes place in Adam the first, and regeneration, which can only obtain in Adam the second. When you mix them up, you run into inextricable confusion.

How is it that all are generated in Adam the first, and yet born in Adam the second? This is the glorious victory of our wonderful Christ. Romans 5:20, "Where sin did abound, there did grace much more abound." Hence you see we not only regain in Christ all we lost in Adam, but even much more, owing to this superabounding grace.

The Prodigal Son (Luke 15) was born in his father's house, and only got out by sinning out; his elder brother there abiding in peace and happiness. When the prodigal was converted, he simply came back to his father's house, where he had been born; thus illustrating the fact that every converted sinner is simply a reclaimed backslider, regaining the blessings of his Father's home, which he had forfeited by sin. Here we see the elder brother never did forfeit the peace, rest, and happiness of the father's home in which he was born. However, he much needed sanctification to take the fret and worry out of him, and there is at least a strong probability that he got it, as the curtain falls while the father is earnestly pleading with him to come in and enjoy the feast with saints and angels.

As you see, our Savior recognizes all the babies as members of His kingdom. You are forced to the conclusion that redeeming grace has reached them all.

When does it reach them? The moment soul and body united constitute personality, the Omnipotent grace of Christ through the atonement being efficacious for every human being.

When does this moment transpire? At the very time soul and body united constitute personality. This follows from Hebrews 2: 9, "That he might taste death for every one." Hence you see human individuality dates from the moment soul and body united constitute personality. This is really in the pre-natal state.

Then what would you do with John 3:3, "born again," as you would have the whole human race born spiritually before they are born physically? I will leave that precisely where Jesus left it. The true reading is not "born again," but "born from above," as that is the first lexical meaning of *anóthen*. Therefore we recognize the grand and indisputable fact that our glorious Christ has so redeemed the world from the fall that every human being actually comes into existence, quickened into spiritual life by the Holy Ghost, who is sent into the world to execute the stupendous work of the new creation. This He never fails to do, unless inhibited by the violated law. He is ready and waiting to regenerate every sinner on the globe, the very moment he by radical repentance leaves the devil and sin and by faith casts himself on the mercy of God in Christ, thus by the grace of the Holy Spirit appropriating the triumphant efficacy of the vicarious atonement. While this is indispensable in case of the adult sinner, it is not so with the irresponsible infant, who has no will to resist the normal efficacy of the atonement, consequently the Holy Ghost invariably, pursuant to His office, as the executive of the Trinity, in the twinkling of an eye creates the Divine life in the immortal soul. Therefore, like the Prodigal Son, he is born in the father's house, which is the kingdom of grace.

Therefore the INFANTILE WING of the Holy Catholic

Church constitutes the vast and incalculable majority of her membership, including all the living of all nations and the multiplied millions who have died in irresponsible infancy in the last six thousand years and gathered into Heaven as the centuries have rolled away. All these were generated in Adam. Psalm 51:5, "I was shapen in iniquity and in sin did my mother conceive me." 1 Corinthians 15:22, "In Adam all died;" yet regenerated in Christ (Heb. 2:9) the moment soul and body united constitute personality, which is the prenatal state, and "born from above." (John 3:3.) As in case of the Prodigal Son and his elder brother, who were born in the father's house, *i. e.*, the kingdom of grace, and consequently *bona fide* members of the Holy Catholic Church, not by virtue of native purity, but the redeeming grace of Christ, which, pursuant to the normal economy, reaches them the moment they come into individual existence, thus passing out of Adam the first into Adam the second, by justification through the free grace of God in Christ, normally dispensed to every member of Adam's race (Heb. 2:9), and regenerated by the Holy Ghost. 1 Corinthians 15:22, "In Christ shall all be made alive."

"Thus the glorious and triumphant redemption of God in Christ reaches every human being simultaneously with the inception of their existence, so they are actually born physically into the kingdom, though having been generated in Adam, but regener-

ated in Christ. This is confirmed by the custom of the Church in by-gone ages to baptize infants, as this is the sign and seal of the redeeming grace which they have in Christ through the normal economy of the great vicarious atonement. They are baptized because they are Christians; no sinner having a right to this or any other Christian ordinance. Neither infants nor adults receive baptism to make them Christians, but because they *are* Christians. As the infant is incapable of rejecting the grace of God in Christ by unbelief, he becomes the normal recipient of it without the exercise of faith.

This is confirmed by the fact that the Bible everywhere speaks of infants as believers. Jesus says, "Woe unto the world because of offenses; it were better for a man that a millstone be hanged about his neck and he be cast into the depths of the sea, than that he offend one of these little ones who believe in me." While this includes spiritual infants, we cannot mistake its application to physical infants also, as they were the subject of His discourse at the time, and He took them up in His arms and blessed them. Offense here is *scandalon*, a stumbling-block. The meaning is clear and unmistakable. As our Lord in this discourse affirms their membership in His kingdom, where all travel along the King's highway to Heaven, unless they stumble, fall and get out of it. Oh, the momentous responsibilities encumbent on the people on all sides

who thoughtlessly and recklessly, and in some cases deliberately and purposely lead infants into sin; thus incurring the awful anathema here pronounced by the Savior on those who "offend the little ones," *i. e.*, lead them into sin.

You see from the above facts and conclusions authenticated by the infallible Word, that the infants constitute the great wing of the sacramental hosts of God's redeemed saints; as one-half of all the people born into the world die in infancy, blessedly saved through the great atonement; while the sad truth in reference to those who reach responsibility is that the most of them are lost.

"Broad is the road that leads to death,
And thousands walk together there;
While wisdom shows a narrow path,
With here and there a traveler."

While the whole race is fallen in Adam and generated in sin (Psa. 51: 5), as Adam the second also represents the whole race; therefore all are regenerated in Him, and there remain until they forfeit Divine sonship by actual transgression, every sinner being a backslider from the redeeming grace; enjoyed in his infancy; conversion simply bringing him back to his father's house where he was born. (Luke 16.)

Is it possible to so train up children that they would never need conversion? There is certainly a gracious possibility of retaining them in the kingdom from their

birth, so fortified by the blessed influences of the father's home, that they would never sin out of the kingdom.

This is confirmed in case of the Prodigal's elder brother, who certifies to his father that he had never transgressed his commandment, showing plainly that he never had lost his infantile justification; yet he needed sanctification to take the fret, worry and jealousy out of him; this we hope he received, as the curtains fall while the father is standing and pleading with him to come in to the rousing Holiness meeting, at that time in progress. We hope he did go in and get sanctified. His younger brother after a life so terrifically calamitous, had fortunately gotten ahead of him; being freely justified when the Father embraced and kissed him, and gloriously sanctified when he put on his hand the marriage ring and invested him with the best robe, *i. e.*, entire sanctification, following with the jolly festivities in the happy land of Canaan.

In reference to infantile conversion, we must drop back to first principles.

Remember, conversion does not mean justification, which is antithetical to personal transgressions and necessary in case of adult sinners; neither does it mean regeneration, which is antithetical to the spiritual death, which supervenes upon actual transgression, and is absolutely necessary in case of adult sinners; but it simply means a turning round, and is antithetical

to the attitude in which we are all born, by reason of the depravity in which we are generated in Adam the first. Though by the normal **grace** of Christ through the vicarious atonement, we are all born physically in the Kingdom of God, having been "born from above," (John 3:3), in the prenatal state; yet we come into this world, though in the kingdom, with our faces turned away from God.

As the result of this attitude, which is superinduced by our heredity (Psalm 51:5), the moment we start out responsive to our own will, we go directly away from God into sin; "prone to do evil as the sparks are to fly upward." Hence, the appropriate time of conversion is before the age of responsibility, in which case there would be neither justification nor regeneration involved, as these graces have already been received by the normal economy of the atonement and dispensed by the Holy Spirit; but simple conversion, *i. e.*, there is nothing to do in that case, but to instruct the child, turn him around, introduce him to the Savior and let the light of His glory shine away all the fogs of doubt and uncertainty and inundate his infantile spirit with the beauties, joys and felicities dispensed by the blessed Holy Spirit who now reveals to his happy soul the glorified Savior, whose hand he takes and starts out on pilgrimage to the celestial city. Then we should get them sanctified, before they have time to backslide. Under this happy *regime* of the Holy

Ghost, we would soon fill the world with the brightest Christians the ages ever knew, and thus bring on the millennium.

Thirty years ago in my travels I ran on a book written by a very godly woman by the name of Marietta Davis of Elmira, New York, descriptive of what she saw in Heaven, during a trance in which she lay nine days apparently dead, but withheld from interment because physicians upon diagnosis found some signs of lingering vitality. On the title page I saw the sworn affidavits of her physician and the pastor of the Baptist Church in that city of which she was a member, both certifying to the truth of its contents. As I proceeded to read the book I became much interested in her description of the department in which she found countless millions of infants, enjoying the instruction of the angels and passing through curriculums of heavenly erudition preparatory to the glorious privileges and opportunities of development, culture, achievement, aggrandizement accessible to the glorified children of God through the flight of eternal ages; unto the leadership of angels, archangels, cherubim, seraphims and glorified spirits, co-operating for the glorification of God, in the ever unfolding possibilities of intellectual and spiritual culture, immortal achievements and celestial aggrandizements.

THE HEATHEN WING of the Holy Catholic Church also constitutes another vast department. While the

literal preaching of the Gospel to the heathen is the most glorious privilege of the Church and the richest blessing within the range of possibility to a lost world; yet we must not conclude that the unevangelized heathens are indiscriminately dumped into hell. We admit they cannot be saved without the Gospel. But Christ Himself is the Gospel, as the word *evangelion* simply means good news, and that good news is that Christ has come from Heaven to save a lost world. While they are not saved without Christ; yet the Holy Ghost is the only Revelator of Christ. We preach Him in vain unless the Holy Spirit reveals Him to the auditor. We must remember that the Holy Ghost is omnipresent, can and does substantially and spiritually reveal Christ to millions who have never heard the written Word.

“He is the true light which lighteth every man that cometh into the world.” This is plain and unmistakable and applies to all heathens, Mohammedans and Romanists in its broad and unequivocal application. “To every man that cometh into the world.” From this and collateral Scriptures, we see the gracious possibility of salvation to every human being.

1 John 1:7, “If we walk in the light, . . . the blood cleanses from all sin,” applies to the whole world indiscriminately, as God only requires us to walk in the light which He gives.

Titus 2:11, “The grace of God that bringeth salva-

tion to all men, hath appeared." This unequivocal affirmation of inspired Paul needs no comment. Christ is that grace. At the time of the writing, He had recently appeared on the earth, but you see clearly the bold affirmation, that He does bring salvation to all men. Paul (Rom. 1:20) certifies that the heathens are left without excuse, because the invisible things of Him are known from the visible, even His eternal power and divinity; not Godhead, as the E. V. has it. While the heathens do know God from His works, they do not know Him in His triune personality—Father, Son, and Holy Ghost. Rest assured when all nations stand before the Great White Throne, none will be able to excuse themselves on the allegation that they had no chance to be saved.

The untutored savage in his primeval wilds sees God in the clouds and hears Him in the winds.

"Whose soul proud science never taught to stray,
Far as the solar walk,—the milky way."

When I crossed the Atlantic Ocean the first time, a man came to me on shipboard, looked me in the face, and said, "You are God's man." Diagnosing his radiant physiognomy, I responded, "That is so, and you are another." So we mutually embraced and became like David and Jonathan during the voyage, preaching side by side to six hundred steerage passengers, as well as talking salvation to the crowds on deck. Meanwhile he gave me a sketch of his history, as he

was just returning to his home in London from a seven years' tour around the world, preaching to all nations.

I was much interested in the rehearsal of his ministry in China, which God signally blessed in the conversion of the mandarin of the province, and others. He said the mandarin told him that his royal father and predecessor in office told him that a man would come into the country during his administration, preaching the "Jesus doctrine," and for him to receive it because it was the real truth. The old man had never seen a Christian nor heard a sermon; he had only heard of Jesus by report. You see here that he even had the spirit of prophecy and actually predicted the coming of the missionary of the glorious Gospel to that dark land. So he died and never saw the Gospel herald. His son and successor, pursuant to his prophecy, gladly received the missionary and turned preacher. You may rest assured the angels took that old mandarin up to Heaven.

The case of Captain John Smith, of the Jamestown Colony, early in the seventeenth century, while a captive among the Indians and adopted by the old chief as his son and successor, and put to an awful test of starvation during a deep snow and sleet, while the warriors were all gone and he was left alone to take care of the old chief, and as he was a professor of the Christian religion, he undertook to instruct him about the Bible and the way of salvation, and he found that

the old savage knew so much more about Oaneah, the great Spirit, than he did, that he actually became an appreciative pupil at his feet; the old man's faith holding out through the great trial of starvation without a murmur, till God in His providence supplied their hunger.

Matthew 25:31 gives us a sketch of the final Judgment scene, in which the Judge says to the sheep on His right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; I was hungry, and ye fed me; thirsty, and ye gave me drink; naked, and ye clothed me; sick and in prison, and ye ministered unto me. Then they respond, Lord, when saw we thee hungry, thirsty, naked, sick, and in prison and ministered unto thee?" Then He responds, "Inasmuch as ye did these things even to the least of my brethren, ye did them unto me." Then He says to the goats on the left, "Depart from me, ye cursed, into eternal fire, prepared for the devil and his angels; for I was hungry, and ye fed me not; thirsty, and ye gave me no drink; naked, and ye clothed me not; sick and in prison, and ye came not unto me." Then they respond, "Lord, when saw we thee hungry, thirsty, naked, sick, or in prison, and ministered not unto thee?" Then the King responds, "Inasmuch as ye did not these things even to the least of my brethren, ye did them not unto me." You see plainly by the testimonies of both of these classes at the Judgment bar,

that they had never heard the Gospel preached, as in that case they would have known Jesus and have done their good works to Him and for His sake; while the wicked would have known that they had sinned against Him in His Messianic office and work of salvation. You see in this great transaction of the final Judgment settling the doom of the millions, that the simple distinction between these two classes was, that the one had lived not for themselves, but to do good to others; they had been saved from selfishness to a life of disinterested, philanthropy and charity; while the other class stand at the opposite pole of the battery, having lived for themselves only, exhibiting no love for others.

“Lives there a man with soul so dead
 Who never to himself has said,
 This is my own, my native land;
 Whose heart within Him ne'er hath burned
 As home his footsteps he hath turned
 From wandering on from foreign strand?
 If such there be, go, mark him well;
 For him no minstrel rapture swells;
 High though his titles, power and pelf,
 The rich, concentered all in self,
 Living shall forfeit, fair renowned
 And doubly dying shall go down
 To the vile dust when he sprung
 Unwept, unhonored, and unsung.”

While faith is the condition of universal salvation, love is the essence; not simply human love, which is carnal and incompetent to save; but the Divine love, *agapce*, which is poured out in the heart by the Holy

Ghost. (Rom. 5:5.) Now, as this Divine love is the only element of salvation, given in regeneration and perfected in sanctification, and the Holy Ghost is the only dispenser of it, and He is present among heathens as well as Christians, also inspiring the needed contrition and consecration requisite to put a soul in the attitude of recipient faith; there is nothing impossible for Him to do on the line of this glorious universal salvation. You see the same two classes among heathens which you recognize in Christian lands, the one living for themselves, blind to what don't glisten and deaf to what don't jingle; like the swine that having corn to eat, slop to drink and a mud puddle to wallow in, cares not for the millions around him starving to death. Meanwhile you will find some people among heathens who show up lives full of love, living not for themselves, but for others; thus in the dim lights of nature and conscience, guided by the Holy Spirit, succeed in groping their way through to God and passing the pearly gates into the land where every weary pilgrim finds glorious rest. These facts are not an argument against the evangelization of the heathens; but they certainly do set forth, to our infinite consolation, the gracious possibility of universal salvation; while, to our sorrow, the overwhelming probabilities are in the negative, arising from the recognized fact that by reason of the fall, a whole world stands on an inclined plain, fearfully tilted toward sin and hell.

CHAPTER II.

FALSE CLAIMANTS TO HOLY CATHOLICITY.

Matthew 16:18, "On this rock I will build my church, and the gates of hell shall not prevail against it; I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

St. Peter's Cathedral, the most wonderful superstructure of human art, 835 feet long, 330 feet wide, and 448 feet high, all the finest marble, and abounding in gigantic, superb, historic statuary, from the days of Christ down to the present; having been erected at the cost of \$200,000,000 and 200 years of constant toil, by the finest artificers in all the world; contains the above Scripture in gigantic marble capitals, sculptured into the interior corridors, conspicuously legible to the thronging multitudes who crowd that wonder superstructure.

The reason why the Romans render this Scripture so prominent is because they claim that Christ founded the Church on Peter, and that he was the first pope; and having received the keys of the kingdom, he trans-

mitted them to his successors in the papacy, running down in unbroken succession through the ages to the present day. This is all fallacious, as Peter was no pope, and the world never saw a pope until A. D. 606, when Procas, the king of Italy, crowned Boniface, the third bishop of Rome, supreme pontificate of all the churches. Hence you see from the martyrdom of Peter, A. D. 68, 538 years rolled away before the world ever saw a pope. Besides, this construction of that Scripture is untenable. *Patros*, Peter, means a broken rock, such as we use in buildings; while *patra*, which in the same sentence applies to Jesus, means an unbroken rock, *i. e.*, the great strata underlying the whole earth and holding up the continents and oceans. When objects are contrasted, as English grammar tells us, "this" refers to the nearer, and "that" to the more remote. Consequently when our Savior says, "On this rock I will build my Church," He means *petra*, last mentioned, and signifying Himself, who is frequently designated "a rock" through the Bible, *e. g.*, the Sermon on the Mount. Peter had just confessed his Christhood, speaking representatively of all the apostles, as he was their senior; so Christ affirms that He will build the Church on Himself according to Peter's confession of His Christhood then and there enunciated. Consequently from that date the Christhood of Jesus became the dogma of the Church, and so it ever will be; thus sweeping all human rivals from the field and

bringing to the front the Christhood of Jesus and ringing out the battle cry of "Jesus only," destined to ring contemporaneously with the onward march of the Gospel heralds, through every land until the proclamation has reverberated around the world, victory perched on the banner of King Jesus, girdling the globe with salvation and Holiness unto the Lord.

"The keys" here simply symbolize the Word, which is key to the kingdom, unlocking its mysteries, revealing its glories, throwing open the door for the happy ingress of the blood-washed. Our Savior gave the keys not only to Peter, but to all the apostles, as you see by farther investigation of the transaction. The apostles transmitted them to their successors, and so they have come down the revolving generations to the truly blood-washed and fire-baptized apostolic successors of the present day, destined to abide in the faithful custodianship of the true apostolic succession until Jesus come

The condition on which the apostles were to use these keys and open the kingdom was that they should first be endued with power from on high, *i. e.*, baptized with the Holy Ghost and fire. The same prerequisite is equally pertinent and obligatory this day, and ever will be, hence the Roman Catholic Church is the most conspicuous of all the claimants to holy catholicity. Light is needed at this point; as the masses are so ignorant in reference to the character and constit-

uency of God's Church that they run headlong into the most diabolical and fatal errors. Satan has always capped the climax in the appropriation of good names and the counterfeiting of God's institutions, and even passing himself for God so consummately, adroitly and successfully that millions in all parts of the world are actually taking him for God, believing that he is God.

In the above Scripture Jesus certifies in reference to His Church, "The gates of hell shall not prevail against it." As the armies of the ancient walled cities issued from the gates, they here symbolize the powers of hell. No soul can ever commit a sin until the powers of hell prevail against that soul. Now you see at once the utter falsity of the claims of Romanism; as she is most demonstratively and indisputably not only full of sin in all its hideous forms and phases, but the right arm of Satan on the earth; her escutcheon crimsoned with the blood of multiplied millions of God's saints in dark, bloody ages gone by. Hence you see the gates of hell have prevailed against her like a swelling flood ever since, her awful downward trend sweeping out from the great Constantinean apostacy of the fourth century, growing darker, and sinking deeper into the quags and morasses of sin and every species of iniquity with each rolling century; even this day wonderfully fulfilling the latter day prophecies exhibitory of the man of sin, the harlot of Babylon and the antichrist of the great tribulation; with the

enormous membership of two hundred and fifty millions, occupying prominent places in every nation under heaven, really wielding more influence in the manipulation of the world's destiny than any other power beneath the skies, inflated with the arrogant hallucination that they are God's Holy Catholic Church, when they are the greatest power of Satan on the earth, really flooding the globe with devil worship, so potently verifying 2 Corinthians 4:4, where God calls the devil the "god of this age;" not as E. V., the "god of this world;" as the world is to be redeemed, sanctified by the purgatorial fires, which will cremate it (2 Peter 3:10-12), thus sanctifying it from all the effects of sin, after which it is to be renovated, created anew (Rev. 21), and reannexed back to the celestial universe, whence it was wrested by Satan in the fall, in view of adding it to hell; thus having been gloriously sanctified by the fires of judgment, felicity renovated and restored to its place in the heavenly ecliptic, eternally bequeathed to the glorified saints (Matt. 5:4) to occupy and shine and shout forever. The "Holy Catholic Church" is simply another name for God's family, whose overwhelming majority is in Heaven, all those on earth constituting comparatively with those in glory but a small minority.

The Holy Ghost is the Father of all the members of this Church, and in many Scriptures also described as the mother. Isaiah 49:15, "Can a woman forget

her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Where you have "begotten" and "born" in the New Testament, the Greek is the very same word, *gennaoo*, which means to beget, or to be born, indiscriminately. In the spiritual kingdom natural analogies are not to be followed too closely, nor metaphors pressed too far. While in nature "begotten" and "born" refer to different transactions, it is not so in *grace*, where they are precisely identical, the Holy Ghost revealing them by the very same word. Therefore the very moment He begets a soul, *i. e.*, creates Divine life in a human spirit, that soul is "born from above." (John 3:3.) The same omnipotent Holy Ghost, repeatedly recognized in the Scripture as the mother of God's children, performs the work of gestation and parturition, thus bringing that soul into the enjoyment of the real and veritable Divine life, adopting it into the family of God and making it a member of His Holy Catholic Church.

This Church of God is the greatest and most glorious thing revealed in the Bible; whose redemption is the grand enterprise for which the Son of God left the throne of His glory, condescending to suffer and die. The Holy Ghost is not only the Father and Mother of God's Church, but the infallible Leader and Ruler of the same; the triumphant wing, innumerable as the sands of the sea, having already gained their heavenly

inheritance; while the militant hosts are still on the battlefield waging an exterminating war against sin and Satan.

Debauched, bloody Romanism is not the only human ecclesiasticism which claims holy catholicity, *i. e.*, arrogates to herself the honor and glory of being the Church of God, to the exclusion of all others; but the same egotistical assumption has been made of numbers of Protestant organizations; preachers and theologians drawing their swords and entering into gladiatorial combats to settle the question of orthodoxy and catholicity, thereby inadvertently proving to the world the falsity of their claims, as it is certain that no visible human organization really constitutes the Church of God, whose identity and membership are invisible and unknown till the sons of God are made manifest. "For you are dead and your life is hid with Christ in God; when Christ, your life, may appear, then you also shall be made manifest with Him in glory." (Col. 3:4.)

The very fact that Jesus said the gates of hell shall not prevail against His Church is demonstrative proof that none of the denominations are identical with it, neither do they all combined constitute it; because the gates of hell have prevailed against all of them, as hell certainly does prevail whenever a sin is committed. All of these visible churches have sinners in them. Hence they are not the Church of God, which is "without spot or wrinkle."

Christendom has been a battlefield the last fifteen hundred years, not only Romanism, but many other organizations claiming to be the veritable Church of God, and hotly contesting their claims with desperation as if the salvation of the world hung upon the issue. The Church of God knows nothing about this war between creeds and sects, as she has more than she can do to fight sin and Satan with the sword of truth and love. As the Church of God is identical with His family in Heaven and on earth, there is not a solitary sinner of any kind in all her membership. Therefore you can rest in the conclusion for the above reasons that no human organization is really identical with the Church of God. Even regeneration settles the question of committing sin. 1 John 3:9, "He that is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin, for he is born of God." And the preceding verse positively certifies, "He that committeth sin is of the devil." Hence you see the sinning churches are not the Church of God.

The parable of the tares (Matt. 13:24-30) shows plainly that the sinning members of the congregations do not belong to the Church of God, as these tares are no part of the crop, but a hinderance to it; though they look precisely like the wheat and cannot be discriminated till the fruit is developed and the harvest comes. Hence you see, we never will know who is a member of God's Church till the sons of God are made manifest and the tares recognized and taken away from the wheat.

CHAPTER III.

THE LOCAL CHURCH [EKKLESIA].

While the Holy Catholic Church, consisting of God's *ekklesia*, in Heaven as well as on earth, including every human soul who has responded to the call of the Holy Ghost, come out from this wicked world and identified himself with God for time and eternity; as the Holy Ghost is not only in every religious denomination, but in every nation under heaven, sounding out His proclamation, though inaudible to mortal ears, yet sufficiently distinct for all willing hearts to hear His call, to leave sin and Satan and come to God; as He is the great organizer of the universe, having put the planets in their orbits and the stars in their constellations, the rivers in their courses and the mountains in their ranges and the seasons in their successions. He has also specifically in His Word revealed the organization of His Church, *i. e.*, the local *ekklesia*, *e. g.*, at Jerusalem, Antioch, Corinth, Rome. Consequently we grieve the Holy Spirit when we ignore Him as the organizer of His Church. While it is an undeniable fact that every soul "born from above is a member of God's Holy Catholic Church, the center of whose

organization is the New Jerusalem, as the multitudes in Heaven excel those on earth a hundredfold; yet God has provided the local organization in every community under Heaven. The Holy Ghost Himself is the organizer, while He has enunciated an awful woe against those who, manipulated by Satan, may exercise the audacity to add or subtract. In this organization of every *ekklesia* the Holy Ghost gives us the bishop, deacon, and the eldership. Bishop is from *epi*, over, and *skopeoo*, to see. N. B.—The modern ecclesiastical bishop is unknown in the Bible. These apostolic churches were simply Holiness bands. Therefore if you are a member of a Holiness band, you belong to an apostolic church. If you are born from above, you are a member of God's Holy Catholic Church, *i. e.*, God's family; but in spiritual infancy, till you get sanctified wholly. The bishop, in modern parlance, is the pastor of the church, being the Latin translation of *episkopos*, and is the officer of the Holy Ghost in the custodianship of the spiritual interests. 1 Timothy 3:2, "Therefore it behooves the bishop to be blameless, the husband of one wife." Not that he must be a married man, but it is a prohibition of polygamy. "Modest," gloriously saved from all egotism, sedate, humble, meek and lowly. "Prudent," *i. e.*, discreet, enjoying that gift of the Holy Ghost denominated "wisdom," which makes him like Paul—"all things to all men that he may save some;" yet Paul said, "I will not be

brought under the power of any." While the pastor is thus "prudent" and all things to all men, he must be true to the Holy Ghost alone. "Orderly," he is to be a paragon of decorum, knowing how to behave himself under all circumstances; thus giving his members an irreproachable example of holiness and rectitude. "Hospitable," *i. e.*, kind and generous to strangers and good to the poor. "Competent to teach;" this is indispensable, as he is *ex officio* the teachers of His people. When we say teacher, we mean of nothing but the Word of God. The law of Moses required the leader of Israel to study God's Word all of his life. So the N. T. bishop, while he may be excused from studying everything else, must be an assiduous student of the Bible in order to teach His people. "Not given to wine;" in reference to strong drink, he is to be personally and influentially a total abtainer. "Not a controvertist;" while he is to preach the whole truth fearlessly of men and devils, He is to abstain from logomachy in all its forms and phases, having no time to argue with anyone, but simply tell them the truth and pray for them. "But gentle," *i. e.*, he is to be a model gentleman such as the Holy Ghost always makes a man when He dwells in His heart. "Peaceable;" like His Master, he is to be the herald of "peace on earth and good will to men," an indefatigable peacemaker, doing his utmost to reconcile all to God and to one another. "Free from the love of money," *i. e.*,

gloriously saved from filthy lucre, so that he is no hireling, never talks about salary, but God feeds him like He feeds the birds and clothes him in white like the lilies. "Ruling his own family in the beauty of holiness, having children in subjection with all gravity, and if any one does not know how to rule his own family, how shall he take care of the Church of God"? This duty of family government requires him to get them all well saved so that his wife and children will be salutary exemplifiers of holy living, really weilding a heavenly influence over his people. Thus you see he must preach at home till he gets his own household gloriously saved and sweetly sanctified, before he is ready to take the pastoral charge. "Not a novice, lest being inflated he may fall into the condemnation of the devil." Hence, while the young and inexperienced may be used to the glory of God in evangelistic work, you see here that the pastoral work requires a degree of solidity and sobriety, normally involving considerable seniority.

It is superfluous there to state that all of these officers of the Holy Ghost are required to be sanctified wholly and filled with Himself. "But it behooves Him truly to have a beautiful testimony from the aliens, in order that He may not fall into the reproach and snare of the devil." We see here that the bishop of the church is required to sustain an irreproachable character even among worldlians, so they cannot stumble over his in-

consistent example. While the bishop in the administration of the Holy Ghost is the custodian of the spiritual interest, the deacon, the servant of the Holy Ghost in charge of the temporal interests of each local church. We see the deacons are required to be full of faith and of the Holy Ghost, as well as the pastors, (Acts 6: 3-6.) The word "deacon" means a minister, a servant. This is an intelligent and reasonable division of labor. The pastor having charge of the spiritual and the deacon of the temporal interests of the church. The number of persons invested with these offices in any church would simply depend on the magnitude and the demand for service; *e. g.*, when Paul wrote the Epistle to Philipians in Rome about twenty-five years after he had founded the Church, we see they had a plurality in both of these offices.

While we see that the deacons are required to be full of faith and of the Holy Ghost, thus flaming preachers of the Gospel, we find the moral, spiritual, and official gifts and graces (1 Timothy 3:8-13) so identical with those of the bishop as to preclude the importance of His separate exegesis. Besides these two offices, *i. e.*, the episcopacy or the pastorate and the deconate, they also had a board of elders, (*i. e.*, persons enjoying spiritual seniority and consequent experience and wisdom) for the adjudication of all matters appertaining to the general interest. Acts 20:28, "Take heed to yourselves and to the whole flock, over which the Holy

Ghost has appointed you bishops, to feed the church of the Lord, which He has purchased with His own blood." This is Paul's great charge to the elders of the Church at Ephesus, illustrative of their responsible custodianship as the overseers of the entire interest involved in the Gospel Church, both spiritual and temporal.

How are these officers to be selected? We must in every case let the Holy Ghost make His own selection if we do not all see eye to eye in reference to the pastorate, deaconate and the eldership. We should invariably wait in prayer till we hear from Heaven, as we cannot afford to make a mistake, in matters of so grave importance; always recognizing in the honesty of our hearts before God the solemn fact that the destiny of immortal souls is tied up in the selection of these officers. If they are not the appointees of the Holy Ghost, wreckage and ruin will ere long supervene. We must ever keep in vivid contemplation the great fact that the Church of God is the institution of the Holy Ghost, wrought by His personal intervention through the great vicarious atonement of the Son; every member begotten by Him, born from above, and in His glorious economy in due time, sanctified by Him, while he actually personally dwells in the heart, illuminating the mind, revealing the Scriptures and guiding the feet in the ways of truth and peace and everlasting life; thus the infallible conservation of His own Church in

the evangelization and salvation of the world. When the Church ceases to obey Him and joyfully acquiesce in His infallible administration, she grieves Him away and thus opens the door for usurpers who are always ready to come in. They are very convenient, because the tares are already growing among the wheat, sown by Satan, looking precisely like the wheat, (as you know to be true of cheat) till the grain develops.

Acts 20:29, "I know that after my departure grievous wolves will come in unto you, not sparing the flock, and men from you yourselves will rise up speaking preverse things in order to lead disciples after them." The prophetic eye of Paul even then saw the calamities of the Ephesian Church from human leadership. Those very elders were liable to apostatize, forfeit the light and get captured by Satan, so that some of them would become party leaders. This is the fatal rock on which the ship of Zion has been wrecking in all ages. Many centuries have come and gone since a solitary ray of Gospel light and truth has relieved the dismal darkness right there at Ephesus, where Paul preached three years, his face deluged with tears. This awful prophecy was eventually sadly fulfilled.

CHAPTER IV.

COME-OUT-ISM.

Now remember the Holy Catholic Church, the veritable Church of God, is His family (Eph. 3:14) in Heaven and in earth; I trow the former numerically one hundred times the latter. This Church, including all regenerated human souls, *i. e.*, all the infants of all ages now in Heaven and millions of ignorant heathens, who walked in all the light they had, living and dying in spiritual infancy and saved like infants by the regeneration of the Holy Spirit through the normal economy of the great atonement; also all the living infants throughout the world, and all regenerated adults living on the earth, in all lands, nationalities, races and religions; is in its very nature and character unsusceptible of an organization exhibiting a visible human counterpart. As in all probability ninety-nine hundredths of this church are in Heaven, and the other comparatively small fraction pressing on and entering in each fleeting movement; we may recognize the New Jerusalem as the center of that organization, the Father, Son, and Holy Ghost the officers, and the angels the ministers.

In the very nature of the Holy Catholic Church, as her membership is really known only to God, she is incapable of a definite visible organization, doubtless the contemplation of this Church, in the pure spirituality of her membership and consequent unsusceptibility of a visible organization, has led some good Holiness people to not only withdraw from the visible church, but to repudiate all human organization.

This is a great and fatal mistake, of which Satan signally takes advantage. Now remember, the organization does not appertain to the Holy Catholic Church, *i. e.*, the invisible family of God, which is unorganizable by man, and subject only to the government of God Himself; only appertains to the local *ekklesia* in every community. These *ekklesia* are ostensibly composed of the *bona fide* members of the Holy Catholic Church in each community, but of course in every instance exposed to the liability of taking in counterfeits, as Satan always sows the tares where Jesus sows the wheat. Consequently, everything appertaining to this world is mixed.

There is no effectual remedy for this. The tares will grow among the wheat till the harvest comes, which is the end of the age, when Satan and all his myrmidons will be taken out of this world, and his sowing the tares will have an end. However in the light of God's Word and Spirit, we should keep our wheat fields (our local Churches) as clean as possible. The tare problem

is no apology for any known sin whatever, as persons thus guilty are not tares, but cuckle-burs, Spanish needles and Canadian thistles, which all recognize in their unambuscaded obliquity and guilt; while the tares, *i. e.*, the cheat, look precisely like the wheat, so you cannot discriminate them till the development of the grain, and the crop is too near maturity to pull them out.

They must be separated in the harvest. They will be destroyed in the great tribulation and cast into hell, while the wheat is gathered into the heavenly graneries. For this reason the Holy Catholic Church, *i. e.*, the true and real Church of God in its final analysis, is unknown on earth, being visible only to the all-seeing eye. We think we know them, but are constantly liable to be mistaken.

This true, real and genuine Church of God is the true ideal of Christian character, to which we should constantly aspire. As the great wing of this Church is in Heaven, triumphant over death, hell and the grave, our constant contemplation of her heavenly victories should not render us oblivious to the Church Militant on earth, waging an exterminating war against sin and Satan.

An army without definite organization and discipline is but a pell-mell rabble, so weak that a few stalwart organized men may put to flight a thousand to one. God is a great organizer. Hence we cannot ignore the

N. T. organization of the Church with her bishop, deacon, and elders without grieving the Holy Ghost.

Therefore we must adhere closely and definitely to the N. T. organization, without addition or subtraction, never permitting ourselves to get wise above what is written. However in this organization we must constantly recognize the sovereignty of the Holy Ghost. His officers must all be "full of faith and the Holy Ghost." Therefore when we need any of these officers we must go to Him in prayer and stay till He makes the selection.

So let the whole church when they need a pastor, deacon or elder, unite in prayer and wait before God till they all get of "one accord" and you may rest assured the Holy Ghost will answer and fill the vacancy in your church organization.

There is a radical sense in which come-out-ism is a dangerous heresy, and should everywhere be recognized and avoided. I mean come-out-ism in the sense of religious anarchy, which is downright rebellion against God, as He is the sovereign of the universe and the legitimate Ruler in church and state.

In union there is strength, *e. g.*, United States motto, "United we stand, divided we fall." This is as true in religion as in politics. The nations of the earth all recognize the absolute necessity of verifying this motto, in order to maintenance of their existence. Shall the children of this world be wiser than the children

of light? God forbid. The state prohibits anarchy by capital punishment. God save us all from religious anarchy. A spirit of contraryness is always grievous to the Holy Ghost. God has put the trees in clusters, to keep the winds from blowing them down. He has put the stars in constellations. He has made all the animals instinctively gregarious. In this they help one another, especially when attacked by an enemy.

This world is not our paradise. It is a howling wilderness infested with destructive enemies. Rest assured, it is no friend to grace to help you on to God. Therefore it is your inalienable duty to identify yourself with God's people and faithfully do your part as a member of His Church. This you cannot neglect without suffering spiritual detriment and actually imperiling your soul. If you have no church organization where you live, send your membership to the most convenient; of course, subject to change *ad libitum* with an eye single to the glory of God. The Holiness people are now organizing throughout the whole country. This is Scriptural and necessary to our efficiency in the salvation of souls, as well as our own spiritual prosperity and edification. Let no one think of standing alone, as we all need help and encouragement.

See how the great Apostle Paul so frequently importunes the saints to pray for him! If the great Apostle of the Gentiles needed the help of God's peo-

ple by their prayers and co-operation, certainly we do. As to the mere cognomen by which you designate your organization, it is optionary to call it a Holiness Band or Association, or a Church. I prefer the latter, from the simple fact that it is scriptural, being the simple translation of the Greek *ekklesia*, selected and constantly used by the Holy Ghost, the great and infallible Organizer not only in the apostolic age, but equally veritably this day and forever.

We should look after the Holiness people, as already their name is legion, scattered in every land, girdling the globe, and interest ourselves not only for their spiritual security and welfare, but utilize them to the greatest possible efficiency in the evangelization of the world; as this work now imperatively devolves on us as a people; the popular churches having so sadly apostatized to the world as to lose their efficiency in the salvation of the lost; the clergy sadly verifying the maxim, "Like people, like priests," proving so untrue to the Holy Ghost as to grieve Him away, exhibiting to all illuminated eyes the uncontestable demonstration that no one can "preach with the Holy Ghost sent down from Heaven" without having received Him personally as a second work of grace. (Eph. 19: 1-10.)

CHAPTER V.

SATAN'S CHURCHES.

Their name is legion. As all animals are instinctively gregarious, so all human beings are indigeniously social, and have by the philosophers been denominated "religious animals." The universality of the devotional predilection is the uncontrovertable confirmation of man's universal dissatisfaction, since infelicitously by the fall he lost his gun. Through the forlorn sweep of the rolling ages, we see him vainly searching creation round to find the panacea of all human woe, which it is not the prerogative of earth to bestow.

Eight hundred millions are this day identified with the paganistic churches, all the apostates of the patriarchal church having enjoyed the true light in the house of Noah, but sadly trended away from God, first into intellectualism, then into idolatry, and finally into brutality. (Rom. 1.)

Two hundred millions belong to fallen Judaism and Mohammedism. The apostacy of the Mosaic church having enjoyed the true light in the days of Moses and the prophets.

Two hundred and fifty millions are identified with the Roman Catholicism, the apostacy of the apostolic church, who certainly enjoyed the unadulterated truth in the days of Paul and Peter.

One hundred millions are identified with the different Protestant churches, with scarcely a warrantable hypothesis that one in ten is really saved. As to the Paganistic, Mohammedan, Jewish, and Roman Catholic churches, we need not hesitate to recognize the dominion of Satan, who counterfeits himself for God, thus securing their worship and conservatism; while there can be no doubt but many of the Protestant churches are completely in his hands, as they are ruled by his people, *i. e.*, the people of all the churches in the world are either ruled by the Holy Ghost or Satan. The people constitute an index of the unseen power that runs the church for salvation or damnation. You may rest assured that the Holy Ghost rules His churches through the instrumentality of His own people. He never uses the devil's mules to pull the salvation wagon. On the contrary, he always yokes up His own cattle. (Matt. 11:28-30.) The contrary is true of Satan. He uses his own people to manipulate his churches conservatively to the damnation of souls.

You can readily discriminate who has charge of the church, whether Satan or the Holy Ghost. When the latter is in charge, glorious spiritual freedom crowns all the services. "Where the Spirit of the Lord is,

there is liberty;" salvation and sanctification are the order of the day; Divine healing receiving due appreciation; not only the return of Jesus to this world, the rapture of the saints, the millennial reign and the final renovation and glorification of the earth; but everything else found in God's Word is freely preached from the pulpit. The Holy Ghost made the Word, and is always grieved when we do not believe it and preach it. Godly people find glorious and happy congeniality where the Holy Ghost has right of way, ruling without a rival.

We live in an age of sad revolutions, when churches are constantly grieving away the Holy Ghost, and collapsing into darkness, worldliness and sin, till Satan gets his black grip on them, squeezes out every pulsation of spiritual vitality and extinguishes the last spark of celestial fire by the cold waters of dead formality, even rendering the so-called sanctuary hideous with the ghosts of hollow hypocrisy and frightful by the tread of demons racing in platoons from the bottomless pit, and with their vile contact, polluting all things once sacred to Jehovah.

ARE THERE ANY SAVED PEOPLE IN THE DEVIL'S CHURCHES? I am happy to answer this question in the affirmative. You must remember that this is an awfully devil-ridden world; while at the same time God is so wonderfully good, and the atonement of His Son so grandly and gloriously efficacious, and the Holy

Spirit so omnipresently sympathetic with every honest soul, that in His omnipotent capacity as the executive of the Trinity, He actually saves people by thousands in spite of the devil and the false doctrine which they believe. The Judgment day will reveal millions of souls from all these great departments of Satan's counterfeit religions, now enveloping this poor lost world, "who have come up through great tribulation, having washed their robes and made them white in the blood of the Lamb;" who have spent their lives amid the darkness of heathendom, Mohammedanism, fallen Judaism, wicked Romanism, and dead Protestantism; yet walking in all the light they had, pass out of this world under the blood and enter Heaven cleansed from all unrighteousness. (1 Jno. 1:7.) Really all such are members of the Holy Catholic Church, *i. e.*, the family of God, unseen by mortal eyes living and dying under the diagnosis of the Omniscient Eye, and to the surprise of millions, the custodians of the Holy Spirit's blessed inward work. Revelations 18:4, "Come out of her, my people." This is spoken to all the people in Babylon when during the great tribulation, she shall fall and be utterly destroyed by the fires of retributive judgment. Babylon means confusion. Hence it applies to all of Satan's religions on the face of the whole earth—Paganistic, Moslem, Judaic, Papistical and Protestant; because all these are manipulated by Satan for the delusion and damna-

tion of souls. Here we see the mighty fabric of counterfeit religions enveloping the globe, fall and vanish into utter ruin; meanwhile the proclamation rings from Heaven, "Come out of her, my people," revealing clearly and demonstratively that God has a people even in Babylon which He will not forget, when this awful doom of irretrievable woe comes on "the mother of harlots and all the abominations on the face of the whole earth." Abomination throughout the Bible means idolatry, and simply designates Satan's counterfeit religions," as Paul (1 Cor. 10: 19) lucidly expounds, "What then do I say? What is idolatry? . . . Those things which they sacrificed to demons and not to God." While Satan is doing his utmost to monopolize the worship of the whole world, yet even in his own churches he is unable to capture all. The human spirit is free. Consequently the Lord has people in all lands, nationalities and institutions. You see they are very precious in the sight of God, who is going to attend to them even in great tribulations, when righteous retribution will come upon this wicked world in awful castigatory judgments against rebellious nations and fallen churches.

SHOULD WE HOLD MEMBERSHIP IN SATAN'S CHURCHES? We should not, unless led by the Lord to serve Him as missionaries in those churches, which really constitute the world's missionary field, "as man is the religious animal." Therefore Bishop Marvin said when

he traveled around the world he found the heathens more religious than the Christians. That has been my observation as I have traveled in Asia and Africa. Paul "was all things to all men that he might save some." We can certainly afford to emulate his example. You cannot neglect the Holiness organizations, as you need them to feed your soul and sharpen your sword. Yet if God has opened a door for you to glorify Him in a worldly church by preaching the Gospel to the people who are going down to hell, and the retention of your membership among them where you were born and reared conduces to open to you a capacious door of evangelization, it is all right for you to abide with them not simply as a member, but a witness to the great salvation and a preacher of the living Word. Amid all this, remember you must be true to God and Holiness, regardless of all former ecclesiastical alliances. We are to glorify God in the capacity of angels of mercy, truth, and righteousness, among all sexes, races and nationalities. Jesus never called Himself by any national nor ethical cognomen, but simply the Son of man; because He was truly the representative of all the people in the world, having no local alliances of any kind; not the Savior of a race, a nation, or a sect, but of the whole world. As He is, so are we to be; consequently we know nothing but Jesus and His Word, and have nothing to do but obey, exemplify and preach it to all the ends of the earth.

Some Holiness people erroneously apply Revelations 18: 4 to the present day. We must be careful to leave God's Word where He put it. This commandment to His people to come out of Babylon is not given till she falls. So long as Babylon stands, and the Gospel age continues, we are under the commission to preach the Gospel to every creature. Multiplied millions of precious souls are in Babylon. Therefore while we are under the commission to preach the Gospel to every creature, we must, like Paul, be "all things to all men in order to save some of them." Consequently if the Lord reveals to us to retain our membership in a dead, worldly church in order to reach them with the Gospel and the testimony of Christ and save their souls, we should joyfully exercise self-denial and bear persecution in order to enjoy the privilege of preaching to them the unsearchable riches of Christ.

Again, there is no doubt but in the infinite mercy of God He has some true people in all of these fallen churches, who so much need the bread of life and the encouragement of God's blood-washed and fire-baptized witnesses. Jesus lived and died in the church though it cost Him His life. The same is true of millions who have followed Him. We are no better than they.

Suppose I can not keep my experience and remain in my church? You must be true to God and keep your experience at any and every cost. If you have

not grace and fire enough to shine, burn and shout in the iceberg churches, they will chill you to death and you would better get out in time to hold your experience, retain your testimony and save your soul, as you must be true to God and Holiness, regardless of consequences. If you have sufficient grace and fire to retain your experience, witness for God and preach the Gospel in the worldly church and consequently retain your membership, in order to reach them the more efficiently, you should at the same time hold membership in a Holiness band or association [which is really God's *ekklesia*, *i. e.*, His Gospel Church], in order to supply your own soul with Gospel pabulum and the needed encouragement, that you may not only retain your experience, but "flourish like the cedar of Lebanon, and grow like the palm tree."

CHAPTER VI.

HERESY.

This word, which occurs a number of times in the New Testament, literally means separation. In the Scripture it means separation from God and His Word. The Holy Ghost is the Regenerator, Sanctifier and omnipotent Custodian of the Church. He is the Revelator and the Inspirer of the Word. Consequently all who would go on pilgrimage to the Celestial City must be true to the Holy Ghost and His Word.

Romans 16: 17, 18, "But I exhort you, brethren, to mark those who cause divisions and stumbling contrary to the teaching which you have learned, and depart from them; for such do not serve Christ our Lord, but their own stomach and through their fair speech and eulogy decieve the hearts of the innocent." The same apostle (Acts 20: 29) warns the Ephesian elders, "I know that after my departure grievous wolves will come in unto you, not sparing the flock, and from you yourselves men will rise up speaking perverse things in order to lead disciples after them." In the constitution of the Church the Holy Ghost is the sovereign in full charge. He rules it through the

officers of His own selection, *i. e.*, the bishop, the deacon, and the elders. When we need any of these officers we must tarry before God in prayer till the Holy Ghost reveals them to us.

In the whole life of David, who was a man after God's own heart (Acts 13:22) because he always obeyed His commandments, never transgressing, except in the case of Uriah, in which he sadly fell, being reclaimed through the ministry of Nathan after a year; he ruled Israel as God's vicegerent, only going at His bidding. The same is true of the prophet Samuel. God has not changed. We are living in the dispensation of the Holy Ghost, more luminous in revelation and more copious in blessings than any preceding age. Hence there is a glorious practicability on the part of every church to enjoy the blessed personal leadership of the Holy Ghost, its founder in regeneration and establisher in sanctification. Churches always flourish like the gardens of the Lord so long as they meekly submit to the leadership of the Holy Ghost. We are positively forbidden to have officers who are not "full of faith and the Holy Ghost." (Acts 6:5.)

Now remember that all defection from the authority and leadership of the Holy Ghost is heresy. While the personal Holy Ghost is the author, guide, ruler and teacher of every orthodox Gospel church; His Word is the authority, pre-eminent, supreme, and exclusive in every case. 2 Timothy 3:16, "All Scrip-

ture is God-breathed, and profitable unto teaching, unto conviction, unto correction, unto discipline which is in righteousness, in order that the man of God may be perfect, having been thoroughly perfected unto every good work." "God-breathed" is *theopneustos* from *theos* God, and *pneunia* breath or spirit. Hence we see that the Scripture is the literal, plenary, verbal inspiration of our Bible.

Here you see positively affirmed its ample sufficiency for every conceivable demand or emergency, which can possibly arise on the line of instruction, conviction in case of error, correction of irregularity, or disharmony or anything appertaining to discipline, covering the ground for which churches often formulate rules and regulations, all of which are grievous to the Holy Ghost, who has already given us all the rules and regulations we need or ever will in any emergency whatever.

Paul in 1 Corinthians 23:40, not only gives us a literal description of a Gospel meeting but lays down ample restrictive rules, to fortify us against all the liabilities of disorder; finally specifying, (V. 38,) "But if any one ignores, he is ignored;" thus recognizing the Scriptures as supreme and final, in every conceivable case of disorder, irregularity, disharmony, or incongruity, or any conceivable or possible entanglement in the run of church work or anything appertaining to the ecclesiastical economy. While the N. T., is clear, ample and explicit, so copious and veriant as to

be unmistakable in every case; here you see that in the event, a member should refuse to acquiesce in the plain Word of God, such an one is simply ignored, *i. e.*, discontinued and no longer regarded as a member; however the brethren are exhorted to pray for him, not regarding him as an enemy, but an erring brother who needs reclamation.

Therefore all real deflection from the Holy Ghost, the Christian's infallible Guide, and the Holy Bible, which is His infallible guide-book, is heresy.

While the Apostolic church were contented to follow Jesus only, guided by the Holy Ghost and taught by His Apostles and their ministerial successors, their enemies constantly fed them to the lions and burnt them at the stake; meanwhile there never was a schism in the Apostolic Church.

A. D. 321 the Emperor Constantine was converted to Christianity. History says he was marching his army to exterminate the Christians from the earth, when suddenly he saw in the azure blue of an oriental sky a luminous cross, superscribed, *en tou to ni ka*, "conquer by this." Suddenly halting his army he orders them to take down all their ensigns, which were superscribed to the heathen gods, and to rear up the banner of the cross at the head of his army; consequently he immediately proclaimed Christianity the religion of the world [for he ruled all]. As a result of the imperial proclamation, the heathen temples were every-

where turned into Christian churches, and the persecuted followers of the lowly Nazarene suddenly promoted from the lion's mouth and the burning stake to Cæsar's palace. Of course this seemed like an undreamed of sunburst of prosperity on the Church; but it had the opposite effect, bringing the world into her pales, burdening her evangelistic machinery till it stopped still, when Satan, clandestinely and adroitly, reversed the power, and the wheels began to turn the other way, and she has been on a downward trend ever since.

Among the events conducive to the great Constantinean apostasy none were more conspicuous than the convention of the great Ecumenical Council at Nice, in Bithynia, A. D. 325, over which the Emperor presided in person, sitting in a golden chair. Among other transactions of this council, they formulated the first human creed ever made by mortal man, currently known to this day as the Nicene Creed and now used by the Roman Catholic Church, having her daughters in all the Protestant denominations, which, with the solitary exception of the Friends, have their respective creeds, which are all substantially identical with the Nicene, more or less modified to suit their theologies and environments. The Nicene fathers were noble, good men, but made the mistake in having the Emperor preside instead of the Holy Ghost. If they had asked Him about their creed, He would most assuredly

have reminded them that they already had the very one and the only one they needed, *i. e.*, the New Testament. As we are living under the N. T. Dispensation, this is our only creed; not that we even insinuate antagonism or depreciation of the Old Testament. It is all right, and in perfect harmony with the New; teaching in beautiful symbolisms the identical experiences so grandly revealed in the Pentecostal Gospel receivable by the personal indwelling Holy Spirit.

SECTS AND DENOMINATIONS HERETICAL. Acts 28:22, "But we desire to hear with thee those things which thou art thinking; for indeed concerning this sect it is known to us that it is everywhere spoken against. The word "sect" here is *hairesis*, heresy. Hence you see heresy is a pure Greek word and simply means sect, having separation for its primary signification, as a sect is always a party separated from the main body. In this passage it is applied by the Jews in Rome to the followers of the Nazarine.

1 Corinthians 11:19, "For indeed it is necessary that there be heresies among you in order that the approved among you may be made manifest." Here we have the same Greek word, heresy, which is also translated "sect." Here Paul refers to the fact that the heresies among them were utilized by the Holy Ghost to make His true people manifest, and vindicate their Divine approval. This is on the principle that "all things work together for good to them that love God." Con-

sequently the Holy Ghost even sanctifies the heresies to the good of His true people, making them conservative to the establishment of their faith and conducive to their approval in the sight of God and His true people. The creeds have given quite a locomotive power to the development of sects and denominations; always conducing to the widening of the breach between them. Without the creeds, we would have but few if any sects and denominations; whereas if they had risen and all taken the New Testament as their only guide, the tendency of passing years and generations would have been constantly to draw them closer together. There is no doubt but the creeds have had more to do with originating and perpetuating the divisions in the Church than anything else. Creed making has been the fatal mistake of Christendom. If all had taken the New Testament for their only creed, fraternization, unification and consolidation would have been the constant trend; instead of alienation, disharmony and those sectarian wars which have not only disgraced Christianity in the eyes of the world, but deluged many a battlefield with blood and heaped it with mountains of the dead. If the Holiness people ever formulate any creed, it will prove a death knell. Our only security is in our fidelity to the Holy Ghost as our only guide, and the New Testament, His guide-book, as our only creed. When we depart from this fundamental maxim, we simply trend off in the direction of heresy, and hetrodoxy.

1 Timothy 1:3, "As I commanded thee to remain in Ephesus, going into Macedonia, in order that thou mayest command certain ones not to teach any other doctrine." The word here is *heterodaskalein*, the meaning of it is not to teach heterodoxy. The Holy Ghost calls His own Word orthodox, which means the right opinion, and everything else heterodox, which means the opinion of another. God alone is capable of delivering us the solid and unimpeachable truth. Well did Solomon say, "There is nothing new under the sun." The truth is all as old as God, who had no beginning. Consequently everything new is false. It may be new to you, simply because it was never revealed to you; but others have known it long ages before you were born.

When I was a boy I heard human creeds preached more than the Bible. Do not forget, we have no commission to preach anything but God's Word. When we preach our creed we have departed from our commission. But you respond, "My creed is in perfect harmony with the Bible." If so, you do not need it, because the Bible includes it. Therefore, go and preach your Bible "with the Holy Ghost sent down from Heaven."

Read history and you will find "orthodoxy and heresy" have been the battle cry of the ages. Multiplied millions of God's people have been killed on charge of heresy and heterodoxy by the so-called Holy

Catholic Church. This illustrates what the devil will do when he has a chance. He is the father of lies and liars. He has perverted everything that God has done, captured it and turned it to evil account. The last fifteen hundred years he has made the people believe that bloody, debauched Romanism is the Holy Catholic Church, and all dissenting from her dictation are heretics and teaching heterodoxy. You must go to God for light, otherwise you will be literally and hopelessly captured by Satan and his emissaries; *e. g.*, the fallen Protestant churches are now denouncing the Holiness people as heretics, and entire sanctification as heterodoxy.

Heresy is a Greek word and literally means separation. Consequently when appropriated by an errorist, of course it means separation from them. Heterodoxy is the antithesis of orthodoxy and consequently means any and every kind of teaching except the plain, unsophisticated truth of the Bible. Hence you see the feasibility of the ready and easy appropriation of these terms by Satan's churches, which in all ages have displayed great dexterity in their utilization as a pretext of apology for all the cruel persecutions they have waged against God's people; murdering millions of them on charge of being heretics and preaching heterodoxy.

All deflection and separation from the leadership of the personal Holy Ghost is heresy; while every other

doctrine except the literal Word of God is heterodoxy. At the present day the popular pulpits resound with eloquent heterodoxy on the line of higher criticism, which is but another name for infidelity; even the leading theologians of the Protestant denominations rendering themselves prominent in the boldness of their attitude, repudiating the verbal plenary inspiration of the Scriptures; *e. g.*, a doctor of divinity, standing at the front of his denomination, teaching theology in one of the largest universities in America, in order to sustain his post-millennial views stated to the students that Paul was a pre-millennialist when he wrote his Epistles to the Thessalonians, but afterwards changed his views and became a post-millennialist. While this is positively untrue in reference to Paul personally, which is confirmed in 2 Timothy 4: 1, "Before God and Christ Jesus, who is about to judge the living and the dead, I witness both His appearing and His kingdom, preach the Word." Verse 8, "Finally, there is a crown of righteousness laid up for me, which the Lord, the righteous Judge, will give me in that day, and not only to me, but also to all those who love His appearing with Divine love." This is Paul's valedictory just before he lost his head at Nero's block. You see he positively witnesses to the Lord's coming and to His kingdom, *i. e.*, that He is going to come and bring His kingdom with Him, which is none other than the millennial theocracy. Hence you see this great theologian,

who stands at the head of a leading Protestant Church, expounding God's Word to the young preachers, positively misrepresents the Apostle Paul as having changed his views with reference to the pre-millennial coming of the Lord.

While I thus vindicate Paul from the charge of which he is not guilty, as you plainly see, yet this is not the serious phase of the matter. While it is a positive fact that Paul taught the pre-millennial coming of the Lord in all of his Epistles, yet do you not see that this bold criticism of the university dean against Paul is a positive impeachment of his plenary inspiration? If Paul, or any other Bible author, was simply giving his own opinion, which of course was liable to change; in that case we have no Bible, and 2 Timothy 3:16, "All Scripture is God-breathed," is not true. N. B.—The moment we give up the verbal plenary inspiration of the Scriptures, our Bible is gone forever and worth no more than the good books written by uninspired men.

While I was preaching in Lowell, Mass., a great Protestant theologian, identified with a church making a loud boast of orthodoxy, publicly enunciated, "We no longer need the vicarious atonement; if Judas and Pilate had let Jesus alone, He would have lived on, as we did not need His death, but His life, to show us how to live." Of course he received much congratulation from Unitarians and Universalists. I make these

allusions to illustrate the alarming relaxation of the Protestant denominations with reference to the inspiration of the Scriptures.

When we do not recognize the Holy Ghost in His personal presence in our churches, and the Bible as His literal, actual and infallible Word, His precious guide-book from earth to Heaven, and Himself the omniscient Guide, escorting us in the use of His own Book, illuminating and revealing it to us; we have already lapsed away into heresy and heterodoxy.

This sad apostacy of the Protestant denominations into the infidelity of higher criticism is prominent among the signs of our Lord's near coming (2 Thess. 1:3), and should prove an inspiration to God's true people in all the earth "to agonize for the faith once delivered to the saints." (Jude 3.)

We cannot depend on heretics to preach the Gospel. The Holy Ghost can only use those who are true to Him and His Word. The popular pulpits are preaching very little Gospel; they have gone away into endless diversities of heterodoxy, as that Word which is so strenuously condemned by Paul means anything and everything, except the straight, unadulterated Word of God.

CHAPTER VII.

CONNECTIONALISM.

This is all right, but like everything else, must be in the Holy Ghost. Satan has used connectionalism to lift the flood gate and inundate the churches with pestilential corruptions, abuses, and heresies in all ages; utilizing financial emolument, human power and official preferment and aggrandizement, glittering titles, pomp, pageantry, priestcraft, prelacy and popery, in all ages to allure the ambition of the clergy and official laity, to seek places in the connectionalism of the church, proving vampires, sucking out every drop of spiritual blood, and leaving the poor thing a lifeless corpse. This dark deluge of ecclesiastical corruption can only be avoided by keeping the flood gate thoroughly and tightly closed against it, as Satan has it constantly ready to pour in. There is just one simple practicable precaution, indispensably requisite in the case, and that is, keep filthy lucre forever out of the connectional economy, *i. e.*, never pay a salary to any connectional officer. The great Protestant churches are all this day pouring out bushels of money on their

big connectional men, every dollar of which ought to go to save the poor heathen.

Then how would we support our connectional officers, as they have no pastoral charges to minister unto them in temporal things?

That question is easily answered. Let the Holy Ghost appoint them, and rest easy about their support, for He is certain to attend to it, leaving all the people free to push the battle and save the lost millions of all lands. I refer to myself only illustratively, happily recognizing the fact that many others, whose names are in the book of life, more worthy than I, are also now used by the blessed Holy Ghost as unsalaried officers of this great Holiness movement, preaching in all nations and fast enveloping the globe. Thus in the providence of God appointed, led, and supported by the Holy Ghost, we constitute the connectional ministry of the churches, which He has founded in all lands. It will be a sad day when the Holiness people appoint a general superintendent with a stipulated salary to oversee the Holiness churches. Since the beginning of the movement, we have had connectional ministers, called and led by the Holy Ghost, traveling from ocean to ocean looking after the spiritual interest of the entire work. I travel ten to twenty thousand miles a year in the interest of the Holiness movement, which is the Church of God, in all lands at the present day, and do not cost it one cent.

“You must be rich.”

In this you are utterly mistaken. I have never been worth any money. The Holy Ghost calls, sends, and supports me as He does others whose names are in the book of life. All of the apostles, seventeen in number, as Paul, Barnabas, Apollos, James and Jude, the brothers of the Lord, and the original twelve, including Matthias, the elected successor of fallen Judas; were the connectional officers of the Apostolic church, pursuant to the commission, with sovereign independency under the Holy Ghost. Our work is simply to preach the Gospel, do our utmost to get them all saved and gloriously sanctified, and keep them on the Bible line, thoroughly fortified against the multitudinous side-tracking agencies of Satan, who so inveterately hates the Holiness people, that he is constantly scheming to deflect them from the King's Highway of Holiness, get them into the fog and bewildered, ere long entangling them in the morasses of doctrinal heresies and finally plunging them into the quagmires of open sin and transgression. We see no connectional system in the New Testament, except the personal ministry of the Apostles. Have they any successors? Oh, yes. Eph. 4:11, “He gave some apostles, some prophets, some evangelists, some pastors and some teachers, for the perfecting of the saints, unto the work of the ministry, unto the edification of the body of Christ, until we may all arrive unto the unity of faith and the perfect know-

ledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, in order that we may be no longer infants, tossed by the waves and carried about by every wind of teaching at the caprice of men, in their legerdemain, for the purpose of delusion, but speaking the truth in Divine love let us grow up into Him in all things, who is the head, Christ, from whom the whole body being assimilated with Him and knitted together through every joint of the supply according to the working in the measure of each several part, causes the increase of the body in the up-building of itself in love." In this long sentence, where Paul sets forth in its beauty and grandeur the gracious economy appertaining to the Gospel Church, it is utterly impossible to eliminate any of these offices without infringement and disintegration, seriously damaging to the superstructure our Savior bled and died to erect, and sent the Holy Ghost to perpetuate, till He comes in His glory. Apostle simply means one sent by the Holy Ghost as a pioneer of the evangelistic work and general superintendent of the same.

We see no evidence anywhere in the New Testament that one local *ekklesia* (church) had authority over another. On the contrary, each one enjoyed sovereign independence, so far as local affairs and enterprises for the glory of God were concerned, under the immediate guidance and presence of the Holy Ghost. Consequently, we should never meddle with the local affairs

of any church, in our connectional peregrinations, but simply in the light of God's word and the leadership of His Spirit, faithfully preach the Gospel, and do our utmost to keep them all sanctified wholly, filled with the Holy Ghost, and straight on the Bible line. This is the work of the connectional officers whom the Holy Ghost sends out, without money and without price,—“Admonishing every man and teaching every man in all wisdom, in order that we may present every man perfect in Christ.” (Col. 1: 28.)

CHAPTER VIII.

CHURCH ORDINATION.

In reference to this subject, like every other, we have no light but the living and infallible Word. Mark 3:14, "He made twelve that they should be with Him, and that He should send them out to preach, and have authority to cast out devils." The Authorized Version reads, "He ordained twelve." The Greek simply has, *Epoieesen*, the aorist tense of *poieoo*, to make. Hence it simply means, He made them apostles, just as He makes you what you are if you do not antagonize His will. "Ordain" was here inserted by King James' translators to establish the authority of the Episcopal church. We have one other instance in which the E. V. used the word in reference to the Apostles, John 15:16, "Ye have not chosen me, but I have chosen you and ordained you, that you might go forth and bear fruit and your fruit may remain that whatsoever you ask the Father in my name I may do it unto you." In this passage the word translated "ordain" is *etheeka*, the aorist tense of *tithee mai*, and simply means to place or put forth. Here the Savior says, I have chosen you out of the world and put you into this ministry.

These two are the only Scriptures on the ordination of the ministry and signally fail to give us anything on that subject. This simply states that the Savior took them out of the world, made them His ministers and put them in their places. Acts 14: 23, "Having appointed unto them elders in every church, and prayed with fastings, they committed them to the Lord, on whom they had believed." Here the E. V. has "ordained" in reference to the elders. The word is *cheirotonee santes*, a Greek compound from the word *cheir*, the hand, and *toneoo*, to reach forth, simply implying that they elected them by reaching up the hand, or that they took them from the body of the Church and appointed them to the office of elder. These are the only three instances in which the E. V. uses the word "ordain" in reference to the ministry. And you see that it does not occur in the original, but was used by the translators, in order to sustain the authority of the Episcopal church, of which they were members.

The only case on record setting forth a transaction that looks like ordination, we find in case of Paul and Barnabas, when the Antiochian church sent them off on the first missionary tour in the Gospel age. Acts 13: 3, "Then having fasted and prayed and laid hands on them, they sent them away." This was not ordination in any modern, ecclesiastical sense, but the official act of the church in setting them apart for that missionary tour, and uniting in prayer for the especial endue-

ment of the Holy Ghost,, to qualify them for that work. This was about eight years after Paul's powerful conversion at Damascus, from which he began to preach immediately. Having been sanctified three years subsequently in Arabia (Gal. 1:17), and from that day moved over the earth like a cyclone of fire, having actually enjoyed a personal interview with the glorified Savior while praying in the temple at Jerusalem, was then and there made an apostle and sent to the Gentiles. Barnabas had been in the ministry a number of years before Paul, and was also recognized as an apostle before this transaction. While this did not give them authority to preach, which they had been exercising in the fulness of the Gospel, a number of years, it is a beautiful and safe example for us to follow in our ordination services; which for the sake of religious order, and uniformity are all right and should not be neglected by the churches, though we have no direct precedent in the Scriptures, nor commandment on the subject. If any one were disposed to be technical, that they did lay hands on them, thus symbolizing the taking them out of the rank and file of the membership, and appropriating them to some special work, to which the Lord had called them, and pray for them that the Holy Ghost might rest on them in copious affusion, qualifying them for that special work, is plain and unmistakable in the inspired history of the Apostolic Church. Meanwhile, we must admit that we find noth-

ing in the New Testament warranting the high church view, pursuant to which they make ministerial privileges dependent on church ordination, as there was no such thing known among primitive Christians; meanwhile, it is pertinent here to state that the distinct order of episcopacy which we find in the Roman Catholic, Episcopalian and other oriental churches, is entirely unknown in the New Testament, the bishop there being perfectly synonymous with pastor, and meaning nothing more than the leader of a Holiness band, as such were the Apostolic churches.

The common ordinations now taking place among the Holiness people are on par with those of the Protestant denominations; *e. g.*, Methodists, as they come in the same way. During the days of primitive Methodism, the Episcopal churches utterly refusing to ordain Wesley's preachers; he in person (and as a presbyter he had a right so to do), ordained Dr. Coke and sent him to America. He ordained Francis Asbury, who during his wonderful ministerial life ordained four thousand Methodist preachers. Thus originated all of the ordinations of the Methodist Church. The ministerial rank of myself and many others in the Holiness movement, being identical with that of Wesley, we of course enjoy the same right of ordination. Therefore, the ordinations among the Holiness people are as valid as those of the Protestant churches, having originated in the same way; as it is utterly impossible for

the grand army of preachers, male and female, whom God is now raising up from the rank and file of the uncultured populace, and even from the slums and jungles, to prevail on the popular churches to ordain them; though God has called and commissioned them to preach the everlasting Gospel to all nations.

CHAPTER IX.

THE SACRAMENTS OF THE CHURCH.

Are the eucharist and baptism, both having a triple signification, *i. e.*, symbolic, commemorative and obligatory; as the word sacrament, from the Latin *sacramentum*, means the oath administered to the Roman soldier, by which he solemnly swore that he would be true to his country's cause, follow her banner, floating beneath every sky, shed his blood and bleach his bones on a foreign battlefield. Judaism was the symbolic dispensation of the Church's spiritual infancy, her normal attitude needing the most elaborate blackboard exercises and ample resources in the way of object lessons. Hence we have the two great departments, the bloody rights, which were so exceedingly vast and operative; *e. g.*, Josephus says two hundred and fifty thousand lambs bled and died during a single Passover. Oh, what a host during the fifteen hundred years from the exodus to Calvary! Solomon sacrificed twenty-two thousand oxen and one hundred and twenty thousand sheep dedicatory of the Temple. Oh, what rivers of blood from Abel to the Cross, symbolized the bleeding Lamb of God dying on Calvary! In a similar man-

ner Judaism was chuck full of watery catharisms, symbolic of the work of the Holy Ghost in the Gospel dispensation.

These were all denominated baptisms. Heb. 9:10, "Which stood only in meats and drinks and divers washings," (Greek, divers baptisms). Verse 19 tells us that Moses sprinkled all the people at the Tabernacle door on the ratification of the Sinaic covenant. This was baptism by wholesale. Luke 11:38 says the Pharisees who had invited Jesus to dine with him was "astonished that He was not baptized before dinner." Here E. V. says *wash*; the Greek is *ebaptisthee*; the passive aorist tense *baptizoo*, the regular word for baptism constantly used in the N. T. In this passage you see it simply meant to wash the hands, which the Pharisees held pertinaciously as a religious ceremony. There were so many ways by which Jews might contract ceremonial defilement; *e. g.*, contact with dead bodies, lepers, unclean animals, Gentiles, etc., in which case they were inhibited from the Tabernacle service, till the water of purification was sprinkled on them by some ceremonially clean person; that their baptisms were constantly and copiously transpiring, all of these watery ablutions and aspergations symbolizing the real purifications wrought by the Holy Ghost in the Gospel dispensation.

Even in Judaism, where they had so much watery catharism, symbolizing the sanctification of the Spirit,

and so immense rivers of blood shed by beasts and birds four thousand years, symbolizing the bleeding Lamb of Calvary; it was definitely understood that these were not the essentials of salvation, but the typical representatives. (1 Cor. 10:11.) Therefore, as in our Pentecostal, spiritual dispensation, they are cut down to the little simple rite of water baptism once in life. (Eph. 4:5.) And the diminutive, commemorative eucharist with a crumb of bread and a drop of wine, sacred mementoes of our Lord's broken body and shed blood, repeatedly administered till He comes again, when receiving a new impetus, it will be revived and celebrated through the millennial ages, our Lord in person being present and participating (Matt. 26:29 and Mark 14:25); are certainly only typical, and not to be regarded among the essentials of the gracious economy everywhere preached and experienced by the Gospel Church; which must allow perfect liberty in non-essentials, while we all enjoy glorious unanimity and perfect harmony in essentials.

It is a sad day when Holiness people shall divide on the ordinances. Let us be sure that we do not put a stumbling block in the way of any one. Let every one have immersion, single or triune, copious effusion or a simple sprinkle *ad libitum*, without a word of criticism, cavil or discount, nor the slightest inuendo of depreciation in any way. It is his own business. Let him settle it with his own conscience (1 Peter 3:21),

remembering God's Word, that "It does not behoove the man of God to strive." The word *strive* here is *machesthai*, from *machee*, a battle. Therefore, it utterly forbids all of this logomachy (word war), which is ever grievous to the Holy Spirit and pestilential to the atmosphere of perfect love, in which God wants His people ever to abide. Therefore we should watch and pray lest we put a stumbling-block in the way of the weak and grieve those whom God has not grieved. When Holiness people cannot live together in the same church in perfect harmony despite the most radical conscientious differences of opinion on church ordinances, and delightedly extend to one another the most perfect liberty in these and all other non-essentials, their place is the mourners' bench, there to abide till they get the uttermost salvation (Heb. 7:25).

CHAPTER X.

BRIDE OF THE LAMB.

Precisely as the Church is an election out of this fallen and ruined world, debauched and dominated by Satan (2 Cor. 4:4) responsive to the call of the Holy Ghost; this being abundantly illustrated by her name, *ekklesia*, from *ek* out, *kaleo* to call; so the bride is an election out of the Church responsive to the call of the Holy Ghost, whom God has sent into the world to procure a wife for His Son. You see the very existence of the Bridehood is an overwhelming and irrefutable confirmation of the two works wrought by the Holy Ghost in the gracious economy, *i. e.*, the regeneration of the sinner and the sanctification of the Christian. In the former we pass out of Satan's kingdom into the family of God; in the latter, we are married to the Lord Jesus Christ. These are two separate and distinct transactions; the one a birth, bringing us into spiritual infancy, and the other the matrimonial alliance which makes us one with Jesus, pursuant to God's law of holy wedlock.

The Zinzendorfian heresy falls into wreck and utter ruin the moment it meets the sword of the Spirit

expository of this grand and irrefutable truth. It commits the climax of all preposterousities, exposing itself to the everlasting ridicule of all honest, intelligent Bible students, as it has the Lord of Glory go to the devil for a wife for Himself, when He positively forbids even us to do the same thing (2 Cor. 6:14). The antediluvian world was ruined by the inter-marriage of the righteous with the wicked, thus precipitating the righteous judgments of the devouring deluge. What a paradoxical problem! After John Wesley fought this heresy (of full salvation in regeneration, abnegating the second work of entire sanctification) all his life; now we contemplate the sad spectacle of thousands standing in the pulpits and preaching that silly heterodoxy, that even makes the Lord Jesus Christ take a wife from the devil's kingdom.

Rebecca beautifully symbolizes the Bride, Abraham typifies the Father, Isaac the Son, and Eliezer, Abraham's steward, the Holy Ghost. (Gen. 24.) Here we see Abraham obligate Eliezer with a solemn oath not to take a wife for his son Isaac from the daughters of Canaan (who represent this idolatrous, wicked world), but to go far away to Mesopotamia, his native land, and search among his godly consanguinity, pursuant to the leadership of Jehovah, for a wife of His own election, for a woman to become the wife of his son Isaac. Here it states that Eliezer had in his possession and at his command all the boundless estate of Abraham,

the millionaire; thus vividly illustrating the Holy Ghost, who is the omnipotent executive of the Trinity, holding in His possession and at His disposal all the boundless resources of redeeming grace, and sanctifying power. Therefore Eliezer takes ten of his master's camels and a brigade of stalwart young men to protect him from the robbers, with an ample supply of gold and silver, and sets out on that long and perilous journey of a thousand miles through deserts wild, rivers, swift and deep, and over mountains rugged and lofty, this route forlorn and dreary infested by wild beasts and barbarians. The intervening days as onward he prosecutes his journey are appreciatively spent in meditation and prayer, meanwhile contemplating the mighty works of God in nature; till in the good providence of Abraham's God arriving at the city of Nahor in Mesopotamia, pursuant to the diagnosis of the Holy Ghost, he identifies the elect one, who verifies her personality by her kind reception at the well, and generous philanthropy and indefatigable labor, drawing water from that deep well to supply those ten great thirsty camels, as well as Eliezer and his young men, thus vividly symbolizing the beautiful obedience of the truly justified, which by the grace of God, puts them in the available attitude for entire sanctification, meanwhile the beautiful and valuable jewels put on her person by Eliezer vividly symbolize the normal blessings which God bestows on His faithful and obedi-

ent children in the justified experience; Bethuel, her father, and Laban, her brother, kindly receiving him and his young men and providing for them and their camels to eat and lodge, thus by their kind hospitality and generous philanthropy adding their testimony to the justified state, also joyously receiving the valuable presents bestowed by Abraham's servant, and listening appreciatively to the message he brought them from his master, daring not to assume any responsibility in the case, but leaving Rebecca perfectly free to make her own decision. Thus beautifully illustrating the attitude of a regenerated church when sanctification is preached, hearing appreciatively and receiving great help and rich blessings, even before entering the sanctified experience, meanwhile putting nothing in the way of any one seeking the blessing, but encouraging all.

The incorrigible expedition of Eliezer the following morning amid the importunities of father, mother brothers, sisters and friends to let Rebecca tarry with them ten days before making her final departure, vividly symbolizes the aggressiveness of the Holy Ghost the King's messenger, who cannot tarry because the King's business always demands haste. Therefore the soul seeking sanctification must decide now, or take an awful risk, even foregoing the liability of eternal perdition. The verdict of Rebecca in the culmination of the emergency (verse 58), "I will go," gives us all a specimen of bed rock consecration. Everything was

involved in that decision. It meant farewell to father, mother, brothers, sisters, kindred, comrades, and all the friends of her childhood and youth, and to leave her lovely home in that beautiful rich alluvial land between the Tigris and the great river Euphrates, the Garden of Eden, and go away with total strangers to a far off country, exposed to perils of deep flooded rivers, lofty mountains, craggy steeps, frightful precipices, yawning chasms, burning deserts, wild beasts and robbers, in the prosecution of that long and weary journey, Eliezer vividly symbolizing the Holy Ghost and his young men, the guardian angels, meanwhile the camels' back and indefragable hump, the stoutest animal organism on the earth, beautifully typifying the omnipotent arms of the spiritual Christ, which undergird and carry every truly sanctified soul, journeying through this world to meet our glorious King and sit down at the marriage supper of the Lamb.

The days have come and gone. God has given them a safe journey all the way from Mesopotamia to Beersheba in extreme South Canaan. As Eliezer points out to Rebecca her elect spouse, Isaac, walking in the field, praying and looking out for the coming camels; so the Holy Ghost will reveal the glorified Jesus to every sanctified soul, despite all the strategems of Satan, co-operated by antichrist, demons and magicians to delude, when the Lord shall return in His glory. The dismounting of the camel by Rebecca sym-

bolizes the cessation of our mortal pilgrimage when the glorious rapture shall catch us away to meet the King in His beauty. The entrance of the patriarchal tent with Isaac grandly emblemizes our triumphant ingress into the festal halls of the New Jerusalem with our glorified Savior, who will give us our places at the marriage supper, while millions of angels will contemplate with rapture the royal nuptials of Christ and His ready bride.

Queen Esther also symbolizes the bride. When Ahasuerus the monarch of the Medo-Persian empire, Queen Vashti having incurred his displeasure and been deposed from the queenship; sent royal couriers to explore each of the one hundred and twenty-seven provinces constituting his world-wide kingdom, with orders to explore every land and cull out the fairest and most charming damsels of every nation that he might make a selection for the throne vacated by the deposition of the queen; he required all the candidates for the queenship thus gathered out of all nations to be gathered at Shushan, his metropolis, that he might make a selection. After his servants had thus gathered the most beautiful and amiable of every nation under heaven, they were required to pass through extensive preparations, not only in the purification and adornment of their persons, but their perfumigation in the use of spices and oil of roses, myrrh, balsam and all the valuable and precious aromatics of the orient; thus

vividly symbolizing the heavenly fragrance which the soul must have in order to become a member of the Bridehood. This holy aroma can only supervene in Christian character when the heart is thoroughly cleansed with the blood of Christ and the soul filled with the Holy Ghost.

CHAPTER XI.

THE PENTECOSTAL EXPERIENCE INDISPENSIBLE TO A PLACE IN THE BRIDEHOOD.

This follows as a legitimate sequence from the adulthood of the bride, as infants are unmarriageable and all remain in spiritual infancy till the Pentecostal experience leads them out of minority into majority, which is the normal attitude of the Gospel Church. (Gal. 4: 1-7.) In this paragraph we find the Jewish Church occupied the normal attitude of spiritual infancy, passing into adulthood on the supervention of the Gospel dispensation which was normally inaugurated by the descension of the Holy Ghost on the day of Pentecost. While the Mosaic dispensation was on the normal plane of spiritual infancy, as we clearly see from the above Scripture, through the wonderful prevenient grace of God in the Christ of prophecy, promise and symbol, such men as Enoch, Abraham, Moses, Job, Isaiah, Jeremiah, Ezekiel, Daniel, Elijah, Elisha, Samuel, John the Baptist, and other patriarchs and prophets, were proleptical members of the bridehood, having received entire sanctification and entered the Pentecostal experience in advance of their dispensation; vividly

contrastive with the rank and file of the ministry and membership at the present day, who, though normally in the Pentecostal age, are actually living spiritually back in the dispensation of Moses.

This explains the lamentable tardiness of the world's evangelization. We need an army of giants instead of pigmies. Though many of our pulpits are occupied by intellectual giants, the same are spiritual dwarfs, having never progressed out of babyhood. Hebrews 5:11, 6:1-8 shows up the vivid contrast between the *naepios* (infant) and the *teleios* (adult). Here Apollos severely castigates some of them who are old enough to be teachers and should have been mature men, but were still in spiritual infancy. He then fervently exhorts them; therefore having left the word of the beginning of Christ, let us be carried unto perfection, enforcing the gracious possibility of passing out of infancy into manhood at that time through the omnipotent grace of their infallible Perfecter. During these strong castigatory appeals he severely reprimands them for still holding on to their sucking bottles, thus remaining in spiritual infancy instead of appropriating the omnipotent grace of their wonderful Christ to cut their teeth and lead them out into spiritual manhood where they will enjoy, masticate, digest, and felicitously utilize "solid food." The serious trouble with them, the normal result of remaining too long in babyhood, had infelicitously developed into dwarfhood, seriously to their misfortune.

This is the lamentable trouble with the church of the present day. By remaining too long in spiritual babyhood she has gone into dwarfhood, and consequently is utterly incompetent to conquer the world for Christ. Therefore the blood-stained banner which should long ago have floated triumphantly over every land is trailing in the dust—the saddest spectacle contemplated by the weeping angels and discouraged, broken-hearted saints.

John 7:37-39, “On the last great day of the feast, Jesus stood and continued to cry out, saying, If any one thirsts, let him come and drink. The one believing on me, as the Scriptures said, rivers of living water shall flow out from his heart. And He spoke this concerning the Spirit, whom those believing on Him were about to receive; for He was not yet given, because Jesus was not yet glorified.”

The Holy Ghost was in the world from the beginning (Gen. 1:2), yet so important was the Pentecostal epoch in His history appertaining to the redemptive scheme that He may pertinently be said to have been born on that notable day, when from Heaven He fell on the disciples. By birth we mean incarnation in human bodies, which dates from that glorious epoch. Hitherto He had operated powerfully on men extrinsically, even sometimes picking up a prophet, carrying him away and dropping him down in a strange and lonely place. (Ezek. 37.) The Son of God was in the world

from the beginning, the omnipotent excarnate Savior of all appreciative souls; yet He was never incarnated till born in Bethlehem. In a similar manner the Holy Ghost was always in the world, but never incarnated permanently in human beings till Pentecost. You see in the above statements of our Savior in that memorable sermon preached on the holy campus but a few days before He was crucified that the reason why the Holy Ghost had not yet been given (in His glorious capacity as an indwelling Sanctifier and Comforter), was "because Jesus had not yet been glorified." The glorification of Jesus took place in Heaven when He ascended up to His Father after He had died on the cross, thus consummating the work of human redemption, having risen triumphantly over death, hell and the grave. When He thus ascended into Heaven, the Father received Him, glorified Him and crowned Him Mediatorial King at His right hand, thus fully and eternally recognizing the perfect and satisfactory validity of the vicarious atonement which He had made for the redemption of the whole world from all the maladies of the fall, and their perfect restitution and reinstatement in the Divine favor; thus forever bridging the chasm which Satan opened between man and God in the awful catastrophe of the fall. You must remember there is only one God, the three persons being accommodatory to our finite senses in the apprehension and appropriation of the glorious redemptive scheme. The

Holy Ghost is none other than very and eternal God, who cannot look upon sin with the least degree of allowance. That is the reason why the Father turned His face away from Jesus while dying on the cross, when the awful crisis arrived and He laid on Him the iniquity of us all (Isa. 53:6); as God could not look upon sin even in His Son, to whom it was then imputed as our vicarious substitute. (2 Cor. 5:21.) Therefore when Jesus had come into the world, taken our sins, expiated them all on the cross, perfectly and eternally satisfied the violated law, ascended to His Father and received the crown of our Mediatorial King, thus having destroyed the alienation between offended God and offending man; all difficulties having been swept away and obliterated, God, in the person of the Holy Ghost, on the day of Pentecost comes down, cleanses the human temple, and enters into it to abide forever, thus coming back to humanity, whom He created in His own image and likeness for a companion, reuniting with him in glorious and perfect reconciliation, taking up His abode in his heart, thus becoming his indwelling guest forever.

The human side of the Pentecostal experience is glorious beyond all possible description or conception. Faith is the only receptive and appropriative grace. Before Christ had actually and literally completed the work of redemption, we could only apprehend it through the lights of type, symbol, prophecy and promise, the great-

est possible facilities, during the moonlight dispensation of Moses, the mediator of the old covenant. But now, after these types, symbols, prophecies, and promises have all been gloriously fulfilled by the work of Christ, oh, how easily, sweetly, beautifully and triumphantly does the willing and obedient Spirit receive and appropriate them in their fullness and glory! Thus passing triumphantly from the feeble faith of spiritual infancy to the stalwart, triumphant and perfect trust of manhood.

When we consider the fact that infants are not marriageable; even the civil law prohibits them from this privilege; you recognize the Bridehood as the sole prerogative of adulthood. This is the crowning glory of the Gospel dispensation; it is the normal privilege of the Church to become the Bride of Christ; thus passing out of the infantile Mosaic dispensation into the glorious Pentecostal experience, in which God the Holy Ghost not only sanctifies you wholly, but takes up His abode in your heart, thus giving you an everlasting victory over the world, the flesh and the devil. Oh, the infinitely consolatory assurance that the Holy Ghost lives in me! He is omnipotent, and infinitely more than a match for all of my enemies! Therefore while He abides, my foes will never be able to conquer me; thus I have an everlasting victory, the Holy Ghost dwelling within.

In the above quotation our Savior certifies that

“rivers of water shall flow out of the heart of the believer” during the Pentecostal experience, which would follow His own glorification, “as the Scriptures said.” This wonderful Scripture referred to by our Lord and involving so momentous and paradoxical fulfillments, is found in Ezekiel 47: 1-12, revealing the prophet’s wonderful vision of the holy waters, flowing out from the south side of the altar and proceeding eastward, through the wilderness of Judea and terminating in the Dead Sea.

The Pentecostal experience, the beautiful, perfect sphere of full salvation, consists of the two hemispheres, the complete expurgation of the heart from original sin, wrought by the cleansing blood, constituting the negative side of the experience; immediately followed by the infilling of the heart with the Holy Ghost, the glorious positive hemisphere, who is here vividly, lucidly and copiously symbolized by these holy waters, which flow out from the south side of the altar, where the Levitical law required the priests officiating in the temple to pour out all the blood of the sacrifices. Therefore when under the blood you received the happy experience of a clean heart, sin having been eliminated to make room for grace, the Holy Spirit having cleansed your heart for His own blessed and eternal occupancy, comes into abide; thus the positive side of the Pentecostal experience is beautifully typified by these holy waters which originate from the very place where

the blood is poured out, illustrating the normal succession of entire sanctification through the cleansing blood by the copious incoming of the Holy Spirit, followed by periods of soul rest and prosperity, succeeded by epochs of augmented manifestation.

When these waters first flow out, the prophet finds them ankle deep, illustrating the experimental stage in which we walk closely with God. This is followed by a thousand cubits of onward progress, giving space for diagnosis, appreciation and growth. When he encounters the waters again he finds them to the knees, thus symbolizing the attitude of devout, importunate and indefatigable worship of our great God. Again a thousand cubits are traversed, giving interesting periodicity to this wonderful experience, when he comes to the waters again, finding them up to the loins, the location of strength, thus symbolizing the appropriation and utilization of all our resources and availability, physical, intellectual, educational, financial, influential and spiritual, to the glory of God. Again there is another interim of a thousand cubits, giving time and space for grand progress and achievement in the Divine life, when the prophet once more comes to those waters and finds them a grand swelling river, which he can cross no more. Therefore there is nothing to do but wade in over his head, swim, dive and float *ad libitum*, resting in perfect tranquility on the swelling bosom of this booming river, his face turned heaven-

ward, contemplating the glories of the bright upper world whither he is enjoying a delectable ride on this swelling river of full salvation.

These waters our Savior bountifully points out in the prophetic vision as illustrative of the superabounding grandeur and glory of the Pentecostal experience. Ezekiel follows this swelling river as it flows eastward through the dreary, sandy desert ealled in N. T. the wilderness of Judea, and sees it all transformed into blooming landscapes, prolific gardens and fruitful fields. That desert extends down to the Dead Sea, which was surrounded by the rich and prosperous vale of Siddim, so exceedingly productive and flourishing that it attracted Lot by its wealth. But the awful catastrophe which in fire and brimstone destroyed Sodom and Gomorrah and three other cities, also blighted and withered all the surrounding country, turning it into a desert, the effect of the terrible anathema continuing to the present day; so that once populous and flourishing region has been a desert all these years, no rains falling to restore the productiveness which is still immensely fertile, awaiting the grand institution of the millennium.

Pursuing the prophet's vision, we see these holy waters in their onward movement, not only restore life and prosperity to all of this desert land, but they flow into the Dead Sea, whose waters are so poisonous, that no fish, frog, turtle, nor lizzard, nor any other living

creature, can there be found; are restored to purity, vitality, and prosperity; so the prophet sees them abounding in great fishes, the people dragging them out in immense draughts on every shore, carrying them into the markets of the thriving villages, prosperous towns and thronging cities which is by magic a leap into life on all sides.

When we consider that the Dead Sea, which is the lowest spot on earth, fifteen hundred feet below the level of the ocean, without a living creature in its waters and surrounded on all sides by uninhabited deserts, infested with robbers, so that I had to take an armed escort with me during both of my visits to it; it is upon the whole, the most vivid symbol of moral and spiritual desolation on the face of the whole earth. Here we see it all with its environments gloriously restored and transformed into a paradise by the ingress of these holy waters; grandly and triumphantly illustrating the paradoxical potency of the Pentecostal experience, to reclaim the vilest hell dens this side damnation and transform them into Edens of grace and glory.

CHAPTER XII.

THE BRIDE ONLY ELIGIBLE TO OFFICE IN THE CHURCH.

This affirmation is abundantly confirmed by the inspired record relative to the deaconate (Acts 6), where we see the encumbent of the most humble and irresponsible of the three ecclesiastical offices is required to be full of faith and the Holy Ghost.

Acts 20:28, "Take heed to yourself and the whole flock, over which the Holy Ghost hath appointed you bishops, to feed the church of the Lord, which he purchased by his own blood." Here we have the word *episkopos* applied by Paul to all the elders of the Ephesian church. This word, from *ep* (over) and *skopeoo* (to see), is very significant, revelatory of their office to oversee the flock. "Feed" in the E. V. is *poimainein*, which literally means to shepherd the Church of the Lord, *i. e.*, not only to lead them and fortify against all evil, but to feed them. The eldership here includes persons enjoying spiritual seniority, in contradistinction to the spiritual infancy of regenerated people. As the word *episkopos* is here applied to the eldership of the church, there is no doubt but the pastors and deacons were

also present and included in the apostolic valedictory charge to "shepherd the Church of the Lord," *i. e.*, feed, lead, and protect them as the oriental shepherd takes care of his flock, as a well known fact, staying with them night and day, there being no fences in that country, but the constant presence of the shepherd is the perpetual security of the flock.

As the eldership means spiritual seniority, it precludes that spiritual minority which consists with a *residuum* of depravity surviving in the heart which is peculiar to all unsanctified Christians. The N. T. abundantly sustains the conclusion that the Holy Ghost rules the churches through the officers of His own election, *i. e.*, the pastor, the elders, and the deacons. These might be in the plural number, as we see in Phil. 1:1, or the singular. There is no security to the N. T. church, unless we abide in N. T. simplicity, clinging pertinaciously to first principles. The moment the cable is severed, our boat begins to drift, trending away into the dubious sea of carnality and human leadership. The moment the government of the church falls into the hands of spiritual minority, *i. e.*, the unsanctified Christians, they will ere long prove incompetent to resist the power of the world, as there is always a worldly element in the visible Church; inevitably so while the tares grow among the wheat. Those Christians who are in spiritual minority, have grace enough to keep the surviving depravity in their own hearts in subju-

gation, under a strong spiritual leadership in the church; when this is absent, they soon prove incompetent to resist the swelling tide of worldliness, not only in their own carnal members, but in the unregenerate professed friends and sympathizers around them. Consequently, like the sons of Samuel, they no longer satisfy the fathers and mothers in Israel with their worldly administration, but soon trend away, yield to the congeniality of the unspiritual populace around them; get tired of the plain old church buildings in which hundreds and thousands have been converted to God and mighty works have been wrought in the conversion and sanctification of souls. Consequently they take them down, impoverish themselves and their friends in the erection of costly edifices which attract the gaze of the curious and command the admiration of the carnal, by their heathen spires, towering into the skies, their Gothic domes, frescoed ceilings, painted glass memorial windows and other infinitesimal phantasmagoria. Thus actually apostatizing into ecclesiolatry, a very species or form of idolatry, certain to be followed by other retrogressions into worldliness, indefinitely detrimental to spirituality and heavenly hope.

When I went to Greece and Rome, I became acquainted with American architects, traveling in those countries, investigating the magnificent architecture of those superb and costly heathen temples, erected twen-

ty-five hundred years ago and still standing, gorgeous mementoes of their former grandeur. The end for which they crossed oceans and seas, and spent their time and money, was to come back and build Christian churches, modeled after the temples of pagan idolatry. Burning shame on the name of Christianity! Not a single apostle ever preached in a church edifice. They all received their golden harps long before the Christians began to build houses of worship, as if they aimed to stay in this world, which is certainly no friend to grace to help us on to God.

Long ago has Romanism gone in the track of Paganism and Mohammedism, after pomp, pageantry, glitter, glare and display.

I remember well, when all the Protestant denominations worshipped in plain and economical houses. Then God walked among them, brought Heaven down, flooded their souls with glory and I always listened to hear a great shout of victory in every meeting. There should be nothing present in a place of worship calculated to attract the attention, distract the focalization of the mind on God, and mar the attitude of the soul in profound contemplation of God, or interrupt the communion of the human spirit with the Holy Spirit. The above, and a thousand other evils supervene, when the government of the church falls into the hands of spiritual infants and worldly people, both of which classes will always give their *ipse dixit* in favor of everything

calculated to entertain the curiosity of childhood and magnetize the caprices of the worldly-minded and electrify the sensibilities of the rabble.

That the government of the church should be restricted to spiritual seniority as you see specified in the above Scriptures, is an absolute *sine qua non*, not only of her spiritual prosperity, but even the perpetuity of her existence as a church of God.

The Holy Ghost in person must perpetually be recognized as the Regenerator, Illuminator, Custodian and Guide of the Church, whose sole prerogative it is to govern through the officers of His own selection. His mission on earth is to glorify Christ in regeneration, revealing Him to the soul of the sinner, as in case of Saul on his way to Damascus; and in sanctification, revealing Him within as He crowns Him on the throne of the heart, as in case of Paul in Arabia three years subsequently. (Gal. 1: 1-15.)

“Husbands, love your wives with divine love, as Christ also loved the Church with divine love and gave himself for her, in order that he might sanctify her, and purify her by the washing of water through the word, in order that he might present her to himself a glorious church, having neither spot nor wrinkle nor any of such things, but that she may be holy and blameless.” (Eph. 5: 25-27.) Here the verb sanctify, *hagiasee*, and the participle having cleansed, *katharisas*, are both in the aorist tense, which always means an action in-

stantaneous and complete, consequently it is impossible for an honest Greek scholar to hesitate a solitary moment in the recognition of the great and constant N. T. revelation of instantaneous and entire sanctification. You see from this Scripture that this is the marriage of the soul to Christ, illustrated by the matrimony of husband and wife, which unifies them so they are no longer two, but one. (Gen. 2:24.) This spiritual matrimonial alliance into which you enter with Christ through the administration of the Holy Ghost identifies you with His Bride, so that you are qualified for maternity and paternity in His Church.

Every government on earth is ruled by the citizens who have reached majority, minors having no vote. The same is true in every family; it is ruled by the adult members, the infants, like servants, having no voice in the domestic government. The Church of God is no exception; it is ruled by spiritual adults only, minors not being eligible to hold office. Alas! for the woeful maladministration which, through Satanic maneuver, is playing sad havoc with the churches on all sides. This maneuver is to lay under contribution his wonderful intellect, to manipulate the government of the Church out of the hands of the members enjoying spiritual seniority and turn it over to the carnally minded elements in the membership, simultaneously bringing into availability his own worldly people so far as possible to manipulate the affairs of the Church;

thus through the instrumentality of spiritual minority and worldly alliances, he succeeds in completely taking the government out of the hands of the officers elected by the Holy Ghost; the moral effect ultimating in the alienation of the spiritual element out of the membership, and of course grieving away the Holy Ghost, the founder, the organizer and guide of the Church, and of course the depreciation of his guide-book, the blessed Bible; the awful ultimatum of these tendencies being the final sidetracking and ultimate wreckage of the Gospel train; meanwhile the Holy Ghost says to all of His people on board, "Leave the wreck and mount the relief train, the Holiness movement, which I have sent to take you all aboard and give you a free ride all the way to the New Jerusalem. Do you not hear the bell ringing? Jesus is conductor, God Almighty president of the road, and Myself engineer." Therefore, all leave the wreck, board the Holiness train, stick to it, through tunnels long and dark, over bridges high as the skies, till you hear the Conductor shout, "New Jerusalem, end of the road! All get off the train!" We will see the platform crowded with kindred and friends who have come on before us to the land of the blessed. The rapturous congratulations beggar all description and make the heavenly arches ring, roar and reverberate with shout of victory never to wane.

As unsanctified Christians are in spiritual minority,

they are not saved from the frivolities, trivialities, hilarities, novelties, curiosities, buncombe, glitter, glare, display, and phantasmagoria incident and attractive to childhood and youth. Consequently when invested with the control of the Church, they always yield to the clamors and temptations of their worldly friends, thus giving the unconverted ere long a preponderant influence. N. B. Unsanctified bishops, presiding elders and doctors of divinity, though adorned with hoary locks and venerable for their bald heads, and complimented with seats in synods and general conferences, are still in spiritual infancy, demonstrating their childish foibles and infirmities by cracking jokes, smoking cigars, wearing gold, and ambitious aspirations after official promotion and their enormous greed for filthy lucre. As such are not the officers of the Holy Ghost, when they get control of the Church they always grieve Him away. When He retires, His true people will not tarry long in the dead, worldly churches. Such has been the unhappy trend in all ages, when the government has passed out of the hands of the sanctified and been usurped by the unspiritual and the carnal.

CHAPTER XIII.

GOSPEL MINISTRY RESTRICTED TO THE BRIDEHOOD.

Revelation 22: 17, "The Spirit and the Bride are saying, Come. And let the one hearing say, Come. Let the one thirsting come, and let the one who is willing take the water of life freely." While proselytic privileges from the days of Moses down the fifteen hundred years of the Hebrew religion were constantly recognized and encouraged, they were encumbered with the operose and burdensome routine of naturalization ceremonies and responsibilities; the idea that the Gospel of Moses was to be freely preached and joyfully received by all the Gentile world was an utter novelty, undreamed of and so out of harmony with the restrictive institutions of the Levitical law, that God found it necessary to take hold of the senior apostle by that wonderful vision of the descending sheet, circular, in the form of the world, and dropped down by four rope-ends, from the North, South, East, and West, thus representing the whole world, and filled with all the animals of the earth, clean and unclean, repeating the operation three times, representative of the trinity of the human race, *i. e.*, the Hamites of Africa, the Shem-

ites of Asia, and the Japhethites of Europe, accompanied by the Divine voice each time, "Arise, Peter, kill and eat;" in order through the influence of the senior apostle, honored to preach the first Gospel sermon at Pentecost, he might smash all the fetters that bound the Jews in a local ecclesiasticism and turn them loose flooded with the Pentecostal fire and send them out to preach the Gospel to the whole Gentile world.

Though our Savior had sent out the twelve and afterward the seventy to preach the Gospel, they were restricted to the cities of Israel, and positively forbidden to go "in the way of the Gentiles, or to any city of the Samaritans." This restriction was pertinent to the spiritual minority of the Mosaic dispensation in which they lived and which continued till Pentecost, our Savior Himself living under the law and dying to pay its penalty, as our vicarious substitute.

As the O. T. dispensation was in spiritual infancy (Gal. 4: 1-7), they were incompetent to the evangelization of the world and never intrusted with such a commission. Though the risen Savior in His valedictory on the Galilean mountain delivered it (Matt. 28: 19), before His final ascension; He positively forbade them to enter upon it, charging them not to depart from Jerusalem, but to "await the promise of the Father, which you have heard from me; that John indeed baptized with water, but you shall be baptized with the

Holy Ghost not many days hence.” Here we have the founders and pioneers of the Gospel Church positively forbidden by their glorious Lord to enter upon their commission till they receive the heavenly enduement of the personal Holy Ghost, indispensable to qualify them for the most momentous duties and illimitable responsibilities ever delegated to human beings. As you see, our infallible Savior laid this restriction on the apostles and their comrade evangelists, whom He sent out to preach the Gospel to the whole Gentile world, the same are obligatory on all their successors till He shall return on the throne of His glory.

2 Timothy 2: 1-2, “Therefore thou, my child, be filled up with dynamite in the grace which is in Christ Jesus, and whatsoever things thou hast heard with me through many witnesses, commit thou the same to faithful men, who shall be competent to teach others also.” Here you see the only apostolical succession known in the N. T.; it is experimental, ministerial, and official. Thus our Savior provided for the indefinite perpetuity of His ministry. As He restricted it to the Pentecostal experience of sanctification by faith (Acts 15: 9) and the fullness of the Holy Ghost (Acts 2: 4), and His own baptism with the Holy Ghost and fire (Matt. 3: 12), departure from this primitive precept is high treason against the Divine government and audacious usurpation of the ministry which Christ established and for whose perpetuity to

the end of the Gospel age He made abundant provisions in His personal succession by the Holy Ghost. John 14: 16, "And I will ask the Father, and He will give you another Comforter, that He may abide with you forever, the Spirit of truth, whom the world is not able to receive, because it does not see Him or know Him; but you know Him, because He abides with you, and shall be in you." Our Savior predicted that His enemies would kill Him, but He provided for His perfect succession in the personal Holy Ghost, who has no mortal body, and consequently cannot be killed. He is in charge of the Church "which our Lord purchased with His own blood" (Acts 20: 28), and over which "the Holy Ghost appointed pastors, to feed the Church of the Lord." These are the ample provisions for the fulfillment of the commission, "Go, disciple all the heathens." The only reason why we have to blush for shame because of our slow progress in this greatest and most glorious work ever committed to mortals, for the honor and glory of which the angels would gladly descend and take our places; is because of the sad departure from our Lord's commandments, to all to get the Pentecostal experience before embarkation into the glorious work and exalted privileges of the world's evangelization; thus as you see from these Scriptures restricting the preaching of the Gospel to the members of the Bridehood.

John 1: 9, "He is the true light who lighteth every

man that cometh into the world." Titus 2:11, "The grace of God that bringeth salvation to all men hath appeared." This wonderful grace is none other than our glorious Christ, who you see bringeth salvation to all men.

Can any be saved without the Gospel? We answer in the negative; but what is the Gospel? The word *evangelion* literally means good news. What is that good news? It is the transporting fact that Christ is come into the world, the Shiloh of ancient prophecy and the Redeemer of Israel, to save us all.

Who is the only preacher? The Holy Ghost. 1 Peter 1:12, "Which things are now proclaimed unto us by those who preached the Gospel with the Holy Ghost sent down from Heaven." Before Pentecost, the Holy Ghost shed the light of God on every human being and preached the spiritual Christ to every soul. Since that, the Christ of prophecy and promise has come on the earth, redeemed the world and given his commission, while the Holy Ghost, pursuant to the above Scriptures, still preaches him to the heathen millions who have never received the written Word; meanwhile his present normal economy is to use human instrumentality, which proves a most potent and invaluable auxiliary in the great work of the world's evangelization. Therefore, not only the Spirit is saying to the lost millions, Come and take the water of life freely; but the Bride goes out with Him into the dark jungles,

dismal slums and dead churches and with eloquent tears and stentorian calls, pleads with the dying victims of sin and misery to hear the voice of Jesus and flee the wrath to come. Hence you see the Bride is the normal concomitant of the Holy Ghost, His blood-washed and fire-baptized messenger, accompanying Him to the ends of the earth, constantly adding her importunate pleadings and fervent prayers to His call to the dying millions rushing madly and precipitately into a devil's hell. There is no allusion here to the robed priest and the cultured clergy; but it is the Bride of Christ, everywhere co-operative with the Holy Ghost in the loving invitation of our Heavenly Father in the name of His Son, who redeemed the guilty world with His blood, now importunately pleading with the wrecked and ruined generations to halt on their hellward bound way, Right about face, fly from yawning perdition to the arms of Jesus and gain a home in Heaven. We see this glorious work of accompanying and co-operating with the Holy Ghost in the grandest of all enterprises ever bequeathed to mortals, is the glorious prerogative of the Bride of Christ. Then hasten to so perfectly consecrate yourself to God that the Holy Ghost may solemnize your matrimony and thus wed you eternally to the fairest among ten thousand and the One altogether lovely that you may go with the Holy Ghost to the ends of the earth and preach Him to all nations.

The sad failure of the popular clergy to save the world is an irrefutable confirmation of the great fact, that this the peculiar province of our Lord's Bridehood. A work of so immeasurable magnitude, illimitable responsibility and eternal moment, fraught with the destiny of immortal millions, the Prince of glory who came from Heaven and died for them, could only intrust "to His beloved in whom His soul delighteth," and none others would gladly die to all the world, "so dead that no desire can rise, to pass for good or great or wise in any but the Savior's eyes."

CHAPTER XIV.

FAITH OF THE BRIDE.

Galatians 5:22 gives us the catalogue of the nine graces of the Holy Ghost constituting the glorious redemptive scheme and indispensable to the salvation of every soul. 1 Corinthians 12:8-11 gives us the catalogue of the nine gifts of the Holy Ghost which constitute the Christian's panoply, indispensable to our instrumentality in the salvation of others. As the executive of the Trinity, the Holy Ghost is the dispenser of the inexhaustible graces of the atonement, transcendently efficient and gloriously omnipotent in the salvation of every soul who will give God a chance. So wonderful are the resources of redeeming grace that the Holy Ghost, the omnipotent Dispenser to all in His omniscient wisdom, utilizing human agency, abundantly supplies wholly consecrated hearts and willing hands with His own invincible panoply, by which His saints have wrought wonders in bygone ages, and to this day are stirring earth and hell and magnetizing Heaven.

If you do not receive the graces, you will fail in the salvation of your own soul. If you do not receive the

nine gifts, you will never amount to much in the salvation of others. [You will find these works of the Holy Spirit elucidated in my books, "Work of the Spirit" and "Spiritual Gifts and Graces."] In both of these catalogues of nine each you find faith constituting one of them. While love is the superstructure of the salvation temple, faith is the foundation on which it rests. Thus it is the great fundamental grace underlying all others; so that Jesus makes it the measuring line not only of what we receive for our own souls, but what we do for others. Mark 9:23, "All things are possible to Him that believeth." Lord, help us to apprehend, appropriate and appreciate the possibilities of faith!

Luke 18: 1-8 gives us a glorious sunburst of brilliant scintillations, shining forth, irradiating the profound depths and illimitable resources of the faith characteristic of our Lord's Bride. In this parable we have four prominent characters—the unjust judge, the poor widow, her implacable adversary, and the coming of Christ back to the earth; verse 8, "Moreover, the Son of man having come, whether will he find faith on the earth?" You see the interrogation with the context involves a negative answer, implying that the faith here expounded will be very scarce on the earth when our Lord returns. What is this faith? It is implicit confidence in our Lord's promises to return to the earth, accompanied by the glorious and inspiring assur-

ance that He is really and truly coming back and that very soon. Such is the character of this faith that it inspires constant expectancy of his return, with fervent and importunate prayer to the Father to send Him back; assured that on His return He will execute swift retributive judgment against the devil, the sworn enemy of the Bride, arrest him, take him out of the world and lock him up in hell; thus giving her children everlasting rest and final victory.

In the use of metaphors, as a rule, there is only a few points of illustration (and often but one), irreconcilable disharmony existing along lines non-essential to the argument; *e. g.*, in this parable that rough, hog-gish, unjust judge symbolizes God Almighty only in the point of His absolutely independent sovereignty, in other respects having no metaphoric application whatever. The adversary, as you readily conclude, is the devil, who is everlastingly tormenting this poor widow, who symbolizes the Bride of Christ, who is left in mournful widowhood when her Divine Spouse ascended into Heaven from Mount Olivet; having repeatedly and most copiously assured her that His absence would only be temporary, and that He will return in His glory, deliver her from her adversary, take her to Himself eternally to abide in His glorified presence, the long exterminating war with Satan having ended in his signal defeat and in glorious and eternal triumph.

When old Troy, which three thousand years ago

stood on the site of the Troga of the Pauline age, the capital of Mysia in Asia Minor, after a siege of ten years, having finally fallen a prey to Grecian valor, through the strategem of the wooden horse invented by the crafty Ulysses, the king of Ithica, and all the Grecian heroes with their armies having set sail for the beautiful green hills of their native land, on which they had not been permitted to gaze during the long, perilous and eventful decade of the Trojan war; now that they are all under full sail, gliding over the Agean Sea, so thrilled with the joyful anticipation of once more reaching their native land; behold, an awful storm sweeps down from the Euxine Sea, inundates and scatters their ships, finally resulting in the permanent separation of Ulysses and all his ships from the Grecian fleet, which survives the storm, arrives at home, bring the sad report that Ulysses and his men are lost in the sea.

Having thus been separated from all his comrades, he is tossed upon unknown seas, wrecked on strange shores, wanders over the unexplored islands of the Grecian archipelago, passing most wonderful and thrilling adventures among giants and demigods, making many narrow escapes, his thrilling adventures, actually constituting the twenty-four books of Homer's *Odyssey*. Ten years having thus rolled away, which added to the ten years of the Trojan war, gave him an absence of twenty years from his beautiful, amiable, and devoted

wife, Penelope, who meanwhile, carried all the burdens of the kingdom of Ithica, over which he reigned till his embarkation for the siege of Troy. Soon after the return of the Grecian armies from Asia, Homer says, quite a number of the young princes of Greece began to pay their addresses to Queen Penelope, all not only proposing, but pressing the subject of matrimony, charmed by her beauty and intelligence, for which she was celebrated throughout all the land, as well as allured by the hope of reigning over the kingdom of Ithica. To all of them she responded that her husband was alive and she was expecting him to arrive every day. At this they all hooted, assuring her, that she was sadly mistaken, as they had straight information that he with all of his ships and men was lost in that awful storm, and sunk to the bottom of the sea.

As the years roll on, these suitors become an awful annoyance, eating up the substance of the kingdom and pressing their suit for matrimony with unremitting persistency. She gets into an awful dilemma, fearing to discard them, lest they make war on her kingdom and take it out of her hands. She resorts to a stratagem, to baffle the matter and evade responsibility. At that time the art of weaving was exceedingly rare and understood **only** by one here and there and regarded as a great and honorary accomplishment for a Queen. In this Penelope was celebrated. Consequently, she tells them that she is weaving a burial shroud for Laertes,

the aged father of Ulysses and venerable old king of the country, who is so near the end of his life that he will soon need a royal interment, promising them when she gets it done to make a selection among them and give them an answer. Thus she continues to postpone them, till worn out and utterly impatient, they determine to look into the matter. So they watch and find that she unravels at night what she had woven in the day time, thus perpetuating the job *ad infinitum*. Meanwhile the twenty years have rolled away and behold her royal husband Ulysses arrives at home, disguised in the habitude of a beggar, passing among the suitors, friends and servants at the royal court without suspicion, this procedure being necessary to save his life, as the suitors would have killed him to get his queen and his kingdom, if they had recognized him. Meanwhile Penelope identified and knew him on sight, so matters move on and he maneuvers to get all the suitors into a shooting match, slays them all, reveals himself to his people and takes possession of his kingdom.

I give you this celebrated item from the poems of the gifted old Homer, by way of illustrating the indefatigable fidelity of our Lord's widowed Bride. While the princes of the earth, with the passing centuries, have persistently waited on her, presenting all the possible allurements commandable by this world; meanwhile, so many have yielded to the temptation and actually gotten married to antichrist, filling the world

with the ecclesiastical progeny, the sons and daughters of Babylon, thus the offspring of counterfeit maternity. The mark of the beast in their faces and hands, to spiritually illuminated eyes, incontestably revealing the paternity of antichrist; yet amid all, faithful Penelope is still holding out, watching and waiting the return of her royal husband Ulysses.

As we see in the preceding parable (V. 8), when the Lord returns to the earth, exceedingly few will be actually looking for Him, while the multiplied millions of church and state will be taken with such a surprise as the world has never known.

Reader, do you really occupy this attitude? Are you constantly praying your Heavenly Father to send the Lord Jesus Christ back to this earth, that He may de-throne the devil, take him out of the world and receive you to Himself forever? Are you in the attitude of Penelope, who despite all reports and testimonies to the contrary, remained true to Ulysses, constantly looking for him till his arrival after an absence of twenty years, meanwhile she had constant overtures from the charming young kings of the land to ignore her former alliance and enter into wedlock with them?

Oh, how the churches in the last fifteen hundred years have yielded to the overtures of worldly lovers and entered into matrimonial alliances with the princes of the earth, even giving up the hope of our Lord's return and the establishment of His kingdom on the earth!

“Are you troubled at the thought of dying?
Tell it to Jesus! Tell it to Jesus!
For Christ's coming kingdom are you sighing?
Tell it to Jesus alone.”

Rest assured the true Bride of Christ is still waiting, praying the Father to send Him back, meanwhile she is constantly looking for Him to come, dethrone Satan, take possession of the world and reign forever. As Jesus says, this kind of faith will be so scarce on the earth when He comes. Reader, I hope you have it, and join with me in the prayer, “Lord, increase our faith.”

CHAPTER XVI.

JUDGMENT OF THE BRIDE ON EARTH AND IN HEAVEN.

“For the great day of His wrath is come, and who is able to stand?” (Rev. 6:17.) We see here that the day of the Lord so frequently referred to in the Bible is no ordinary day. 2 Peter 3:8 tells us, “One day with God is a thousand years;” literally translated, *hoos-chilia etu*, about a thousand years. As God only knows correct chronology, we must not rigidly count time on Him as if it were infallible. The Judgment day is not man’s day of twenty-four hours, but God’s, estimated indefinitely at a full thousand years. The return of the Lord to the earth will bring in His great and glorious day of judgment, His coronation as King of kings and Lord of lords, and the triumphant millennial reign. The Judgment of the Bridehood will take place when the Lord descends from Heaven and catches her away from the terrible retributive judgments swiftly coming on this wicked world. (1 Thess. 4:17.)

We see in the parable of the virgins (Matt. 25:1-13) a clear discrimination and adjudication in behalf of the “wise,” who had not only received regeneration in the lighting of their lamps, but entire sanctification in

the filling of their vessels with oil, *i. e.*, their hearts with the Holy Ghost; thus vividly showing up the second work of grace in the full salvation necessary to insure us a place in the Bridehood; as you see, the foolish virgins all forfeited their place in the rapture and the marriage supper of the Lamb, not that they were apostates from regeneration, as the E. V. erroneously indicates by the statement, "our lamps are gone out;" the correct reading, "our lamps are going out," not justifying the conclusion that they are already out, or that the oil, the grace of regeneration, is entirely exhausted; the simple solution of the trouble consisting in the fact that the lamps are burning low, and much needing a fresh supply of oil. Thus the foolish virgins when too late, realizing their great mistake in thinking the one work of grace, *i. e.*, the lighting of their lamps, was all they needed; and consequently neglecting the second blessing, *i. e.*, the filling of their vessels with oil, *i. e.*, the infilling of their hearts with the Holy Ghost, "received after they believed." (Acts 19:3.) Here you see the adjudication of the Bridegroom, who receives the five wise virgins indisputably, thus confirming their identity with the Bridehood, and at the same time rejecting the foolish virgins, thus illustrating their non-identity with the Bridehood, not excluding them from the kingdom of grace, which they had entered in regeneration, when they got their lamps lighted, and which they never had forfeited be-

cause their lamps were still burning; but simply ignoring them as members of the Bridehood, returning to their importunate pleadings for admittance, the sad response, "I know ye not." This does not involve the conclusion that they were not still citizens of the kingdom, but as the Bride was the subject of the conversation, it simply means, I know ye not as members of the Bridehood. God knows sinners as well as Christians, yet we frequently as we read the Bible hear him say, "I know ye not," *i. e.*, He does not know them as citizens of His kingdom. So in this case, He does not know the foolish virgins as members of the Bridehood. Thus they represent the unsanctified Christians who will be living on the earth when the Lord comes to judge and take up His Bride. Though they forfeit their place in the Bridehood, they still retain citizenship in the kingdom. You see their great and fatal mistake was that of the popular churches this day, *i. e.*, putting the standard too low and neglecting the second work of grace. When I speak of the popular churches, I simply mean the truly regenerated people in them, as I verily believe the great majority to be utterly destitute of experimental salvation, and of course will simply rank with the world in that great day.

The parable of the talents (verses 14-30) is an almost exegetical duplicate of its predecessor, that of the virgins. In this we see the five talented and the two

talented adjudicated, fully approved and admitted to the marriage supper of the Lamb, because they turned out all right on the double salvation requirement, each one having duplicated the talents, which his Lord had given him, and consequently came through all right. Here you see a clear and specific vindication and demonstration of the great double salvation problem in the fact that our Lord delivers the very same approving welcome to the man who had received the two and doubled them, as to the one who had received five; thus illustrating beyond the possibility of doubt the actual veritability of the double salvation theory. In this parable we see the one talented man who unfortunately believing "once in grace, always in grace," had made a specialty of taking care of his talent so he could return it, consequently digged and hid it in the earth, carefully taking it out and returning it to his lord when he came. You see he lost his soul, like the millions who have unfortunately followed his example. His fatal mistake was the opposite of the foolish virgins, who put the standard too low and thought they did not need the second work of grace; while the one talented man put it too high and thought he could not get it, like millions in the churches this day, who indirectly at least charge God with requiring more than they can do and alleging that no man can be perfect in this world; like Israel at Kadesh-barnea, who believed the evil report of the ten cowardly spies who

told them that the land was densely populated with nations of giants, invested with vast military power, which they were utterly incompetent to conquer. Thus the people foolishly believed them and turned back howling into the wilderness, to find graves in the burning sands; whereas God had assured them that He would conquer those giants for them and give them the land. So this day the glorious work of entire sanctification is not our's, but God's, consequently it is wicked unbelief for us to reject it, thus reflecting on God for requiring of us an experience we cannot have and a life we cannot live; as He wants to freely give us the experience and victoriously live the life for us.

We also have a beautiful exhibition of the Bride's judgment in our Lord's parable of the nobleman (Luke 19:12-27), who went away into a far-off country to receive a kingdom for himself and return. He is that nobleman, Heaven is the far country, the glorious millennial theocracy, the kingdom, and his Father in Heaven the donor. We see he called his servants and gave each one a pound, with orders to invest and operate till his return. Therefore having come he calls them one by one, investigates, adjudicates and rewards them; finding one has accumulated till he now possesses ten pounds; another has augmented his estate from one to five. To each one he responds, "Well done," rewarding the ten-pounder with dominion over ten cities, and giving the five-pounder possession of

five cities. Meanwhile one of them has infelicitously played the part of the one talented man, putting the standard too high and backing out from it altogether, wrapping his pound in a napkin, laying it away, keeping it with the utmost care, brings it out, thinking he has done the right thing in the emergency. Oh, how his disciples have multiplied on the earth! Their name is legion in all the churches, keeping their old dead professions with great care; living and dying content with formal professions and honorable names on the church registers, eulogistic funerals preached, costly interments, marble monuments and complimentary obituaries; sadly in the end to wake up with Dives in hell. (Luke 16:23.)

So it turned out with this man who decided that the Lord required so high a standard that nobody could reach it, and consequently he would simply keep the pound and make no investment that he might double, treble, quadruple, quintuple or decimate as he saw the others doing. He thought the safer plan was simply to hold to his conversion and rest easy; but you see he illustrated the impossibility of standing still in a Christian experience. It is either progression or regression, which simply means damnation, as you see in the case of the one-pounder who, instead of investing and embarking any mercantile enterprise to get more, settled down in perfect contentment to keep what he had. But you see he wound up with irretreiv-

able wreckage and ruin; the Lord commanding the bystanders to take the pound from him and give it to the ten-pounder. Some reminded the Lord that he already had ten pounds, insinuating that this pound would better be given to some one who did not have so much; but the Lord enforced His order to give it to the ten-pounder, and pertinently, because he would make twice as much out of it for the Lord as the five-pounder; thus forcefully illustrating the great law of spiritual thrift, that the more is given to the one who uses what he has to the greater accumulation.

We see in this parable the attitude of the Lord's citizens, *i. e.*, the people of this world, toward Him, during His absence. "They send an embassy after him, saying, we do not wish thee to reign over us." How literally and signally is that verified with the wicked nations and popular churches of the world this day! Oh, how few really want the Lord to come back to His own world, which He made with His own hands, and when captured by the devil, redeemed with His own blood! But you see here the great tribulation in prophecy (verse 27), "Moreover these my enemies who are not willing for me to reign over them, bring hither and slay them in my presence." This will really be done in the great battle of Armageddon.

Now that the Bride has been adjudicated, received, taken up and admitted into the marriage supper of the Lamb, which Daniel 12: 12 tells us will last forty-five

years, meanwhile the great tribulation will be doing its work in the elimination of the reprobated, unsavable elements out of this world—an indispensable preparation for the glorious millennial reign in which we will have perfect civil government, without policemen, magistrates, jails or penitentiaries, because the tribulations will have hackled out all that need castigatory discipline, so the glory of the Lord will fill the earth, as the waters cover the sea. Meanwhile the tribulation is deluging the world with blood and heaping it with the slain, the adjudication of the Bridehood will be continued in Heaven, as the saints are to rule the world subordinate to the Christ during the millennial kingdom (Rev. 2: 6), and the infinitesimal varieties of degree and rank, which characterize the saints on earth during the Gospel age will still continue to characterize the transfigured rulers of the nations during the millennial centuries.

Paul expounding the resurrection (1 Cor. 15), in verse 23, says, "Each one will be raised in his own rank." The valedictory of the revelatory angel to Daniel at the close of his prophecy (12: 13) says, "But go thou thy way till the end be; for thou shalt rest and stand in thy lot (rank) at the end of thy days." Daniel's rank during his mortal life was that of a prophet. So in the resurrection and the millennial reign he will rank a prophet.

As we see by Revelation 20: 6, the saints are to reign

over the earth a thousand years. When we remember that our God is a God of order, we may rest assured that He will so perfectly adjudicate the Bridehood, giving every one the very appointment of mutual and reciprocal adaptation, so as to glorify Him with the greatest possible efficiency in the coming millennial administration. Thus our Lord will return from the marriage supper in Heaven, accompanied by His Bride, perfectly organized, for the great and responsible work of the kingdom, so perfectly adjusted and regulated, that every one will be fully prepared to enter upon the glorious career of a thousand years reign, subordinately to our glorious, eternally coronated King of kings and Lord of lords.

CHAPTER XVI.

TRANSFIGURATION AND RAPTURE OF THE BRIDE.

For the preservation of harmony in the last chapter, expository of the judgment of the Bride, which takes place both on earth and in Heaven, preceding and following the Transfiguration and Rapture, we really found it necessary by way of convenience to include the subject of this chapter in the chronological order, superinducing the necessity of now inserting and expounding the subject parenthetically.

The philosophy of the transfiguration (Matt. 17:1-13) is the actual elimination of all ponderous matter out of the human body, which the Holy Ghost will perform instantaneously, "in the twinkling of an eye at the last trumpet" (1 Cor. 15:52), whose normal effect will be such transformation of our bodies by the Holy Ghost, wrought in a moment, as to render them utterly imponderable, so we will not weigh anything. Consequently our bodies are no longer held on the earth by material weight; *e. g.*, myself (115 pounds), free and elastic as an angel, will henceforth perfectly adhere to my glorified spirit, to whose heavenly impulses perfectly responsive, will rise and soar away with the velocity

of lightning (Luke 10:18), and fly away to meet my Lord in the air (1 Thess. 4:17.)

On the Mount of Transfiguration Moses and Elijah are present conversing with the glorified Jesus about the kingdom of God. These two most notable saints thus appearing in their glory, representative of the O. T. dispensation of the Law and the Prophets; Moses, the law-giver, pertinently representing the Law and Elijah, the greatest of the prophets, representing the Prophets. On this notable occasion they meet Jesus to resign their delegated and expiring power forever into His hands, thus winding up the dispensation of the Law and the Prophets and recognizing the inauguration of our Lord's Pentecostal reign, destined to supervene in a few days. When I was on that mountain, I saw the three tabernacles to Jesus, Moses and Elijah, which the Christian Crusaders built as Peter suggested, A. D. 1099-1187, during their occupancy of the Holy Land. 1 Thessalonians 4:13-18 tells us the buried saints will rise before the living are transfigured. "Our Lord will descend from Heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ will rise first, then we who are alive who are left will at the same time be caught up with them to meet the Lord in the air; and thus we will be forever with the Lord." "Shout" in this passage is *kelensma*, which means a very loud shout, such as the sea captain gives to the sailors, and the military chief.

tain to his soldiers, and the hunter to his dogs. These persons generally shout very loudly, as occasion demands it. Oh, I trow that will be a louder shout than mortal ears ever heard; so loud that all the saints living and dead will hear His voice and come forth (John 5: 28).

As we here see, the Lord's order will be for the sainted dead to rise first. Wonderful will be the scene! All the living saints in all lands will hear His voice, the mighty roar of the archangel's trumpet and behold Him descending in His glory. Meanwhile Michael, the archangel (Daniel 12: 1), will lead the innumerable hosts of resurrection angels who will wing their flight to every land, girdle the world with their pinions and gather up the elect of God. Matt. 24: 31, "And He will send forth His angels with a great trumpet and they will gather His elect from the four winds, from the extremities of the heavens unto the extremities of the same." Here we see the first resurrection will only include the elect. 1 Peter 1: 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." We are nominated in regeneration, elected in sanctification, and crowned in glorification. As we are married to Christ when we are sanctified, you see from these Scriptures the first resurrection only includes the Bride, whom her Divine spouse will raise and take to Himself in

His premillennial coming. "Blessed and holy is he that has part in the first resurrection; the rest of the dead live not again until the thousand years have been fulfilled. (Rev. 20:5, 6.) Pursuant to these copious utterances of the Holy Ghost, you see the resurrection angels, accompanied by the mighty roar of the archangel's trumpet, will scour every land and gather up the elect, *i. e.*, all the members of the Bridehood, from righteous Abel down to the return of Jesus, to take up His bride. Meanwhile, all the truly sanctified and eternally wedded to Christ who are living on the earth at that time, will be honored above all their sainted predecessors, except Enoch, Elijah and the Apostle John, who perhaps alone in all the ages, were permitted to leave this world without passing through the portals of corporeal death. Oh, what a transcendent glory, to be instantaneously transfigured, glorified and translated! Stupendous and inconceivable triumph! Amply sufficient to inspire us all to make every possible sacrifice of soul, mind, body, money, and influence for time and eternity, that we may have a part in the first resurrection, living in constant and vivid anticipation of the Lord's appearing, and expecting every moment to hear His call from the skies and the mighty roar of the archangel's trumpet. Now, the firmament is unutterably illuminated with the unearthly splendor, radiant from the transfiguration glory, flashing out from the resplendent forms of multiplied millions of resur-

rected saints, winging their flight through celestial ether and filling the universe with their stentorian shouts of victory; meanwhile the living saints are standing, spell-bound and electrified in contemplation of the transcendent glory; "in a moment, in a twinkling of an eye," the time of our translation having arrived, Omnipotence will transfigure us, instantaneously eliminating all flesh, blood, and ponderous matter (1 Cor. 15:50), so we will be utterly destitute of weight. Then we will bound away into the air, infinitely more quickly than a kite, finding ourselves far up in the void universe, meeting our departed loved ones, all enraptured in the ineffable glory of the transfiguration.

Reader, are you ready for the Rapture and the Transfiguration? There is but one way to secure a place in this grandest of all privileges, honors, and glories available by any human being, and that is entire sanctification, consummated by the cleansing blood and the indwelling presence of the Holy Ghost. Oh, how chaffy and insignificant all transitory things comparatively with these transcendent achievements! Methinks the clear, intellectual apprehension of these truths would fill every sinner with a burning enthusiasm to forsake all for Christ and set out like Pilgrim from the City of Destruction, who put his fingers in his ears that he might not hear the clamors of his wretched companions to come back; but he rushed reck-

lessly on, regardless of the Slough of Despond, the giants and devils that beset his way; till in joyous triumph he entered the Celestial City amid the uproarious shouts and jubilant congratulations of angels arch-angels and redeemed saints.

CHAPTER XVII.

MILLENNIAL REIGN OF THE BRIDE.

Revelation 20:4-6, "And I saw thrones and them that sat on them, and judgment was given unto them." These are the saints of the Bridehood who have accompanied the Lord back to the earth and now occupy thrones, administering government to the nations of the earth in righteousness and love. "And [I saw] the souls of those who had been beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast nor his image and did not receive his mark in their forehead and in their hand; and they lived and reigned with Christ a thousand years." Here we see a supplement to the first resurrection in order to take in the tribulation saints. As entire sanctification means real wedlock with the Lord, the conclusion legitimately follows that all who are wholly sanctified, thus identical with the wise virgins, were taken up in the rapture (Matt. 25: 1-13; 1 Thess. 4:17), leaving none but the foolish virgins, *i. e.*, unsanctified Christians, and sinners, on the earth. Here we see the gracious possibility of salvation during the tribulation; as these who had withstood the rage of

Satan, the power of the world, and never worshipped antichrist, nor received his mark, though their faithfulness to God cost them their heads; were certainly sanctified during the tribulation, and as we see raised from the dead on our Lord's return on the throne of His millennial glory, and given a place in the Bridehood and a participation in the glorious reign of the saints the ensuing thousand years. "The rest of the dead lived not again until the thousand years were fulfilled. This is the first resurrection. Blessed and holy is the one having part in the first resurrection; over such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." This is so positive, clear and specific as to need no comment. The word "holy" here is *hagios*, the inspired adjective everywhere used to designate the sanctified. It is from *alpha* (not) and *gee* (the earth), and literally means having the world taken out of us. John 2:16, "All that which is in the world is the lust of the flesh and the lust of the eyes and the pride of life, not of the Father, but it is of the world." In regeneration we come out of the world; in sanctification the world comes out of us. Hence we see clearly that none but the truly sanctified, the members of the Bridehood, will have part in the first resurrection.

Reader, I hope you are an indefatigable aspirant to that transcendent honor and glory. We see from

these Scriptures that the saints will rule the world the thousand millennial years. In this glorious administration we find the apostles will enjoy the pre-eminence. Matthew 19:28, "And Jesus said unto them, Truly I say unto you, that you who have followed me in the regeneration, when the Son of man shall sit upon the throne of his glory, you yourselves shall sit upon twelve thrones, judging the twelve tribes of Israel." Luke 22:29-30, "But you are those who have remained with me in my temptations; and as my Father has appointed unto me a kingdom, so I appoint unto you, in order that you may eat and drink at my table in my kingdom and may sit upon thrones, judging the twelve tribes of Israel." These Scriptures enunciated by our infallible Lord clearly and explicitly reveal the supereminence of the apostles in the glorious millennial reign, participated in by the saints of His Bridehood, subordinately to our triumphant and exalted King of kings and Lord of lords.

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WILLIAM BAXTER GODBEY (June 3, 1833-September 12, 1920) was raised a Methodist in Pulaski County, Kentucky, who experienced his moment of conversion at a Baptist revival in November of 1849. Godbey became a licensed preacher for the Methodist Episcopal Church, South in the Kentucky Conference in 1853. After graduating from Georgetown College with a bachelor's degree in 1859, he served as President of Harmonia College in Perryville, Kentucky while also preaching on the Perryville Circuit from 1859-1869. He married America Emma Durham (1839-1915) in 1860. Of their eight children, only one daughter, Effie Orpha (1873-1906) survived to adulthood. In December of 1868, Godbey experienced entire sanctification and began to preach holiness revivals.

From the 1860s through the 1880s, Godbey preached the doctrine of holiness throughout the South. He wrote over 200 books and pamphlets on topics of holiness theology and even taught for a while at God's Bible School in Cincinnati, Ohio. In 1878 he converted Alma Birdwell White, future founder and bishop of the Pillar of Fire Church. He eventually returned to the Kentucky Conference of the Methodist Episcopal Church and was buried in Perryville, Kentucky.