

THE JOHN R. CHURCH COLLECTION

A SECOND GRACE:

AN ADEQUATE REMEDY FOR THE SIN

EARTHEN VESSELS

HOW TO BE KEPT

NINE SCRIPTURAL
REASONS

SECURITY IN CHRIST:

OR KEPT BY THE INDWELLING CHRIST

THE ALL-SUFFICIENCY
OF CHRIST

THE ONE BAPTISM:

THAT JESUS OFFERS

WHEN SAINTS DISAGREE

John R. Church eBook Compilation

THIS COMPILATION INCLUDES THE FOLLOWING BOOKS BY JOHN R. CHURCH:

A Second Grace
Earthen Vessels
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Nine Scriptural Reasons
Security in Christ
The All-Sufficiency of Christ
The One Baptism
When Saints Disagree



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Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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A Second Grace

An Adequate Remedy for the Sin

Rev. John R. Church, DD



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Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro. North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

INTRODUCTION

In the treatment of disease the item of careful diagnosis is of great importance. First of all, the physician should know the cause of his patient's disorder. He removes the cause, and the disorder disappears.

This is also true in administering for the distempers of the human soul. Why is mankind so out of harmony with the laws and the will of God, and all that which is best for his happiness here and peace and rest for his soul in the future state?

In this booklet, Dr. John Church turns the searching x-ray of the Epistle to the Romans on the patient, and at once reveals the fact that Sin, inherited, indwelling sin, is the root of bitterness, the cause of all wickedness of every kind.

Dr. Church clearly locates the trouble in this publication and prescribes the one and only remedy. The old man must be crucified in order that the body of sin may be destroyed, and then "ye have your fruit unto holiness and the end eternal life." The writer here renders excellent service, and this publication should have a wide, thoughtful and prayerful reading with most gracious results.

H. C. MORRISON, D.D., LL.D.

President Emeritus, Asbury College Wilmore, Kentucky.

A SECOND GRACE

And in this confidence I was minded to come unto you before, that ye might have a second benefit (II Cor. 1:15). (The word that is here translated benefit is the Greek word Charmin, and is used many times in the New Testament. In practically every other instance where it is used, it is translated grace, instead of benefit. It is the same word St. Paul used in writing to the Ephesian Christians where he tells them, "It is by grace ye are saved through faith" Ephesians 2:8. And so in this text it would be perfectly proper to have it read, "that ye might have a second grace.")

To appreciate the full significance of this text, it will be necessary for us to remember that these words are addressed to Christian people at Corinth. Paul had been there and had preached the gospel to them. They had believed the word, had been baptized and were members of the church. In fact, Paul had already written one letter to them, and in this first letter he told them that he has written unto them as babes in Christ, I Cor. 3:1-3, "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" This passage leads us to see that these people are in Christ, but they are babes in Christ. In this first letter Paul rebukes them for the manifestations of carnality that are prevalent among them, and in the twelfth chapter of his first letter he urges them to covet earnestly the best gift. Then he says, "And yet show I unto you a more excellent way." In the thirteenth chapter of his first letter he points out to them that excellent way of Perfect Love.

Now in this second letter he is telling that he is anxious to come back and preach to them, in order that they might receive a second grace. In his first visit to them they receive the first grace, which, of course, is Justification by Faith, but Paul believed and taught that there was a second grace. He wanted to go back to Corinth in order that these people, who had been converted under his ministry, might receive the second grace. In II Corinthians 7:1, he gives this earnest exhortation to these people: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is the second grace that Paul is anxious for them to receive. He is anxious to lead them into perfect holiness.

In my years in the ministry I have gone up and down the land trying to show people that God has made provision whereby they may not only be justified by faith, but they may also be sanctified by faith. As I have tried to point out to them that sanctification is a definite work of

grace to be received by faith, just as we receive justification by faith, I have found many good people who have objected very strenuously to the idea of a second work of grace. It seems hard for many good people to see the need of a Second Work of Grace.

May I call your attention to the fact that I use the term, Second Work of Grace. I do not use the term Second Blessing, as many people do. The term Second Blessing was coined by Rev. John Wesley and was used extensively in the early days of Methodism. However, I purposely avoid the use of the term, for I think it is rather misleading. I am convinced that the experience of sanctification is more than a mere blessing. It is a definite work of grace. A person may receive a thousand blessings from God and still not be Justified by Faith. And after a person has been saved, he may receive many, many blessings and still not be sanctified wholly. Sanctification is just as much a work of God's grace as Justification. It is a work that can only be accomplished by the active agency of the Holy Spirit. It is by the Baptism of the Holy Ghost that we are sanctified. Peter clearly indicates this in Acts 15:8, 9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith" This is the report that he made of what God did for Cornelius and his household when they received the Baptism of the Holy Ghost. In this we are plainly told that both the one hundred twenty on the Day of Pentecost and those at the house of Cornelius were purified in heart by the Baptism of the Holy Ghost. In other words, they were sanctified by the Holy Ghost. This was a definite work of grace that took place in their hearts. It is always a definite work of grace when a person has his heart purified, and is cleansed from inbred sin. The Standard Dictionary defines sanctification in this way, "In theology: it is a gracious work of the Holy Spirit whereby the believer is freed from sin, and exalted to holiness of heart and life." According to this definition it is a definite work of the Holy Spirit.

I am firmly convinced in my own mind that the main reason why many people can't see the need for two works of grace is because they have never come to see the Bible teaching on the twofold nature of sin. I am convinced in my own mind that if any person, who is at all reasonable and unbiased in his heart and mind, comes to see the Bible teaching on the twofold nature of sin, he will be led to see the absolute necessity of a double cure for sin.

It is our purpose in this little book to try to point out what we believe the Bible teaches about the twofold nature of sin. We are trying to show that the Bible teaches that there are not only sins (the acts we commit), but the Bible also teaches that there is sin (the root or principle from which the act springs). We are trying to show that we not only need to confess our sins (the acts) in order that we may be forgiven, but we also need to see that there is a sin principle in the

heart, and it needs to be purged out. We not only need to be forgiven of sins, but we need to have our hearts cleansed from inbred sin. We have tried to show that God has made provision whereby not only our sins may be forgiven, but that He has made provision in the Atonement also, whereby we may have our hearts cleansed from all sin. I John 1:7, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Heb. 13:12. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." Ephesians 5:25-27, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

Please read Romans beginning at Rom. 5:12 and reading through the eighth chapter.

In this section of Romans, in the Greek text, Paul uses the term Sin (singular) 36 times, and in 29 instances he uses the definite article, The, before the word sin. It seems to me to be rather unfortunate that the translators should have left this little article, The, out of the King James version. I am convinced in my own mind that if it had been inserted in the English in each place it is used in the Greek text, it would have made this portion of scripture much more easily understood. I am aware that in a number of instances in the New Testament the article The is used in the Greek text, but is not translated into the English version. However, it seems to me it would have been wise to have used it in this particular portion that we have for our study.

It is very important that we see that Paul is not talking about sin in general in this passage, but he is talking about a definite kind of sin. He is here talking about the sin. I am giving a number of instances from this portion of the letter and am inserting the definite article The as it is used in the Greek text so that you may get the idea of what I am trying to point out.

Chapter 5, verse 12, "Wherefore, as by one man the sin entered into the world, and death by the sin; and so death passed upon all men, for that all have sinned:"

5:20, 21, "Moreover the law entered, that the offense might abound. But where the sin abounded, grace did much more abound: That as the sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

Romans 6:1, 2, "What shall we say then? Shall we continue in the sin, that grace may abound? God forbid. How shall we, that are dead to the sin, live any longer therein?"

6:6, 7, "Knowing this, that our old man is crucified with him, that the body of the sin might be destroyed, that henceforth we should not serve the sin. For he that is dead is freed from the sin."

6:10-13, "For in that he died, he died unto the sin once; but in that

he liveth, he liveth unto God. Likewise reckon also yourselves to be dead indeed unto the sin, but alive unto God through Jesus Christ our Lord. Let not the sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto the sin, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

6:17, 18, "But God be thanked, that ye were the servants of the sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from the sin, ye became the servants of righteousness."

6:20, "For when ye were servants of the sin, ye were free from righteousness."

6:22, "But now being free from the sin, and become servants of God, ye have your fruit unto sanctification, and the end everlasting life. For the wages of the sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

Romans 7:7-9, "What shall we say then? Is the law sin? God forbid. Nay, I had not known the sin, but by the law: for I had not known lust." (Please note the kind of sin Paul is talking about. It is not sins, the acts, but it is rather the sinful desire that he is speaking of). "But the sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead. For I was alive without the law once: but when the commandment came, the sin revived, and I died." (What Paul is saying here is, that he was not conscious of the sinful tendency that was in him until the law came and revealed it unto him. The law came to the Jewish youth at the age of twelve. The restraint of the law awoke the carnal nature that was in him, and made him conscious that it was there. This is the common experience of all mankind).

7:11, "For the sin, taking occasion by the commandment, received me, and by it slew me."

7:13, "Was then that which is good made death unto me? God forbid. But the sin that it might appear sin, worketh death in me by that which is good: that the sin by the commandment might become exceeding sinful."

7:14-17, "For we know that the law is spiritual: but I am carnal, sold under the sin. For that which I do I allow now: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto' the law that it is good. Now then it is no more I that do it, but the sin that dwelleth in me."

7:20-24, "Now if I do that I would not it is no more I that do it, but the sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of the sin

which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"

Romans 8:3,4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned (the word condemned literally means to pass the death sentence upon) the sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

May I call your attention to the fact that Paul here declares that the righteousness of the law is to be fulfilled in us. This is not something that takes place in heaven in the sight of God, but it is rather something that is realized and experienced in our own hearts and lives. This is not imputed righteousness, but it is rather imparted righteousness. This is not judicial righteousness that is credited to our account before God, but it is experiential righteousness that is entered into and enjoyed here on this earth. In Justification we have the righteousness of Christ imputed to us in the sight of God. In Sanctification we have the righteousness of Christ imparted to us here in the sight of all mankind. We need both imputed righteousness in the sight of God, and imparted righteousness in our daily lives. Many good people seem to have overlooked this great truth. Many people talk a great deal about what we are in Christ, and that is good. I believe in it with all of my heart. However, I think we need to think and preach some about what Christ is in us, in the person of the Holy Spirit. The great secret of godliness according to St. Paul, is Christ in you the hope of glory. In writing to the Ephesian Christians Paul not only rejoices that they are in Christ, and have been blessed with all spiritual blessings in heavenly places by Christ Jesus, but he also prays that Christ may dwell in their hearts by faith. He is anxious that they shall also be strengthened by His might in the inner man.

THE GOSPEL ACCORDING TO PAUL

What shall we say then? Shall we continue in THE SIN, that grace may abound? God forbid. How shall we, that are dead to THE SIN, live any longer therein⁹ (Romans 6:1-2).

Romans 7:3, 4, "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemning the sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Several great Bible scholars have said that the Book of Romans could properly be called The Fifth Gospel, or The Gospel According to St. Paul. I feel that this is true. In the truest sense of the word it is setting forth what Paul conceives the gospel of Christ to be. The key verse of the epistle is that great statement found in the first chapter and the sixteenth verse, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." This is the text that he is to unfold in this great epistle. This great letter is just as clearly outlined as any sermon that has ever been preached. He rises from one great truth to another, until he reaches the sublime heights of the eighth chapter, where he closes with that great sweep of glory that lifts us into the heights of divine inspiration.

Then in the closing chapters, beginning with the twelfth chapter, he makes practical applications of these great gospel truths to the problems of every-day living. In the ninth, tenth, and eleventh chapters he points out that the Jews have been rejected and broken off because they refused to believe and receive this great gospel of Christ. (May I call your attention to the fact that the Jew is not rejected from personal salvation by faith in Christ. Paul emphasizes again and again that any Jew may be saved by faith in Christ. In fact, he reminds them of the fact that he himself is a Jew, and that he has been saved by faith in Christ. He is rather pointing out that the Jews as a nation have been rejected from their favored place that God intended they should fill. God intended that the Jewish nation should be the medium through which the gospel should be given to the world. Because of their rejection of Christ, and their refusal to accept salvation by faith, they were rejected and broken off, and the wild branch, which is the Church, made up of Jew and Gentile, has been grafted in. Any Jew may be saved today by faith in Christ just as easily as anyone else. However, the Jews as a nation have been rejected from their favored place in the plan of God, and the Church is being used to do what God intended the Jews should have done. It is very important that we see this, in order that we may properly understand just what Paul is teaching in the ninth, tenth, and eleventh chapters of Romans).

In the closing chapters of this letter, beginning with the first verse of the twelfth chapter, Paul makes a practical application of these great gospel truths to the hearts and lives of all who have believed and received the gospel of Christ. His point in this portion of the letter is that since these things are true, then we ought to present our bodies as living sacrifices to God, which is our reasonable service, and we are to present them holy unto the Lord. He is urging us to do this in order that we may know by actual experience just what is that good, and acceptable, and perfect will of God. After this great surrender has been made and we have been sanctified wholly, then Paul tells us how we ought to live in this world of sin and strife. What a glorious standard he does lift up for us to live by in this world!

Now, as has been previously stated, this great letter is just as clearly outlined as any sermon ever preached. The first main division of the truth is found in the first three chapters of Romans. In this great division Paul sets forth the proposition that all mankind has sinned, and therefore stands in need of this great gospel of Christ. He brings the terrible indictment that all have sinned and come short of the glory of God. The Jew has sinned. The Gentile has sinned. The rich are sinners as well as the poor, the educated as well as the uneducated. The high and the low, the rich and the poor, the learned and the unlearned, have all sinned and are lost. Therefore we all stand in need of salvation, and need this gospel that Paul is preaching to us. I John 1:10, "If we say that we have not sinned, we make him a liar, and his word is not in us."

In these three chapters, Paul points out that the Gentile world has sinned against the light of God as it is revealed in nature. Then he points out that the Jews have sinned against the light of the Law as it was given to them by Moses. He reaches the climax of this division of his message by asserting, "All have sinned and come short of the glory of God." This is a truth that we all need to keep in mind today. We need to recognize the fact that man's greatest need is salvation from sin. The human race needs something more than a better philosophy of life. We need something more than a question or an ideal for life. We need something more than just better teaching and education. We need something more than better outward living conditions. The first and most important thing this world needs is a Savior who can lift it out of sin and give it deliverance from sin. Sin has wrecked the plan of God in the lives of men. Unless the ministry and the church keeps this truth in mind we will fail to give the world the thing that it needs most. It will take more than the social gospel to save men from sin. The great need of the world today is a gospel that can bring deliverance from sin. This is the only gospel that is adequate for the needs of lost man. That is the gospel that Paul has to offer. He is proud of this gospel for it is the power of God unto salvation to all them that believe. It proved its power in the life of Paul. It has proven to be adequate for the needs of

millions of souls down to this good hour. It still works where it is given the chance. Let us proclaim it to all the world.

The second great division of this letter is found in the fourth chapter, and in this section Paul lays down the proposition, that by the works of the law shall no flesh be justified. In other words, the world needs this gospel that he is preaching, for the world cannot save itself by its own efforts or by good works. Paul takes up two outstanding cases from the Old Testament to prove his point. He takes the case of Abraham and points out that Abraham was saved by faith and not by works. He believed God and this was imputed unto him for righteousness. He was saved by faith and faith alone. He was not saved because he had been circumcised, but he was saved, and then circumcised as a testimony that he was saved. Faith was the only thing that entered into his salvation. Then Paul points out that David had come to see this great truth, and had given expression to it in his writings. "Blessed are they whose iniquities are forgiven, and whose sins are covered" (4:7). Paul then points out that this blessing of salvation by faith is not alone for those of the circumcision, but that it is for all mankind, for God is no respecter of persons, but all may come to Him by faith in Christ. He reminds his readers of the fact that Abraham was saved by faith before he was circumcised, and that the promise to Abraham and to his seed was given before circumcision came to him. Therefore all who are saved by faith are the spiritual heirs of Father Abraham, and share in the blessings promised to him.

This brings us to the third great division of this discourse, which is found in the fifth chapter of this letter, and in it we have set forth that grand and glorious doctrine of Justification by Faith. We hear the great Apostle as he bursts forth with the glorious proclamation, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." In other words, he is pointing out to us that while we could not save ourselves, and that even though we have all sinned and come short by the glory of God, yet there is salvation from the guilt and power of sin by simple faith in Jesus Christ. He is pointing out to us the glorious truth that God was in Christ, reconciling the world unto Himself. "He who knew no sin, became sin for us, that we might become the righteousness of God by faith." He is bringing to us the glorious truth that Christ hath redeemed us from the curse of the law. "In the fullness of time, God sent forth his Son, to redeem them that were under the law, that we might receive the adoption of sons. It is not by works of righteousness which we have done, but it is by the washing of regeneration and the renewing of the Holy Ghost It is by grace, ye are saved through faith, and that not of yourself, it is the gift of God." This is the first great climax of the gospel, that Paul is preaching to us in this letter, and what a gospel it is! How precious it is to the heart by sin oppressed! No wonder Paul says he is proud to proclaim it to all the world! This is the kind of gospel the world needs

today. This gospel is the only one that is adequate for the needs of a lost, sinful world. Thank God this gospel has proven its power and is still able to transform the lives of men and women.

In the first eleven verses of the fifth chapter of Romans, Paul gives us some idea of just what it means to be justified by faith. He declares that we have peace with God. We have access into this grace wherein we stand. We are made to rejoice in the hope of the glory of God. We are given such grace that we may even glory in tribulation, for we now have come to see that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed. Then he points out to us the fact that in connection with justification by faith, the love of God is shed abroad in the heart by the Holy Ghost which is given unto us. "Much more then, being now justified by his blood, we shall be saved from wrath through him." He declares that we are not only reconciled to God by the death of His Son, but he also points out that we have been brought into touch with a new power that is adequate for all our needs in this life. We have been brought into union with the risen and living Lord of glory, and now we live by His life. Because of this glorious fact we live a life of joy, victory and glory in God. Truly this is a glorious gospel that Paul is setting forth for us! It is no wonder that he says he is not ashamed of such a gospel and such a Christ as this.

Now, this is truly a glorious gospel to preach, and we can readily see why Paul would be proud to proclaim such a gospel to the world. However, this is not all of the gospel that Paul sets forth in this great epistle to the Romans. It is just a part of the wonderful gospel that he has to preach. Strange to say, this is as far as many people get in their experience, and one of the main reasons why this is true is because many preachers fail to lead them to see the rest of the gospel that is set forth in the letter to the Romans.

There are many good, earnest preachers who do fine in preaching the gospel as Paul teaches it in Romans up to justification by faith. They are very clear in their preaching about justification by faith and dwell upon it a great deal. However, they need to see that Paul did not stop in Romans at justification by faith. He goes on to something even richer and better than this. In the passage that we have under our consideration he leads us on into truths that are far deeper and fuller than anything thus far dealt with. Oh, may the Holy Spirit lead us into this grand and glorious truth.

THE SIN

Thus far in this epistle we have seen that Paul has set forth three great propositions and has proven them. First, he has proven that all have sinned and come short of the glory of God. Therefore, all mankind needs this gospel that he has to preach. Second, he has proven that no man can be justified in the sight of God by his own works. Third, he has proven that the only way any person can be justified and saved from sin is by simple faith in Jesus Christ. However, he has shown that any and all may be justified by faith and may have peace with God through our Lord Jesus Christ. Adequate provision has been made in the atonement for salvation from sins. This is the gospel that Paul has preached thus far in this great epistle. However, he does not stop here. This is not all of the gospel he has to preach.

In the fifth chapter, beginning with the twelfth verse and running through the eighth chapter of this letter, Paul takes up another phase of the truth and deals with another distinct division of sin. In this portion of the letter, he is not dealing with sins (the acts). He has already dealt with that and given the remedy.

In this portion of his letter, Paul is dealing with another aspect of the sin question. He is now taking up the question of the sin. He has already dealt with sins (the acts) and shown that they may be forgiven and that we may be justified by faith in Christ.

As has already been stated, Paul uses the term sin (singular) 36 times in this portion of his letter, and in 29 instances he uses the definite article the before the word sin. He is here speaking of a definite kind of sin. He is not speaking of sins in general but he is rather speaking of a specific kind of sin, and he refers to it as the sin. What he is really speaking of is the sin principle which we inherited as the result of the fall of Adam. He is here speaking of the sin tendency or the carnal nature that is born in all of us. He is pointing out that we have not only sinned (the acts) and come short of the glory of God, but he is now proving that we are all sinners by nature. He is trying to get us to see that we not only need to have our sins forgiven, but that there must be something done about the sin principle that is in our heart.

In this great section of the letter, beginning with the twelfth verse of the fifth chapter and running through the eighth chapter, Paul brings out three great truths about the sin. These three truths are very vital and until we see and understand them, we will never be able to appreciate the fullness of the glorious gospel that Paul has to offer in this letter. May the Holy Spirit open our eyes and help us to see and understand these three great truths.

I. THE SIN PRINCIPLE

In the first part of this letter Paul has proven that we have all sinned and come short of the glory of God. Now in this section he lays down the proposition that we are all sinners by nature. He is contending that we all have a sin principle or a sin tendency in us, that came as a result of the Fall. There is a root of bitterness in the heart that must be dealt with. The gospel must not only provide for the forgiveness of sins, but it must have some remedy for the sin in our hearts. Unless this is true, it is not an adequate gospel for the needs of man. The minimum of the Atonement must more than cover the maximum of the Fall. There must not only be a free salvation for all men, but there must also be Full Salvation from all sin. Jesus is able not only to save from the uttermost, but he is able to save to the uttermost. Romans 5:20, "Moreover, the law entered, that the offense might abound. But where the sin abounded, grace doth much more abound."

Paul declares that by one man the sin entered into the world, and death by the sin; and so death passed upon all men, for all have sinned. This is a truth that a great many Modernistic teachers and preachers are not willing to admit, but it is a sound position that Paul takes. It is sound from the standpoint of common sense. It is sound from the standpoint of psychology. It is sound from the standpoint of the Bible. It is sound from the standpoint of experience. It is sound from the standpoint of theology. The Bible recognizes the fact that man has a sinful tendency in him. The hymn writers of our churches have recognized this truth and have expressed it in many of our prayer-hymns. The churches have recognized this truth and have taught it in their creeds and doctrines. Every great saint who has lived from the days of Paul until now has confessed this truth and taught along this line. It is a truth that is verified by the experience of millions of people.

When you consider the teaching of Paul concerning the sin principle from the standpoint of common sense, you will be compelled to see that his position is sound. Anyone who knows anything about the breeding of animals knows that the parent hands down to its offspring certain traits and tendencies that are dominant in the parent. If you breed black Angus cattle for fifty generations, you expect to get black Angus. If you breed pointer bird dogs for fifty generations, you don't expect to get a collie or a beagle from two pointers. You expect to get a pointer and would be greatly surprised if you got anything else. This is one of the fixed laws of nature that we know we may depend upon. We know that this is true in every other realm, and yet, strange to say, there are many so-called scholars today, who seem to believe that you can breed sinners for six thousand years and get saints. As the old mountaineer once said, "That old dog won't hunt." The idea just won't

hold water. The Bible says, "And Adam begat a son in his own likeness, after his image." He was a sinner at that time and, naturally, he imparted that nature to his child. The only kind of child he could beget was a child with a sinful, fallen nature. Like begets like. That is has always been true and always will be true. That is just what Paul is pointing out to us.

This position is sound from the standpoint of the best psychology. One of the greatest books that I have read on psychology is, "Sin and the New Psychology/" by Barbour. In it, he points out that the psychologists have discovered that the human mind is made up of two great compartments. One is known as the conscious mind, and the other as the sub-conscious mind. He points out that the psychologists have discovered that even if you get the conscious mind converted and made right, there still must be something done about the sub-conscious mind. He points out that the psychologists recognize that there has been a great stream of race tendencies and influences flowing into the sub-conscious mind, and this stream has made a definite impression on the sub-conscious mind. He contends that if you just get the conscious mind converted, and don't do anything about the sub-conscious mind, it will be constantly throwing up into the conscious mind impulses and desires that will pollute the conscious mind again. He contends that you do not have a complete and satisfactory cure until you get down into the sub-conscious mind and purify it. * This is exactly what Paul is contending for in this portion of the letter to Romans.

**May I suggest that you get Dr. Barbour's book, "Sin and The New Psychology," also Dr. Link's splendid book, "The Re-Discovery of Man. To my mind, these are two of the greatest books on psychology that I ever read. Dr. Barbour is teacher of psychology In the University of Edinburgh, Scotland.*

The teaching that sin is twofold in its nature is not a teaching peculiar to Paul. The whole Bible recognizes the twofold nature of sin. It is clearly brought out in both the Old and New Testaments. In the Ten Commandments, God recognizes the twofold nature of sin. In one commandment he says, "Thou shalt not steal." Now that is the act. That is the thing you do. However, God recognized the fact that there is something in man that makes him want to steal, and so He said, "Thou shalt not covet" Now a man may covet and never steal, but no man will ever steal until first he covets, and you have not completely cured that man of being a thief until you take the desire out of his heart. As long as the desire is there, he is a potential thief, and may commit the act in some weak, unguarded moment.

In the provision made for the Great Day of Atonement, God recognized the twofold nature of sin. The people were commanded to bring two offerings. The priest cast lots over them, and the one upon whom the lot fell was known as the scapegoat. The priest placed his hand upon this one's head and confessed all the sins of the people

upon it. In other words, the sins of the people were placed upon this scapegoat. It was then led away into the wilderness to be let loose and never was seen again. This was a type of Jesus, who became our scapegoat and took all our sins in his own body and bore them away to Calvary. They are never seen again, thank God! The other offering was known as The Sin offering. It was taken outside the camp and slain. Its blood was caught, and with it the High Priest went into the Holy of Holies and presented it upon the mercy seat in the sight of God. The carcass of the sin offering was wholly burned outside the camp and the ashes were buried. This is just what the writer of Hebrews is speaking of when he says,

'^Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." In other words, Jesus not only became our scapegoat, who bore our sins (the acts) away, but he also became our sin offering and made provision whereby we may be cleansed from inbred sin and may be sanctified wholly. He provided a double cure for sin.

In the fifty-first Psalm, David recognizes the twofold nature of sin. After he had committed that awful sin of adultery and murder, and when he confessed and repented of it, he not only cried out to God to have mercy upon him and to blot out his transgressions, but under the searching light of the Holy Spirit, he looked down into his own heart and came to see that he had something in him that made him want to commit that awful sin. He cried out and said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." The Hebrew word that is translated iniquity is the word *avon*, and comes from the Hebrew verb, to twist or to bend. What David is really saying here is that he was born with a twist or a bent in his moral and spiritual nature. He not only prays that God will forgive his sins and blot out his transgressions, but he also pleads that God will create a clean heart within him, and renew a right spirit within him. He says, "Behold, thou desirest truth in the inward parts." There are many people today who have had their sins forgiven, but they could well afford to pray and ask God to give them a pure heart and to put His Holy Spirit in them.

Lord Jesus, I long to be PERFECTLY WHOLE, I want Thee forever to dwell in my soul, Break down every idol, cast out every foe, Now wash me, and I shall be whiter than snow. Breathe, O breathe, thy loving Spirit into every troubled breast, Let us all in Thee inherit, let us find that SECOND REST. Take away our BENT TO SINNING, Alpha and Omega be, End of faith as its beginning, set our hearts at liberty. Prone to wander, Lord, I feel it: prone to leave the God I love, Here's my heart, O take and seal it; seal it for Thy courts above.

It is generally agreed by the most conservative Bible scholars that leprosy is used in the Bible as a type of sin. If that be true, then we

have sin in its twofold nature taught in this great type. In the Book of Leviticus, we have the law as to the discovery and the cleansing of leprosy. In the thirteenth chapter we have the law as to the discovery of the disease, and in the fourteenth chapter we have the law for the cleansing of the leper. If you will study this chapter, you will find that there are three distinct stages in the complete cleansing of the leper. First, the priest was to go out to the leper, taking two birds with him. One of the birds was to be slain in an earthen vessel over running water. The bird that was left alive was to be dipped in the blood of the dead bird, and then let loose into the open field. This was a type of the death and resurrection of Jesus Christ. The blood of the dead bird was to be sprinkled seven times upon the person who was to be cleansed of leprosy. The person then was to wash himself and was allowed to come into the camp, but not allowed to go into the tent for seven days. This was the first stage of cleansing and is typical of Jesus, our great High Priest, who came to us that He might cleanse us and bring us into the camp of the Lord. When we come to the New Testament, we find that all through it, the twofold nature of sin is clearly recognized, and we are assured that provision has been made for a double cure. John the Baptist recognized the twofold nature of sin in his preaching. He told the people who came to him, "I indeed baptize thee unto repentance, but there cometh One after me, who shall baptize you with the Holy Ghost and fire." He also declared that Christ would lay the axe at the root of the tree. In other words, he is saying that he has the power and authority to deal with sins (the acts), but that Jesus will deal with the root of sin. John could deal with limbs and sprouts, the outward manifestations of sin, but Jesus would go down to the root of sin and deal with it there. That is just what Jesus did. He went beyond the act and went down to the root and dealt with it. He said, "Moses said unto thee, thou shalt not kill, but I say unto you, he that hateth his brother is a murderer at heart." To kill anyone is the act, but Jesus went beyond that and dealt with the thing that makes men want to kill, and He said that something must be done about that, too. There are many people in the world who have never committed the act of murder, but at heart they are potential murderers, for they have the motive there. Jesus pointed out what Moses taught about adultery, and then He went beyond that and said, "Thou shalt not lust." There are many people who do not commit the act of adultery, but they have the desire and the motive for adultery in their hearts and minds. I say it with all reverence, and yet I say it emphatically, if God has not provided a remedy whereby the heart can be cleansed from all sinful desires and passions, then He has not provided an adequate remedy for the needs of man. We not only need to have our sins forgiven, but we need to have our hearts cleansed from sinful desires.

John the Beloved also recognized the twofold nature of sin. In the first epistle of John, he not only assures us that if we confess our sins,

God is faithful and just to forgive us our sins, but he also points out that there is cleansing from all sin. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" In the case of sins (the acts) there is forgiveness provided, but in the case of sin (the root) cleansing is provided. Sin (the root) cannot be forgiven. It must be cleansed out of the heart.

Now, I feel that enough scriptural proof has been produced to prove to anyone that the Bible does teach the twofold nature of sin. This is not the warped conception of some fanatic who has some pet theory to maintain, but it is the clear teaching of the whole Word of God. The Bible is also clear in its teaching that we need a double cure for sin. We not only need to have our sins forgiven, but we also need to have our hearts cleansed and purified from inbred sin. The Bible clearly teaches that in justification all our sins are forgiven and we become sons of God. However, it also teaches that even after we are regenerated, there still remains in the heart inbred sin, and it needs to be cleansed out of the heart. We not only need justification, but we also need sanctification. This is the first main point that Paul is making in this division of the letter to the Romans. This is a sound position to take. To overlook it is to miss the great thought brought out in this section of Romans.

Toplady, the author of that great old hymn, "Rock of Ages," was Calvinistic in his theology. He did not agree with Mr. John Wesley in his teaching on Sanctification as a second definite work of grace. It is said that when he wrote this great old hymn someone brought a copy of it to Mr. Wesley. Mr. Wesley read the first verse of the hymn: "Rock of Ages, cleft for me, let me hide myself in Thee, Let the water and the blood, from Thy wounded side which flowed, Be of sin the DOUBLE CURE, save from wrath, and make me PURE." When Mr. Wesley read the statement, "Be of sin the double cure, save from wrath and make me pure," he said, "That is just what I believe and teach. I believe we need a double cure. I believe we not only need to be saved from wrath, but we also need to be made pure." He had the hymn put in the Methodist Hymn book, and the Methodists have been singing it ever since. It seems that some have never seen what it really means, but they sing it just the same. However, we need to see that we do need a double cure for sin. We do need to be made pure within. This thought is set forth in many of the great hymns of the church, Jesus and other writers of the Bible clearly recognize the fact of the sin principle in the heart of man and make mention of it time after time. However, it remained for Paul to deal with it as a great theologian. With keen analytical mind and his rich vocabulary, he deals with the subject in a more thorough manner than any other writer in the New Testament. With keen logic and convincing reasoning, he considers the sin from every angle. He turns it round and round and

asks us to look at it as it really is. He employs metaphors and figures of speech to describe it, until we have a clear comprehensive picture of this awful thing called the sin. In this section of the letter, he employs seven different metaphors, or figures of speech, to picture the sin. He speaks of it as an abiding state. Then he looks upon it as a ruling queen in the heart of man. As he advances in his argument, he uses the picture of a phantom man to describe this sinful state of the heart. He also likens it unto a slave master and again as a murderer. As his heart warms to the subject, he looks upon it as a body of corruption, and finally, when he reaches the climax of his masterful argument, he sets it forth before our eye as a riding tendency in the heart of man. He is determined that we shall see this awful thing as it really is, and that we shall be led to see that the sin does exist in the heart of man.

II. THE LAW INADEQUATE TO DEAL WITH THE SIN

Thus far in our study of the Book of Romans, we have seen that Paul has proved that we are not only sinners by act, but he has also proven that we are sinners by nature. We have the sin in us. We have also seen that this teaching is in harmony with the whole teaching of the Bible. Now, the second point that Paul makes in this portion of the letter is: the law is inadequate to deal with the sin. In the first of the letter, he points out that the law was inadequate to deal with sins (the acts). He contends that by the works of the law no flesh can be justified. Now in this portion, he is pointing out that just as the law was inadequate to deal with sins, so is it inadequate to deal with the sin. This is one of the major points in his argument.

There has been a great deal of argument among Bible scholars, as to just what kind of person Paul was speaking of in the seventh chapter of this great letter. Some have contended that he was describing a man under law without grace. Others have contended, just as earnestly, that he was describing a man who had been justified but not yet sanctified. Really, you may hold either of these views, and it does not change the force of his argument one iota. In this chapter he is dealing with a great principle, and is not so much concerned about a certain state of grace or stage of experience. Certainly Paul does not mean to teach that the condition depicted in the seventh chapter of Romans is the highest state of grace possible in Jesus Christ. Many people, in contending against the doctrine of entire sanctification, refer to this chapter and seem to imply that this is the condition a child of God must live in all the days of his life. They seem to forget that Paul ever wrote the eighth chapter of Romans.

The main point of Paul's argument in this chapter is: the sin does exist and the law is inadequate to deal with it. The only thing the law can do is to awake the sin in us. The law only aggravates and agitates the sin principle. The law makes us conscious that we have the sin in us. Paul contends that he would not have known the sin was there if it had not been for the law. "When the law came, the sin revived, and I died." He did not know that he had lust in him until the law said, "Thou shalt not covet." This is a great truth the preacher needs to keep in mind. We need to see that it is not enough to stand and tell people not to do this and that. We may tell them, don't, don't, don't, and they will go right on and do it in spite of us. In fact, the prohibition has a tendency to make the carnal nature more aggressive. Many people do not realize just how stubborn the carnal nature really is until they get saved and start out to live the Christian life. Then they find that law which Paul speaks of when he says, "When I would do good, evil is present with me." They come to see then what Paul is talking about when he

says, "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." As preachers of the gospel, we will make far more progress with the people, if we will point out to them that the sin is in their hearts, and that they may be delivered from it. It is far better to get them to the altar and get the sin purged out of their hearts, than to stand and condemn them for the things they are doing. If you get the sin purged out, then the desire for the wrong things has been dealt with, and they will want to do the right things.

Many good people have never come to see that the law not only deals with sins (the acts), but that it also deals with the sin in the heart. The law not only condemns wrong acts, but it also condemns wrong attitudes of the heart. It not only says that we must not do certain things, but it also says we must not have certain attitudes. In fact, when Jesus summed up the law for the young scribe that came to him, He went past the things that men do and said the heart of the law was perfect love toward God and man. The law not only demands good conduct, but it demands perfect love toward God and man. The law not only reveals to us our need of justification, but it also reveals to us our need of sanctification. It not only shows to us that our outward conduct is wrong, but it also shows us that the very attitude of our hearts is wrong.

In fact, that is just what the law was given to us for. It was not meant to save us, but it was given to us to show our need of salvation. It is our schoolmaster to lead us to Christ. It is God's plumb-line to show us how crooked we are. It is God's straight-edge to show us how warped we are. It is God's perfect mirror held before our eyes, so that we may see how sinful we are. It was given to man to show him how utterly impossible it is to measure up to God's standard by his own strength. It was meant to drive us to Calvary and make us see that we need mercy and grace.

This is just what Paul is pointing out in the seventh chapter of this letter. He says he would not have known that he had the sin if it had not been for the law. When the light of the law broke on him, he came to realize that he had the sin in his heart. The law was given that the sin might appear exceeding sinful. He recognizes that the law is spiritual, but he also recognizes in the light of the law that he is carnal, sold under the sin. With his mind, he consents unto the law that it is good. His moral nature takes sides with the law and gives consent unto it. However, the sin is there, and he can't measure up to the demands of the law. He finds himself doing the very things the law condemns. The things he would do he does not, and the things he would not do, those are the very things he does. After the inward man, he wants to do the will of God, but he finds the law of the sin in him and he is unable to do what he knows to be right. Under the light of the law, he comes to see that it is the sin in him that is giving the trouble, and he

cries out, "O wretched man, that I am! Who shall deliver me from the body of this death?"

Paul here uses a very striking figure of speech in picturing his condition. He takes the custom that prevailed among the Romans at that time, and uses it to give us some conception of the awful plight a person is in who has the sin in him. In those days it was a custom that when people had committed a certain crime, and they were to be punished for it, a dead body was bound to the living criminal in such a way that he could not escape with it. He then was turned loose to drag this body with him wherever he went. This seems to be the picture Paul has before his mind as he cries out, "Who shall deliver me from the body of this death?" He looks upon the sin as a corrupt thing that is bound to him, and he is unable to escape from it. The sin is so closely bound to him that he has to drag it with him wherever he goes.

Truly this is a dark picture, and yet, it is true to the facts. If Paul had stopped with this chapter, what an awful thing it would be! What a sad plight we would be in if this were the best the gospel had to offer, and strange to say, there are some good people who have the feeling that this is the best state any one may attain to in this life. However, I want to remind you that, even in this chapter, where all seems to be so dark and hopeless, Paul lifts his eyes above the body of death and catches a glimpse of Jesus on the Cross and cries out, "I thank God through Jesus Christ our Lord." He seems to see a ray of light and hope in this dark hour and cries out, "Jesus will! Jesus will!" Best of all, he does not stop with this chapter. This is not all the gospel has to say about the sin. There is an eighth chapter before us, and it is so bright and the victory so wonderful that the seventh chapter becomes merely a black background which makes the picture all the more wonderful and glorious. Thank God for a gospel of Full Salvation from the sin!

II. ADEQUATE PROVISION FOR VICTORY OVER THE SIN

Paul has now proven that we do have the son in us. He has also proven that we cannot get rid of the sin by our own struggles. The law cannot deliver us from the sin. However, in this same portion of scripture he points out that adequate provision has been made in the atonement for the sin. This is his third great point in this portion of the letter. He is trying to show us that in the death of Christ provision was made not only for sins (the acts), but also for sin, the principle. He is contending that in Jesus Christ we may not only find justification, but we may also find sanctification. We may not only be forgiven of the acts we have committed, but we may also be cleansed from the sin in our hearts. "Where the sin abounded, grace doth much more abound. What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned the sin in the flesh; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Knowing this, that our old man is crucified with him, that the body of the sin might be destroyed, that henceforth we should not serve the sin. But now being made free from the sin, and become servants to God, ye have your fruit unto sanctification, and the end everlasting life. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you'

In these glorious statements, Paul is declaring to us that there is an abundance of grace for all sin. The minimum of the atonement more than covers the maximum of the fall. The blood will go deeper than the stain of sin has ever gone. Christ is made unto us wisdom, and righteousness, and sanctification, and redemption. This is not only true from a judicial standpoint, but it may be appropriated by faith, and may become experientially true in our hearts and lives. It is not only something that is credited to our account in the sight of God, but by appropriating faith, it may be realized in our hearts. The righteousness of the law may be fulfilled in us. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Christ is the lamb of God that taketh away the sin of the world." He did not come to give us a cloak for our sins, but rather to save us from sin. "By one offering, he hath perfected forever them that are sanctified, whereof the Holy Ghost is a witness to us." Provision has been made, in the death of Christ, for all sin. If it is appropriated by faith, the Holy Ghost will come and make it a glorious reality in our lives. He is the active agent who applies the blood, and makes it possible for us to enjoy this wonderful grace that has been provided for us. It is only by the Baptism of the Holy Ghost and fire that we have the sin purged out

of our hearts, and it is only by His constant dwelling in us, moment by moment, that we are able to live a life of victory. With Him dwelling in us the righteousness of the law is fulfilled in us.

Someone has said that he was glad Paul did not die in the seventh chapter of Romans. He said he was glad Paul lived to get out into the eighth chapter where he was able to shout, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." I feel sure that all of us feel the same way about it. If Paul had had no greater gospel to preach than that found in the seventh chapter, certainly it would have been a very poor gospel to preach to sin-sick souls. If this was all the gospel had to say about the sin, then certainly we would be of all men most miserable. However, I rejoice that Paul did not stop there. I am glad he had a gospel that is adequate for all the needs of man. I am glad he was able to lead us out into the glorious sunlight and liberty of the eighth chapter. I am glad he could reach this sunlit summit of inspiration, and let us catch a glimpse of the glorious Christ who is able to meet our needs. I am glad he did point out that we may be filled with the Holy Spirit and may live a life of joy and victory. In this great chapter, the Holy Spirit has come and brought deliverance and victory. You no longer hear the cry, "O wretched man!" but now you hear the shout of triumph and victory over the sin. You no longer see a man who is defeated and unable to do the things that he would, but now you see a man who has found power to live the life his soul longs for. He does not live this life by his own puny strength, but rather by the Holy Spirit who is dwelling in him. He now has the Spirit in him, who raised up Christ from the dead, and by this Spirit he is able to live a life of victory. He no longer lets sin reign in his mortal body. The sin has been crucified. His body is no longer dominated by the sin in him, but he has now yielded his body to the Holy Ghost. The same body which was once given as an instrument to the sin, is now given as an instrument to the Holy Ghost to be used for righteousness and holiness. He is no longer ruled by the passions of the flesh, but a new master has taken charge, and he has become the willing servant of God and is now used for His glory. All of this is true because the Holy Ghost has come in and taken possession.

It is rather interesting to notice that the Holy Spirit is only mentioned one time in all the Book of Romans until we get to the eighth chapter. In the fifth chapter He is mentioned one time. Here Paul speaks of the love of God being shed abroad in the heart by the Holy Ghost. This, of course, takes place when we are justified by faith. However, when we come to the eighth chapter, we find the Holy Ghost mentioned nineteen times. In this glorious chapter the Holy Ghost has come in to fill the heart of the believer, and in His coming He has brought deliverance from the sin. He now fills the heart and rules the body, and now the righteousness of the law is fulfilled in us, who walk not after the flesh but after the Spirit.

What a glorious chapter this is! It is not only the climax of this great Book of Romans, but is one of the greatest chapters ever penned by man. It opens up to us vistas of truths that almost take our breath and stagger our minds. It causes the heart to leap for joy, and challenges the weary, sin-sick soul to lift up its head and take heart once more. It opens up to us such glorious possibilities in grace that it is hard for the mind of man to believe it can be truth, and yet, it is the glorious gospel we have to preach. This is what Christ has provided for us.

This chapter opens with no condemnation and closes with no separation, and there is glory all between. In this chapter we see a Spirit-filled soul living a life of victory by the power of the Holy Spirit, Who dwelleth in him. He no longer walks after the flesh, but after the Spirit. He is still living in a mortal body, but he is no longer in the flesh. The Spirit has come in and has taken up His abode in the mortal body and quickens it. He beareth witness with our spirits that we are the children of God, and we are able to cry, Abba Father! We are now conscious that we are heirs of God and joint heirs with Jesus Christ. This Spirit that dwelleth in us helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered. We live in the Spirit and pray in the Spirit. By this indwelling Spirit, we can now confess, "All things work together for good to them that love God, to them who are called, according to his purpose' He leads us to see that we are to be conformed to the image of His Son, so that He might be the first born among many brethren. We are now assured "He that spared not his own Son, but delivered him up for us all, will with (or by) him also freely give us all things." Since God has given His own Son to die for us, and His Spirit to live in us, we are assured that He will keep us unto the end, and give us glory all along the way. Well, glory to God for such a gospel! This is the gospel according to Paul. This is the kind of gospel we need today. Thank God for such a Christ and for such a glorious plan of salvation!

THIS GREAT TRUTH APPLIED TO OUR HEARTS

To the best of our ability, we have tried to show to you just what the gospel is, according to St. Paul. We have tried to point out to you what Paul taught about the sin. We have tried to show to you that he taught the sin does exist in our hearts. He also taught that we can never get rid of the sin by our own efforts, or by the law. He taught that adequate provision has been made in the atonement for the sin. Before bringing this message to a close, we feel constrained to make the practical application of this truth to our hearts, that Paul made in Romans. In the sixth chapter he raises this question and makes this challenge to us: "What shall we say then? Shall we continue in the sin, that grace may abound? God forbid. How shall we, that are dead to the sin, live any longer therein?" The first point in this challenge is this: what are we going to do about the sin in us? Are we going to continue in the sin? Will we permit it to remain in our hearts, when we know it can and should be removed? It is true the grace of God has helped us in our struggle with the sin since we were justified, and God has been merciful to forgive us of our failings many times. Many times we have had to plead the grace of God because of our failures. However, we have been brought now to see that we do not have to live this up and down life. We do not have to go through life with the sin in us. If we have the faith to appropriate the blessing, the Holy Ghost will come in and give us deliverance from the sin, and will abide with us day by day. By his power we may live the life of victory. Now the question is up to us! God has done His part. The provision has been made. The Holy Ghost is ready to do the work. It is up to us to settle the matter. We may have deliverance and victory, if we will. God forbid that we should continue in the sin.

Paul goes even further than this in his argument and appeal. He points out to us that when we accepted the death of Christ, we accepted all it implied. By our baptism, we proclaimed to the world that we were dead to sin. Jesus died not only for sins (the acts) but he also died for the sin. We may not have realized all of this when we came to be saved. In fact, most people don't realize all of this when they come to be saved. The thing they are most concerned about at that time is the sins they have committed. They come begging for forgiveness of sins. They plead for mercy. They see that the Cross makes provision for the forgiveness of sins and by faith they proclaim the merits of the blood and are forgiven. However, after they have gone along for a short while in the Christian life, they discover that they still have a sin principle in them. They find a bent to sin, a proneness to wander, and they begin to have trouble with the sin. They may come to the conclusion that nothing can be done about the sin. In fact, some preacher may even tell them that they can't get rid of it

until they die. However, one day the Holy Spirit opens their eyes, and they come to see that Jesus not only made provision for sins, but also for the sin. They come to see that there is sanctification, as well as justification, in the atonement. They come to see just what Paul is teaching here in Romans, and they face the question, what shall I do about this matter of the sin? This is just what Paul is trying to get us to do in this passage. He is asking us what we are going to do about it. He is trying to impress upon us the fact that since we have accepted the death of Christ as our atonement, then we ought to accept it in all of its fullness, and appropriate all it provides. He reminds us that we are not under the law but under grace. He then goes on to point out that if we presume because this is true that we can live in the sin, then we are mistaken. He points out to us that we become servants to whom we obey. If we obey the sin in us, we will become the slave of the sin. If we will, with a glad, whole-hearted surrender, yield ourselves to God, then we will become the servants of righteousness.

O that the Holy Spirit might seal this truth to our hearts! My dear reader, if you have not already done so, may I beg you, just now, lay aside this book and make the surrender and plead the blood for cleansing from the sin. "I beseech you therefore, brethren, by the mercies of God that you present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." It is up to you to make the decision. God has made the provision and it is yours for the taking. Make the surrender just now.

Walk in the light! So shalt thou know, That fellowship of love His Spirit only can bestow. Walk in the light! and thou shalt own Thy darkness passed away, because that light hath on thee shone.

Earthen Vessels

The Human Element in Holiness

Rev. John R. Church, DD

www.HolinessLegacy.com | Info@HolinessLegacy.com

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Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro. North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

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PREFACE

In 1935, at the Lakeland (Fla) Camp Meeting, I preached the message, "Earthen Vessels". Immediately after the service Commissioner Samuel Logan Brengle of the Salvation Army called me aside, and strongly urged me to have that message published. He said, "I think that sermon is one of the best, most helpful sermons I have ever heard. Your emphasis on the difference between the carnal nature and the human nature is a truth that is often overlooked, but needs to be kept in mind. By all means you should have that message put into book form. The truth is so badly needed. Many people will never get to hear you in person, but they can be blessed and helped by reading the book. Please have it printed."

Later that year, after being certain of God's leading, we secured the first printing of EARTHEN VESSELS. Since then it has been re-printed at least twenty times. Over the years I lost count of the re-prints, as I used to publish my own books. In 1978 Indian Springs Holiness Camp Ground, Inc. published the twenty-first (as we will call it) re-print of EARTHEN VESSELS.

It has been gratifying to see how God has blessed this book. Countless thousands of copies have been distributed over the world. It has been published in several foreign languages. The Oriental Missionary Society provided copies for all their missionaries, and OMS has listed EARTHEN VESSELS as one of the seven great classics on the deeper spiritual life.

The Evangelical Methodist Church has for many years listed EARTHEN VESSELS (and my other books) in their prescribed course of study for young ministers. Also, for many years EARTHEN VESSELS was on the required reading list for several courses at Asbury College and Asbury Seminary.

Some years ago, Dr. J.C. McPheeters, former President of Asbury Theological Seminary, and for many years Editor of THE HERALD, told Mrs. Church that he would guess that at least a million copies of EARTHEN VESSELS have been distributed around the world.

Now in my retirement years, I continue to give God the glory for the success of this book in revealing the spiritual light of His message and His truth. God is the one who has given eternal value to EARTHEN VESSELS. It is my sincere prayer that God will bless and enrich your spiritual life as you read this book.

Winston Salem

INTRODUCTION

Is the good life possible in this evil world? Is holy living compatible with our humanness and finiteness? Is there a perfection which is not cancelled out by those mental and physical deficiencies and infirmities which in varying degrees menace our moral existence to the end? What is the Christian answer to these insistent questions? In the following pages that answer is earnestly discussed by Evangelist John R. Church, whose rapidly widening influence as a teacher of "the deep things of God" will be extended by the circulation of this sensible, Scriptural message.

Zealous entire sanctificationists have sometimes implied more than meant; they have made it easy for people to draw extreme inferences. They have been so intent upon telling what sanctifying grace will do that they have forgotten to tell what it will not do. It is the conviction of the author that, for one reason or another, many of God's children have failed to arrive at that sanctified sanity which the New Testament teaches. They do not see that Christian Perfection means neither a perfect body nor a perfect brain, but rather a complete commitment to the will of God and a restful reliance upon the Spirit of God, whose work it is to furnish the moral power of obedience in terms of love.

As the consequence of this failure, two tendencies develop. Some, setting the standard higher than the New Testament sets it, tend toward a life of strain and unnaturalness. Others, lowering the standard unnecessarily, tend to excuse both natural infirmities and avoidable delinquencies by the use of such theological devices as "positional righteousness," by which they frankly concede their own unrighteousness but claim Christ's as a covering. It is the purpose of this study to show us the happy medium which the author says is to be discovered when the Word of God is rightly divided.

Thoughtful readers will recognize that the treatment of truth in these pages is not designed to be technical but practical. Such a treatment is in harmony with the simple technique of the Scriptures themselves. For extended discussions of the theology and psychology of Christian experience, let the reader turn elsewhere. Here he will find a man of God, whose fundamental positions are soundly spiritual and spiritually sound, seeking to help us make Christian holiness effective through the very frail medium of our humanity. Nor should we allow any slight disagreement that we might have with some of his phrasing prevent our receiving the essential truth which he is offering to us.

Here is truth that is timely. Let it be studied with conscience and with care. Here, moreover, is an author whose character is blameless and whose radiant ministry is being hailed by a growing multitude who, through him, have been taught "the way of God more perfectly." It is a

joy to commend both the truth and its teller.

PAUL S. REES

SCRIPTURE LESSON ROMANS 6:12, 13, 19.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness/¹

ROMANS 8:8-14 "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."

FOREWORD

One of the greatest rewards that has come to me in my ministry has been the wonderful reception the reading public has given to my book, *Earthen Vessels*. I have had testimonies from many, many people, saying they had read this book and been helped by its message. From the reports I have received it has gone around the world, and only eternity will reveal the good it has done. To me this means more than money or fame. I rejoice to know that God has been able to bless and use this message to the good of so many people. I trust that in this new form it may bless many more souls along the way of life.

Since the book has had such wide circulation, and since it has proved to be so popular we have come to feel that many people would like to have it in a more attractive and permanent binding so they could keep it or so they could present it as a gift for loved ones and friends.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever." Amen.

Sincerely His and yours,
John R. Church
Earthen Vessels

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (II Cor. 4:7).

The truth that is set forth in the statement, "But we have this treasure in earthen vessels," is one that ought to be kept in mind at all times. The fact that we have overlooked it has led to a great deal of confusion, and has brought defeat to many persons who should have had victory in their lives. Personally I feel that the failure to see this truth has led to more confusion than almost any other one thing. I firmly believe that if this truth had been kept in mind by the Christian people it would have saved many persons from much misunderstanding and many people would be further along in their Christian lives.

We need to see that the treasure is all right and is very precious, but that we have it in a vessel which is made of clay, and that the vessel is very weak. As one good old lady expressed it to me: "The treasure is precious, but it is in some very queer vessels." It is true that the vessels are weak, and sometimes warped, and some of them are even cracked, but still the treasure is very precious and beautiful. The text tells us that the very fact that the treasure is in an earthen vessel adds to the glory of God. It shows to the world that the glory belongs to

God and not unto us.

We ought to keep this truth in our minds as we judge our fellow men. Many people in their judgment of others have been too harsh, and have demanded too much of them. They have made no allowance for the weakness of the vessel. In fact many people, in judging the lives of those who profess the blessing of entire sanctification, have expected and even demanded perfect understanding and perfect conduct along all lines. They have made no allowance whatever for the weakness of the human vessel, and have failed to remember that even though a person may be perfect in love, he still has this treasure in an earthen vessel, and that so long as this is true there will be weakness and mistakes.

I remember reading some time ago about Mr. D. L. Moody's going down to a Mission in Chicago one Sunday afternoon. When he walked in, there was a man on the floor testifying to what God had done for him. He had been saved from a life of drunkenness and vile sin. Mr. Moody said that there was a glory and radiance about the man that was heavenly, and that he had never felt the power of God more in a person's testimony. Mr. Moody made up his mind that he wanted to know this man better. He went up and got acquainted, and they decided they would walk back up town together. When they came out of the Mission and started up town the man stopped and bought some fruit at a stand on the street. Mr. Moody was shocked that the man should break the Sabbath by buying something that was unnecessary. He began to feel that the man might not be such a great saint after all. Then the Holy Spirit checked him and reminded him of the fact that this man had just come from a life of vile sinfulness, and that he did not have the teaching and the background that Mr. Moody had. The remembrance of this saved him from judging the brother too harshly. If we would only do the same it would make us more charitable toward our fellow man.

I am impressed with the fact that over in the Book of Leviticus, where we find so many great spiritual truths brought out in types and symbols, we have the disease of leprosy used as a type of sin. There are many striking truths brought out in the picture, but there are two truths which are especially striking to me. One is that God did not leave to just anyone the matter of deciding who was a leper and who was not, but to His own appointed agent (the High Priest). He did not leave it to the individual affected to say whether he was a leper or not, for that would not have been safe. The person involved would naturally be inclined to be very lenient with himself. Then, too, the disease was of such a nature that one might be deceived. The same is true with us and our judgment of sin. God has not left it to us to say what is sin, and what is not. We would face the same danger as the man afflicted with leprosy. However, God does have an agent who is appointed for this very purpose. He is the Holy Ghost. He is the only one who is allowed

to say what is sin and what is not sin.

God did not leave it to the man's neighbor to say whether he was a leper or not, and I thank God that He did not. His neighbor might have been unfair in his judgment of the matter. He might have been ⁸⁰ tender-hearted that he would have failed to judge leprosy as he should, for fear of hurting his neighbor's feelings. Then on the other hand he might have been too harsh in his judgment, and might have condemned a man and caused him to be shut out of the camp, when he was not really afflicted with leprosy at all. The same thing is true with regard to the judgment of sin. God has not left it to our neighbor to say whether we are sinners or not, and I thank God He has not, for our neighbors might not deal fairly with us. They might be so tenderhearted that they would lull us to sleep in our sins. On the other hand, I am glad that He has not left it to them, for they might be too harsh in their judgments. They might condemn us for a thing in our lives and say it was sin, when really it might just have been some weakness of the flesh. I am glad that the Holy Ghost has been appointed to judge us and say what is sin and what is not. He will deal fairly with us. He will not lull us to sleep when we ought to be convicted for sin. On the other hand, he will not deal too harshly with us and condemn us when we do not need to be condemned. He knows the hidden intents of the heart. Man looks on the outside, but He knows the heart and the motives that are back of the act; and after all these are the things that finally determine the value of the act. I thank God that we have a judge who knows our frame and He remembers that we are dust. He will not condone sin, but He will deal with us according to the motive of the heart.

This leads me to call your attention to the fact that in the Book of Leviticus, the 13th and 14th chapters, the truth is brought out in a very striking way, that sometimes there was brought to the High Priest a person who had an eruption which looked very much as if the person was a leper. However, the High Priest was not hasty in his judgment of that person, for it was a serious thing to pronounce him a leper. If there was any doubt at all in the mind of the Priest, he always gave the person involved the benefit of the doubt. He had him shut up for seven days and then he looked again. If he was still not sure, he withheld judgment and had the person shut up for seven more days. In some cases this was repeated until a period of twenty-one days passed before he would pass final judgment on a person. I have often read this passage and thought of what a wonderful thing it would be if all Christian people would manifest the same patience in judging their fellow men about their sins and faults. Just suppose that we would be willing to wait twenty- one days before we finally passed judgment upon the conduct of our brother. What a different world this would be! The trouble with us is that we condemn and pass judgment before all the evidence is in, and many people are condemned before they have

a hearing. Too bad that this is true, for many lives have been hurt and reputations have been ruined by such hasty judgment. Let us be patient and wait until all the evidence is in; it may not be as bad as we think.

The truth of the matter is that there were eases in the Book of Leviticus where after careful investigation it was found that a person was not really a leper after all. What had at first appeared to be leprosy finally proved to be nothing but a skin eruption which could be treated locally, and the person would not have to be shut out of the camp. The same thing is often true with people today. There are many weaknesses of the flesh that may appear at first glance to be sins; but if we will just be patient and withhold judgment, we may find that they are only weaknesses of the flesh. There are even eruptions that are due to the weakness of the same earthen vessel, and they do not need the same harsh treatment that is called for in dealing with willful sins. They need to be treated and dealt with, but not in the same manner as we would deal with sins. If they are allowed to go on they may lead to sins, but they may be treated locally with an application of the balm of Gilead. Oh, if we could only see this beautiful truth! It would save us from much confusion and from many heartaches.

The truth that we have this treasure in an earthen vessel ought to be kept in mind as we judge our own conduct. The fact that many people have overlooked this truth has led them to confusion and even despair. Because of their lack of light at this point, many have gone so far as to cast away their confidence and have given up their trust in Jesus Christ. If this truth is kept in mind, it will save us from many heartaches and will save many people from much trouble. It is a very easy thing to get to looking at the vessel and seeing how weak it is, and if we are not careful we will be tempted to give up and cast away our trust in Jesus Christ. Just remember that the treasure is all right, but that the vessel is very weak. Do not pamper the vessel nor ever be too ready to excuse the weakness of it, but at the same time remember that it is an earthen vessel and do not give up in despair. Try to improve and develop the vessel so that it will become a more worthy temple for the Holy Spirit.

The fact that we have this glorious treasure in such weak vessels gives God a chance to get glory to Himself. It ought always to keep us humble and save us from pride when we remember how weak and human we are. Then, too, it offers to us the opportunity to grow and develop in the Christian life. As long as we live in this earthen vessel we will find room for growth and development, and we will find the need of all the means of grace at our disposal. We need to do, as St. Paul said, "I keep under my body."

If you are inclined to become discouraged over the weakness of the vessel, it will be well for you to remember that you are saved by grace through faith, and that not of yourself, but it is the gift of God. We are

not only justified by faith, but we also live by faith moment by moment; and this is the victory that overcometh the world, even our faith. Thus we are kept by the power of God through faith. Just remember that it is faith in Christ that saves us, and it is also faith that keeps us moment by moment!

"The soul that on Jesus doth lean for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake."

The vessel may be weak, but the Holy Ghost within is mighty, and you must learn to trust Him and not the vessel. If at times the weakness of the vessel seems to overwhelm, that is the time to lean hard on God and trust Him more.

I have met a great many people who had received the blessing of entire sanctification, but later on they found that they had the treasure in an earthen vessel. Due to the fact that they had not been brought to see the truth that is stated in the text, they were greatly confused and some of them had even cast away their testimony to sanctification, because of the earthen vessel; whereas if they had been brought to see this truth, they would have been saved from all this confusion. God can give us a perfect heart and take away all sin in a moment of time; but we have this treasure in a vessel of clay, and so long as this is true we will have a battle with the weakness and imperfections of the body. Don't be discouraged, but watch and fight and pray. One of these days He is going to give us a body like unto His own glorious body, and then the battle will be over. Just remember that until that time comes we have this precious gift of God in earthen vessels, and do your best to improve them. Don't give up because they are weak, but pray, work and trust, and God will give you the victory.

THIS TRUTH WILL SAVE FROM CONFUSION

It is my honest opinion that the failure to recognize this truth has led to more confusion in theology than any other one thing. Much of the confusion and doubt about the doctrine of entire sanctification has arisen from the fact that we have failed to make a distinction between carnality and humanity. I find many people who have never seen that there is a difference between carnality and humanity.

Now what we mean by carnality is this: the Bible and all the creeds of Christendom recognize and teach that there are not only sins (the acts we commit), but there is also sin (the root or principle) from which the act springs. The Bible and the creeds teach that in Regeneration or Justification the sins (acts) are forgiven and blotted out, but that even after they are forgiven and we are regenerated, carnality or sin (the root or principle of sin) still remains. The new-born Christian has a new nature imparted to him, but he still has an old sinful nature that remains in him. This causes the new convert to be double-minded, and therefore unstable in his life. This is what Paul is talking about in the 7th chapter of Romans when he said, "I delight in the law of God after the inward man (the new spiritual man) ; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This is the same thing that Charles Wesley is referring to when he says: "Take away our bent to sinning." It is not his sins, for they have already been taken away, but it is that bent or pull toward sin that the regenerated man finds in him. It is the same thing that the poet is talking about when he says: "Prone to wander, Lord, I feel it. Prone to leave the God I love." This sinful or depraved nature is sometimes spoken of as carnality, the old self life that so many people have so much trouble with, and that so often hinders people in living the kind of life they would like, to live.

Now the fact that this nature still remains after conversion is very clearly taught in the Bible. It is brought out in such passages as Galatians 5:17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Not only does the Bible teach this truth, but the experience of multitudes of people verifies the same thing. No one goes very far in his Christian life until he finds that he has something in his heart that is not in harmony with his desire to live for God. The fact that it is there cannot be denied. All are agreed that it is there.

However, when we come to the question of what is to be done about this carnal nature we find much disagreement among Christian leaders. There are several theories as to what is to be done about this carnal nature that remains in us after conversion. There are at least four different theories as to what can be done about this sinful nature.

(1) The Catholic Church teaches that this nature remains in us after conversion, and that it will always remain so long as we live. They teach that we cannot get rid of it here, but that after death the soul goes to purgatory and there it is refined and purified and made ready for heaven. There is no teaching in the Bible to sustain this view, and it is contrary to common sense.

(2) There are a great many people of different churches that believe and teach that carnality is located in the physical or human body, and that so long as we live in this vessel of clay we will have to contend with carnality. They teach that you cannot be sanctified until you die and get rid of the human body. They teach that in the hour and article of death we are sanctified. I want to say, if they are right about the location of carnality and if it is a physical thing and a part of the human body, then they are right in their teaching about sanctification. If carnality is in the mortal body, then we cannot be sanctified until we get rid of the body. I hope to show later on in this message that they are mistaken as to the location of carnality.

(3) There is another group of people who teach that carnality remains after conversion, and that we cannot get rid of it until we die. However, they teach that in this life we may be filled with the Holy Spirit and have complete victory over the old nature. They are usually spoken of as the people who teach suppression. They are very clear in their teaching about the Baptism, or Infilling of the Holy Spirit, but they do not believe in eradication. Personally, I think they have failed to make a distinction between carnality and humanity; and I believe that if they could be brought to see the difference between the two, they would come to believe in the eradication of carnality, and the suppression of human nature. I hope to bring this out more clearly later on in the message.

(4) The fourth group that I mention is that group sometimes known as the Holiness Group or the Eradication. They teach that this nature remains after conversion, but that it may be crucified, or eradicated, by the Baptism of the Holy Spirit and that the soul may be sanctified wholly. They believe and teach that God is able to save from all sin in this life. They believe that He is not only able to forgive sins (the acts) but that He can cleanse from all sin (the root). They have many clean-cut passages of Scripture that support this view.

Personally, I want to say that I hold to the view that carnality is enmity against God, and that it is not subject to the law of God, neither indeed can be. I believe that the only remedy for it is crucifixion or eradication. Carnality is a rebel and must be gotten rid of. It cannot be improved or cultivated but it must be destroyed. I also believe that the Bible clearly teaches that we can be cleansed from it by the Baptism of the Holy Spirit. It seems to me that if the Bible is clear on any one thing, it is clear in its teaching at this point.

However, I want to say this: A great many people have been

confused at this point because they have never made any distinction between carnality and humanity. They have just bundled them together and called it carnality, and because of this they are confused in their thinking. Sometimes people ask me whether I teach eradication or suppression, and I tell them that I believe in both. Really, I do believe in both, for they are both needed. I believe in the eradication of the carnal, or sinful nature, and I believe in suppression of the human nature. There is quite a difference between these two, but many people have never seen this difference, and this* is the thing that has led to confusion. If we will come to recognize the difference between the two, I believe it will settle many of our problems and do away with most of our differences of opinion along this line.

JUST WHAT IS CARNALITY? WHERE IS IT LOCATED?

We have already called attention to the fact that there are a large number of people in almost all denominations who believe and teach that carnality is located in the physical or human body. Therefore they believe and teach that a person cannot be sanctified and delivered from sin until he gets rid of the human body. They believe that so long as we have this human body we will have carnality to contend with. Now I want to say again that if they are right about the location of carnality, they are right about their teaching on sanctification. If carnality is located in the human body, then of course we cannot get rid of it until we are rid of the body.

However, let me say very emphatically that the teaching that the human body is sinful is not a Christian teaching. It is a carry-over from heathenism. The Christian religion differs from all other religions on this point. The other religions teach that the physical body is sinful and must be denied and all human desires crucified. On the other hand, Christianity teaches that the human body is a gift of God, and may be used for His glory. Jesus did many things while He was here in the flesh, but there is one thing He did for which I am profoundly thankful. He rescued humanity from shame and reproach. He lifted humanity out of the gutter and put it back on the level where it belongs. Jesus took a human body and lived in it for over thirty-three years without sin. He showed to the world by His life that the human body may be the dwelling place of the holiness and fullness of God. He showed to the world that the human body was meant for holiness and that when it is filled with the holiness of God, it is in its natural element. Christ took holiness out of seclusion and out of the monastery and caused it to walk the paths of everyday life. He showed to the world that to be holy was the most natural thing in all the world. Thank God for that fact!

The New Testament does not teach that the physical body is sinful. It is true that St. Paul uses the term flesh in speaking of carnality; but I would like to call your attention to the fact that usually when St. Paul uses the term flesh he is not speaking of the natural body, but he is using this term in speaking of our lower sinful nature. Paul uses the term mortal body, and 'this is the term he usually uses when he means the natural body. He plainly says in Romans 8:9. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Here he is telling people, who have a human body, that they are not in the flesh. The fleshly nature has been crucified, but they are still in the physical body.

The New Testament teaches that our bodies may be preserved blameless unto the coming of Christ. The Bible teaches that you may present your body as a living sacrifice to God, and that you may

present it holy. (That means pure or free from all sin.) The New Testament teaches that, as we have once yielded our bodies as instruments unto sin, we may now yield our bodies as instruments unto God for righteousness and holiness. The Bible teaches that your body may become the temple of the Holy Spirit, and that your physical body may become the dwelling place of the Shekinah Glory of God. Thank God for such a glorious truth!

The New Testament teaches that carnality is located in the heart, and will. Jesus says that it is out of the heart that evil proceedeth. Paul uses a very suggestive word in speaking of carnality. In Romans 8:7: "Because the carnal mind (Gr. phronema) is enmity against God: for it is not subject to the law of God, neither indeed can be." This word, phronema, is a very suggestive one. It really means: knowledge, feeling and will. This leads us to see that it is rather a condition of the mind, affection and will.

Now the Bible is very clear in its teaching that the heart, mind, feeling and the will may be purified and made holy. The mind, feeling and will are what determine our life and conduct, and thank God these may be made pure by the grace and power of God.

Now when you come to see what the New Testament teaches about the location and nature of carnality, it will also help you at another point. I have had people ask me: If carnality is crucified or eradicated, how can it ever come back? I think this can easily be explained if we will keep in mind just what carnality really is. The trouble with us is that we think purely in the terms of the physical and material. It is hard for us to rise above the material and think purely in the terms of the spirit. Usually when you begin to talk about the eradication of carnality, most people immediately begin to think of it as a physical or material substance that is located somewhere in the body, and that it is literally destroyed by fire or literally crucified. However, this is not the case. Carnality is not a physical or material substance that is literally destroyed as you would take a nerve out of a tooth, but it is rather a condition or state of the mind and heart. Paul calls it the carnal mind. Charles Wesley speaks of it as our "bent to sin

My conception of carnality is this: carnality is a warp, twist, bent or perversion of our mind, affection and will. They have become so warped or bent by our inheritance through Adam and by our own conduct that by nature we are out of harmony with the will of God. Then when we come to the place where we are willing to make a complete surrender of our will to God the Holy Spirit comes and melts and purges our mind, affection and will, until they are brought into harmony with the will of God. His will becomes our will, and our will becomes His will, until all the clash and conflict is gone, and our wills conform to the will of God. The warp or bent is taken out. However, you can readily see a thing which has been bent and twisted once may become bent or twisted again. May I also say that if the thing is bent

again, after it has been straightened, it usually bends at the same place that it was bent before. That is why we see people who have backslidden going back to the same things they did before they were saved and sanctified.

I trust that I have said enough to show you that carnality is not located in the human body. It is not a physical thing, but it is a condition or attitude of the heart and will. I firmly believe that the Bible teaches that this condition of the heart and will may be purified and cleansed, that this bent or warp of our nature is eradicated and our wills are brought into harmony with the will of God. I also trust that I have said enough to convince you that the Bible does not teach you that the human body is sinful. It may be weak, but it is certainly not sinful, according to the teaching of the New Testament.

Now, after we have recognized the truth of the Bible on the question of the location and nature of carnality, we must also keep in mind the other side of this truth as it is taught in the Bible. I want to say again that the failure to recognize the difference between carnality and humanity has led to great confusion in the minds of many people. We need to see that even though carnality may be gotten rid of, we still have this treasure in earthen vessels. The vessel is not sinful, but it is human and weak. It is subject to mistakes and may lead to sin.

A great many people have been confused when they found that they did have this treasure in an earthen vessel, and have even come to feel that the manifestations of the weakness of the vessel might be an indication of carnality. Some of our friends who teach that carnality is located in the physical body have mistaken the weaknesses of the earthen vessel for indications of carnality, and have therefore contended that carnality cannot be gotten rid of until we die. What they need to see is that there is a difference between the weaknesses of the human body and the stubbornness of the carnal nature.

On the other hand, a great many people who believe in and profess to be sanctified are often confused because they have been troubled with the weakness of the earthen vessel and have been led to believe that it was a manifestation of carnality. Some have gone so far as to cast away their trust in the blood to sanctify and have given up their testimony, while many other good people have hesitated to claim the blessing of sanctification because they were so keenly conscious of the weak vessel. All of this confusion and misunderstanding could have been avoided if we only had followed the Bible and recognized that there is a difference between the two. We need to see that even though we have carnality removed, we are still human and therefore subject to the weakness and mistakes of humanity.

In fact, I feel that some holiness preachers have contributed to this confusion by their failure to recognize and make this distinction in their preaching. I fear that sometimes we holiness preachers have set up such a high standard that no mortal man could attain to it while he had

this treasure in an earthen vessel. We have made no allowance for the weakness of the earthen vessel; we have not only demanded perfect love of the people, but we have also demanded perfect conduct. I recognize the fact that any preacher can begin to set up such a perfect standard of conduct that the greatest saints in the land would be forced to say that they have not measured up to it, and if they are not well grounded in the faith, may be forced to throw away their confidence and driven to seek sanctification over again. In fact, there have been a few times when it seemed to me that the preacher was deliberately trying to dig people up and get them to cast away their profession of entire sanctification. (I do hope and pray that I am mistaken at this point).

Now anyone that is at all familiar with the Bible knows that there are two kinds of perfection set forth there. One of them is perfect love and may be attained to in a moment of time and enjoyed now. However, the other one is perfection of character and conduct, and it is the goal toward which we are to be constantly striving. St. Paul mentions both of these perfections in the 3rd chapter of Philippians. He says that he has not yet attained unto one, but that he is pressing forward and striving after it: "Not as though I had already attained, either were already perfect (Philippians 3:12). However, in just a few verses he does lay claim to another kind of perfection, and seems to imply that there were a number of people who had it! "Let us therefore, as many (is be perfect (Philippians 3:15). The perfection that he enjoyed was perfect love, and we too may receive that in a moment of time. It is possible for God to make the heart perfect in love by an instantaneous work of the Holy Spirit. On the other hand, perfection of character and conduct is reached only by a process of growth and development, and will not be fully realized until we have our resurrected bodies and see Jesus as He is and are like Him. Now to fail or refuse to see this, and begin to demand faultlessness of character and conduct, and use this as the standard by which we are to judge the experience of perfect love, and at the same time fail to make any allowance for the weakness of humanity and the earthen vessel, will naturally get people confused. Many of them will throw away their faith.

I would not for a single moment try to console people in carnality and condone the manifestations of this evil thing in their lives; but, on the other hand, I am firmly convinced in my own mind that what some people need is not to be dug up and go to the altar seeking to be sanctified again. What they need is help and instruction that will lead them to see the difference between carnality and humanity, and that will cause them to take a fresh grip on Christ and determine that they are going to make more rapid strides in their growth and development in the Christian life. They need to be shown how they may get the victory over the weaknesses of the earthen vessel and how they may

more quickly attain unto Christ- likeness of character and conduct.

WHAT DO WE MEAN BY HUMANITY?

All through the message I have been talking about humanity, and the difference between carnality and humanity. No doubt the question has arisen in your mind: Just what do you mean by humanity? And just how are you going to make the distinction between humanity and carnality? Of course these questions are natural and we ought to face them. However, I want to say that they are big questions and it is sometimes hard to make a clear-cut distinction between the two. Sometimes one shades off into the other until you hardly know when you have crossed over from one field to the other. There are times when we, in our finite minds, cannot make the distinction, but we will have to look to the Holy Spirit to guide us and show us the difference. However, we need to keep in mind that there is a difference, and that they are not one and the same thing.

According to my way of thinking, the best test to show the difference between the manifestations of the carnal mind and weaknesses of the human body is this: Carnality is willful rebellion and springs out of the fact that we are not willing to submit to the will of God. On the other hand the failure of humanity springs out of weakness rather than willfulness. The heart is filled with love and the spirit is willing, but the failure is due to the fact that we are human. The best way to test our conduct is to ask ourselves if we did that willfully or through weakness. Then, too, we ought not to depend altogether on our own minds to make the distinction, but let the Holy Spirit always be the final judge. That is why we need the fullness of the Spirit, and need to be very sensitive at all times to His leading. If we try to judge in our own wisdom we may be led astray; but if the Holy Spirit is dwelling in us and holding sway over our lives, then He will check us and help us to know the difference.

But in order that we may have something concrete before us to show the difference between carnality and humanity, I might suggest this thought. I have heard some holiness preachers in their messages to people make some such statement as this: "If you have ever been vexed or irritated and manifested a spirit of impatience and spoken harshly to your husband or child, that is an indication of carnality and you do not have the blessing of entire sanctification." Now I want to say that such a statement is not always true and may even be false. I doubt very seriously if you could find many people who have the blessing of sanctification who, at some time or other after they were sanctified, did not get vexed or irritated and for the moment manifest a spirit of impatience. The truth of the matter is that even Jesus seemed to have His patience tried to the breaking point by the blindness of the scribes and Pharises, and certainly the Bible tells us that He was angry with them. There came a time in the life of Paul

when he and Barnabas had a warm dispute over whether they should take John Mark with them, they even went so far in their contention that they parted company. They both had the blessing of perfect love, but it was merely a difference of opinion. Paul really proved that he had the blessing by writing later and saying: "Bring John Mark with you, for he is profitable unto me." In other words, he confessed that he was wrong and Barnabas was right. To my mind that is the real proof that you have the right kind of experience, when you are willing to confess and to make things right. It is human to err, but a real mark of greatness is the willingness to confess and make things right. I think if I have ever seen a person who was really sanctified, that person was "Uncle Buddie" Robinson. He was one of the sweetest, most Christ-like men I have ever known; and yet I have heard him tell of a ticket agent who tried his patience so that he spoke too hastily and had to go back and apologize for the way he spoke. Now the fact that he spoke that way was no indication that he had carnality in his heart, but it was merely proof of the fact that he was still human.

Now I trust that I will not be misunderstood at this point. I have not said this with any idea of excusing or condoning such outbreaks of impatience. I feel that they ought to be avoided and we ought to do all that we can at all times to keep sweet and be patient. I also believe when a lapse occurs it ought to be confessed and repented of. However, I have mentioned it for the purpose of showing that there is a difference between carnal anger and those momentary breaks which come from the fact that we are human and have this treasure in earthen vessels. We need to recognize the fact that there are some irritations and vexations that arise from the fact that we are human and that we have this treasure in earthen vessels. It is an established fact that our physical condition has a great deal to do with our spiritual condition. It is much easier for a person who is well and feeling well physically to be sweet and agreeable than it is for the same person when he is sick, tired and run down physically and is very nervous. When everything is going well and we are feeling fine physically, it is much easier to be patient and manifest a good spirit than at other times when all is going wrong and our nerves are frayed. The fact that people may be inclined to be irritated and find things vexing them when they are run down and tired out and everything seems to be out of joint, is not necessarily an indication of the fact that they have carnality, but it may be just a sign that they are human and weak. These people should not throw away their confidence but they should pray and trust God more. This is the time to cultivate the virtue of patience. In fact, patience is one of the virtues that we are commanded to add to our life. II Peter 1:5-6: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness. Patience is a virtue that should be cultivated and developed

as you would cultivate a rare flower in your garden. God does not give it all to you in one lump. This is one of the things in which there is room for growth in grace. "Tribulation worketh patiente." If you will watch and pray and try to develop along this line, you will grow stronger as you go along. Do not become discouraged and give up, but press on in the faith.

There is one statement in the 13th chapter of I Corinthians that I have sometimes wished might have been translated differently. It is the statement where Paul says: "Love is not easily provoked " Some people seem to overlook the word—easily—and have jumped to the conclusion that perfect love is never provoked. That is not true. Love is provoked. It would not be love if it were never provoked. The fact that it is love means that there are times when it will be provoked. Christ was provoked with the sin and blindness of the scribes and Pharisees of His day. A mother ought to be provoked with the sin that is wrecking the life of her child. The real child of God needs to be provoked with the sins of this day. If we really love God and humanity, there will be times when our hearts are stirred within us.

Now the word that Paul really used is the Greek word—paroxynetai. It is the root word from which we get the word paroxysm. Now we all know what a paroxysm is. It is a fit. A person has a paroxysm of pain, laughter or anger. He has a fit. Now what Paul is really saying is this: If you are made perfect in love you do not have fits any more. That old thing which used to boil up in you and boil over and make you have a fit of anger, or a fit of the pouts, or a fit of jealousy, or a fit of stubbornness, or for that matter any other kind of fit—that thing has been taken out. You may be vexed and provoked, but you have quit having fits as you once had.*

*The word, easily, is not in the Greek text, but is added by the translators to save us from misunderstanding.

I feel that at this point I would like to testify for the glory of God. There was a time even after I had been converted that I had a fearful temper. There would be times when I would boil over and lose my temper and see "red". However, I can truthfully say that since God sanctified me with the Baptism of the Holy Spirit I have never had one of those fits of anger. That old carnal nature is gone. Praise His name!

However, honesty also forces me to confess that there have been times, since I was sanctified, when I have been irritated and vexed by things and have not always been as patient as I should have been. But I want to say that there is quite a difference between now and what used to be. I find now that when I am inclined to be vexed and impatient there is something inside me that checks me and helps me to keep controlled. Those old fits are gone. Thank God that this is true.

In fact, I want to say that I have noticed there is quite a difference

in the feeling one has when carnality is in one, and the feeling which arises from the fact that one is human. As I look back now and think of the symptoms that manifested themselves before an outbreak of carnal anger, I remember that when carnality began to boil up, everything seemed to add fuel to the fire until the explosion came. On the other hand I notice now, when things come along that are inclined to vex and irritate, there is something inside that seems to whisper and say: "If I were you I would not pay any attention to that. I would pass it by. It is of so little importance that you cannot afford to let it affect you." In other words, there is something now that seems to soothe and try to assuage the hurt, while on the other hand, there used to be something inside that irritated and urged the thing on.

While we are at this point, it might also be well for me to remind you that our physical condition has a great effect on our religious emotions and feelings. In fact, our physical state has a great effect on our faith. There are times when we are run down and exhausted physically and at those times we find it harder to exercise faith. Many of the greatest saints have witnessed to the fact that there were times in their lives when it seemed that they had no faith at all. They tell us that Francis Asbury used to preach with great unction and power, and then go to his room and have spells of melancholy until he would feel that he was lost and there was no hope for him at all. Now this feeling came from the fact that his body was exhausted and his nerves frayed. I think that the same thing must have been true of Elijah when he went off under the juniper tree and had such a spell of the blues. It was the physical reaction that came after his great conflict with evil on Mt. Carmel. His spiritual condition was not changed, for God went out to him and helped him.

If this truth could be kept in mind, it would save us from many mistakes in dealing with people. I have had numerous cases with which I have been called upon to deal. The person thought that he was in a terrible plight spiritually, but the truth of the matter was that it was not a spiritual problem at all. What he needed was not a long season of wrestling in prayer, but rather a time of rest and a building up of the body and the nervous system.

Since our physical and nervous condition does have so much to do with our feelings and faith, then we ought to see how foolish and dangerous it is to make our feelings the barometer of our spiritual state. If you expect to live by your feelings you will find yourself in a constant state of doubt and uncertainty and you will always live an up-and-down life. You will find that your feelings fluctuate and go up and down like a window shade, but thank God that does not have to be true of your spiritual state and standing in Jesus Christ. The fact that you are in Jesus Christ is a fact that was established by a deliberate choice of your will, and that fact can only be changed in one way, and that is by a choice of your will.

I do not believe in eternal security as some people teach it. I do believe and know that the Bible teaches it is possible for a person to take himself out of the hands of Christ and be eternally lost. Judas took himself out of the hands of Christ, for Christ says so. ("I have kept all that thou gavest me, but the son of perdition.") On the other hand, I do believe in this kind of security—if a soul by a deliberate choice of the will puts himself into the hands of Christ and trusts in Him for salvation and pleads the merits of His blood to cover his sins, all the powers of hell cannot take that person out of the hands of Christ so long as he trusts and wills to be kept. That person may make blunders and mistakes; he may be very weak and feel very unworthy; but if that soul holds on to Jesus Christ by faith and looks to Him to keep him, that soul is safe and secure. Of course he can give up his faith and throw away his trust in Christ and lose all claim to the merits of the blood. But the point I am trying to make is this: We are not only saved by faith but we live by faith. We are "kept by the power of God through faith." "This is the victory that over- cometh the world, even our faith."

May I give you a great truth in a little verse which I had given to me several years ago? It reads like this:
Three men were walking on a wall, FEELING, FAITH and FACT.
Feeling got an awful fall, And Faith was taken back.
Faith was so close to feeling, He fell too,
BUT FACT REMAINED and pulled Faith up, And that brought Feeling too.

I feel just as good when I don't feel good, as I do when I do feel good, for I don't run on feeling after all.

If it is a fact that you have been saved by faith in Christ, and if you are trusting to the blood to save you, rather than your good works or your feelings, then that fact is the thing you should rest upon. Then, too, it is a fact that you have been sanctified by faith in the blood of Christ, and the Holy Spirit has borne witness to that fact, then your soul ought to be able to rest in that fact, and let feelings take care of themselves. The fact is the thing that counts in the sight of God. God told the people of Israel, "When I see the blood, I will pass over you." Now the fact that they were under the blood was the one thing that God was concerned about. When the Death Angel passed through the land that night, he looked for only one thing, and that was the blood. When he saw that, it was enough. He did not stop to ask about their feelings, for their feelings did not enter into the transaction at all. That same thing is true with us today. If we are under the blood and claiming the merits of the blood, that is the thing that counts. Oh, if only I could get people to see this great truth! Dear reader, I hope that you will see it and rest in peace with this glorious truth for your foundation.

My hope is built on nothing less Than Jesus' blood and righteousness, I

dare not trust the sweetest frame, But wholly lean on Jesus' name. On
Christ the solid Rock I stand All other ground is sinking sand.

THERE ARE MANY HUMAN TRAITS AND DESIRES WHICH ARE NOT SINFUL

As a further contribution to this question of what we mean by humanity, I would like to remind you that there are certain human traits and desires which are not sinful. They may lead to sin if they are overindulged or if they are indulged under the wrong conditions, but they are natural desires and were given to us by the Lord. Without them we would not be normal human beings. They are not destroyed in sanctification, but are brought into their proper place in our lives.

The desire for food is a natural desire. It is not sinful but is as natural as breathing. You can eat to the glory of God just as much as you can sing or pray to the glory of God. However, we may overindulge the appetite and eat too much, and it may become gluttony. We may sin by eating too much. This is one of the natural appetites that we must keep under.

The sex desire is not a sinful desire. It is a natural desire and is given to us by the Lord. It is God's way of propagating the race. It plays a great part in human love and contributes to the mating instinct that forms the home, which is a divine institution. Paul tells us that one of the signs of the last days is that people will be without natural affection. God blessed the first pair in the Garden and told them to be fruitful and multiply and replenish the earth. We are also told that Enoch walked with God and begat sons and daughters. His walking with God did not hinder his begetting sons and daughters, and his begetting sons and daughters did not hinder his walk with God. They could be in perfect harmony one with the other. However, we do need to remember that the sex desire may and often does lead to sin, and we need to keep careful check upon it. It may lead to the ugliest sort of sin. However, I want to say again that it is not a sinful desire within itself. It is as natural as the desire for food. If people could see this, it would save them from much confusion.

I also want to say that there are certain temperaments and characteristics of the personality which are natural and they are not destroyed in sanctification. They are as much a part of us as the color of our hair or the shape of our heads. We need to see that when God sanctifies the soul, He does not destroy the personality. He sanctifies it and uses it to His glory. He does not want to make us all according to the same pattern. He can use a man with a fiery, impetuous nature like Saint Peter, and He can also use a man with a quiet nature like Barnabas. He can use a man with a nature like Uncle Buddie and also a man with the nature of Dr. Morrison. He can use a John Paul and a Seth Rees. I think it would be well for us to see this truth and keep it in mind. Too many times we have seemed to think that the Baptism of the Holy Spirit will make fiery evangelists of all who receive it. That is not the teaching of the Bible. He wants some to be teachers. He wants

some to be pastors, and some evangelists, but He wants them all to be filled with the Holy Spirit and sanctified wholly.

Then, too, we need to remember that each of us has inherited certain temperaments and that there are some things which are part of our physical nature. They are not carnality, but they are part of our humanity. They are not destroyed in the Baptism of the Holy Spirit, but they are sanctified. There is as much difference in the temperaments of people as there is in horses. Some horses are slow and easy going by breeding, while others are spirited and high-strung by breeding. They can both be broken and used in a great way, but their natures will never be changed. The same thing is true of people. Some people are by nature slow, placid and calm. They were born that way; they do not deserve any credit for being that way. It is just as much a part of them as the color of their eyes. Now their temptation may not be with temper and nervousness. Carnality may bother them at some other point, but they need to be sanctified just the same.

On the other hand there are some people who are by nature high-strung and of a nervous temperament. Now when they get the Baptism of the Holy Spirit, all of that temperament is not taken away. If it were, they would be useless. It is a part of their make-up. They will have to guard at this point and cultivate the grace of patience and learn to be patient with other people who are slower than they are. It is at points like this that we have room for growth and development. Here is where we see the difference between purity and maturity.

I would also like to remind you that while there is a carnal pride which is very ugly and must be destroyed, on the other hand there is such a thing as natural pride or self-esteem and it may be sanctified and used to the glory of God. Most all of us have a certain amount of natural self-esteem that is left after we are sanctified, and it is not sinful. It may lead to sin, but it is a natural thing within itself and may be a very precious gift. God does not place any premium upon indifference and carelessness. He does not get any glory out of slovenliness. He wants us to be at our best for Him.

There is also a certain amount of human ambition that remains after a person is sanctified. It is not that old, ugly, carnal ambition that makes us push and shove to get into the limelight, but it is that natural ambition that is to our life much like the spirit in a horse. Without it we would be worthless. God gets no pleasure or glory out of an indifferent spirit that is content to sit down and do nothing. He wants us to have something in us that will make us want to get up and be at our best for His glory. This natural ambition may lead to sin and needs to be guarded, but it may be sanctified and used to the glory of God.

Now all of these natural appetites, temperaments, and human traits may be sanctified, and so brought into harmony by the Holy Spirit that they form one beautiful whole, that makes a well-rounded

symmetrical character that is a blessing to the world and pleasing to God. However, we may overindulge one or the other of them until it will lead to sin and wreck our lives.

I have been told that the best that medical science has been able to discover about cancer is this: They say that cancer is formed by a cell or group of cells in some part of the body turning rebel and refusing to work with the rest of the cells of the body, but rather demanding that all the other cells work for it, and this forms a malignant growth that we call cancer. I am no authority on medical science and cannot vouch for the truthfulness of this statement. However, I do know that there are certain human traits and characteristics which are natural and, when they all work together for the good of the whole human personality, they make a beautiful life. On the other hand, I know that sometimes one or the other of these may get out of balance and be overdeveloped until it forms a malignant growth upon the body of the personality and becomes a very ugly thing.

I have seen some people, who had been sanctified overeat and become gluttons. I have seen some overindulge their temperament until they were very objectionable to have around. I have seen some of them overfeed their natural pride and it became an ugly thing. I have seen some of them overindulge their natural ambition until it became self-seeking and sometimes very touchy to any slight or rebuff. I have seen some overindulge their firmness until they became hard and gruff. I have seen some go too far in emotionalism until it led into wild excesses. I have seen some become over-sweet until they became sickening. I have seen some get lopsided on tolerance until they stood with everything and everybody and yet they did not stand for anything definite.

This leads us to see that to have a well balanced Christian character we need to be Spirit-baptized, Spirit-filled and Spirit-led at all times.

A SANCTIFIED PERSON IS TEMPTED THROUGH THE HUMAN BODY

Since we are dealing with the question of humanity, I feel that it would be profitable for us to consider the question of temptation as it is related to the human body. I find that a great many people are confused about the matter of temptation. In the first place, I fear that there are many people who get the idea, when we begin to talk about entire sanctification, that if a person is sanctified he will never be tempted any more and that all of his battles will be over. When we talk about the Baptism of the Holy Spirit and tell people what it will do for them, I fear that some of them get the idea that if they could only have this experience, all their temptations would be gone and they would have nothing to do but sail along through life and live above all the strife of this world. Now I would like to say that if you have any such idea as that, then I will have to disabuse your mind of any such

misconception. You will have battles to fight after you are sanctified and there will be many fierce temptations to face. However, the Holy Spirit will

keep you and make you more than conqueror, if you will trust Him and let Him have His way in your life.

Sometimes the charge is made against us holiness preachers that we teach if a person is sanctified he cannot sin and that all temptation is gone. We do not teach any such thing. We do teach that if a person is a Christian he has quit the sin business and that it is possible to be delivered from all sin. We have the right to teach that, for the Bible teaches it. We do not teach that a person ever gets to the place where he is not tempted, but we do teach that a person can get to the place where he can be victorious over temptation, and that he should be. We have the right to teach that, for the Bible teaches just the very same thing.

On the other hand, there are many people who are confused in their minds about temptation because they have never made any distinction in their thinking between temptation and yielding to temptation. There are some people who think, because they are tempted to sin, that they are sinners. That is not true. Jesus was tempted, but He did not sin. The temptation was suggested to Him but He refused to yield and dismissed it from His mind. Many times Satan will suggest an evil desire to our minds, and then stand off and taunt us with the thought that if we were pure in heart we would not have any such thoughts or desires. However, that is not true. The only way that Satan can tempt us is by making the suggestion to our minds. The way we treat that suggestion is the thing that will determine whether it will be sin or not. If we dismiss it, then we have not sinned, but we have gained the victory and have grown stronger by it. On the other hand, if we receive the thought and harbor it and begin to roll it as a sweet morsel under our tongue, then we are in danger. I think that if people would see this distinction they would quit talking about sinning every day in thought. They have never made any distinction in their thinking between thoughts about evil and evil thoughts. Satan may suggest a thought about evil to your mind and he does many times. However, that thought does not become evil until you take it into your heart and make it part of your desire and purpose. He suggests many thoughts about evil to my mind, but I thank God I have something in me that makes me cast them out and refuse to give them room in my heart and life.

We also need to see that temptation is necessary for the development of the kind of character that God wants. God wants us to love and serve Him, not through compulsion, but through choice, and that implies we must have the chance to choose between the evil and the good. As we reject the evil and choose the good we develop Christian character and show to the world and to God that we prefer

the good and despise the bad. In fact, every time we are faced with temptation we not only build up a reserve against sin, but we also declare our choice of the good and show by that choice that we are like our Master.

I believe many people who have received the blessing of sanctification have been confused about temptation with respect to at least two points. In the first place, many of them thought that when they received the Baptism of the Holy Spirit they would be done with all the battles and temptations. Then later on when they found that they still had human desires and Satan came to them through the human appetites, they became confused and began to doubt that they were really sanctified. They need to see that even though carnality is taken out of the heart and the inward strife is gone, they still have their treasure in earthen vessels, and they need to see that the body must be kept under and the desires of the body must be guarded.

In the second place, many sanctified people have gone down right at this point: They thought when carnality was destroyed they were done with temptation. They felt that all of the battle was over and the victory won. Because of this they became overconfident and grew careless about the natural desires of the human body, and many of them have gone down with an awful crash through the human desires. I think this might explain why we have so many fatalities in the ranks at the point of sex desire. Some people have become careless at this point and have learned to their sorrow that we still have this treasure in earthen vessels and that the vessel is very weak.' My dear reader, will you let me say to you: Do be careful at this point and shun the very appearance of evil. Remember that even though you are filled with the Holy Spirit, you have this treasure in an earthen vessel and always guard the vessel.

Now I want to say again that the natural human desires are not sinful within themselves. They are natural and God-given and we will have them so long as we have the body. It is not sinful to desire food, and under proper conditions you may gratify that desire to the glory of God. However, you will have to watch that desire and not let it run riot, for if you do it may lead to sin. You may overindulge it and I have seen some preachers who almost dug their grave with a knife and fork. They overate and destroyed the keenness of their minds and wrecked their health because they did not add temperance to their faith.

I must say again that the sex desire is not a sinful desire. It is a natural desire and is as much a part of the normal person as the desire for food. The fact that you have it is no sin, and the fact that it may make itself felt is not necessarily an indication of evil in your nature. It is just an indication that you are a normal human being. However, we need to see that it may easily lead to the worst sort of sin and may wreck our lives. Guard it and keep it under control. Avoid those thoughts which will wrongly excite that desire and by all means shun

all of those contacts which might lead to sin at this point.

Now I might go on and enumerate a long list of these natural desires of the body, and point out that they are not sinful within themselves, but at the same time they might lead to sin. However, I do not think it is necessary for me to multiply instances along this line. I think I have said enough to prove that there are certain natural desires that remain after carnality is removed, and I think I have said enough to prove that they are not sinful within themselves. However, always remember that they may lead to sin.

There is just one other thing that I want to say, and then I am through with this point. I would like to remind you that the natural desires of the human body usually begin in the subconscious mind. We have them before we become conscious of them. We often get hungry before we become conscious of it. The desire for food is there, and finally that desire becomes so strong that it gains the attention of the conscious mind. Now when this natural desire gets the attention of the conscious mind, you face the question as to whether you may gratify that desire without doing violence to the spiritual man. If you can, then it is all right to go ahead and satisfy that desire. There is no sin in doing it. However, there may be times when you cannot satisfy that desire without hurt to your soul. If that is true, you will have to say "No" to that desire and deny yourself. That same thing is true of the sex desire and all other human desires. We must remember that the soul is the important thing, and that nothing must come in to hurt our soul and destroy our contact with God. Just remember that the body is the shell or house for the soul, and the house must not claim first place in your life. Jesus said, "It is written, Man shall not live by bread alone." In other words, the body is not the major thing in your life. We can afford to deny the body if only the soul may be strong and grow.

It is at this point that the real Christian differs from the man of the world. The world is greatly concerned about the body and natural desires of the earthen vessels. The body is the thing of major concern with the man of the world. However, a Christian has learned that the soul is the thing of greatest value and the soul occupies the center of the Christian life. He has learned to seek first the Kingdom of God and His righteousness, for he knows that these other things will be added unto him.

LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS

All through this message we have had a great deal to say about the human body. We have tried to point out to you that it is an essential part of the total personality. We have also tried to point out to you that the natural appetites of the body are not sinful, but that they are weak and may lead to sin. We have tried to point out to you that this same weak body may be sanctified and may be made the dwelling place of the Holy Spirit, and that it may become the instrument of the Holy Spirit for works of righteousness unto holiness.

Now as we draw near the close of this message we would like to leave this glorious truth with you. The body is the instrument of the mind and will. It is not the master, but rather the servant of the mind and will. That is why it is such an absurd thing for people to contend that you can be pure and right in mind and heart and still live in all kinds of sin in the body. To teach that is to teach something that is contrary to common sense and the teaching of the Bible. It is a fact that is established by experience, psychology and the Bible that the body does not act independently of the mind and will. Your body is not going to steal, fight or commit adultery unless it first gains consent of the will and receives the command from the brain. The mind and will determine what you do and what you do not do. The mind is the master of your life and the body is subject to the mind.

Now when we use the word mind we are not thinking of the intellect alone. In our thought the intellect or thinking faculty is but a fraction of what we mean when we speak of the mind. What we mean by the mind is this: It is the ego or personality that is back of the brain. It is that part of us that loves, hates, aspires, trusts and commands the brain and rules the destiny of the life. It is that something in which is found the seat of the will and affection. It is spoken of as the soul or spirit. It is the real spiritual man that inhabits the mortal body. It is the real you. It is this thing that really determines what you are and what you shall be. This is what we mean by the mind.

Now the Bible teaches that we may be in either one of three states of mind, spiritually speaking. In the first place, the Bible teaches that it is possible for a person to be carnally minded. The Bible tells us that to be carnally minded is death. It also tells us that the carnal mind is enmity against God, that it is not subject to the law of God, neither indeed can be. The unconverted man is carnally minded. That is the reason why it is absolutely necessary for the natural man to be born again. Without this birth he cannot see the Kingdom of God. Jesus shows us the logic of this truth when He says: "That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." It seems that any one could see the logic of this point. However, it also seems that many

people have never yet seen this truth.

In the second place, the Bible teaches that it is possible for a person to be double minded, and James tells us that the double minded man is unstable in all his ways. You never know just what he will do.

Now it might be worth our while to stop and ask the question: Just who is the double minded person? What is his status in the sight of God? This question can be answered by stating first who the double minded man is not. He is certainly not the sinner, for the sinner is carnally minded. On the other hand, he is certainly not the Spirit-filled person, for the latter has the mind of Christ. Now to my way of thinking the double minded person can be placed in but one class, and that is the class of people who have been converted and have received a new nature from Christ, but who still have the old carnal mind remaining in them. They are double minded. They have a new spiritual nature, but they also have an old carnal mind, and these are contrary one to the other. These persons are double minded and therefore very unstable in all their ways. They are sometimes on and sometimes off. Sometimes they are up and sometimes they are down. You never know just where to find them. They cannot be depended upon at all times. You never know whether they will stand or not.

I believe that we have score of double minded people in all of our churches. I find them wherever I go. Every pastor knows just what I am speaking of. The double minded people of our congregations are the biggest problem that the church has to confront. If we could handle the double minded people and get them settled and established, the church could and would go forward in a great way.

Now I want to say very emphatically that these people are not hypocrites. We do them a great injustice to so classify them. Many of them are honest and sincere. They want to right and live for Christ. Many of them are heartily ashamed of their failures and repent of them with deep remorse. They are not satisfied with their experience and would like to find something better. They do not need to be abused, but they do need to be helped. They need to be shown that there is a more satisfying experience in Christ, and they need to be led into such fellowship with Christ that they will get out of their present state.

This leads me to say, in the third place, the Bible teaches that it is possible for a person to have the mind of Christ. That is what St. Paul is appealing for in the text. He is urging us on into an experience that will cure us of our double mindedness, and that will get us out of the state where we are unstable in all our ways.

Now I want to call your attention to the fact that St. Paul says: "Let this mind be in you" It is something that must come into us. He does not say that we are to strive to live like Jesus, or that we are to take Jesus as our pattern. No doubt if some of our modern religious leaders were writing this epistle they would say, "Strive to live like Jesus and take Him as your ideal." They would also say: "You must be sure to

practice the presence of Christ." However, Paul does not make any such appeal, for he realizes that before a person can live a Christ-centered life, Christ must be put at the center of his life. He also realizes that before we can practice the presence of Christ, the presence of Christ must be in us. St. Paul pushes on beyond the fruits and goes back to the roots and tells us it is here at the heart or center of our being that we must begin. He realized that there must be the inward dynamic before we can have the outward manifestation of power. I think it would be well for us to see the same thing. St. Paul tells us that the mystery (or rather the secret) of godliness is Christ in you. This secret, of Christ in you, is a mystery to the world. They cannot understand it. They can talk about the historic Christ and the human Christ, but it seems they know nothing about the Indwelling Christ.

Really this is not surprising; for the word mystery really means a secret revealed to the initiated. You have to be initiated, or born into the family of God, before you can have this secret revealed to you. Jesus said: "The world cannot receive the Holy Ghost, for it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you."

Now what St. Paul is talking about, when he begs us to let this mind be in us which was in Christ Jesus, is this: he is urging us to let the Holy Spirit come in and take full charge and possession of our life. If you would have the mind of Christ, then ask for the Holy Spirit to come in and baptize and fill your heart and life. That is the way to have the mind of Christ.

In conclusion may I call your attention to just one little word in this appeal? It is the word L-E-T. Paul does not say struggle, strive, wrestle, agonize or beg God for the Baptism of the Holy Spirit, but he says Let. Too many people have the idea that they have to do all these things which I have mentioned in order to get God willing to give them the Baptism of the Holy Spirit. That is not true. God is more willing to give you the Holy Spirit than you are to give bread to your hungry child. If you were half as anxious to be filled with the Holy Spirit as He is to fill you, it would be an accomplished fact. He is willing and ready. Are you?

It is often true that people have to pass through a terrible season of struggle before they get this wonderful experience, but their struggle is not with God; it rather is with themselves. I had a long, hard struggle, but it was not with the Lord. It was "Brother John" with whom I had the trouble. God was willing all the time. He is willing to fill you, and I beg of you just now to say that last "Yes." Just let go and let God, and the work will be done.

May I suggest that you make this your prayer: "Spirit of the living God, fall NOW on me; Spirit of the living God, fall now on me; BREAK me, MELT me, MOULD me, FILL me; Spirit of the living God, fall now on

ME." If you will say that and mean every word of it, He will fall on you. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39). This blessing is received by faith.

TWO MOOT POINTS DEALT WITH

THE BAPTISM OF THE HOLY SPIRIT

In connection with this little message on "This Treasure in Earthen Vessels/" I feel that there are two other truths that I would like to deal with as briefly as possible.

As I have tried to preach the truth of the Baptism of the Holy Spirit and Holiness, I find a great many people who are honest and really anxious to be all that God can make them, and yet are confused in their minds with reference to two great truths.

One point that a great many people are confused about is the term "Baptism of the Holy Spirit." I really think that most of the confusion can be cleared up at this point if we will have clearly fixed in our minds just what the word "baptize" really means. To my mind it is very unfortunate that we should have had so much wrangling and disputing over the mode of baptism that we have lost sight of the real meaning of the word. We have wrangled and disputed over the mode of baptism until we have lost sight of what is supposed to be accomplished when a person is baptized. Now I believe that a careful study of the use of the word in the New Testament will reveal to us that, when the word was used in the time of Jesus, it conveyed the idea of cleansing or purification regardless of how it might be done. It was not so much a question in the minds of those people as to how it was done, but rather a question of what was done when they were baptized. When they were baptized, they were cleansed. In the case of water baptism they were ceremonially cleansed or purified, and in the case of the Baptism of the Holy Spirit they were spiritually cleansed or purified.

I believe that you can take out the word "baptize" anywhere in the New Testament and use the word cleanse or purify and you will not change the meaning of the sentence one iota. As an illustration take Acta 1:5: "John truly baptized (cleansed or purified) you with water; but you shall be baptized (cleansed or purified) with the Holy Ghost not many days hence." It might be of interest to you to run through your New Testament and try this wherever you find the word.

Now if we keep this in mind, it will save us from confusion at two points. In the first place, when you seek the Baptism of the Holy Spirit you are not seeking for more of the Spirit; He is a person, and if you are a Christian you have Him. Neither are you seeking for something to come to you from a distance that you have never known before. The Holy Spirit is and has been with you ever since you became a Christian. He is here in the world, and He dwelleth with you and shall be in you. However, when you ask for and seek the Baptism of the Holy Spirit you are asking Him to do something for you that He has not done before. You ask Him to cleanse or purify (baptize) your heart and life. The experience of the Baptism of the Holy Spirit is not a matter of

something new coming to you that you have never known before, but it is a matter of the Holy Spirit's doing something for you that He has not done before. In regeneration He gave you a nature that you had never had before and could not get any other way but by the work of the Holy Spirit. In the Baptism of the Holy Spirit you are asking to be freed from a nature that you have always had and could not get rid of in any other way but by the Baptism of the Holy Spirit. In one case you get a new nature and in the other you get rid of an old nature.

Now the truth that is suggested by this word, cleanse or purify, is one that we need to keep in mind at all times. If we overlook it or try to discount it, we will miss a very vital truth. I find a great many people who like to talk about the fullness of the Spirit and have a great deal to say about receiving power, but they rebel at this idea of spiritual cleansing. However, we need to see that Jesus talked about cleansing before He mentioned power. He said, "Ye shall be baptized (cleansed or purified)," before He said, "Ye shall receive power." Peter saw the importance of this truth, and so when he reported the baptism of Cornelius and his household he reports that God purified their hearts by faith. We also need to see that power without purity would be the most dangerous thing in the world. For God to give His people the power of the Holy Spirit without first giving them the purity of heart needed to use this power would be a menace to all of us. Indeed, one of the greatest dangers of this present day is the fact that we have learned how to use the physical power of God, and men do not have the purity of heart and life to use it aright. If we don't have a revival of religion there is a danger of man's using this power to wreck civilization.

We also need to see that the very idea of the fullness of the Holy Spirit must carry with it the idea of purity. Heaven is pure and holy because it is filled with the presence and glory of God. When an individual is filled with the presence and glory of God, in the person of the Holy Spirit, he must be holy, for he is filled with the Holy Ghost. The presence of the Holy Spirit produces a state of holiness in the individual. There can be no holiness apart from the presence of the Holy Spirit. His presence implies a condition of holiness, and His presence is the only thing that can produce a state of holiness.

WHAT IS SIN?

The other point that I find so many people confused about is this: What is sin? There are a great many good, sincere people who will contend to the very last that a person has to live in sin so long as he is in the body. Now I find that most of the confusion at this point arises from the fact that such people have no clear-cut conception as to just what sin really is. Before we can agree on the question as to whether a person has to sin, we will have to have clearly fixed in our mind just what we mean by sin.

Now the question before us is, What is sin? There are two definitions of sin that I believe will be acceptable to us in this discussion. The first is, "Sin is missing the mark." The other is that definition given in the Westminster confession: "Sin is any want of conformity unto, or transgression of, the law of God." In other words, it is missing the mark, of failing to measure up to the will of God for our life. Now the next question that we must face is this: What is the mark that we are supposed to hit? What is God's law or will for us? This question must be clearly answered before anyone can say whether it is possible to do it. If we do not know what the mark is, how can we know whether we have hit it or not? If we do not know what God's law or will is, how can we know whether we have measured up to it or not? So the big question that we have to face is, What is the mark? What is God's will or law for us? Does He demand perfect service? If He does, He is unjust and unreasonable in His demands. He demands more of us than we do of our children. I do not demand that my children render perfect service to me. I realize that they are subject to mistakes and sometimes failures due to the fact that they are finite. Does God demand perfect understanding and freedom from all mistakes? If He does, then He is unfair in His demands. If He demands this, then He demands more of me than I do of my child. I recognize that my child may not always understand, and that to the fact that he is finite he may not always render perfect service. Now, the question is, Does God demand these things of His children? Of course the answer comes back, "No"; God is a loving Father and He does not make impossible demands of His children.

Fortunately we have this vexing question settled for us by our Lord Jesus Christ. He tells us what the mark is, He tells us what God's law and will is concerning us. In Mark 12:28-31 we find a scribe coming to Jesus, asking this very question that we are facing. His quotation was, "Which is the first commandment of all?" In other words, which is the most important commandment? What is the very least that I can do to measure up to the will of God in my life? This is really what he is asking. Jesus answered him by saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and

with all thy strength: this is the first commandment. And the second is like unto it, namely this, Thou shalt love thy neighbor as thyself. THERE IS NONE OTHER COMMANDMENT GREATER THAN THESE." Here we have our Lord saying that the thing that God demands is perfect love. He does not demand perfect service, but perfect love. He also says that there is no other commandment that is greater than the demand for perfect love. In other words, this is the supreme thing and if this demand is met the other things will take care of themselves. Here our Lord tells us what the mark is that we are supposed to hit. If we do hit this mark, then God will be satisfied. Here He is telling us what the law or will of God is for us. It is Perfect Love, and not perfect service. If we measure up to this, we have hit the mark and measured up to God's law and will for us. If we fall short of this, we have failed, no matter what else we may do. I thank God from the depths of my heart and mind, and for me it forever settles the question, What is sin? John says that sin is the transgression of the law. It is lawlessness or rebellion. I John 3:4.

This kind of a standard is worthy of a holy God. It is high enough to demand the best that is in me, and bring me a full and perfect surrender of my heart and life to Him. It is as low as the standard could be placed by a holy God. On the other hand, it is not so high but that I by the grace of God and the power of the Holy Ghost, can attain unto it. If He had placed it any higher, it would have been unjust, but I thank God that He placed it at just the right level. If you measure up to this mark, your life will be well pleasing to God. You may make mistakes and blunders, but your Father will recognize that they are due to the head and not to the heart, and He will not condemn.

How to Be Kept In Perfect Peace

Rev. John R. Church, DD

www.HolinessLegacy.com | Info@HolinessLegacy.com

Copyright, 2011 - Holiness Legacy Collection
Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro. North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

HOW TO BE KEPT IN PERFECT PEACE

The text is found in the prophecy of Isaiah, the 26th chapter and the third verse. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Among all of the rich and precious promises to be found in God's Word, it would be harder to find a richer, more precious, suggestive promise than the one that we have selected for our text. In fact it would be hard to conceive of a greater boon or blessing that could come to a human heart than to be filled with perfect peace, and be kept moment by moment in perfect peace in this old, sin-cursed world in which we live. When you think of the chaotic condition of this world today, of the strife, the confusion, the fear and the uncertainty that is gripping the hearts and minds of people you can readily see that the great need of the human race is peace. Not only peace between nations, but peace between God and man. To think of having your heart filled with perfect peace and being kept moment by moment in perfect peace is something that is really worth striving for. In fact, if you should go out on the streets and begin to talk to the average person of the world about being filled with perfect peace, and being kept in perfect peace, many of them would laugh in your face, or would shrug their shoulders and say, "Oh, preacher, that's a pipe dream. Nobody could hope to be kept in perfect peace in this awful, sin-cursed world of strife and confusion." Friends, we readily recognize that from a human standpoint it is absolutely impossible. You can't keep yourself, I can't keep myself, none of us can keep ourselves in perfect peace, but, friends, this isn't a human proposition. We are not the ones who are to do the keeping. God Almighty is the one who has promised that He will keep us in perfect peace if we will meet the condition. While it may be impossible from the human standpoint, it is gloriously possible from a divine standpoint. Certainly God Almighty has proved His ability to do just the very thing that He has promised to do in this text. All down through the centuries you can find instance after instance, illustration after illustration, where God has literally fulfilled this promise, and verified His word in keeping people in perfect peace. You think of Enoch, living back there in that antediluvian age, where sin and wickedness were rampant on every hand, and yet we see that man day after day, week after week, month after month, walking with God, and having this testimony that he pleased God. In fact, he walked so long and so far with the Lord that one day the Lord said, "Enoch, it's closer to my house than to yours, how about going home with me," and Enoch walked with God and he was not, for the Lord took him. And we think of Noah living back there in that same age, and the Bible tells us that the very imagination of the man's heart was evil continually, and it even repented God that He had made man, and yet God testified to the fact

that Noah was perfect in his generation. God saw him through, brought him through the flood, safe out on the other side. We think of Daniel, and the three Hebrew children being carried captive from their own beloved homeland; their own loved country had been overrun by an alien army. The crops had been destroyed, the villages had been ravaged and ruined. Even the holy city had been overrun by an alien army, and the holy temple had been invaded and the precious vessels had been carried down into Babylon. There they were down there in a heathen land, surrounded by idolaters, superstition, opposition and sin on every hand, and yet we see those three Hebrew children refusing to bow their knee to the golden image. Being cast into the fiery furnace, but while they were in the midst of the flame one like unto the Son of God walks with them, and they come out without the smell of fire on their garments. We see old Daniel being cast into the lion's den down there among those ravenous beasts. I've often pictured him going to sleep that night using an old mountain lion for a pillow, and sleeping like a baby in its mother's arms, while the king up there in the palace paces the floor and wrings his hands and can't sleep. He comes down the next morning and he says, "Oh, Daniel, hath thy God been able to deliver thee," and Daniel said, "Yes, Sir; everything is all right. I had a good night's rest. Feeling fine this morning. How do you feel?" We think of the great apostle Paul being whipped and beaten, and stoned and left for dead, shipwrecked and all those things, and yet we hear that great man of God testify, "I've learned in whatsoever state I am in therewith to be content," and exhorting other people to rejoice evermore and pray without ceasing, and in everything gives thanks. We see John Fox and John Bunyan and the holy martyrs being cast into prison and cast into the arena, to be torn by the wild beasts, burned at the stake, and yet they die with their faces shining and their lips ringing with the praise of God and testify to the fact that God Almighty had been able to keep them in spite of the vicissitudes and trials of life. Someone told me that Uncle Buddy Robinson one time went to New York City and after he had been shown over the great city and seen the sights of interest, the great palatial homes and fine buildings, Uncle Buddy went to his room and dropped down on his knees and said, "Father, I thank thee that I ain't seen a thing I want all day." Just perfectly satisfied. He had peace and contentment in his own heart.

I shall never forget an experience I had a few years ago. I was holding a revival meeting in the first Methodist church at Winchester, Kentucky. At that time Dr. Virgil Moore was pastor of the Epworth Methodist Church in Lexington. He was a good friend of mine, and he invited me over one day for lunch. As we sat at the dinner table, he said, "Church, you've been out here to Kentucky a number of times. You've run around to see the sights of interest. You've been down to Dix Dam and out to see the Palisades and out to see Man of War. You've looked at these big fine bluegrass farms." But he said, "There is

one sight here in Kentucky that you haven't seen yet. To me it is the most interesting sight in our State. I want to show it to you today before you go back." I said, "I'll certainly be glad to see this sight that you are speaking about." After lunch we put on our hats, walked down several blocks into a very poor section of the city of Lexington, in fact, it was almost a slum section. Down on a little lot was a small house. The lot was so narrow they had to build the house the long way of the lot. We walked up on the porch, and the door was slightly ajar. Dr. Moore just pushed the door open and said, "It's your preacher that has come to see you. I brought you some company this time." A voice from the second room said, "Come in Dr. Moore, I'm so glad you came today." We walked back there to the second room and there on a single iron bed lay a woman, her arms across her breast. She told me she had lain that way for five years unable to move a finger to even pull the sheet off her face if it happened to get up there. But friends, I don't think I ever saw a more radiant saint in my life. That woman lay there and talked about the goodness of God, what wonderful fellowship she had with Him, and how the blessings of God had been resting upon her soul. Her husband was a poor man and had to work as a day laborer. He'd get up in the morning at five o'clock, and wash and bathe her, and dress her, and feed her her breakfast, and prepare her for the day, and then eat his own breakfast, and pack his own lunch, and go off to work and leave her there alone all day. She lay there and rejoiced and praised God. Not one whimper, not one word of complaint did she utter. You just felt like you were in the vestibule of heaven. Finally, she said, "Now, Brother Church, I want you to pray for me before you go." I said, "Sister, I'm not worthy to pray for you. I want you to pray for me." We got down there by that iron bed; and we had prayer together. As we walked back up the street Dr. Moore said, "Church, that woman is a member of my church. She's been a member for years. She hasn't been inside the church for years now, but she has a greater influence than any member I have." He said, "People all over this city and surrounding country know about her, and her affliction and her wonderful Christ-like spirit. When they get down in the dumps they come over here to that little cottage and sit by that bed, get a basket of sunshine to take back home with them to cheer them up for the dark, trying experiences of life." Friends, God is able. God is able to keep people in perfect peace if they will meet the conditions and do what God tells them to do.

Now there are two great truths that are suggested by this text, and I want to call them to your attention just as briefly as I can, by the help of the Holy Spirit. The first truth that is suggested by this text is this.

You must be brought into a state of perfect peace before you can be kept there. Now I think that is evident. You don't have to be a theologian. You don't have to know a thing about homeletics to see that you can't be kept in perfect peace until you are brought into a

state of perfect peace. Now the sinner, the man or woman of the world doesn't have peace. They have a guilty conscience. They have a sense of dread. They have strife and confusion. In fact, an unsanctified person doesn't have perfect peace. They have peace with God. But friends, the Bible teaches that you can not only be at peace with God, but you may have the peace of God filling your heart and flooding your soul. When a person repents of his sins, and believes on the Lord Jesus Christ, and is accepted by faith in Christ, then he is at peace with God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." But friends, you can not only be at peace with God, but you can have the peace of God filling your heart and flooding your soul. Now you may feel like saying, "Well, Brother Church, that's a distinction without a difference." I don't think so, and I think I can readily illustrate the difference to you. For instance, there was a time a few years ago when Germany and the United States were at war with each other. But there came a time when the people of Germany threw down their arms of rebellion, ran up the white flag of surrender. Since that time Germany and the United States have been at peace with each other. Now while Germany is at peace with the United States, Germany doesn't have the peace of the United States. They don't have the peace over there that we have here. They have division and strife and fear and live under constant dread. Friends, you may be at peace with God, but thank God you can have the peace of God flooding your heart and filling your soul. After I had been preaching a little while I came to see that the Bible makes a distinction between being in Christ and having Christ in you in the person of the Holy Spirit. Now when any person repents of their sins and believes on the Lord Jesus Christ, and is saved by faith in Christ, they've come out of the world and they are in Christ. They've been delivered out of darkness into light, and out from under the dominion of Satan into the kingdom of God. They are in Christ. But friends the Bible teaches that you can not only be in Christ, but you can have Christ in you, in the person of the Holy Spirit. Now you may feel like saying, "Now, Brother Church, that's a distinction without a difference." I don't think so, and I think I can easily illustrate it to you. I might go down here to the Ohio River and pitch a bottle out there in that river. Now that bottle is in the river. But I can take the stopper out of that bottle, and let the water of that river get inside the bottle, and then the bottle is not only in the river, but the river is in the bottle. You see there is your two-fold relationship. A blacksmith may take a piece of cold black iron and put it in the fire. Now that iron is in the fire. But that blacksmith can start pumping that bellows, and the first thing you know that fire will permeate that iron, and then the iron is not only in the fire, but the fire is in the iron. There is a two-fold relationship.

There is a two-fold relationship in the Christian life. You can not only be in Christ, but you can have Christ in you in the person of the Holy

Spirit, living, infusing, and permeating you, and filling you until you can't tell where you end and He begins. That is one of the secrets of the Christian religion. You know there is a Greek word that is translated in the King James Version into the English word mystery. It is a mystery to the world, but I think that possibly a better word could have been found for that Greek word that would have conveyed the idea a little better. That word literally means a secret revealed to the initiated. It is used quite often in the New Testament. You remember that one time Jesus was teaching the people by parable, and after the crowd had left His disciples came up and said to Him, "Why do you teach the people by parables?" He said, "Because it is given unto you to know the mysteries of the kingdom, but not to them." Paul uses that word for he says, "Behold I show you a mystery." In other words, I'm going to tell you a secret; something that the world doesn't know about. I'm going to whisper a secret to you. "We shall not all sleep, but we shall all be changed in a moment; in the twinkling of an eye."

Some years ago I was holding a revival meeting in the first Methodist Church in Yanceyville, N. C., and they were inviting us into their homes for meals. We were going to different places day after day. One day we went into a fine home. A lovely lady when she was taking my hat, said to me, "Mr. Church, are you a Mason?" and I said, "No, I don't belong to the Masonic Order." She said, "Well, I am so sorry. I was in hopes that you were a Mason." She said, "You know, my husband is a Mason, and he goes down to the Masonic Hall and he stays late, and comes back and talks about what a wonderful time he had down there at the Masonic Hall, but he won't tell me what they do down there." She said, "I've begged, I've teased, I coaxed, I persuaded, I've tried every way to get him to tell me what they do down at the Masonic Hall, but he won't tell me." She said, "In fact, sometimes he has a habit of talking in his sleep, and someone told me if I would catch him talking in his sleep, and put his hand in a pan of cold water he would tell me anything I wanted to know, and I've even tried that, and he still won't tell me what they do down at the Masonic Hall." She said, "I was in hopes that you were a Mason, so that you would tell me what they do down at the Masonic Hall." Well I said, "Sister I'm not a Mason, but if I were a Mason, I couldn't tell you what they do down at the Masonic Hall, for," I said, "those are secrets that are not revealed to anybody but Masons. You have to be initiated into the Masonic Order before you can know the secrets of Masonry." And you know friends, God has some secrets that He doesn't reveal to just everybody. You have to get initiated into His family before you can know some of the secrets. If you do get initiated, and get into the family, then one day the Holy Spirit will whisper to you and say, "Say, you can not only be in Christ, but you can have Christ in you, the hope of glory, in the person and power of the Holy Spirit."

Now that is the secret of perfect peace.

The two main things that keep people from being kept in perfect peace are these: First—that old carnal nature that is in you, that you inherited as a result of the fall of Adam. Now when you get saved, all of your past sins are blotted out. You are forgiven of every sin that you have ever committed, and in the sight of God you are just as innocent as a baby in its mother's arms. But you still have that old carnal nature, that old root of bitterness, that something that is contrary and not subject to the law of God, neither indeed can be. Paul tells us about it in Galatians where he says, "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that you cannot do the things that you would." Paul tells us about it in the 7th chapter of Romans, where he says, "The things that I would do, I do not, and the things I would not do, those are the very things I do." He said, "After the inward man I delight to do the will of God, but I find in me another law that is contrary. It is the law of sin and death. Oh, wretched man that I am! Who shall deliver me from the body of this death?" Every person who has ever started out to live the Christian life, didn't go very far in the Christian life until they discovered that something in their heart. Now I am well aware of the fact that there are a lot of good people, who contend that you can't get rid of that carnal nature as long as you live in this world. They teach and contend that you just have to wrestle with it, and worry along with it, and do the best you can. Well, friends, if they are right in their teaching, then I want to say emphatically to you that God has promised something in this text He can't do. For God can't keep any person in perfect peace when they are having a civil war going on in their own breast. Now either God can and God will burn out that old root of bitterness, crucify that old carnal nature; either God can and God will do it, or He has promised something in this text that He can't do. Now I don't know how you are, but I choose to believe that John knew what he was talking about when he said, "If we walk in the light, as He is in the light, we have fellowship one with another; and the Blood of Jesus Christ His Son cleanses us from all sin*" and I believe that Paul knew what he was talking about, when he said, "Where sin abounded, grace doth much more abound." I believe that he was giving a testimony to the glory of God when he said, "The law of the Spirit of Life in Christ Jesus hath, hath, hath made me free from the law of sin and death, for what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." I believe he knew what he was talking about when he said, "But ye are not in the flesh, but in the Spirit, if ^{BO} be the Spirit of God dwell in you, and if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness, and if the Spirit of Him

that raised up Jesus dwelleth in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. Therefore, Brethren, we are debtors not to the flesh to live after the flesh, for if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live. For as many as are led by the Spirit of God, they are the sons of God. Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God, and, if heirs, then joint heirs with Jesus Christ, if so be that we suffer with Him, that we may also be glorified together." I believe that the blood can go deeper than the stain of sin has ever gone. I believe that the minimum of the atonement more than covers the maximum of the fall. I believe that He can not only save from the guttermost, but unto the uttermost, all that come to God by faith in Him. I believe that the old carnal nature can be eradicated, and in its place we can be filled with perfect love, and joy that's unspeakable and peace that passeth all understanding. But you'll never have perfect peace until you get that old carnal nature out of you.

The second thing that keeps people from having perfect peace is an unwillingness to say, "Yes," to all of the will of God, an unwillingness to make a complete surrender of themselves to God. Now friends, as long as there is anything in your life that is un-surrendered, that isn't given up, as long as there is anything in your life you are not willing to say, "Yes," to God's will about, that thing will be like a cinder in your eye, or like a thorn in your flesh. It will gouge and irritate, and you'll never know perfect peace until you have made a complete surrender of your whole will to the will of God. You think of Jesus when He lived here on this earth. He was sensitive to sin. He was sensitive to discord. He was sensitive to suffering, and pain, and yet He walked through this old sin-cursed world tranquil and poised. You never find Him off base. You'll never find Him upset. He was always the Master of the situation. Always poised and peaceful. Even when He stood in Pilate's judgment hall, and the Jews were yelling and screaming, "Crucify Him, Crucify Him," and Pilate standing there wringing his hands, saying, "Man, say something." Yet Jesus stands there poised and confident. How could He do it? Well, I'll tell you how. He said, "I do always the will of My Father. Not My will but thine be done." Even when the crowds were forsaking Him, and turning away from Him in disgust, we are told that He rejoiced in Spirit. You wonder how in the world He could do it. Well, the next verse tells us how He could do it. He said, "It seemeth good unto thee to hide these things from the wise and the prudent, and reveal them unto babes and sucklings." Whatever is good to you just suits me. I don't want anything but your will. I don't want anything but your way, Brother, when you get to that place, you can go to the Annual Conference, and while the cabinet is in session, and you don't know

where you are going next year, you can go to your room and go to sleep in peace, because you don't want to go anywhere except where God wants you to go. You don't want any appointment except the one God wants you to have, and you don't want anything but God's will done in your life. But you won't have perfect peace until you make a complete consecration and get the old carnal nature burned out of you.

THE WAY TO BE KEPT

Now the second truth set forth in this text is this; It says, "Thou wilt keep—that is K-E-E-P, him in perfect peace." Not just bless Him during the Camp Meeting, on the Mount of Blessings. But after you get home, and the tide's gone out, and the shout's died down, and the evangelists have gone to other fields of labor, and maybe your neighbors are feeding you on cold shoulder and hot tongue, and husband's out of work, and the baby is sick, and you don't know where you're going to get the money to pay next week's rent. He can keep you in perfect peace in spite of all the vicissitudes and trials and the tests that may come your way. You ladies no doubt, have had this experience. You canned some vegetables, sealed them up in a can, screwed the top on tight, took it off to some dark, cool place, set it up on a shelf. Then maybe in about two weeks you went into that room to get something, and you heard something go s-s-s-s-t, sssst. Well now, those vegetables are not keeping. Something has happened. They're not keeping. When you see saved and sanctified people spew and stew and fume and fret, they are not being kept in perfect peace. Now I firmly believe that there have been many people who have been truly sanctified. They've made their complete consecration. They've received the mighty baptism of the Holy Ghost, and had the old carnal nature burned out of them, and they have been filled with perfect peace. But many of them haven't been kept in perfect peace. I do not mean to imply that they have backslidden; I do not mean to imply that they have lost the blessing of sanctification, and that they need to go to the altar again. In fact, I am firmly convinced in my own mind that many of them ought not to go to the altar again. Now you may not agree with me, and if you don't I won't fall out with you about it, but it is my honest conviction we've had too much running to the altar in the holiness movement. I think we've had some preaching that wasn't conducive to making saints. It was conducive to making a reputation for the evangelist. I think that a lot of times people have been dug up when they ought to have been settled down. I believe that a lot of people have been caused to cast away their confidence, when they ought to have been encouraged to lay hold on Christ, and take a firmer grip, and grit their teeth, and set their face, and decide they are going to be true to God in spite of shouts, or feelings, or close preaching, or anything else. If you backslide, by all means go to the altar, but don't cast away your confidence over every little wind that blows, and over every person that comes along and crooks his finger at you and says you don't have the blessing. He may not know as much about it as you do, and the Lord does. You can keep running to the altar until you don't know who you are or what you've got, or where you're going. You can become so confused that you wouldn't know straight up if someone

pointed it out to you. And then another thing, it is confusing to the world. The world stands off and looks on and sees people going to the altar again, and again, and says, "Well if they can't keep it, what is the use of me trying to get it?" We need to see, that just as there are conditions that must be met in order to get the blessing, there are conditions that must be met in order to keep the blessing. If you don't meet the conditions that it takes to get the blessing, you won't get it, and if you don't meet the conditions that must be met in order to be kept in perfect peace, you won't be kept in perfect peace.

I'll be honest with you, the hardest lesson I've had to learn in my Christian life is right at this point. When I was a student in college, preparing for the ministry, I got the light on sanctification. I sought earnestly for five months. One morning about one o'clock in the morning, God, for Christ's sake, heard and answered my prayer, and poured His Spirit out into this unworthy heart of mine, cleansed it from inbred sin, and filled it with perfect peace. It was the most glorious epoch that has ever taken place in my life. I'll never get over it if I live ten million years. So far as I know I haven't backslidden. I haven't lost the blessing. Bless God, in spite of all my failures, in spite of all my unworthiness, in spite of my blunders and shortcomings, and mistakes, the blessed Holy Spirit has walked with me down through these years. He has stood by me in my dark, trying hours, and if I know my condition this morning, bless God, He abides, He abides 1 He's right in here now. I don't have to wonder where He is. I know that He abides within my heart. I do not mean to imply by that, that I've always been kept in perfect peace** I haven't. There have been times when I didn't meet the conditions, and I got in a stew. It wasn't due to the fact that I had backslidden. It wasn't due to the fact that I had taken anything off the altar, I hadn't. God bears me witness this morning. I challenge heaven to witness to the fact that I put it there and have kept it there, and the altar has sanctified the gift. Shout or no shout, blessing or no blessing, doubts and questions, in spite of everything. It wasn't due to the fact that I had backslidden; it was just due to the fact that I hadn't learned the secret of how to be kept. Now what are the conditions that must be met in order to be kept in perfect peace? Well, they are given in this text. They are plain as the nose on your face. If you meet them I'll guarantee you that you'll be kept in perfect peace. If you don't meet them, I'll guarantee you, you won't be kept in perfect peace. Now what are they? The first one is, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." The first thing you've got to do, if you are going to be kept in perfect peace, is to get your mind stayed on God. That word stayed means fixed; it means set. It is kind of like a dead man. As long as a man is alive, his eyes can roll and he can look at this, and at that, and the other. But when he dies, his eyes become set; he quits looking around. It doesn't make any difference what happens. The house where he is lying a corpse may catch on fire, but he

doesn't look around. The floor in the room where he is lying a corpse may cave in, and the casket may fall down into the basement, but he doesn't look around. One of the pallbearers may drop dead between the house and the hearse; he doesn't look around. The preacher may faint in the pulpit while he is preaching the funeral sermon, but he doesn't look around. His wife may have a heart attack, and have to be rushed off to the hospital, but he doesn't look around—his eyes are set. Isaiah says if you'll get your eyes set on God and look at God, and don't look at your neighbors, and don't look at your kinsfolk, and don't look at your feelings, and don't look at the holiness preacher, and don't look at the backsliders, and don't look at the hypocrites, and don't look at the weather, and don't look at the winds, and don't look at anything, but look at God! Keep your eyes on God, and you'll be kept in perfect peace. You get to looking around, and you won't be kept in perfect peace. You'll be kept in a perfect stew. You can get to looking at people, good people; you can get to looking at holiness people, and become confused, and bewildered and perplexed. Why I've seen enough out of professing holiness people since I got into the movement, that if it had not been for my faith in God, it would have made an infidel out of me. They've done things that I could not understand. They've done things that have bewildered and confused me, until some times I didn't know whether I was going or coming. Then I have lifted my eyes to God, and I said, "O God, Thou art holy; Thy Son is holy; He suffered without the gates that He might sanctify the people with His own Blood; He loved the church and gave Himself for it that He might sanctify it with the washing of water by His Word. The Holy Spirit is holy; the angels are holy; and heaven is holy; and You commanded me to be holy; and it is Thy will for me to be sanctified; and Thou hast called me to it, and I believe in it whether anybody believes it or not." I believe in the great, holy infinite God of heaven I

Jesus came walking on the water one night, and Peter said, "Lord, if it is You, command me to come to You." Jesus said, "Come ahead." And Peter stepped out over the edge of that boat onto the water, and started walking like it was concrete 40 feet thick, and so far as he was concerned it might as well have been concrete, so long as he kept his eye on Jesus. But he didn't keep his eye on Jesus. He got to looking around like you and me. He got to looking at the winds and the waves, and then he started sinking, and said, "Save, Lord, or I perish." You'll have to keep your eye on God. Don't look at Brother Day, he may fail; don't look at Judge, he may fail; don't look at Roy Nicholson, he may go down; don't look at John Church, he may disappoint you. But God won't disappoint you. A thousand may fall at your right hand, and ten thousand may go down around you, but God Almighty will never fail you. He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty. The storms and the pestilences may

come, and the winds may blow, and the storms may break upon your soul; but keep your eye on the Pilot. Don't even feel of your feelings, your trust is in God. Your salvation rests in the finished work of Christ. You are under the Blood.

Now, what is the second condition? It says, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because—because!—he trusteth in Thee"⁹ You've got to trust God; not trust yourself, not trust your preacher, not trust your wife, not trust somebody else, not trust in your feelings, but trust God! Now there are three Hebrew words that are translated into the English word "trust," but those Hebrew words are far apart in their original meanings. One of them is the word "hiphil"—now that means to accept a thing as being true, or to give mental assent to. Now, some of you people are sitting out there and saying "That's the truth—that's the truth, that fellow is preaching the truth." We can read the Bible and say, "That's the truth." "That's the inspired word of God," but if you don't go any further than that it won't make any difference. There have been people hanging around holiness meetings for forty years, endorsing holiness preaching, and if a man doesn't give a certain sound on the trumpet, brother, they'll climb his frame and trim him up. They'll give a hundred dollars to see that the camp is open next year, but they haven't got the blessing. They have accepted it, mentally; they give assent to it, mentally; but they haven't accepted it with their heart. They haven't done anything about it.

The next word is the word "batah." Now that means to look to, or to rely upon, or to expect something from. Now, that is a much richer word than the word hiphil. That is the kind of faith you have to have to get saved. You can't save yourself. You can come to this altar and bawl like a dying calf in a snow storm, and beat your hands on this altar, and yell and scream until they could hear you down to the center of town, but brother if you don't trust God you won't get anywhere. You'll never get saved until you trust God. Some of you never have got through because you wouldn't trust God. The workers stood over you and sang, "I can, I will, I do believe." And you kept your head ducked down and said, "I can't and I won't, and I don't believe." And you wonder why you didn't get through. Well, I can tell you—you wouldn't trust God. That's the kind of faith you have to have to get sanctified. You can't sanctify yourself. I hear people say, "Die, brother. Lord, help him to die out." Well, I say amen, but brother if he ever dies out he won't do the killing. The Holy Ghost is the one who has to do the killing. We've got people down in North Carolina who have been working on the old man for 60 years, and he's just as much alive as he ever was. You can't crucify the old man. All you've got to do is stretch him out on the altar and look up and say, "Holy Ghost, do that, that I can't do," and then trust Him to do it. That's what Abraham did. Abraham brought his offering and cut it up and laid it on the altar, and then he stepped back and waited for God to do His part. He didn't run off. He

watched it, and he waited for the evidence. The vultures came swooping around and he beat them off and said, "Don't bother that. That's holy." "That's consecrated, lay off of that." And he waited, and waited, until the fire fell, and God bore witness that the offering was accepted. It is not your business to sanctify yourself—you can't do it. It's your business to lay all on the altar, and trust the Blood, and plead the Blood, and let the Holy Ghost do the work. All right, just stick around. It will be done, but you don't have to yell and scream, nor lacerate your flesh, nor pull your hair nor froth at the mouth. If you have met conditions, just take a trustful, reliant attitude and look up to God and expect Him to do it. He has never failed anybody yet. He put Himself on oath that He would not fail.

Now that is the type of faith you have to live by. You know you live by faith, not by feeling. You live by faith. You are kept by the power of God through faith. This is the victory that overcometh the world, even our faith. You live spiritually by faith, moment by moment, day by day. You just have to trust God all the time.

And you can live physically by faith. You know, Paul said, "My God shall supply all your need." Not needs. We often quote it needs, but it isn't plural, it is singular. You have but one need at a time. When you're eating breakfast you don't need dinner. You may have a heart attack before dinner, or Jesus may come before dinner. You know, that is the trouble with most of us. We are not willing to trust God just for breakfast. We are worrying about what we are going to eat for supper. Some of you people wring and twist your hands, "What am I going to do when I get old?" Well you may not get old; Jesus may come. You may have a heart attack. "What am I going to do if I lose my health?" You may not lose your health. You may go to heaven before you have a chance to lose it. Jesus said, "Give us this day —not next week, not next month—give us this day our daily bread." He hasn't promised us cake and ice cream, or pie a la mode. He hasn't promised us everything we want, but he has promised to supply our needs and give us our daily bread, and bless God, I know He does it. I've tried it and proved it. The first charge that I ever served was a little mountain circuit back in western North Carolina, about 40 or 50 miles west of Asheville, away back there in the Smoky Mountains. When I went there the people were mad. They were fightin' mad. It had been a big 8-point circuit, too big for one man, and they divided it and made two circuits out of it. The crowd down on the lower end of the circuit got the parsonage and the furniture, and my crowd didn't get anything, and they were mad about that. And then when conference came they didn't have enough preachers to go around, and so they left that charge to be supplied, and my crowd was mad about that. They thought it was a reflection on them to have to put up with a supply preacher. Then finally the District Superintendent came to college and got me to go up there, and act as a supply until they could get a better

preacher. When I got off the train and they saw what they had, they just hit the ceiling. They just went up in smoke. The charge lay leader called a secret meeting of the Board of Stewards, and he said, "Now, fellows, I don't have anything against that little old preacher. He looks innocent enough. I don't think he can do much harm. I don't think he could do much damage anywhere, but we are not going to be treated in any such manner as this. If you fellows will agree with me, and stand by me, we'll starve him out. We won't pay him anything, and he'll have to quit, and we'll let the Bishop and the cabinet know they can't treat us like this." And they agreed they would starve us out. They didn't have any parsonage. They had a little two-room house, which wasn't even weather boarded. Built out of rough pine lumber, all right from the saw mill, planked up and down like that, and strips nailed over the cracks. It had been built for a one-room house, but after they got it built they decided it was big enough for two. They just nailed some plank up and down the center and made two rooms out of it. They didn't have a stick of furniture. Our furniture was there, but it was in the depot. They knew it was there, but they were mad, and they didn't care whether we had any furniture or not. The first night we were there we slept on the floor. Used a quilt to sleep on and one to cover with. We cooked our first meals in the fireplace in a frying pan. Finally when I got my furniture out there and unpacked, we didn't have any wood. They didn't care—they were glad of it. I borrowed a team and an axe and went into the woods and cut down green trees. I hauled them in and sawed them up into wood and Mrs. Church tried to cook with that old green wood. It would spew and stew and sap would run out on the floor and stand in a puddle. She would cry and worry trying to bake bread. You can't bake bread with old green wood. You can dry it out, but you can't bake it. Finally one morning she looked up at me and said, "Honey, this is the last bite of meat we have in the house. I don't know what in the world we are going to do." Well, I said, "Honey, the Lord has called us into this work and He will provide." But, I'll be honest with you, my faith wasn't very high that morning. I was like the little boy whistling through the graveyard to keep up his courage. I went out and did some pastoral work that morning, and came in early in the afternoon, went to the barn, took the saddle off my horse, put the plow gears on him, hitched him to a sled and drove down by the house and called to my wife and said, "Honey, I'm going over to Will Farmer's to get that bushel of corn, that she promised me to feed my horse on. I'll be back in a little bit." I went over there and she wasn't at home. She was across the ridge at her mother's. The corn was over there anyway. I went out and told her what I had come for. She said, "Brother Church, get more than a bushel, get all your horse can pull on that sled." I loaded up my sled with corn, and started around the corner of the house, and thanked her for it. Just as I was driving off, her mother came to the door and said, "Brother Church, we are Baptist people, we

don't belong to your church, but we go to hear you preach, and enjoy hearing you. Last night after we went to bed husband and I agreed that if it wouldn't make you mad we'd give you a piece of meat." Well, I said, "That certainly would be mighty nice of you, Sister Nelson." She took me out to the smoke house and unlocked the door. There was the smoke house hanging full of hickory cured meat. Just make your mouth water to smell it. She said, "Just help yourself. Cut down any piece you want." I started to cut down a middling, and she said, "Oh, don't take that middling; it's no good except to boil beans with. Here, take this ham." And she picked out a ham that would have weighed at least 50 pounds. I thanked her for it, put it on the sled, and started home. I passed a little road where I had been going up to get some milk and butter from a family by the name of Moores. I thought I would get my milk and butter while over there and save a trip coming back. While I was standing in the door after I had got my milk and butter, Mrs. Moore said, "Brother Church, we killed two hogs here a while back, and our neighbor, Mr. Matthews, over across the way, didn't have any fresh meat and we sent them some. They killed day before yesterday and sent a big chunk of fresh meat over here to us. We don't need it, and it isn't large enough to salt down, so if it won't make you mad I believe I'll just give it to you." Well, I said, "I would appreciate it very much, Sister Moore." She wrapped it in brown paper, and I took it down and put it on the sled and started home. I passed the home of the richest man on my circuit, a fellow by the name of Charlie Byrd. He lived in a big two-story house, had a fine herd of registered Jersey cattle. He lived off the cream of the country. As I drove by, he came running out and said, "Brother Church, I was just getting ready to go up to your house. It will save me a trip. We killed hogs day before yesterday, and my wife wants to send your wife some fresh meat. If you don't mind I'll let you take it and save me hitching up and having to unhitch when I come back." And he came out with a big round-bottom basket, just full of backbones, and spareribs, and tenderloins, and liver mush, and souse meat, with a nice white napkin over the top. I thanked him for it, slapped the horse with the line and said, "Giddy-up." I drove up in the front yard and I said, "Honey, come out here, right quick. Hurry. Come quick." And when she came to the door I said, "You ordered meat this morning, and the Lord's filling orders now the same day He gets them. Here's meat. Here's cured meat, here's chunk meat, here's backbones, here's spare- ribs, here's all kinds of meat." He won't let you down. He won't fail you.

But Isaiah uses a bigger word than that. He uses the word "Batah" which means to take refuge in, or to settle down in. Literally he says, "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because He settled down in Thee." You know, you just quit moving around and jumping about from pillar to post and running here and yonder. You just move into God and unpack and settle down. Like a lot

of people have done since the war. A lot of people during the war lived in trailers and attics and basements, and with their in-laws, all packed up. They didn't have elbow room, had to go outdoors to turn around and get a fresh breath of air. But since the war is over they've bought them a piece of ground, and built them a house, sowed the grass, and set out the shrubbery. They've moved in and unpacked; hung the pictures on the walls, and laid the rugs on the floor. They've looked at each other and said, "This is home. I'm not going to move any more. When ever I leave here they are going to carry me out feet first in a pine box, or a metal casket." And Isaiah says if you'll just quit jumping around like a flea, and will just move into God, and unpack, and settle down, and put out the roots of your faith, and say, "He is my dwelling place. Regardless of what happens I'll dwell in Him

If you will do that, then you may know what the poet was talking about when he wrote:

I yielded myself to His tender embrace,
And faith taking hold of His word,
My fetters fell off, and I anchored my soul.
The haven of rest is my Lord.
I have anchored my soul in that haven of rest,
I'll sail the wide seas no more.
The tempest may sweep o'er the wide stormy deep,
In Jesus I am safe evermore.

Some years ago I read of a very wealthy man in New York, who had made his millions on the stock exchange. He went out on Long Island and had him a fine home built. When this great mansion was finished, and he was ready to move into it, he took two great artists out and showed them over his fine home. Finally he came to a large comfortable room. He said to them, "This is my personal den. I had it built sound proof and comfortable so I could come here from the noise and confusion of life, and find rest and quiet. Now I want each of you men to paint me a picture for this room. It is to be hung over the fireplace there. I want it to be suggestive of rest and peace." They went away and after some months had slipped by' they notified him that they had finished the pictures and were ready to show them in the place he wanted to use them. On the day appointed they all went out to the home. One of them unrolled his canvas. On it he had painted the picture of a beautiful flower garden. The flowers were blooming on every hand. Birds were singing in the branches of the trees, and a placid stream was wending its way down through the flower garden. He had given the title of, "The Garden of Peace," to his picture. The man looked at it and said, "That is very lovely and suggestive, but let us see the other one before I make my choice."

When the other artist unrolled his canvas, and hung it in place, strange to say he had painted a picture of a wild raging sea. The waves

were beating on the boulders along the coast, that were covered with white crests that spoke of terror. As the waves broke on the shore line they revealed the huge boulders along the coast, that were covered with the back wash of the waves. In the midst of those great rocks was the broken hull of a mighty ship, that had been dashed to pieces by the storm. There was a great gash in the ship, and the wreckage told of the mighty pounding it had passed through. Just out from the shore a short distance was a mighty rock, that rose up into the air for nearly a hundred feet. At its foot the waves were breaking and falling back. Up near the top of this great rock was a large cleft in the rock. In this cleft was a nest with a bird on the nest, and its eyes were closed in sleep. The artist had given the title of "Rest in the Midst of the Storm," to his picture.

As the man looked at it and caught its significance, he said, "That is what I want. I want rest in the midst of the storm. I do not live in a garden of Eden. I live in a world of turmoil and strife. I want something that can give me rest in the midst of the storm of life." Well, thank God, the inspired prophet tells us where we can find that rest. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

Amen!

Nine Scriptural Reasons for Holiness

Rev. John R. Church, DD

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Copyright, 2011 - Holiness Legacy Collection
Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro. North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

DEDICATION

This Book is Lovingly Dedicated to the Memory of four consecrated faithful Methodist Ministers whose lives were a great blessing to my own life. They have now gone on to their eternal reward, but their memory lingers on as a sweet incense. Their names are:
Rev. Daniel Oakley Rev. Robert E. Ward Rev. Herbert E. Stimson Rev.
T. G. Williams

Their radiant lives proved the reality of this glorious truth of full salvation. They not only lived the life but best of all they were definite and faithful in their witness to this great doctrine of entire sanctification. If it had not been for their clear-cut testimony and teaching on this great truth, I might have gone through life without coming into this glorious experience of the Baptism with the Holy Ghost in His sanctifying power. May God help me to be as faithful as they were. If we do not preach and witness to this great truth, then many people will never come into the experience.
Sincerely His and Yours, John R. Church

NINE SCRIPTURAL REASONS FOR HOLINESS

By John R. Church, D.D.

- I. God Has Sworn That We Can Be Holy, And Live It. Luke 1:73-75.
- II. God Commands Us To Be Holy. I Peter 1:15,16
- III. It Is God's Will That We Be Sanctified. I Thess. 4:3.
Also Read and Study I Thess. 5:23-24
- IV. God Calls Us To Holiness. To despise this call is to despise God. I Thess. 4:7-8
- V. Christ Died That We Might Be Sanctified. Heb. 13:12. Also Eph. 5:25-27.
- VI. Christ Is Not Ashamed Of Those Who Are Sanctified. Heb. 2:11.
- VII. No One Can Get To Heaven Without Holiness. Heb. 12:14-17.
- VIII. God Chastens Us In Order to Make Us Partakers Of His Holiness. Heb. 12:6-10.
- IX. It Is God's Choice For Us. Eph. 1:4.

For seventy-nine years there have been camp meetings held on these sacred grounds, and this camp became legally, officially, and (to many of us) affectionately known as the Central Holiness Camp Meeting. And that name was selected deliberately to emphasize the fact that this camp stood for the doctrine of holiness. Now, there are other camp meetings in Kentucky, were then and have been since, that did not believe in and preach second-blessing holiness. There are many churches scattered up and down this land that do not believe in and do not preach second blessing holiness. John Wesley said the Methodist church was raised up to spread scriptural holiness over the land and to reform the continent. But there are millions of Methodists who never hear a sermon on second blessing holiness, they'll have to hear it in some place like this. And if they ever get the experience of entire sanctification, they'll have to get it in a place like this.

A friend of mine down in the western North Carolina Conference said to me some years ago, "John, the trouble with you is you just don't preach anything but holiness." "Well," I said, "the trouble with you is you don't ever preach it. And we have about five or six-hundred other Methodist preachers just like you, and it keeps me busy making up for your short-comings." I said, "If you fellows would preach it more, then I wouldn't have to preach it so much." And I'm not being facetious when I say that; I'm in dead earnest. Because it will surprise you at how many so-called holiness camp meetings today at how little definite holiness preaching is done. In fact many people look upon it as fanaticism and out of date, not relevant to this modern day and age in which we live.

Some time ago I had the privilege of preaching in an evangelistic conference down in North Carolina, where they claimed there were three-hundred and fifty Methodist preachers registered. It was my privilege to preach to them five times. Naturally, I preached several times on the baptism with the Holy Spirit. One fine young man in that conference got carried away. And, after he got home he called me over long distance and asked me if I would agree to give him a date for a meeting in his church. I had a week that I had been saving for rest, but I usually give my rest periods for meetings, and so I told him I'd give him eight days in his church. But, undoubtedly, he either cooled off, or somebody talked to him and advised him not to have that fellow Church. He might get his church split open. And so he called me again and asked me if I would agree to come to his church, and preach on his television program as well as his church, but agree not to preach on second blessing holiness. He said he didn't think it was relevant to this modern day and age in which we live. He said, "Now I go to places where people of various denominations and various theologies are." And he said, "I adapt my message so that it will not give offense to any

particular group." I told him, "I couldn't agree to do that, because I do not know how God may lead me to preach. And certainly I couldn't agree to not preach on the baptism of the Holy Spirit because I promised God that I'd never hold a revival meeting without preaching on it at least once and invite people to the altar to seek it." And I told him, "Now, I gave you this date. I was saving it for rest, and I need the rest." And I said, "If you want to cancel the date that will be perfectly all right; there won't be any hard feelings on my part." So I didn't go.

But there are many people who have the feeling that this is kind of a sideline, or an elective course, and just a few hair-brained fanatics are advocating this thing. So I felt very definitely led, in fact I had originally planned, to speak on religion in the home. But I feel just as definitely led to speak to you this afternoon on nine scriptural reasons why I believe in holiness, as I am that I am standing on this platform. These are scriptural reasons why I believe in holiness. And that is a good solid foundation.

This first reason why I believe in scriptural holiness is the fact that the Bible tells us that God swore that we could live holy and righteous before him all the days of our lives. That's found in the first chapter of Luke, the seventy-third, seventy-fourth, and seventy-fifth verses, when Zechariah, the father of John the Baptist, under the anointing of the Holy Spirit, reminds us of the covenant that God made with our father Abraham and swore to him: "That we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness, before him all the days of our life." Not when we get to heaven, but right down here. And God doesn't swear to a lie. And Paul, in writing to the Church in Thessalonica, prays, "And the very God of peace sanctify you wholly. And I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." And then he says, "Faithful is he that calleth you, who also will do it." And John, in his Epistle, tells us, that "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." This thing of sanctification and holiness doesn't rest upon sentiment or vain speculation. It rests upon the eternal faithfulness of the holy God of this universe.

And I might define what we mean when we speak of sanctification. It's not my definition; it's found in the Standard Dictionary. The Standard Dictionary says that: "Sanctification, in theology, is the gracious work of the Spirit whereby the heart of the believer is cleansed from sin, and he is exalted to holiness of heart and life." Now that's not fanaticism. That's not wildfire. And by the way the holiness cranks don't have any corner on fanaticism. They had plenty of it in Resurrection City in Washington. And listen in on your television, if the Beatles are still living (They got so popular they were more popular than Jesus Christ, but it seems to have sort of faded into the background.), but there was a time when girls would swoon and

scream and fall prostrate on the floor when the Beatles sang, and down in North Carolina the Monkeys do a great deal of carrying on. And I haven't heard of any protestors getting unduly excited about that.

Now, I don't think God would swear to a lie. And when God swears that we can be delivered out of the hands of our enemies, and live without fear in holiness and righteousness before him all the days of our lives, I believe it can be done, by his grace and power. We can't do it; but He can.

The second reason why I believe in holiness is that the Bible tells us that without holiness no man shall see the Lord. In Hebrews the twelfth chapter and the fourteenth verse, it says, ⁴⁴Follow peace with all men and holiness (or, as it is translated in other translations, the sanctification) without which no man shall see the Lord." So, according to the teaching of the Bible, you're going to have to have holiness in order to get to Heaven. Regardless of where you get it or how you get it, you're going to have to have it to get in. And Jesus said, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled," and, "blessed are the pure in heart, for they shall see God." Unless you have holiness, you won't want to go to heaven.

A little lady down in Greensboro, one night after I'd preached on holiness, came up all excited and stamped her foot. She said, "I hate holiness." I smiled, and said, "Well, I hope you don't go to heaven feeling that way." And she got still madder. She said, "Do you mean to insinuate that I'm not fit to go to heaven?" "Well," I said, "I'm not making any insinuation, I'm not going to be the door-keeper. But," I said, "to be honest with you, I don't think you would enjoy it in your present state of mind." Now I said, "If you can become so agitated and so excited over one little sermon I preach on holiness, what will you do if you have to spend eternity in the presence of the holy God of this universe? and listen to the angelic hosts shout, 'Holy! Holy! Holy! is the Lord God of hosts. The whole earth is full of his glory.'" And I said, "If you hate holiness, what will you do if you have to spend eternity in the presence of the holy prophets and apostles and the Christ who suffered without the gates that he out might sanctify the people with his own blood?" I said, "If you hate holiness, what will you do if you have to spend eternity in the presence of the holy martyrs that have suffered and bled and died because they loved righteousness while you love worldliness and sin?" I said, "Sister, that wouldn't be heaven to you." I said, "That would be hell of the very worst sort." I said, "Why, you'd climb over the fence to get out." And that's true. The colored folk down in North Carolina sing, "Everybody talkin' 'bout heaven ain't a'goin there." And they're not. There are a lot of people in Wilmore, Kentucky. Some of them may be professing holiness, but a radical change is going to have to take place before they'll be ready for heaven.

I was preaching in the old Red Rock Camp Meeting in Minnesota one

Sunday. It was that sermon I have on A Bird's Eye View of God's Plan, and I was talking about the imminent coming of Christ. There was a rather distinguished looking gentleman over here on this side of the tabernacle who suddenly leaped to his feet, ran out of the building, and ran around there to another very distinguished looking gentleman. And the other man rose to his feet, they got to hugging each other, and the Holy Spirit fell, people got to running in the aisles and shouting. And a quartet there from Marion College, Indiana, rose to their feet and started singing "All Hail the Power of Jesus Name", and we had quite a stir. I never did get to finish the message, but after the service was over, this rather distinguished looking man that had got up over here, came down, and said, "Brother Church, I want to apologize to you for interrupting your message like I did." He said, "I'm a Methodist minister over here in Wisconsin." And, by the way, he's Fern Abbott's father, the missionary, and the Abbott that was connected with the World Gospel Mission. He said, "That gentleman I went to over there was the chairman of my board." He said, "Some months ago in one of our board meetings he and I got into an argument and we both got mad." He said, "He got mad enough to curse, and did curse." He said, "I got mad enough to curse, but I didn't curse." And he said, "We haven't been speaking since that time." And he said, "The Holy Spirit came to me while you were speaking and said to me, 'If Jesus would come right now, you wouldn't be caught up to meet him because you won't even speak to the chairman of your board.'" And he said, "It Tightened me so I ran over there before I even realized what I was doing because I didn't want to be left out."

And friends, I'm here to say to you that if you are planning on spending eternity with Christ you're going to have to get your heart cleaned up and cleaned out and filled with perfect love and pure and clean in the sight of almighty God.

The third reason why I believe in holiness is God commands it. Peter, in his epistle, says, "As he that has called you is holy, so be ye holy in all manner of conversation (or living). For it is written, 'Be ye holy, for I am holy.'" God wants his children to be holy because he is holy. He wants us to be like himself. He wants us to be different from the world. And this is not a new commandment. It came out of the Old Testament. God had given this commandment, first of all, to Israel because God had called Abraham and his descendants out and set them at the cross-roads of nations so that he could show to the human race what the grace of God could do for men and women. And he wanted them to be different. Now listen, friends, in spite of all the lowered standards today, God still wants his church to be different. Paul says. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying un-Godliness and worldly lusts, we should live soberly and righteously and Godly in this present world, looking for that blessed hope and the glorious appearing of the Great

God and our Savior, who loved us and gave himself for us that he might redeem us from all impurity and purify unto himself a peculiar people, zealous of good works." And in writing to the church at Corinth he says, "Having therefore these promises, Dearly Beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Dr. McPheeters sent me a letter some months ago from a very agitated lady. She was agitated over an article that I had written in the Question Bureau about mixed bathing. And she told him that she thought it a great tragedy to have such articles as that in the Herald because it might upset some of our young people and cause them to have a guilty complex. I don't think there's much danger. I don't know how long it's been since I saw a girl that could blush. And I see quite a good many mothers that seem to have forgotten how to blush.

I saw a lady the other day at one camp meeting. And I said to Mrs. Church, "It's a burning shame for a mother to dress that way before her children, let alone before anybody else." She didn't have on enough clothes to be in a bathroom alone by herself. But God wants his people to be different; he expects us to be different. And, to be honest with you, the world does too. The sinners expect us to be different. They expect us to dress different, and talk different, and act different. And when we don't they're disappointed.

Byron Crouse's sister Edith told us that she was going down to Puerto Rico, I think it was, on a missionary tour. And some of the girls in the dining room were discussing, they said, "We have a Christian missionary on the boat. Wonder which one she is?" And one of the girls, who had attended a missions school said, "I don't know which one she is now, but I can tell you when she comes in the dining room." And Edith dropped her head and offered a silent blessing and she said, "That's her." They expect something out of us. That's right, they have a right to. It ought to make a difference.

Another reason why I believe in holiness is, it's God's will. Paul says, "This is the will of God, even your sanctification." Your sanctification. I don't care if you're a Baptist; I don't care if you're a Presbyterian; I don't care if you belong to the Church of Christ, or the Episcopal Church, or the Catholic Church, this is the will of God, even your sanctification. Your sanctification. You say, "Well, my preacher don't preach it that way." Well, this is the will of God, even your sanctification. God wants you to be sanctified. That's why he saved you. Moses said to the Children of Israel, "He brought us out from thence that he might bring us in." God didn't just want to get the children of Israel out of Egypt, he wanted to get them into Cannan. And he doesn't just want to get you out of the world, but he wants to get the world out of you and to get His Spirit in your hearts. Now you can look at that in two ways. You can look at it, "This is the will of God," that is, this is what He wants, that's what God desires of you. Or you

can look at it from the standpoint of an inheritance, a bequest, that God has willed you something. And it is an inheritance. Paul, when he received his commission to preach, was commanded to go to the gentiles, "to open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by the faith which is in me." It is a part of the Christian's estate. If your father would call your name and say, "I will bequeath to that particular child. Jim, or George, I don't know, whatever the name is, ten thousand dollars in AT&T Stock, you'd jump to the conclusion that there was some AT&T Stock somewhere in his name, and you'd be wanting to cash in on that. Well, the father wills you some stock. And you can cash in on it.

An old colored woman used to go down to Indian Springs Camp. She heard Dr. Morrison and some of those old warriors speak on sanctification and holiness. She went back home. She attended a Presbyterian Church. They had a balcony up in the back of the church where the colored people could sit and attend the service. And one Sunday morning when the Pastor had finished his message and they were singing a closing hymn, this old colored auntie came down the steps and down the aisle and knelt in front of the church. And it excited the pastor, he wasn't accustomed to that. And it would excite a lot of Methodist pastors. They haven't seen anything like that happen in a long time. And he went down and he said, "What'd you come to the altar for?" She said, "I came to be sanctified." "Why," he said, "you can't be sanctified until you die. You have to wait 'till you die to be sanctified." She said, "Parson, that big black book you read out of up there, don't it say, 'This is the will of God, even your sanctification'?" He said, "Certainly it says that, but you can't be sanctified 'till ye die." "Well," she said, "I'll have it or bust the will one!" Well you don't have to bust the will, you don't even have to contest the will. It's on deposit.

And that leads me to the next reason why I believe in holiness, and that is the fact that Jesus suffered without the gates that he might sanctify the people with his own blood. It's already been purchased. It's part of the atonement. The provision's been made. In fact, if you study your Bible discriminatingly, you'll find that Jesus died for a two-fold purpose. "For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life." Now that's one purpose for which Jesus died. But in Ephesians the fifth chapter and the twenty-fifth verse Paul says, "Husbands, love your wives, even as Christ also loved the church and gave himself for it, that he might sanctify it." The Church, not the world, but the church. And he's not talking about the Methodist Church, he's not talking about the Baptist Church, he's not talking about any denomination. He's talking about the true church, the body of Christ, which is made up of all regenerated people. You can't join the true

church, you're born into it. "The Lord adds to the church daily such as are being saved." Now that's the crowd that he gave himself for that he might sanctify them.

Now listen, friends, if you don't have discernment enough to see the difference between the world and the true church, you don't need to worry about this matter of sanctification, you'd get in anyway. The Lord's made provision for that simple minded people to get in. He loved the world and gave himself for it that it might be saved. He loved the church and gave himself for it that it might be sanctified.

There are two calls. God calls the sinner to repentance. He calls the believer unto holiness. Paul says in I Thess. 4:7-8, "For God has not called us unto uncleanness, but unto holiness, and he therefore that despiseth or rejecteth, despiseth not man but God who hath also given unto us his Holy Spirit." You're not despising John Church.

One of the district superintendents in the Western North Carolina Conference was talking to a friend of mine, he didn't know he was my friend, but he said, "Well, you know, we have three groups in the Western North Carolina Conference. One's the Duke crowd, and then the Emory crowd, and that John Church crowd." Well, when he told me about it I didn't feel down in the dumps at all, I felt sort of honored. That John Church crowd. But, it's not that John Church crowd, it's God's crowd. And when you despise it, you're not despising John Church, it's not an issue between you and me, it's an issue between you and God. Down in Georgia we had a great bishop, one of the most outstanding bishops of the Southern church, and he scoffed and ridiculed second blessing holiness. Somebody asked him if he thought the holiness people would get to heaven. He said, "Yes, if they don't run by it." And one time in the Hughes Memorial Auditorium here at Asbury College when he was speaking, (Dr. Morrison was alive) and the Bishop took a fling at second blessing holiness, even at Asbury College. When he asked the congregation to stand for the benediction, old Dr. Morrison called his hand. He said, "Wait a minute, Bishop." He said, "How many people in this auditorium today got saved and knew you were saved? And then later on saw the need of a heart cleansing and sought and received the sanctifying grace of God as a second definite work, stand up." And they stood up, in the balcony and all over. And he said, "Now, Bishop, you can pronounce the benediction." We need some of that today.

But listen friends, when that bishop was on his death bed, a Methodist preacher called on him and asked him if he was ready to go. He said, "I'm lost, I'm going to hell." And the preacher said, "Oh, no, Bishop, you're not lost. A great man like you that's rendered such a great service in the church, can't possibly be lost." And he said, "I am lost." He said, "I have trifled with holy things." Now, his family claimed that he'd lost his mind, that he was irrational, that he didn't know what he was talking about. He seemed to be rational about other things. But

that was his dying testimony. And in that passage in Hebrews, where it exhorts us to "follow peace with all men, and holiness without which no man shall see the Lord, looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled, lest there be any fornicator or profane person, who, like Esau, sold his birthright and later sought the blessing with penitential tears but found no place to get the blessing." Listen, friends, this isn't a hobby with John Church, it's God's eternal plan and purpose. And don't you treat it lightly.

Another reason why I believe in holiness is, Christ is not ashamed of those who are sanctified. In Hebrews the second chapter, the tenth verse I believe it is, it says, "For both he that sanctifieth and they who are sanctified are all at one, for which cause he is not ashamed to call them brethern." Now, there are some people that he will be ashamed to call brethern. He said, "If ye are ashamed of me and my word, then I'll be ashamed of you." And he ought to be. He has a right to be. If I knew this was the truth, the teaching of God's word, that it was God's will, plan and purpose for me to be sanctified and live a hoy life, and for the people I preach to, and I hesitated to preach that just because it wasn't popular with the bishop, or because it might hinder my appointment, and I toned down and didn't preach it, my own mother ought to be ashamed of me. I'd be a contemptible coward. I wouldn't be worthy to stand behind the sacred desk. God didn't call me to be a coward, he called me to be a soldier. He didn't call me to be a compromiser, he called me to be a preacher. He didn't call me to be popular, he called me to be faithful. And he's promised that, if we're faithful unto death, he'll give us the crown of life. I'm not seeking anything down here. I don't want anything. I've had offers, opportunities. I was telling brother Bill Henderson about the bishop wanting to send me to the First Methodist Church in Independence, Missouri. I told him I wasn't interested. I'm not. I'm not interested in anything, only being faithful to God: because I don't want him to be ashamed of me.

You know, you can get honors from man, and they seem mighty empty and meaningless at times. But God's going to have some honorary degrees to hand out. In Hebrews we're told that there are some people that he's not ashamed to be called their God, for he's prepared for them a city. Now, your kinfolk may be ashamed of you. And the brethern in the ministry may be ashamed of you. In fact, I've been amused through the years at the annual conference, how preachers that I've known for years, and many of them I've held meetings for, and that used to be very warm-hearted, and friendly, and cordial, and wanted me for a meeting, and then I'd go to Conference one year and they'd be in the awfulest hurry to go when they saw me, just hurrying to a board meeting. And they seemed to be sort of ashamed to be seen with me or stand around in front of the church

talking to me. And you didn't have to tell me they'd cooled off, I knew it.

When I came up to join the conference at Monroe, North Carolina, I got quite a raking out when I went before the committee. A brother had gone before the committee and misrepresented me and told some things that were not true. And they really nailed my hide to the side of the barn. And I went out of there brokenhearted and bewildered. I didn't hardly know what to do. And I walked down the street and came to the First Baptist Church, and the door was open and an old colored man was sweeping out the vestibule. And I said, "Uncle, is there any place around here convenient where a fellow could find a place to pray?" He said, "Boss, they's a little room right up here under the dome, right up the head of dese windin' stairs." He said, "They's a lot of broken down furniture up there. But," he said, "right in the center of that room they's a clean place. I goes up dere right often and kneels down for a bit." And he said, "I'll tell you the honest truth, the connection is usually pretty good up dere." And I climbed the stairs, and found the little clean place. It was slick, and clean. He hadn't just used it now and then, he'd used it a lot. And I dropped down on my knees and I said, "Oh, God!" And that was a far as I got. The Holy Spirit said, "Both he that sanctifieth and they who are sanctified are all at one, for which cause he is not ashamed to call them brethern." And I said, "Glory to God." And down the steps I came, into the vestibule, I said, "Thank you, Uncle, thank you." And he said, "Boss, the connection must have been awful good this morning." And since that time I've been fed a good deal of cold shoulder and hot tongue, but I've gone home and gone to bed and the Lord's opened up a stand of sower-wood honey, and served the best of the pomegranates and grapes, and said, "Son, don't you worry. They might not understand, but I understand. And I'm not ashamed of you." And that's enough.

And then, the last reason that I give is this: It's God's choice for his children. And it's not a second choice. Paul, in Ephesians, tells us that "God, before the foundation of the world chose us in Christ that we should be holy and without blame before him in love." That's our Father's choice for us. And, knowing him as I do, and having had as much business relation with him as I've had, I'm not surprised that he'd make that kind of choice for his children. I'll be honest with you, I can't conceive of a Holy God, with infinite power and wisdom, and having made the sacrifice that he did in order to redeem a lost race, I can't conceive of him devising a plan of salvation whereby you could come and get your sins forgiven, and get a white robe, and then go out and live like the devil, and repent every night and get cleaned up, and then start out the next day and live like the devil.

Dr. John Rice, bless his heart, I love him, and he's published some of my sermons in The Sword of the Lord, but he wrote an article on the peril of preaching sinless perfection (No one preaches that. No

reputable preacher preaches sinless perfection. We preach Christian perfection) but in the course of this article, he quoted that statement from the third chapter of Romans, the tenth verse, where it says, "There is none righteous, no not one." And I wrote a reply to it. It was published in The Herald. And I said, "I'm surprised that a man of Dr. Rice's intelligence and supposed to be an authority on the word of God as he is, that he should ever quote that passage of scripture and apply it to Christian people." I said, "Anybody that will study that passage of scripture, is bound to know that Paul is not talking about how Christians live" (if they do live that way then they ought to be in the penitentiary). You read it. Turn to the third chapter of Romans and begin reading at the tenth verse, and read down about five or six verses, and see if you think that's a description of a Christian. If Christ can't do any more than that for us, we have a sorry Gospel. I wouldn't drive across the state of North Carolina to preach such a Gospel. I can't conceive of a holy God who would devise any such plan as that.

Now I was reared poor. My grandfather was killed in the Civil War. He was the first sheriff of Forsyth County and one of the selectmen that helped organize the state of North Carolina but he was blown up in that fort down there in North Carolina. Because of carelessness, he failed to have his deeds recorded, and everything that he had was lost. And my father was bound out as a boy to work for his board and clothes until he was eighteen years of age and never got to go to school a day in his life. He couldn't read nor write his name. And because of that he had to work as a day laborer. I can remember when he worked for a dollar a day. And there were eight of us children to feed and clothe and educate. How he ever did it, I don't know. But, we just didn't have a lot of things that kids take for granted today. And we lived pretty tight. I had a brother that's nearly two years older than I am, and when he'd outgrow a garment, they'd hand it down to me. And, if he didn't outgrow it quick enough and I was about to bust out the seams, then Mother would get an old coat from somebody, and she'd rip it up, and she'd make me a pair of little, short, straight-legged trousers. They struck me here above my knees, about like the girls wear their mini-skirts now. And she'd button to it a little blue body, white buttons, and that's what I'd wear. In fact, I can well remember the first store-bought suit of clothes I ever had. I was a good-sized boy. And my father said to me one Friday night, he worked for a furniture store, and he said, "Son, if you will come up town in the morning, I'll buy you a brand new suit, a suit that nobody else has ever worn." And he said, "It's going to be yours and nobody else's. And I went up, and we shopped around for suits. We looked at goods, and felt of goods, and priced goods, and finally we settled on a suit. I'll never forget it. It was a blue, corduroy, velvet suit. It had a vest to it, double-breasted, white pearl buttons, and cost eight dollars. And brother, that was a big price to pay for a boy's suit back in those days. You could buy a man's

suit for that. But when I got that thing under my arm and started to walk home, I don't suppose John D. Rockefeller, or Henry Ford, or anybody else ever felt any richer than I did. Well, I just hit the high places. And when I got home and showed it to mother, her eyes just bugged out. I wanted to be ready to put on my new suit. We had an old-fashioned bureau, and I'd put an old Methodist hymn book down back of the mirror and turned it out so I could see myself full length. I put on that suit. And I strutted like a peacock. And then it suddenly dawned on me how much my father had had to sacrifice to buy that suit. He had to work one whole week, and he didn't work eight hours, he worked ten or twelve hours. I've seen him come in at night in the winter time with the lines frozen to his hands. And we boys were glad to unharness the horses, saying, "Go on into the fire. Dad." He'd had to work one whole week and would have to work two more days the next week to pay for the suit. And then I remembered that he had an old blue serge suit that we called his Sunday suit. I don't know how long he'd worn the thing. He'd worn it until it had turned green here on the pads, on the shoulders. And he'd worn it until it had become threadbare in some places and mother had darned it. He called it his Sunday suit. He wouldn't put it on except for Sunday or for a funeral, or something like that. And just as quick as he'd get home from church he'd take it off so it would last. When I thought of that, it took the strut out of me. And I went downstairs very humbly and into the bedroom where he was putting on his Sunday suit. And I said, "Papa, why did you buy me such an expensive suit?" I said, "Why didn't you buy me a cheap suit and buy you one, too," I said, "you need one so badly." I'll never forget the look that came in his eye. He walked across the room and laid that old hard, horny hand on my head, and pushed my head back and looked me in the eyes, and there were tears in his eyes and a choke in his voice. He said, "Son, I'm a poor man. And I don't have much of this world's goods. And I can't provide for my children like other men can. And it's been a source of embarrassment to me that you've had to go so long without a new suit. But," he said, "I made up my mind when I did buy you one, I was going to buy you a good one, so that you can put it on, wear it to church for the day, stand out in front of the church with the rest of the boys and not be ashamed." And then he said, "When it comes time for preaching and you walk down the aisle to come sit with Mother and me, and you sit down by my side, and the preacher starts preaching," he said:

"I'll turn and look at you and say, 'That's my boy. I bought that suit for him with the labors of my own hands.' ^M Now when my heavenly Father got ready to buy me a garment, he didn't go to a rummage sale, or a second-hand hand-me-down-outfit. It cost him a lot. But he bought me a robe that I can put on, and wear, and stand on the platform at Wilmore Camp Meeting and say, "I'm a child of the king. A child of the king. My father is rich in houses and lands. He holdeth the wealth of

the world in his hands. I once was an outcast, a sinner by choice, and an alien by birth. But I've been adopted. My name's written down. I'm an heir of a mansion, a robe and a crown." And when Gabriel blows his trumpet; and the gates swing open; and the saints come marching in; and David begins to play on his harp and sing "Lift up your heads O ye gates, and be lifted up ye everlasting doors, and let the King of Glory come in. Who is this King of Glory? The Lord of Hosts, the Lord mighty in Battle;" and the saints come marching down the streets and boulevards of the New Jerusalem, old Abel carrying the bloodstained banner of Jesus Christ; and Abraham and Isaac and Jacob; and the twelve patriarchs; and John the Baptist; the great Apostle Paul; and all the holy martyrs; and John Wesley; and they all stand before the throne; and Gabriel and Michael, and all the angelic hosts fold their wings; then Christ will say "They're my brothers and they're my sisters, redeemed by my blood. They're my glory and they're my praise, and will be throughout eternity." [Here Dr. Church begins singing] "And I will make the darkness light before thee, what is wrong I will make it right before thee, all thy battles I will fight before thee, and the high place I'll bring down. When thou walkest by the way I'll lead thee, on the fatness of the land I'll feed thee, and a mansion in the sky I'll deed thee, and the high place I'll bring down."

[Here he recited a poem] "Upon our journey here below, we meet with pain and loss. Sometimes there is a crown of thorns, and sometimes a heavy cross. The dreary road to Calvary, the bitter goad and sting, but once inside those gates of pearl, will be worth everything. And when we're inside those of pearl, we'll learn a lot of things. We'll have a harp that's made of gold, perhaps a thousand strings. And we'll sing and shout without a doubt. The Lamb will dry our tears. We'll have a grand homecoming week the first ten thousand years."

"The precious blood of God's own Son has saved and sanctified a wondrous people for his own, and they are called the bride. Though here neglected and despised one day the Lord will call his chosen people within the gates. And that's going to be worth everything." If I can just make it through, 'till the estate's divided, and you come up there after about ten thousand years, and say, 'John, what were you whimperin' and whinin' about down there in Nineteen and Sixty-eight?' "Well, I'll declare, I forgot. It seemed awful important then but-I can't remember now."

God wants you to be holy, he wants me to be holy. Not just profess it but possess it. While we stand and sing, "Lord Jesus I long to be perfectly whole, I want thee forever to dwell in my soul. Break down every idol, cast out every foe. Now wash me and I shall be whiter than snow." If you have a hungry heart, a needy soul, if there's anything that you need to talk to God about, you come while we sing it.

Security In Christ

“Kept By The Indwelling Christ”

Rev. John R. Church, DD

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Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro. North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

In preparing and publishing this message on "Security in Christ," or "Kept by the Indwelling Christ," the author has rendered a distinct service to all lovers of the truth as it is in Christ Jesus. The spirit and manner in which he treats his subject are exemplary. With candor yet with kindness he shows by logical reasoning and scriptural proof the falsity of the position that if one is ever saved he can never be lost. Then, as a proper complement to this truth, he sets forth the provision of God's grace for the believer's safe keeping in this world and his eternal salvation in the world to come. He leaves his reader with the feeling of personal responsibility, but also assured that God is able to keep him from falling.

There is real profit for all who read this message. It will enlighten the understanding and will strengthen their faith.

I take pleasure in commending the author and his work to the reading public.

G. B. WILLIAMSON.

President of Eastern Nazarene College
Wollaston, Mass.

In sending this message forth, I want to say that I firmly believe it to be the truth that is taught in God's Word. I feel that if God ever gave me a message He gave me this one. For a number of years I have carefully and prayerfully studied both sides of this subject, Eternal Security. I have tried to consider it with an open heart and mind, and have sought to know the mind of Christ on the subject. Many years ago I became convinced that those who taught unconditional security, or "once in grace, always in grace," were unsound in their position. My years of study have but confirmed me in the belief that their position is not only unscriptural but a very dangerous teaching. I have had ample opportunity to see the blighting effect of this teaching on many of those who accept it and apply it to their lives.

I have tried to deal with this teaching in a plain, frank manner and have gone to considerable lengths to prove it false. However, in doing this I have striven earnestly to manifest a true spirit of Christian charity. I have many very dear friends who hold to this theory. I love them and would not willingly hurt their feelings for anything. I have very blessed fellowship with them and appreciate their zeal and sincerity in contending for this theory. I only wish that they might be as zealous in contending for some truths that are so clearly taught in the Word. I admire their zeal, but I realize that a person may be very zealous and sincere and still be mistaken. I believe that to be the case with reference to this teaching.

For a number of years I asked God to give me a message on this theme. I was not content just to deny the teaching of those who taught the unsound theory. I have never been content to deliver a negative message. I have always wanted my message to be positive rather than negative. While I could not accept the teaching of unconditional security, I saw clearly that the Bible did teach some kind of security for the child of God. I wanted a message that would not only refute the false teaching, but also set forth the true one.

While I was at Camp Sychar last year the Lord gave me this message. It flooded my soul with peace and joy and has become more precious to me as the months have slipped by. I have tried to share it with other people from time to time, and they have testified that it blessed and helped them. I am now sending it forth in printed form with the earnest prayer that it will not only fortify some soul against false teaching, but that it will also bring peace and assurance to all fearful hearts who may chance to read it. If this is accomplished, then I shall be happy and be glad to ascribe all the praise and glory unto Christ our Lord.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and

power, both now and ever. Amen."
JOHN R. CHURCH.

I John 4:4. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world."

In this beautiful text we have a striking contrast given, and a comparison made between two mighty forces that are at work in this world. This contrast is given, and this comparison is made, for our encouragement and for the strengthening of our faith. Surely we ought to be encouraged and have our faith strengthened by this wonderful truth.

There are many people today who need the inspiration that may be received from the truth of this text. We are living in a day when people's hearts are failing them for fear. There are many Christian people who are living in an almost constant state of fear and dread that they will not be able to hold out in their faith, and they are fearful that they may slip and fall into the hands of Satan. Then, too, there are no doubt many people who would like to become Christians and live for Christ, but they are afraid to make the venture for fear they will not be able to hold out. There are some who once tried it and have slipped and fallen, and Satan has almost convinced them that it is no use to try again.

To all such fearful and timid souls this text ought to come as a life line that will draw them out of the depths of fear and despair, and bring them into a safe haven of security, where they will be able to abide in peace. I trust that this message may fall into the hands of some such persons, and that it will be the means of giving them courage and strength to renew the battle of faith and gain the victory over every foe. Just remember that you do not fight alone, neither do you have to depend upon your own puny powers to combat the powers of evil that beset you on every hand. You have a mighty Christ, who is more than able to conquer.

FALSE TEACHING ON SECURITY REFUTED

Now I am aware of the fact that there is a great group of people abroad in the land, who are preaching a shallow, cheap, and unscriptural security; a security that is not only unscriptural but it is one of the most dangerous doctrines that could possibly be preached by anyone.

The people to whom I refer are those who preach and teach that, if a person is once really born of the Spirit of God and becomes a child of God, it is impossible for him ever to fall from grace and be lost. They teach that after a person has once been born again, no matter what sins that person may commit, he cannot possibly be lost, for he is God's child and he can never become anything else. Some of them even go so far as to teach that a person may be guilty of murder or any other sin and still he is saved if he has once been a child of God. I have heard them contend that a person might die in the grossest sort of sin, and yet be saved just because he at some time or other in his past life believed on Christ and accepted Him as his Lord.

SECURITY IN CHRIST

It seems strange that any intelligent person could ever accept such an unscriptural idea as this, and yet it is true that there are many good, sincere people who hold to it as if it were one of the precious truths of God's Word. There is nothing farther from the truth than this. It is not only unscriptural and dangerous, but it is one of the oldest deceptions of the devil. According to the Bible the first deception that the devil ever put over on the human race was the idea that a child of God could sin and not die as the result of it. God said to the first pair, who were His children, "In the day that thou eatest thereof thou shalt surely die." However, the devil came along and said, "Ye shall not surely die." Eve believed the devil instead of God's plain words, and the human race fell through unbelief. In spite of the fact that the Bible plainly teaches that the soul that sinneth, it shall die, there are still many people who will do their best to explain away the clear Word of God and try to make it appear that a person can live wrong and die right. However, the Word of God denies this in over one hundred and fifty places, in such plain language that the wayfaring man ought to be able to understand.

Not only does the Word of God fail to teach any such doctrine as this but, as already stated, it clearly denies it in over one hundred and fifty places. Our Lord Jesus Christ clearly and plainly taught that a person who had once been saved could fall and be lost. In Luke 8:11-14, we find Him explaining to His disciples the meaning of the Parable of the Sower. He tells them that the seed is the Word of God. He tells how the devil comes and takes the Word out of the heart of some

people, lest they should believe and be saved. (Note that He makes the condition of being saved, to believe. The person who believes is saved, according to the words of our Lord). Then He tells about the second group (13th verse): "They on the rock are they, which, when they hear, receive the word with joy: and these have no root, which for a while believe, (and of course are saved, for Jesus says that is the way to get saved) and in time of temptation FALL AWAY" Now, if language means anything, then Jesus means to teach that it is possible for a person to fall from grace. In this same parable He tells of another group that receive the Word, and yet the cares and riches of this world choke it out and it never brings forth fruit to perfection. Perfection here means final salvation.

Jesus also said to His disciples, "Ye are the salt of the earth: but if the salt have lost his savior, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

In John 15:1, 2, Jesus plainly says, "I am the true vine, and my Father is the husbandman. Every branch in me (note the words, branch and in me) that beareth not fruit he taketh away." Jesus also tells us in this same chapter, John 15:6: "If a man abide not in me, he is cast forth as a branch, (He is no longer considered a branch in Christ. He once was a branch in Christ, but he failed to comply with the conditions and forfeited his rights and claims to be a branch in Christ) and is withered; (or, in other words, dies) and men gather them, and cast them into the fire, and they are burned." Now, if language means anything, then this chapter teaches that there is a condition to keep saved just as there is a condition to be saved. (Note the number of times the word "if" is used in John, the 15th chapter). If we fail to meet the conditions that are laid down to be saved, then we have no claim upon God. The same is true of keeping saved. God has placed certain conditions that must be met to keep saved, and if we fail to comply with them, we forfeit our claims upon Christ.

In Matt. 24:12, 13, Jesus tells us that because iniquity shall abound, the love of many shall wax cold. Then He adds, "But he that shall endure unto the end, the same shall be saved." In these two passages we have it clearly brought out by our Lord that the conditions we must meet are these: we must constantly abide in Christ and bear fruit, and we must also endure unto the end. There is no promise of eternal life to any others. In fact, in every place where it speaks of people who have eternal life, we are told that it is on the condition of constantly believing on Christ, for that is what the word "believeth" means. It is in the present tense. That means that it is not a thing that is done once and for all and is never to be repeated, but rather it is a continuous act that must be constantly going on. When we cease to believe we cease to have eternal life abiding in us. In fact, there can be no eternal life separate and apart from Christ. He is the life. When we break our

contract with Him by sin, we are as devoid of eternal life as a house is devoid of light when it is cut loose from the power line. Eternal life is not something that can be possessed separate and apart from Christ. We have it only as we live in constant touch with Christ, who is the source of life. To be dead spiritually is to be cut off from Christ, and sin will surely break the contact with life. It will do it today just as surely as it did with Eve, and to teach otherwise is but to revive the doctrine that Satan put forth in the Garden when he said, "Ye shall not surely die."

Not only does our Lord Jesus Christ deny and refute this dangerous doctrine of unconditional security, but Paul, Peter, James, and John also deny it time after time. All through the New Testament we find warnings and exhortations urging us to beware lest we fall away.

Our good friends who teach unconditional security like to quote the words of the great Apostle Paul in Romans 8:1. He speaks of there being no condemnation to them that are in Christ Jesus, and they try to make it appear that once a person is in Jesus Christ he can never come into condemnation again. However, they fail to quote that part of the verse which says, "Who walk not after the flesh, but after the Spirit. They leave that out, for it does not fit in with their doctrine. It clearly implies that the condition of remaining in a state of not being condemned is to walk not after the flesh, but after the Spirit. This same thing is reaffirmed in the 4th verse. They also fail to note that he says in the 12th and 13th verses of this same chapter, "Therefore, brethren, (that means Christians) we are debtors, not to the flesh, to live after the flesh. For if ye (brethren or Christians) live after the flesh, ye shall die." (Paul refuses to go along with those who would say, "Ye shall not surely die.") These same people make a great deal of the last part of the 8th chapter of Romans, where Paul speaks in such glowing terms about no creature (or created thing) being able to separate us from the love of Christ. I praise God that this is true. However, I would remind you that Paul does not one time say that we cannot separate ourselves from Christ. Neither does he say that sin cannot separate us from Christ. If Paul had said any such thing as that, he would have contradicted himself and would be an unreliable teacher ; for in this same letter to the Romans he clearly says that it is possible for us to separate ourselves from Christ and be lost or cut off. In Romans 11:20-23, we find these plain words, "Well; because of unbelief they were broken off, and thou standest by faith. Be NOT HIGH-MINDED, (or overconfident) but fear: (How different this language is from that of our good friends who teach unconditional security!) for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and the severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." To me, it is a strange thing that our good friends, who make so much of taking all the Bible as the inspired Word of God and are ready to label all as Modernists who

teach otherwise, should fail to take such statements as these at their face value. If they mean anything then they mean what they say; and if they mean what they say, then they mean that it is possible for a person to be cut off from Christ and be lost.

We also find this same great Apostle Paul writing to the Church at Corinth (I Corinthians 10:1-12) and reminding them of the fact that their fathers were all baptized unto Moses in the cloud and in the sea. He tells them that they did all eat of that same spiritual meat, and they did all drink of that same spiritual drink; "for they drank of that spiritual Rock that followed them: and that Rock was Christ. Then he goes on to tell us that with many of them God was not well pleased and they were overthrown in the wilderness. He reminds us that they are to be our examples, to the intent we should not lust after evil things, as they lusted. He reminds us that we are not to tempt Christ, as they tempted and were destroyed of God. Then he adds this significant word, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. WHEREFORE LET HIM THAT THINKETH HE STANDETH TAKE HEED LEST HE FALL."

This is the plain teaching of the great Apostle Paul, but how different it is from much of the teaching that we hear today on every hand! I wonder why our good friends, who contend so earnestly for unconditional security, and who make so much of the Bible being the inspired Word of God, do not preach on this text and many others of a similar nature and tone. Is this not a part of the Word? Does God intend that this should be explained away? Are we, who sound out to people the word of warning along this line, not preaching the Word also? Is it not far better to give this note of warning and admonition than to lull people to sleep in a false security? Is it not better to follow the example of Christ and Paul than some of our leaders today?

Since these people, who teach unconditional security, or in other words teach that it is impossible for a person who has once been born again ever to fall away and be lost, are so dogmatic in their contentions and are so ready to cry down anyone who may be inclined to point out the other side of the question, I feel that it will be worth while to go into this subject a little more thoroughly and present some more evidence to prove that their position is unscriptural and dangerous. I am presenting to you some of the strongest passages of Scripture, that clearly teach that it is possible for a person who has once been saved to fall away and be lost. This is the plain teaching of the Bible, and should be accepted by all who believe the Bible to be the inspired Word of God. The following are some of the most direct passages of Scripture on the subject, and I trust that you will ponder them and let them bring their message to your heart and mind.

Gen. 2:17. "For in the day that thou eatest thereof thou shalt surely die."

Exod. 32:33. "And the Lord said unto Moses,
Whosoever hath sinned against me, him will I blot out of my book "
Judges 16:20. "And he wist not that the Lord was departed from him
"

I Sam. 16:14. "But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him." (So we see that the Spirit of God will depart from a person who at one time had a new heart For the Bible says that God gave Saul a new heart. I Sam. 10:9).

Ps. 51:11. "Cast me not away from thy presence; and take not thy Holy Spirit from me." (Undoubtedly David believed that God would cast one of His children away and take His Holy Spirit from him).

Ezek. 18:20. "The soul that sinneth, it shall die Ezek. 18:24-26. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die"

Ezek. 33:12, 13. "Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth. When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness (or his past experience), and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."

This is the standard of the Old Testament, and in Malachi 3:6 God reminds us, "For I am the Lord, I change not." In Heb. 13:8 we are told that Jesus Christ is the same yesterday, and today, and forever. The same God that spoke in the Old Testament and said that His ways were equal is the God who speaks in the pages of the New Testament and demands faithfulness unto the end, of all who would be saved.

Matt. 3:10. "And now also the axe is laid unto the root of the trees: therefore every tree which bring- eth not forth good fruit is hewn down, and cast into the fire."

Matt. 24:1, 13. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." (And certainly Jesus means to say that only those who endure unto the end shall be saved. He is not under obligation to save those who fail to endure, for they have forfeited their claims upon Him).

Luke 8:13. "They on the rock are they, which, when they hear,

receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away "

Luke 9:62. "And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom ."

John 6:66. "From that time many of his disciples went back, and walked no more with him."

John 15:2, 6. "Every branch in me that beareth not fruit he taketh away. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Acts 14:22. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God ."

Acts 13:43. "Who, speaking to them, persuaded them to continue in the grace of God."

Rom. 2:7, 8. "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." (Here we find Paul teaching the same truth that Ezekiel taught in the Old Testament; and no wonder that he should, for both were inspired by the same Spirit).

Rom. 8:12, 13. "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

Rom. 11:20-22. "Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not the®" (For He is the God who hath declared that His ways are equal). "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." (It seems to me that language could not be any plainer than this).

I Cor. 3:17. "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."

I Cor. 9:27. "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.* (Paul believed his own doctrine and practiced it. He is not speaking of his works here, but says, /, myself.)

I Cor. 10:12. "Wherefore let him that thinketh he standeth take heed lest he fall⁹⁹

II Cor. 11:3. "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, (he told her that she would not surely die, just as some are saying today) so your minds should be corrupted from the simplicity that is in Christ" (Paul would certainly get into hot water if he were here today and should preach like this in

some sections.)

Gal. 5:4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace"⁹⁹

Gal. 6:7, 8. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." (This warning was to Christian people.)

Col. 1:21-23. "And you, that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel."

II Thess. 2:3. "Let no man deceive you by any means: (even though he make a great ado about being orthodox and contending for the faith) for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

I Tim. 1:19, 20. "Holding faith, and a good conscience ; which same having put away concerning faith have made shipwreck: of whom is Hymenseus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."

I Tim. 4:1. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

I Tim. 5:12-15. "Having damnation, because they have cast off their first faith . . . For some are already turned aside after Satan."

In the Epistle to the Hebrews, we find the little word "if" used twenty-four (24) times, and each time it appears in this epistle it implies the possibility of falling away from the faith and being lost. In fact, this great epistle was written for the very purpose of trying to help the Hebrews, who had been converted to Christianity, and keep them from falling from grace and going back to Judaism. This letter is filled with words of encouragement and words of warning to help people at this very point. It might be of interest for you to run through this epistle and pick out the passages where the word "if" occurs and study them. I will give a few of the outstanding ones.

Heb. 2:1-3. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. (The marginal reading is, let them leak out) For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we (Christians) escape, if we neglect so great salvation?"

Heb. 3:6. "But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

Heb. 3:12-14. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one

another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end"

Heb. 4:11. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief."

Heb. 5:9. "And being made perfect, he became the author of eternal salvation unto all them that obey him."

Heb. 6:4-6. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, (Jesus tells us what this heavenly gift is in John 6:50, 51. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven,") and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, (Now if this is not the description of a real child of God, then I would not know how to find the language to describe such a one), if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Heb. 10:35. "Cast not away therefore your confidence, which hath great recompense of reward."

Heb. 10:38. "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

Heb. 12:14, 15. "Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God."

James 5:19, 20. "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death" (In this passage James clearly teaches that it is possible for one of the brethren to err from the truth, and need to be converted again. He also plainly teaches that unless he is brought back he will die in his sins).

II Peter 1:10. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall (This passage clearly implies that, if the brethren do not give diligence, they will fall. It also implies that we have something to do with our election; and if we fail to do it, we will fail to be elected to salvation).

II Peter 2:15. "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."

II Peter 2:18. "They allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error."

II Peter 2:20-22. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse

with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they had known it, to turn from the holy commandment delivered unto them," etc.

II Peter 3:17. "Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (Undoubtedly Peter believed that it was possible for people to be led away and fall).

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

II John 9, 10. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. (Now this is a clear statement that, if you cease to abide, you do not have God. You have had Him but you lost Him by failing to meet the conditions). If there come any unto you, and bring not this doctrine, (What doctrine? The doctrine that Christ has come in the flesh and the doctrine that you have to abide in Christ in order to have God) receive him not into your house, neither bid him God speed."

Our good friends who teach unconditional security often quote this tenth verse in speaking of the Modernists, and claim that we ought not to receive them and bid them God speed. But I wonder if they have ever stopped to ponder the thought that John is saying, "If any come teaching that you can have Christ without constantly abiding in Him and living above sin, they too are to be rejected " That is just what he is saying in these two verses.

Jude 5. "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not" (The reason why Jude mentions this is that he is urging these people to earnestly contend for the faith. He is aware that there are false teachers who will come and perhaps lead them away, and they too will be lost, through the same spirit of unbelief).

Rev. 2:4, 5. "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Rev. 3:2. "Be watchful, and strengthen the things which remain, that are ready to die."

Rev. 3:5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (It is possible to have your name blotted out of the book of life).

Rev. 22:19. "And if any man shall take away from the words of the

book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (This is almost the last word in the New Testament, and yet it is a clear warning that we can have our names taken from the book of life and lose our inheritance with God).

Now, I am frank to confess that I don't see how any person who claims to accept the Bible as the Word of God can, in the face of these plain statements from His Word, and many others that might be given, teach unconditional security, and claim that it is impossible for a person to fall from grace and be lost.

Not only do these people deny the plain teaching of these passages, but they also overlook several other great basic truths that are clearly taught in God's Word.

In the first place, they overlook the fact that the Bible teaches that man is a free moral agent and has the power of choice. Not only has he the power to choose to be saved, but he also has the power to choose to continue in salvation. His power of choice is never taken from him, and there never comes a time when he cannot take himself out of the hands of Christ. Certainly nothing else can take us out of the hands of Christ. All this we believe and teach, and rejoice in the comfort of it. However, the time will never come when we will not have the power to choose, and if we make the choice of sin we take ourselves out of the hands of Christ and may be lost. "In the day that thou eatest thereof thou shalt surely die," is still the Word of God and will always be.

In the second place, they overlook the great truth that, so long as this life shall last, we are on probation. Our probation does not end with the work of regeneration, it ends with death. The promise is, "He that shall endure unto the end, the same shall be saved." The promise is to the overcomer. It is not to the one who just begins well, but to him who remains faithful. "Be thou faithful unto death, and I will give thee a crown of life." Those who are faithful unto death are the only ones who are promised the crown.

In the third place, they overlook the teaching of the Bible on the conditions of being saved and keeping saved. The promise of salvation is to the one that believeth. That is a continuous thing that must go on all the time. We are not only saved by faith, but we also live by faith. We are "kept by the power of God through faith "This is the victory that overcometh the world, even our faith " There can be no life apart from Christ, and we can abide in Christ only by faith. I am aware of the fact that the Bible teaches that we cannot be saved by good works, but we are saved by faith. Neither do we keep saved by good works, but we live moment by moment through faith in Christ. We are not supposed to keep ourselves any more than we are to save ourselves. However, we do need to see that constant faith in Christ is just as essential to our being kept as it is to our being saved in the first place. We also need to remember that our life and conduct is the real proof to Christ

and the world that we have saving faith. We are not saved by good works, but if we are saved we will do good works. We will do good works not in order to be saved, but rather because we are saved. Just as surely as the Bible teaches that works without faith is dead, so it teaches that faith without works is also dead. James 2:17, 18, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Verse 26, "For as the body without the spirit is dead, so faith without works is dead also." Paul also insists on this same great truth when he reminds the Ephesian Christians that they are saved by grace through faith. He tells them, in Eph. 2:8-10, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Faith makes a person a Christian.

Life proves a person to be a Christian.

Trials confirm a person to be a Christian.

Death crowns the overcomer as a Christian.

I do not believe in the kind of security that some people are teaching today. In fact, I know that the Bible teaches that it is possible for a person to give up his faith and take himself out of the hands of Christ and be eternally lost. Judas did this very thing, for Jesus says so. John 17:12, "While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition." Jesus wanted to keep Judas also, but He could not keep him against his will. He by transgression fell and went to his own place. Neither can He keep you or me against our will. We have it in our hands to take ourselves out of His hands and be lost.

However, we do need to remember that so long as we will to be kept, and plead the merits of Christ's blood for our sins, and trust Him to keep us, we are safe and secure. Nothing can take us out of His hands so long as we will to be kept and meet the conditions that He has laid down!

"The soul that on Jesus doth lean for repose: I will not, I will not, desert to his foes; That soul, though all hell should endeavor to shake, I will never, no never, no never forsake."

Now, I am aware of the fact that those people who teach and contend for unconditional security, and claim that it is impossible for a person who has once been a child of God to ever fall and be finally lost, argue that if you are once a child you are always a child. I just want to say that I am thankful that God does not follow the same process of

reasoning that these people follow, for if He did we would be in a bad fix. The Bible teaches that we were once the children of the devil. If God believed as some people, He would argue once a child of the devil, always a child, and leave us in our sins. However, God does not reason that way. He says to us that we may change our relationship by our own choice. We do not have to remain children of the devil. Just as surely as we have the power to change our relationship one way, we have the power to change it the other way. "He that committeth sin is of the devil." Jesus said, "If ye continue in my word, then are ye my disciples indeed; . . . Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." In other words, we have the power to choose our father or our master.

This is just where our good friends go astray when they contend for once a child, always a child. They try to put the new birth on the same plane as natural birth, and Jesus never intended that it should be on that plane at all. In fact, He points out to Nicodemus that He is just using an earthly figure to illustrate a spiritual truth. He says to him in John 3:12, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" In other words, He is saying to this man, "If I have used earthly things to teach you a spiritual truth and you could not understand, how would you understand if I used heavenly language?" The new birth is not on the same basis as natural birth, and anyone ought to be able to see this. In the first place, we have no choice in natural birth, but we do have a choice in the Second Birth. We have the privilege of coming into the family of God, and we have the power to take ourselves out again. The Second Birth is a privilege that God grants to those who meet the conditions. John 1:12 says, "But as many as received him, to them gave he power (privilege or authority) to become the sons of God." This is the way we get into the family, and by reversing the process we may take ourselves out of the family. Then, too, we need to remember that we are brought into the family by adoption. Of course, if we break the conditions, we have forfeited our claims upon God and He has a perfect right to disown us and cast us off. He says that He will do that very thing, if we fail to abide and endure. See John 15:2-6.

A failure through weakness or lack of knowledge does not make us children of the devil; but a deliberate turning away from God into sin and walking after the flesh does make us once more the children of the devil.

In I John 2:1, we are told that it is not God's will for us to sin: "My little children, these things write I unto you. that ye sin not." God has made ample provision for us to live above sin. However, He recognizes that we are weak and surrounded by temptation and are liable to fall into sin in some unguarded moment, and so He has made ample provision for such an event. "And if any man sin, we have an advocate with the Father. Jesus Christ the righteous." This word means there is

one to plead your cause. Therefore, if you should happen to fall into sin, don't give up, but call on your Advocate and get them to settle your case for you. It will be best to get it settled out of court if possible, and at once.

It is just as easy to be "unborn" as it is to be "born of God," because it is simply a reversal of the same process. Every one is bound to admit that even a son can be disinherited by the father. God has declared that He cannot own us if we walk in sin and die in sin.

Another argument that these people use in trying to prove that it is impossible for a person to fall from grace is that the Bible teaches that he who believes on Christ has eternal life, or everlasting life, and they argue that if he has everlasting life he can never be lost. They say, "If he has everlasting life now, how can he be lost?" The answer is, "By losing eternal life" The terms "eternal" and "everlasting" are used to describe the kind of life that he has, but that does not necessarily guarantee that he will always possess it. In John 3:36, Jesus says, "He that believeth on the Son hath everlasting life." That word "believeth" is in the present tense, and that means that it is something that is now going on. He does not say, "He that once believed on the Son hath everlasting life," but he that believeth right now and goes right on believing will have everlasting life so long as he believes. In this same verse Jesus also says, "And he that believeth not the Son shall not see life; but the wrath of God abideth on him." Here He is saying that so long as anyone remains an unbeliever, then the wrath of God will abide on him. However, any of us know that the person can change his attitude from an unbeliever to a believer and God's wrath will cease to abide on him. Now certainly we know that if one person has the power to change his attitude and thereby change his condition, so does the other also.

A person may have everlasting life and lose it just as any person may have protection in a Life Insurance Company and lose it by failing to comply with the conditions laid down. I may take out a Twenty Year Pay Life Policy with the best company in the land, but if I fail to pay the premium, then I will lose my claims on the company. You may have a policy with the Lord, but if you fail to comply with His conditions you will find when it may be too late that your policy has lapsed through your failure to keep in touch with Christ.

The principal passage of Scripture used to support the doctrine of unconditional security is the tenth chapter of John, where we read concerning Christ's sheep: "And I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." In verse 27, He says, "My sheep hear my voice, and I know them, and they follow me."¹ So we see that Christ's sheep are those who hear His voice and follow Him. That is the condition of being a sheep; and so long as we hear His voice and follow Him, we will never perish and no one will be able to pluck us out of His hand. Then, John

10:28 really means this, "Those who hear my voice and follow me shall never perish, neither shall any man pluck them out of my hand." The obvious meaning is simply this: So long as we hear His voice and follow Him, we are safe and secure. I praise God that this is true!

However, we need to see that there is no promise here for those who cease to hear His voice and follow Him. It is true that He may go out over the mountain to seek the lost sheep, but until He does find them, they are lost sheep. (Luke 15:6).

The entire tenth chapter of John is designed to teach that we are safe only while we abide in Christ's fold, and under His protecting care. He shows how the thieves and robbers and wolves come to steal the sheep and prey on them; but assures us that if we hear His voice and follow Him, He and His Father will protect us and no thieves or wolves can pluck us out of His hand. In other words, this chapter is designed to teach a lesson just opposite from what is inferred by those who teach "once in grace, always in grace."

Now, it may seem to you that I have completely forgotten my text and the objective that I announced in the beginning of this message, but I assure you that this is not the case. It is my purpose to come back and show by the Word of God that there is a security for the child of God that is both scriptural and wonderful; and I trust that as we see it, our hearts may be encouraged and our faith made strong in Christ. I thank God that we do have such a mighty Christ and that we do not have to stand in our own strength.

However, we must recognize the fact that sometimes before you can set forth the truth, you must first deal with error; and that is just what I have been trying to do. I have been trying to show you that the Word does not teach the kind of security that some people claim it does. I have taken a great deal of time and space in doing this, but I do not feel that it is in vain. I feel justified in doing this because the people who teach this kind of security are so militant and dogmatic in their teaching. I wanted to show beyond the shadow of a doubt that they are wrong in their teaching. I feel that every fair-minded person, who is unbiased in his thinking, will have to agree that the Bible does not teach unconditional security. The Bible does teach that a person who has once been born again can take himself out of the hands of Christ and be lost.

I do not and cannot accept the idea of unconditional security or "once in grace, always in grace," for I am firmly convinced that it is not only unscriptural but I also believe it is one of the most dangerous doctrines that is preached today. I have met people who were living in open, known sin, and yet when you try to deal with them, they tell you that they are safe because they have once been born again and, therefore, it is impossible for them to be lost. They contend that they are still children, although "disobedient children," and therefore they cannot possibly be lost. Not only do these people believe this, but they

are encouraged to believe it by some preachers and teachers who ought to know better.

Some years ago a preacher in the community where I lived preached the funeral of a man who died drunk, and this preacher said publicly that this man was saved and in Heaven, for he had once been a child of God and could never be anything else. He said this in the face of the plain Word of God, which says that no drunkard "shall inherit the kingdom of God." (I Cor. 6:10. These words are given as a warning to Christians).

Now, to my mind, such teaching as this is more dangerous than the practice of selling indulgences, that is carried on by the Catholic Church. The reason it is more dangerous is this: It is virtually giving people a license to sin with the assurance that they will not suffer the consequences of their sin. It is that old deception of Satan, "Thou shalt not surely die." The Catholic Church sells indulgence, but those who preach this kind of thing give it away.

Any doctrine inconsistent with the first principles of morals must be false, no matter how plausible the arguments used in its favor. A correct mode of reasoning is bound to refute such a doctrine, showing its inconsistency with moral truth. Jesus came to save us from our sins, and not in them or with them. "He that committeth sin is of the devil." "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." This is the plain teaching of the Word of God, and to teach otherwise is to lull people to sleep with deception. May God save us from such error.

While I cannot accept the kind of security that some people teach, I do want to say I believe with all my heart that the Bible does teach that there is security for the child of God in Christ. There can be no security elsewhere, but if we are in Him, we are secure. I also want to say that it is not enough for us to just show the error of those who preach a false security. We need not only to point out the error of this teaching, but to go on and find out just what the Word of God does teach about security. I fear that, too many times, those of us who deny this false doctrine of unconditional security have stopped short of the goal. We have been content to refute the false and have failed to preach the true. I also fear that sometimes in our zeal to try to prove that it is possible for people to fall from grace, we have unconsciously felt that we had to practice it to prove our point. I have been convinced in my own mind for some time that the Bible not only teaches security for the person in Christ, but I believe we need to proclaim this truth to the people. The fact that there is a false teaching on this doctrine should not deter us from preaching the true. There are many people who are living in a state of fear and dread, when they should be living in peace and resting by faith in Christ. We need to bring to them the comfort and assurance that God has for them in His Word. They must

be brought to see that they do not stand in their own strength, but rather in the strength of Christ, the Lord. They need to see that they do not fight alone, but that Christ fights for them, and that all the powers of Heaven are on their side. They need to be brought to see that there is power sufficient to make them more than conquerors through Christ. I trust that I may be used of the Spirit to lead them to see that they can do all things through Christ, which strengtheneth them, and lead them to that rest of faith that comes to the child of God who rests in Christ by faith.

"HE THAT IS IN THE WORLD"—THE POWER OF SIN AND SATAN

"Greater is he that is in you, than he that is in the world."

In this beautiful text, John gives to us the assurance that there is adequate power for a life of constant victory, and that we may live the life of an overcomer by the power of Christ in us. These are the words of a man who not only spoke by divine inspiration, but also spoke out of his own glorious experience. When John wrote this glowing testimony, he was an old man and had tried and proven it to be a fact. He had met the enemy on many a battlefield and had come out more than conqueror by the power of the indwelling Christ. He assures us that this same power is at our disposal. Surely this ought to encourage our hearts and give us faith to endure unto the end.

The words of this text are not meant to teach a cheap and shallow kind of security that gives us license to live in sin and still hope to be children of God. The truth of the matter is that this epistle was written for the very purpose of refuting this dangerous, teaching. At the time John wrote this epistle, there was a group of people in the church known as Gnostics, who were teaching some very dangerous errors. Among the many errors they taught was this one: they taught that you could be right with God in spirit and in fellowship with Him, and at the same time be living in sin in the body. They taught that the body was sinful and would always be sinful. They taught that so long as you lived in the body, you would have to live in sin, but at the same time you could be right with God in soul and in fellowship with Him. One of their favorite illustrations was that of a pearl encrusted in filth. They contended that it was a pearl, and was pure even though it was encrusted in filth. It is strange how error does persist, even though it has been refuted by the Holy Spirit. There are many people who believe and teach the same thing today. In fact, some of the very people who contend so earnestly for the idea of unconditional security, or "once in grace, always in grace," also contend that a person cannot live above sin in this life, but that we must sin every day in word, deed, and thought.

Now, John wrote this epistle for the express purpose of refuting this dangerous teaching. He tells us, "God is light, and in him is no darkness at all." In other words, He is pure or holy and in Him is no impurity or sin. Then he goes on to say, "If we say that we have fellowship with him, and walk in darkness (sin), we lie, and do not the truth." He points out to us that the only way to have fellowship with Him is by walking in the light. He tells us that if we walk in the light, as He is in the light, the blood cleanseth us from all sin. The plain implication of this is that, if we fail to walk in the light, the blood will cease to cleanse. He then goes on to point out to us that, if we are to be in fellowship with God, we must keep His commandments. He says,

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." He continues on and clearly shows to us that the love of the world is not compatible with fellowship with God. He tells us, "If any man love the world, the love of the Father is not in him." He also tells us, "Whosoever abideth in him sinneth not," and "whosoever is born of God doth not commit sin: for his seed remaineth in him: and he cannot sin, because he is born of God."

Of course, John is not saying that a person ever gets to the place where it is impossible for him to sin. We never get to the place where it is impossible to sin if we want to. We will never get to the place in this life where we are not liable to sin if we do not watch and pray. We never get to the place where we are not tempted to sin. Neither is John saying that we can get to the place where we can do wrong and it will not be counted as sin against us. There are some people who contend that they are under the blood and are God's children, and therefore their acts are not counted as sins against them. John is not teaching any such foolishness as this. What John is saying is that, if you are now, present tense, abiding in Christ and have a present tense experience, you have something in you that will not let you give the consent of your heart and mind to commit wilful sin. He says, "Whosoever is born"; that means now. He is not talking about people who may have been born of God, but are not now children of God. There are too many people who have the wrong conception of what it means to be born of God. They seem to feel about it like the old fellow expressed himself about getting married. He said he believed he would just get married and be done with it. Now anyone knows that you don't get married and be done with it. When you get married, you have just begun with it. The same thing is true of being born of God. You can't just get religion and be done with it. It must be a present tense thing. There is no life apart from Christ.

Now, if you have that present tense experience, you have something in you that will not let you choose willful, known sin. You will have to get rid of your "born of God" relationship before you can go out into willful, known sin. May I illustrate it this way? I love my wife with all the passion of my heart. Since I do love her, I can't whip her or abuse her as some men do their wives. That does not mean that I haven't the physical power to do it, but it does mean that I have something in my heart that will not let me do it. I will have to crucify that love for my wife before I can ever get the consent of my mind to abuse her. That is just what John is saying here. He is saying that if we are really born of God, then we have something in our hearts that will not let us give the consent of our mind to do that which we know is displeasing to our Lord. We will have to crucify that love for Christ before we can go out and live in willful sin. It is possible to crucify that thing and go out into actual sin. There have been people who did it, but it is not possible to live in willful sin and be born of God at the

same time. This is what John is telling us.

John is also trying to tell us in this verse that we cannot deliberately choose willful sin and keep our "born of God" relationship. I may illustrate it in this way. Suppose I am walking down the street and see some fruit on display. The voice of the tempter might whisper to me and suggest that I take some of that fruit while no one is looking. Now, that is temptation to sin. It is not sin, but temptation. We may have a thousand such temptations a day and dismiss them without ever transgressing. However, there would no doubt be another voice that would warn me not to do that thing, and point out that it was sin, that I was a child of God and was not supposed to be in the stealing business. Now, in such a case as that I would be faced with an actual temptation to sin, and I must make some kind of decision. It may take me but one minute to walk by that fruit, but in that minute of time I will have to decide which one of those voices I am going to listen to. If I decide that I am going to listen to the voice of the tempter and follow out his suggestion, then I have chosen sin. The very minute I reach that decision and start to carry it out there will be something happen in my heart. My fellowship with God will be broken, for God cannot have fellowship with sin. This is what John is trying to get us to see in this verse. He is saying to us that God is holy and that He cannot and will not have fellowship with sin. He is telling us that if we choose sin, we will have to forfeit our relationship with God, for God is holy and cannot fellowship with sin. This is a truth that is badly needed in this day and age of laxness and looseness, and may God help us to see it. If this truth were proclaimed from every pulpit of America and insisted upon Sunday after Sunday, it would not be long until there would be a turning back to God. May God help us to see it and believe it!

May I also remind you that when John puts forth this glorious truth found in the text, and assures us that we may be overcomers in Christ, he is not dealing in blind, wild optimism that refuses to recognize the full strength of the enemy. This is not blind optimism. It is open-eyed faith that looks the enemy clearly in the eye and recognizes his full strength, and then looks up to Christ and shouts, because he knows that Christ is more powerful than Satan and sin.

There is a tendency on the part of some people to minimize the awfulness of sin and to underestimate the power of Satan. In fact, there is too much loose thinking today on these two great topics. Too many people are inclined to whitewash sin and try to pass it by with a wave of the hand. The teaching of the theory of evolution has had a great deal to do with this. Those who hold to this theory deny the fact of the fall and look upon sin as just some of the animal that is left in us, and they seem to think that it is nothing to worry about. However, we need to come back to the idea that sin is awful in the sight of God, and that it is a mighty force in this world today. Then, too, some of these same people deny the very existence of Satan and laugh at people

who hold to such a conception. However, we need to see that the Bible teaches that there is such a person, and need to recognize that he is a personality of power and cunning. There is no greater mistake that we can make than to minimize the exceeding sinfulness of sin and overlook the power of Satan. There is nothing that would please him better than for us to do this, for by doing it we are playing right into his hands. We need to come to a clear understanding of just what the Bible teaches about sin and Satan. Whenever you underrate the power of either, you are doing a foolish thing and may suffer as the result of it.

John clearly recognizes the presence of sin and Satan in the world, and he is under no delusion about their power and subtle force. But, in spite of the presence of these two things, he shouts, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world." He, who is in the world, is mighty; but, thanks be unto God, our Christ is mightier than he.

Sin is an awful reality today and we see the effects of it on every hand. There is enough sin abroad in the world and enough people who are in bondage to it that, if the devil should take a vacation this world could be wrecked by the power of sin that is already at work. The presence of carnality in the human heart is enough to wreck any life, if one should give it full control and give full sway to all the evil passions of the flesh. Satan is a fallen being, but he has not lost all of his cunning and power. He is still a powerful adversary, and we ought never to lose sight of his treacherous nature. Paul reminds us that we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against wicked spirits in high places. Therefore we ought to have on the whole armor of God, and we need to say:

My soul, be on thy guard. Ten thousand foes arise;
The hosts of sin are pressing hard. To draw thee from the skies.
Oh watch, and fight, and pray; The battle ne'er give o'er;
Renew it boldly every day. And help divine Implore.
Ne'er think the victory won. Nor lay thine armor down;
The work of faith will not be done. Till thou obtain the crown.
Fight on, my soul, till death Shall bring thee to thy God;
He'll take thee at thy parting breath To His divine abode.

Sin and Satan are no respecter of persons. They will lay their blighting power upon a noble king like Saul and rob him of his peace and send him out of life by his own hand, crying, "God is departed from me, and answereth me no more." They will steal into the throne room of David the king, the sweet singer of Israel, and cause lust to burn in his heart until he will commit the awful sin of adultery and then the sin of murder to cover up his first offense. It will cause him to hang up his

harp and shut off the sweet songs of praise, and send him to the ash heap of grief. Sin and Satan will even steal into the very presence of our Lord and steal from His side one of His chosen disciples, and will kill the love and loyalty of that man and turn him into a traitor. They will go into the palace or the hovel and wreck and blight the soul of any person who is not kept moment by moment by the power of Christ. They will steal into the pulpit or pew and will do their deadly work upon the soul, until the trumpet of truth is dashed from the minister's hand and he walks through the world in disgrace, and his mouth is hushed from preaching the glorious Gospel of full and free salvation. He that is in the world is a powerful foe and will resort to any tactics to accomplish his purpose. He never gives up on anyone. The higher we rise, the harder he will try to get us. He will never admit final defeat in the case of any soul until that one is swept into the presence of Christ. If you do not believe that this is true, then ask any old saint who has had dealings with him. The only safe and sure retreat is found beneath the blood-bought mercy seat. The blood is the only thing that can keep us safe from his power; but, thanks be to God, there is a place of security and rest. There is a power that is mightier than sin and Satan. We can live a life of complete victory in spite of all the powers of evil, and can be kept by Christ. From every stormy wind that blows, From every swelling tide of woes, There is a calm, a sure retreat: 'Tis found beneath the mercy seat.

There is a place where Jesus sheds The oil of gladness on our heads; A place than all besides more sweet: It is the blood-bought mercy seat. Ah I whither could we flee for aid. When tempted, desolate, dismayed? Or how the hosts of hell defeat. Had suffering saints no mercy seat. There, there, on eagle wings we soar. And sin and sense molest no more: And heaven comes down our souls to greet, While glory crowns the mercy seat.

Possibly you think I have painted the picture too dark and have overestimated the power of sin and Satan, and have magnified the dangers that confront our souls, but I assure you that I have not. I have carefully followed the teaching of the Bible and have followed the example of the inspired writers of the New Testament. They, too, have followed the same line of thought and have told us, "The devil goeth about as a roaring lion, seeking whom he may devour," and they have also reminded us that he comes as an angel of light, trying to deceive the very elect if possible. They have cried out and have told us that we are to beware; "Let him that thinketh he standeth take heed lest he fall." They have said, "Give diligence to make your calling and election sure." They have urged us to fight the good fight of faith, and we need that same note of solemn warning today. The minister or the teacher of the Bible who leaves that note out of his message is leaving out a very vital part of the teaching of God's Word.

The wise soldier is not the one who scoffs at the power of his foe

and underestimates his strength; but he is rather the one who looks with clear eyes and an understanding mind and takes into account the power of his adversary, and then makes plans to combat him. He who is forewarned and forearmed is the one who comes out victorious. There are adequate resources for our needs, and Christ is mightier than sin and Satan. He can give us victory in every battle.

THE MIGHTY CHRIST IN YOU

John stands clear-eyed and takes into account the powers of evil. He is aware of the fact that the spirit of antichrist is abroad in the world, and that many people are going down under the onslaught of these subtle foes. However, in the face of this, he stands and shouts to the child of God, "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." He is not unmindful of the power of sin and Satan, but he knows that Christ is mightier than all and that so long as he is in us, we are safe. We could never stand in our own strength, but we can stand by His power. He is the one who will fight for us, and give the victory.

In this message, I have tried in my feeble way to give you a true picture of the power of the one whom John refers to as "He that is in the world." Now I come to that part where I shall try to give you some conception of the power of "he that is in us." I am aware of the fact that I can only try to do this, for I do not have the ability to do it. Human tongue fails us when we try to tell the glories of our God and King.

A mighty fortress is our God,
A bulwark never failing: Our helper He,
amid the flood Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great.
And armed with cruel hate.
On earth is not his equal.
Did we in our own strength confide,
Our striving would be losing.
Were not the right Man on our side.
The man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth is His name.
From age to age the same,
And He must win the battle.
And tho' this world with devils filled
Should threaten to undo us;
We will not fear;
for God hath willed His truth to triumph thro' us.
The prince of darkness grim.
We tremble not for him;
His rage we can endure,
For lol his doom is sure,

Our blessed Lord shall fell him.
Look, ye saints, the sight is glorious,
See the Man of Sorrow now;
From the fight returned victorious.
Every knee to him shall bow;
Our Lord victorious.

John gives us this assurance, that our Christ is greater than he that is in the world, for he knows that Jesus has already met the devil and conquered him. It is not the idle boast of one who knows not whereof he speaks, but it is the statement of the truth that has already been established. Jesus has already come down into this world and has grappled with this powerful foe. He met him in the wilderness and was tempted of the devil for forty days and forty nights. The first Adam met the foe in a beautiful garden and fell. He fell because he believed the devil's lie when he said, "Thou shalt not surely die." Jesus met the tempter and came out victorious because each time the devil came at Him, He said, "It is written."* He came out from that first encounter in the power of the Holy Spirit. He walked through this old world, where sin and the devil had wrought such havoc, and on every hand He met with the fruits of sin. However, instead of being dismayed by the power of sin, He broke its power. He opened the eyes of the blind, unstopped the ears of the deaf, and caused the lame to leap for joy. He healed the lepers of their loathsome disease, and all who were brought unto Him. There was not one single result of sin He ever met that He did not undo. There were no cases too hard for Him. He could stand in the face of the raging storm and command it to be still, and the waves lay down at His feet as whipped curs lie down at their master's feet. He stopped the funeral processions and stood at the mouth of the grave and called back the dead to life. He walked as Lord through this old world and none dared to dispute His claims and power. Legions of demons fled at His word.

It is rather interesting to note that the devil tried the argument of unconditional security on Christ. In Matt. 4:6, he said, "If thou be the SOB of God, east thyself down; for it is written. He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Here the devil is trying to argue to our Lord that if He is really the Son of God, then God will keep Him. However, the Lord refused to accept this suggestion of the devil. He came back with some more of the Word and said. "It is written again, Thou shalt not tempt the Lord thy God." The devil used Scripture to prove his point, but Jesus reminded him that there was Scripture on the other side of the question too. We need to see that same truth today. It takes two halves to make a whole truth.

This Christ that John is talking about went to Calvary and there met sin and Satan in one great final struggle. All the forces of evil were

loosed against Him. There on that barren hill the greatest battle that was ever fought went on for hours. The earth reeled under the mighty impact of the struggle, and even the sun was made to hide her face. In that terrific struggle all the forces of evil were turned on the Son of God. In the awful battle the Seed of the woman had His heel bruised; but, thanks be unto God, the devil had his head crushed and his power broken. Before the sun sank beyond the western hills, there rang out from that hill the shout of triumph, "It is finished." It was there that He made a show of Satan and triumphed over him openly. It was there that the power of sin and Satan was broken and our Christ proved Himself to be the Lord of might. It is only a question of time until it will all be over and Satan will be banished to the regions of darkness, and sin will be forever done away with. Our Lord has broken the power of darkness. Glory to His name!

He even went down into the grave, and there in the regions of the dead He wrung from the hands of Satan and death their power, and came back with the keys of the grave at His side. Death has been robbed of its sting and the grave of her victory by the power of the Risen Lord. He led captivity captive and gave gifts unto men. He is now exalted at the right hand of God, where He ever liveth to make intercession for us; and because of that He is able to save us unto the uttermost, if we come to God by Him. Glory to His name! Thank God for the mighty, conquering Christ!

This Christ who is in us is mightier than Satan and his forces because He is the Lord Almighty. He is the "I AM" of eternity. He is the Creator and Maker of all things. John tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." Paul tells us, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him."

How wonderful these statements are when we stop to think of all the astronomers are telling us about the vastness of this universe. They tell us that there are over 350,000,000 stars, planets, and asteroids that are known to man today, and still there are vast regions that have never been explored by the telescope. Some of these stars are a million times larger than this little planet upon which we live. Just recently they discovered one that is so large you could put the sun in the center of it and let the moon swing around the sun at the same distance that it now swings, and still there would be room enough around the edge of this star for a highway 20,000 miles wide. Some one has said that if you should buy a ticket to one of the nearest stars at the rate of 1 cent per 100 miles, it would cost you \$2,780,000. They also tell us it would take 48,000,000 years, going at the rate of 60 miles per hour, to make the trip to one of the nearest stars. They tell

us that some of these stars are so far away from this earth that it takes a million light years for the light to reach us. What they mean by a light year is this: light travels at the rate of 186,000 miles per second; that is about seven and one-half times around this earth in one second of time; and yet with light traveling at that terrific rate, and with no time out for rest, it takes one million years for it to reach us.

Now, I am frank to confess that if you can comprehend these stupendous figures, you have a greater mind than I have. They are far beyond my comprehension. However, they are the figures that the men of science give us, and of course we are not supposed to question them!

In the light of these stupendous figures it is very interesting to note a statement from the Psalmist. He refers to the heavens as the handiwork of God (or in other words, His hand work). Now, most anyone knows what hand-work is. It is the little light work that women do when they want to relax, such as knitting or something of that nature. It is interesting to think of the Psalmist speaking of such stupendous things in this vein. Yet this fits in with what we are told in Heb. 11:3, "Through faith we understand that the worlds were framed by the word of God." In other words, it was no great task for our mighty Lord to swing the stars into space and kindle the fire in the sun. He is Almighty and there is no limit to His power. This is the Christ that is in us. He is able to keep us.

Not only does the Bible teach that our Christ created all things by the word of His power, but the Bible teaches us that He also upholds all things by the word of His power. Heb. 1:1-3. "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." Note that statement, "Upholding all things by the word of his power" Here we are plainly told that the Christ who is ours and who is in us is the Christ who upholds the universe by the word of His power. How wonderful!

Some time ago, Professor Einstein, the great German scientist, came out with the statement that there is no hitching post in this universe. I think what he meant by that was this, that there is no place or planet that the scientist can now point to and say, "That is the center and everything else revolves around that." I just want to say that there is "a hitching post" in this universe. Professor Einstein has just failed to discover Him. He is not found with the telescope of the scientist, but rather by the telescope of faith. Jesus Christ is the center of this universe and everything revolves around Him. He holds everything in its place. He speaks the word and they stand fast. He

gives the command, and they march according to His will and command. It is by His word and will that the stars and planets march and pass and repass without conflict or collision.

Some great mathematician has figured out the weight of this earth and he tells us that it would take 300,000,000 miles of brand-new-one-inch steel cable to support this earth; that is, if you could find something to tie the cable to. And yet this earth continues to stay in its place. The question naturally arises, "What holds it up?" The answer that any of us would give is, "The law of gravitation holds it up." However, I feel like the little boy who asked his mother, "What holds the world up?" and she answered, "The law of gravitation." He came back with the question, "Mother, what held it up before they passed the law?" What is gravitation? It is a strange power that we know is in the world, and yet we do not know much about it. The truth of the matter is this: Our Lord Jesus Christ holds it up. He speaks the word and it is done. Back of these so-called laws is the mighty Lawgiver, who is our Lord and Keeper.

Here is a glorious thought to me. We are told that He upholds all things by the word of His power. In other words, He just speaks the word and it is done. He does not have to reach out His hands to hold the stars in their place. But, glory to God! He tells me in His Word that He will hold me in the hollow of His hands. Praise His name! I can't think about it without getting blessed! If He can speak the word and cause the universe to stay in its place, then I know I am safe so long as I am in His hands.

Now, I think we are in a position to really appreciate that wonderful statement found in John 10:27, 28. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (Of course, as has already been pointed out in this message, the conditions for being a sheep are to hear His voice and follow Him. No one has the right to lay claim to this promise who fails to meet the conditions. In fact, it is not promised to any but those who do follow).

Now, to really appreciate the meaning of this beautiful verse, it would be well to remember that just before this Jesus had healed a blind man. The leaders of the synagogue had the blind man brought before them. They tried to get this man to deny Jesus and His claims. He refused to do this, and was turned out of the synagogue. Then Jesus met him, and in the presence of these false leaders He spoke the words of this wonderful chapter. He tells about thieves and robbers that come to steal and destroy the sheep. Then He declares that He is the door. In other words, they may shut the door of the synagogue in this man's face, but, thank God, they can't shut the real door in his face. Jesus is the real door and we may enter into the fold through Him, and no man—priest or any other—can hinder us. How comforting that is to us! Then He goes on and gives the assurance that if we are His

sheep and hear His voice and follow Him, then no man can ever take us out of His hands. Man may turn us out of some earthly organization; but, thanks be unto God, it takes more than man to take us out of the hands of Christ. So long as we hear His voice and follow Him, we will be kept from all that man can do. Men may do their worst, but Christ will keep us if we will hear His voice and follow Him.

In Isaiah 40:31, we are told, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Another word that might be used in the place of the word "wait" is the word "cling." And I think it is the better word. Isaiah seems to have in mind the picture of a little tender, helpless vine. We have seen such grow up out in the fields or the forests. It seems to realize that it is helpless, and it begins to reach out and feel around for something on which to cling. It finally comes in contact with the trunk of the giant oak. It winds itself around that great oak and drives its little rootlets into the bark. Then one day the storm breaks in all its fury. The winds howl, the thunders rumble, the lightning pencils its message of terror across the face of the heavens. The storm breaks in all its fury and seems to sweep everything before it. When the storm has passed and the sun comes out once more, you may walk out and see chaos and confusion on every hand. Houses have been unroofed. The crops are beaten down to the ground, and limbs and trees are strewn all around. However, when you look out there in the distance you see that great, giant oak is still standing. It has weathered the storm and stands towering above the wreckage all about it. As you draw near, you find that the vine is also standing. As you look at it and see how weak and helpless it is, you may wonder how it ever managed to stand against the storm. There is but one answer. It clung to something that was strong, and therefore it stood. Isaiah is saying to us, if we will recognize our weakness, and refuse to rely upon our own strength, but reach out by faith and lay hold on God and cling to Him, we will be able to weather every storm of life, and come out more than conqueror over every foe.

How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent word! What more can He say than to you He hath said, To you who for refuge to Jesus have fled? Fear not, I am with thee. Oh! be not dismayed, For I am thy God, and will give thee aid; I'll strengthen thee, help thee, and cause thee to stand. Upheld by My gracious, omnipotent hand. When thro' the deep waters I call thee to go, The rivers of woe shall not thee overflow; For I will be with thee, thy troubles to bless, And sanctify to thee thy deepest distress, Even down to old age My people shall prove My sovereign, eternal, unchangeable love; And when hoary hairs shall their temples adorn, Like lambs they shall still in My bosom be borne. The soul that on Jesus still leans for repose, I will not, I will not desert to his foes; That soul, though all hell

should endeavor to shake, I'll never, no never, no never forsake.

We have the assurance from God's Word, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee ." There are three Hebrew words that are used in the Old Testament and are translated into the English word "trust." However, there is a great difference in their meaning. One of them is the word "Hiphil." This word means to accept a thing as being true. This is a very shallow kind of trust. Many people have this kind of trust and it does not change their conduct. The second word is "Batah." This word means to look to or depend upon. This is a much stronger word than the first. It is a wonderful thing to look to God and depend upon Him to meet all our needs. The third word is the word "Hasah," and this word means to take refuge in. How blessed it is to take refuge in Christ and trust Him to keep us from all the powers of evil. This is the word that is used in this text. He will keep us in perfect peace, if we will keep our mind and heart stayed on Him and take refuge in Him. So long as we are hiding in the Rock of Ages there is no danger from any of the foes without. "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

THE MEANING OF THE EXPRESSION "IN YOU"

Before bringing this message to a close, I would like to point out to you the significance of this expression used in the text, "He that is in you." To my mind this is a very suggestive expression, especially when we think of who used it. John had been with Jesus when He delivered that wonderful discourse on the coming of the Holy Spirit. He had heard Jesus say to them, "He dwelleth with you, and shall be in you." Before the Day of Pentecost, the disciples had had the Holy Spirit with them, but on that wonderful day He came to abide in them in a new and wonderful way. I think this is what John is speaking of in the text. He is speaking of those people who are not only in Christ, but who have made a complete consecration, and have tarried until the Holy Spirit came in all of His fullness : Not only are they in Christ, but they have Christ dwelling in them in all of His fullness. All Christians are in Christ, but there are some people who have gone deeper and farther in their experience, until they are in Christ and Christ is in them in the person of the Holy Spirit.

Now, you may think that this is a distinction without a difference, but I assure you that it is not. There is a difference between being in Christ and having Christ in you in all of His fullness. We are told in Colossians 1:26, 27, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." This word "mystery" really means a secret that is revealed only to those who are initiated. There are some secrets that you will never know until you are inducted into the family of God. I am not a member of the Masonic Order, but I am told that the secrets of that order can be revealed only to those who are members of it. This same thing is true in the Christian's life. There are some things that you learn after you become a child of God. This is one of those secrets. The Jews never saw this secret. They saw the coming of Christ in the flesh and they saw the things that would take place at His first and second coming, but this age when Christ would dwell in the hearts of men in the person of the Holy Spirit was a mystery that was hidden from them. There are many people today who can talk about the human Christ and the historic Christ, but they seem to know nothing about the indwelling Christ.

We ought not to be satisfied just to be in Christ, but we ought to press on into this glorious experience of having Christ in us. This is the hope of glory. This is that extra supply of oil that will cause us to be ready when the Bridegroom comes. This is that establishing grace that will cause us to be able to stand. Jesus tells us about a soul that the unclean spirit went out of, and the unclean spirit walked about and

sought rest and found none. Finally, he decided that he would go back to the house from whence he had come out. When he did return, he found the house swept and garnished, (clean) but empty; and because it was empty, he went and took seven other unclean spirits with himself and they went into this soul. Jesus says that the last state of that man was worse than the first.

The secret safeguard against the attack of the devil is to be so full of the Holy Spirit that there is no room for anything else. Jesus said, "The prince of this world cometh, and hath nothing in me." Thank God, we can say the same thing if we are full of the Holy Spirit. We can be so full that there will be nothing in us to which he can appeal. I thank God that this is true! I also want to say that this is the only way that we can be kept from evil. No man can go into a strong man's house and spoil his goods, until first he bind the strong man. Thank God! if we have the strong man, the Holy Spirit abiding in us, we are safe and secure.

Mr. Moody was once talking to some children, and he held up before them what appeared to be an empty bottle. He asked them what was in it, and they said, "Nothing." He assured them that it was full of air. Then he asked them how he could get the air out of the bottle, and they said that it could not be done. He told them that it could be gotten out. Then he took a pitcher and poured the bottle full of water and held it up and said, "Now, the air is out." The only way to get sin out of the human heart is to fill it so full of God that there is no room left for sin. The only way to keep sin and Satan out of the heart is to keep so full of the Holy Spirit that he will find no room in us. I thank God that it is possible to have Him come and abide in all His fullness. I also rejoice that I now enjoy His abiding presence.

I trust, dear reader, that, if you do not have Him abiding in you, you will just now lay aside this book and make a complete surrender of your all to Him. Let the Holy Spirit come in to abide.

If you will do this, then you will be able to live as an overcomer, because "Greater is he that is in you, than he that is in the world." Amen.

The All Sufficiency of Christ

Rev. John R. Church, DD

www.HolinessLegacy.com | Info@HolinessLegacy.com

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Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro. North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

THE ALL-SUFFICIENCY OF CHRIST

Delivered at Chapel:

Asbury Seminary, October 12, 1949.

I Corinthians 1:30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Sometime ago I heard of a little boy who got up in public to quote his favorite verse of Scripture. Naturally, he was just a little excited and under the stress of the moment he quoted the first verse of the 23rd Psalm in this way, "The Lord is my shepherd, that's all I want." Now, that is not according to the King James version of the Bible, but to my mind, it is one of the finest interpretations of that verse I have ever heard. If the Lord is your shepherd, then that is all you need to want. He will supply your needs and look after your wants. It is the business of the shepherd to see that his sheep are cared for. If you will hear His voice and follow Him then you are His sheep and He will meet every need of your soul.

You will remember that when God appeared to Moses at the burning bush He revealed Himself as the great I AM. When Moses asked him, "Whom shall I tell them hath sent me?" God answered, "Tell them I AM hath sent thee."

Now, I am satisfied in my own mind that Moses did not fully appreciate and understand the complete significance of that name, I AM, that day. In fact, I believe it took Moses and the Children of Israel at least forty years to explore and discover all the rich, full meaning of that name. It not only meant that God was the ever-existing One, but that He was also the all-sufficient One. In other words, God was saying to Moses: "I am all you need. You will never have a need that is not fully and completely met in Me. In Me you will always find sufficient to meet your needs. You will find every need fully supplied in Me."

As an illustration of that point we might consider how God did prove to be the "I AM" for the Children of Israel. When Moses and Aaron stood before Pharaoh and asked him to let Israel go free, Pharaoh refused to let the Children of Israel go free. Then they cried out and said, "Who shall deliver us?" God said, "I am the One who can do it." With mighty manifestations of His power He so wrought upon Pharaoh and the people of Egypt, until they actually begged the Israelites to leave their presence. Then when they got out there in the wilderness and came to the Red Sea, there they stood with the Sea before them and Pharaoh and his army behind them. God said, "I am the One who can do it." He commanded Moses to stretch forth his rod and Moses obeyed; the waters parted, they went through dry shod and came out on the other side shouting the praise of God.

When they got out into the wilderness and had no water to drink,

they cried out and said, "Who can give us water to drink?" And God said, "I am the One who can do it. Moses, strike that rock right there." He struck the rock, the water gushed forth and they had an abundant supply.

When they had no bread to eat, and no A. & P. Store to go to for food, and they didn't even have an OPA board, God was able to supply their needs. He spread a blanket of dew upon the earth, rained manna fresh from the bakeries of heaven upon it, and said, "Go out and gather up all you need and don't worry about tomorrow, for there will be a fresh supply for every day." And when they got tired of manna and wanted meat to eat, God didn't feed them neck roast. He gave them quail on toast—all they wanted.

When they had no one to lead them through that trackless wilderness, God said, "I am the One who can do it. Walk under this cloud by day and follow this pillar of fire by night and I will bring you into the land that I promised unto thy father, Abraham."

When they came to the River Jordan, they couldn't see how they could possibly cross, for it was bank-full at that time. It was the season of the year when Jordan was at floodtide. However, God told Moses to let the priests step down into the river. As soon as the soles of their feet touched the water it began to part and they went over into Canaan without any trouble.

Then when they came to Jericho and stood before its massive walls, it seemed impossible for them to take it. Those massive walls were so strong that no human battering ram could break them down. God told them to march around the walls, blow their trumpets and shout His praise, and when they did that the walls came tumbling down.

In all of their travels they never had a need but that God fully met that need and supplied them with all things their conditions called for. Moses could stand at the end of forty years and remind them of the fact that they never went hungry, they never went barefooted and they never had to wear patched garments. God had proved to be their great I AM.

Just what God was to the Children of Israel, that is what Jesus is to His Church today. He is our great I AM. On one occasion when Jesus was talking to the Jewish leaders, He said, "Before Abraham was I am." In other words, "I am the I AM that appeared to Moses at the burning bush. I am the I AM that met the needs of the Children of Israel for more than forty years." He is our I AM today. He said, "I am the Light of the world." Therefore, we do not have to walk in darkness. "I am the Bread of Life." Therefore, we do not have to go hungry. "I am the Water of Life. I am the Way, the Truth and the Life. I am the Resurrection and the Life. I am the Door. I am the Good Shepherd. I am whatever you need, whenever you need it. In Me you will find all of your needs fully met and supplied." We can sing, "Jesus Christ is made to me all I need, all I need. He is my wisdom, righteousness and power.

Holiness forever more. My redemption full and free. He is all I need."

I think this is just what St. Paul is trying to set forth in this great text that we have selected for this message. He is trying to get us to see the all-sufficiency of Christ.

Now, the truth that is set forth in this text is twofold in its nature. In other words, there are two sides to the truth that is set forth in this text. In fact, there are two sides to every truth. Sometimes we fail to remember this and because of it we get into trouble. I think this is one reason why so many times we get divided up into camps and get to wrangling and disputing with each other. Many times one person will see one side of a truth, and it is the truth that he sees, but it is only one side of the truth. He fails to recognize that he has seen only one side of the truth, but feels that he has seen all of the truth. He runs off and goes to proclaiming the side of truth that he has seen, but some other fellow comes along and sees the other side of the same truth. What he sees is the truth, but it is just one side of the truth. He runs off with his side of the truth and goes to majoring on it; he forgets or fails to see that he has seen just one side of the truth, and because of this we often get divided up into camps and feel that we must fight for our side of the truth. If we could only be brought to see that perhaps we have just one side of the truth, and that the other fellow has some truth on his side, too, it would make such a difference in our attitude toward each other. If, instead of fighting each other, we would each bring our share of the truth and put them together, we would have a well-rounded, full-orbed truth. There are many truths that do not contradict each other: rather, they supplement each other. It takes the two halves to make a whole truth. However, if either half is pushed to the exclusion of the other, it will lead into error. Sometimes a half-truth is more dangerous than outright error.

You have heard, no doubt, the story of the blind men who went to "see" an elephant. Since they were blind, they had to "see" the elephant through the medium of touch. The first one went up and happened to get hold of the elephant's tail. He turned to inform the other three that an elephant was just like a piece of rope with hair on it. The second one went up and happened to get hold of the elephant's ear. He turned and declared that the first one was mistaken. He said, "He is not like a rope with hair on it. The truth of the matter is, an elephant is just like a palm-leaf fan. I have examined him for myself and know whereof I speak." The third one walked up and happened to get hold of the elephant's leg. He turned and said, "Both of you men are mistaken. I have examined this elephant for myself and I know whereof I speak. He is not like a rope with hair on it and he is not like a palm leaf fan. He is just like a post." The fourth one went up and happened to get hold of the elephant's side. He said, "All three of you men are mistaken. I have examined this elephant for myself and am willing to testify that he is just like a brick wall."

Now all four of those men "saw" that elephant, but they just saw a small part of him and because they did not see him completely, they had a distorted conception of what an elephant is really like.

I think this same thing often happens in the field of theology. One person comes along and sees one side of truth; what he sees is really the truth, but it is only one side of the truth. He fails to recognize that he has seen just one side of the truth but feels that he has seen it all. He takes his side of truth and goes off and begins to proclaim it.

For instance, in the church today we have two great schools of thought in the conservative realm. One is known as the Calvinistic group and the other is known as the Arminian group. After careful study down through the years, I have become thoroughly convinced that there are great truths in both of these schools of thought.

There are great truths in Calvinism. I am not a Calvinist. I wouldn't be accepted as a full-fledged Calvinist, but I am firmly convinced in my own mind that there are many truths in Calvinism and they are precious truths. It would be well for us as holiness people to see them and accept them.

Certainly, Calvin was a great thinker, a logician and a great soul. Down through the centuries some of the great saints of the Church have been Calvinistic in their theology. All of them couldn't be mistaken and blinded by prejudice. There is bound to be some truth in Calvinism.

On the other hand, there are some great truths in Arminianism. Arminianism could never have won the loyalty of such men as Wesley, Fletcher, Clark and those great souls with their keen minds and with their earnest hearts if there had not been truth in Arminianism.

As an illustration, take the Calvinists and their emphasis on the sovereignty of God. That is a great truth. It is one of the great basic truths of Calvinism. It is the clear teaching of God's Word. The Bible does teach that God is the Sovereign Ruler of this universe, and it is a truth that it would be well for us to recognize. It is a great source of comfort to me to know that God has not abdicated His throne. He hasn't turned the running of this world over to Stalin and Truman and the rest of that bunch. I thank God that He is still on His throne and that His kingdom ruleth over all. I am glad that in spite of Stalin, in spite of the atomic bomb, and in spite of the madness of mankind, God's will and plan and purpose are going to be carried out in this universe. All things shall be brought into one in Jesus Christ, and every knee shall bow and every tongue shall confess that Jesus is Lord to the glory of God the Father.

The only trouble is, our good Calvinistic friends have overemphasized the truth of the sovereignty of God to the neglect of the free will of man. They have emphasized it to such an extent that they make God responsible for everything. This leads to that fatalistic idea of the old Primitive Baptist that what is to be will be, whether it

ever happens or not; and if it does happen, it just had to happen that way and could not happen any other way. Our good Calvinistic friends need to see that while the Bible teaches the sovereignty of God, the Bible also teaches the free will of man. The Bible clearly teaches that man is a free moral agent with the power of choice.

If you overemphasize either one of these truths to the neglect of the other, it will lead you into error. If you overemphasize the sovereignty of God to the neglect of the free will of man, it leads you into fatalism. If you overemphasize the free will of man to the neglect of the sovereignty of God, it will lead you into modernism and humanism. That is exactly where modernism and humanism sprang from. It was an overemphasis on the free will of man to the neglect of the sovereignty of God. The modernist and the liberalist have deified man and dethroned God. We need to bring those two truths back into harmony and into focus with each other; when we do, we will have a well-rounded truth. Those two truths do not contradict each other; they supplement each other. It takes the two halves to make a whole truth.

Consider the Calvinistic teaching on the matter of imputed righteousness. That is one of their strong teachings. They like to talk about imputed righteousness, about being clothed with the righteousness of the Lord Jesus Christ and about our standing in Him. That is a great truth. The Bible teaches imputed righteousness. The Bible plainly says that "Abraham believed God and it was imputed unto him for righteousness." We need to see that every sinner that is ever saved is saved by imputed righteousness. It is not by works of righteousness which we have done. It is by the washing of regeneration and the renewing of the Holy Spirit. There is an imputed righteousness, and it would be well for us holiness people to see that truth and cling to it, because it is a precious truth. Now, the only trouble is that our Calvinistic friends sometimes overemphasize that side of the truth until they virtually make it a license for sin. They say, "Oh, it doesn't make any difference what you are. You can live any way you want to, and do anything you please, for you are in Christ and God doesn't look at you; He looks at Christ." Now, that is one of the most dangerous doctrines of all because it is virtually a license to sin.

Our good Calvinistic friends need to be brought to see that the Bible not only teaches imputed righteousness, but it teaches imparted righteousness. It not only teaches judicial standing in the sight of God, but it teaches experiential relationship. Justification is the judicial aspect of it; that is, imputed righteousness. But regeneration is the experiential aspect of it; that is, imparted righteousness. That is not something that takes place in the sight of God, but that is something that takes place in the human heart. If you overemphasize either one of these truths to the neglect of the other, it will lead you into error. If you overemphasize imputed righteousness to the neglect of imparted

or experiential righteousness, it will lead you into laxness and looseness until you will take it as a license for sin. But if you over-emphasize experiential righteousness all the time to the neglect of judicial or imputed righteousness, it will lead you into an up-and-down life. You will be feeling of your feelings half the time to see if you feel as good as you did when you felt better; you will be judging your standing with God by your spiritual pulse or temperature and you will be a vacillating, up-and-down Christian. These two truths need to be kept in harmony and in balance with each other, and when they are, they make a well-rounded truth.

Now, if you will keep in mind this idea of imputed righteousness, I think possibly it will help you at a point that has confused a great many people. I will be honest with you—it confused me for a long time, even after I entered the ministry and even after I had been preaching on sanctification and holiness.

Many times, when I have preached on entire sanctification and have insisted that the Bible teaches that it is a definite experience that is to be received by faith after conversion, and then point out to people that without holiness no man shall see the Lord, usually someone will come and say, "Well, now if that is true, then what about my grandmother and grandfather? And what about all these people that never heard of this truth and never made such a profession?" They will remind you that all of these people were Christians and that many of them died testifying that they were going home to be with Jesus. They want to know how they could get to heaven if you have to be sanctified before you go to heaven. This is a very proper question and must be faced and given a scriptural answer. I think there is a good sound scriptural answer that can be given to this question.

This is what I believe to be a good sound scriptural answer: I believe the Bible teaches that the very moment any person comes to God by faith in Christ and is accepted of God, at that very moment, Christ is made to that soul wisdom, and righteousness, and sanctification, and redemption. All of this is imputed to the souls that come to Christ by faith. It is credited to their account and they are judicially sanctified in Christ. Christ is made unto them sanctification. That is why Paul could address these Corinthians as sanctified in Christ. You will notice that in this first chapter he addresses them as sanctified in Christ. And they were judicially sanctified in Christ. However, if you will read on into the third chapter of this same letter, he tells them that they are babes in Christ and that they are still carnal. He has fed them with milk and not with meat, for they were not able to bear it. Then he goes on in this letter and rebukes them and exhorts them to come up experientially to what they are in Christ. He tries to get them to appropriate and receive by faith into their hearts what Christ has provided for them. He wants them to become actually sanctified. He is trying to lead them up to where they can experience and realize what has been provided for

them in the atonement. If any person is in Jesus Christ, then Christ is made to that person wisdom, and righteousness, and sanctification, and redemption.

But we need to recognize a truth that a great many people do not recognize, and that is the fact that the Bible not only teaches there are conditions which must be met in order to get saved: the Bible also teaches that there are things that you must do in order to keep saved.

I was holding a union tent meeting in Springfield, Ill., this past year, and some young men came from one of our Christian universities, and had part in the services on Saturday night. They were fine young men, but they had the Calvinistic slant on things. One young man, in giving his testimony, said: "I thank God that I had nothing to do with my salvation. It is all of Christ. Christ did it all."

I knew what the young man was speaking of. I knew that what he was trying to say was that he could not save himself; God had to make all of the provisions. But when I got to preaching, in the course of my sermon it became convenient for me to refer to that, because I was trying to emphasize the fact that there is something you have to do to be saved. I said, "Now, this young man in testifying sometime ago said that he had nothing to do with his salvation. It was all of God. That isn't true. If he had not done his part, he wouldn't be here tonight. Paul says, "it is by grace ye are saved through faith."

Now, if you will study that statement, you will find that there are two things mentioned there. One of them is grace and the other is faith. So far as God is concerned, there is plenty of grace to save everybody. Christ tasted death for everyone. Ample provision has been made for the salvation of every soul. But everybody is not saved. Why? Because they have not exercised the faith.

Friends, you can stand by the ocean of divine grace and die in your sins and be lost, if you refuse to meet the conditions and do what God has asked you to do. And just as surely as there are things that you have to do in order to be saved, there are things that you have to do in order to keep saved.

The Bible teaches that we are kept by the power of God through faith. In getting saved, there are two things that enter into your salvation; one is grace, the other is faith. In keeping saved, there are two things that enter into your being kept; one is the power of God, the other is faith. Just as grace will not work without faith in your being saved, so the power of God will not work in your being kept, without faith. We are not only saved by faith, but we are kept by faith and live by faith. "This is the victory that overcometh the world, even our faith."

In fact, faith is the vital breath of the Christian's life. Without faith you will die. Faith is the channel through which the grace and power of God flow into your soul. If the channel of faith is blocked by sin and unbelief, then you will die. A lot of people talk about losing their fellowship but not their standing or relationship. Friends, we need to

see that when we are separated from Christ we are dead in sin. A soul separated from Christ is as devoid of eternal life as a building would be devoid of light if the wires should be cut that join on to the main power line. There is no life apart from Christ. He is the life. It is only as you abide in Him that you have life. Physical death is the separation of the soul from the body; spiritual death is the separation of the soul from God. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II John 9).

"If we walk in light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1:7). The clear implication of this verse is that if you do not walk in the light, then the blood will not cleanse from all sin. If we fail to comply with the conditions, we forfeit our claim upon the blood of Christ. You have no claim upon the blood if you are walking in sin and rebellion. Christ says, "My sheep hear My voice and follow Me." The condition for being a sheep is to hear His voice and follow Him. If you do not do this, then you are not His sheep.

Now, with this truth in mind, let us come back to this thought about imputed sanctification. We have seen that when a person comes to God by faith in Christ and is saved, he then and there has wisdom, righteousness, sanctification, and redemption imputed to him. This is all credited to his account and he is judicially sanctified in Him. However, we have also seen that there are not only conditions which must be met in order to get saved, but there are also conditions to be met in order to keep saved. It is only as we abide in Christ and walk in the light that we can lay claim to the merits of the blood of Christ. However, if we do abide in Christ and walk in the light, then we are assured that the blood will cleanse us from all sin.

Now, let us see how this idea works out in actual life and experience. Let us take the thief on the cross as an example of what we are trying to say. When that thief on the cross turned his eyes to Jesus and pled for mercy, that very moment Christ heard his prayer and gave him the assurance that he would be with him in paradise that very day. In other words, Christ was made unto that thief wisdom, righteousness, sanctification, and redemption. All of that was imputed to him. Since the thief died that day, he was saved by virtue of what had been credited to his account. However, if that thief had lived and had not died that day, then it would have been his duty as an obedient follower of Christ to have gone to the upper room, to have tarried with the others and to have received his personal Pentecost. He would, then, not only have been judicially sanctified, but he would have become experientially sanctified. He would have had imparted to him what had already been judicially imputed to him. As a result of this, he would not only have been sanctified in the sight of God, but he would have been made a partaker of God's holiness and would have really

experienced and enjoyed what had been provided for him.

In fact, the truth of the matter is, there are many people who have received the blessing of sanctification who knew nothing of the theory of it. They had never heard it preached. We have reason to believe that many people may have shied away from the terms sanctification and holiness, but they were honest children of God and because they were honest, and because they did walk in the light, the Holy Spirit led them to that place of complete surrender and that place of open-hearted acceptance of God's grace for their souls. Many of them received the blessing of sanctification without ever knowing what it was they received.

I ran across a case like that some years ago—a dear old Baptist lady who had this experience. She had a husband who was a trifling, no-account fellow. He would rather sit on a creek bank and fish than cultivate his crops. They had a house full of children and a little old rocky farm, about three rocks and one dirt. She had to make most of the living and was having a hard time, but she was a Christian; she had been genuinely converted.

One day in the cornfield, her heart was hungry and she felt a burden and the need for more grace. She stopped and leaned on her hoe handle and talked to God. She said, "Lord, I don't know what it is I need. I don't know why I am so hungry. I know I am Thy child. I know my sins are forgiven, but I feel that if I don't get something more than I have, I will die. If you will give it to me, I will live for you the best I can the rest of my days."

God heard the prayer of that honest heart, as He always hears the cry of an honest child of His. God flooded that soul with glory and peace and power, and she shouted the praise of God. After she got the blessing she was so happy they actually talked about turning her out of the Baptist Church. They thought she had lost her mind. Really, she had lost her carnal mind, but she still had her natural mind. For years she lived a radiant, Spirit-filled life; then some holiness people came along and began to preach second-blessing holiness. She said, "Why, I've got that. I didn't know what you called it, but that is what I got in the cornfield. That is what God did for me that morning."

You know, the old Presbyterians used to send for their preachers to come when they were on their deathbeds, to pray for them to get dying grace—and they got it. Many of them shouted the praises of God, testified that they could see heaven open and the room filled with loved ones. But what they got was not dying grace; it was living grace. If they had been taught differently, they could have received it forty years before; but their preachers had told them they could not get it until they died. They were honest and followed the best light they had and God took care of them.

Friends, when any honest soul comes to God, repenting of sin and trusting in Christ, and gets salvation, don't you worry. There is plenty

of grace to see them through. Grandma and Grandpa got through because they walked in all the light God gave them. If you will be just as honest and sincere and on the stretch for God as Grandma and Grandpa were, you will get the blessing a long time before you reach your deathbed, because God has given you different light and more truth and greater privileges.

Now, after looking at this text in this general way and seeing the general application of the truth of this text, let us look at it a little more closely and see some of the specific truths that are set forth here. You will notice that Paul itemizes the account in this text. He could have said, "You have Christ and all things in Christ," and that would have been wonderful. However, Paul was a great fellow to break up these great truths and try to get us to see the implications of them. He does that in this text. In this text he gives us a carefully itemized inventory of what we get when we are in Christ. He wants us to see what Christ has provided for us.

The first thing he mentions is wisdom. When we get Christ, we get wisdom. Notice that he says wisdom; he does not say we get knowledge when we get Christ. There is a vast difference between wisdom and knowledge. Knowledge is something you can acquire. You can even go to College and Seminary to get more knowledge. However, you need to see that you may get a lot of knowledge and still not have wisdom. I have seen some men with a Ph.D., who did not have much common sense. When I make that kind of statement, I am not casting any reflection on a Ph.D. I have the greatest of respect for men of knowledge. I only wish I had more of it. Get all the knowledge possible, but at the same time remember that there is a difference between wisdom and knowledge. "The fear of the Lord is the beginning of wisdom." James says, "If any of you lack wisdom, let him ask of God. . . ." There are many people who have been able to acquire a great deal of knowledge but have missed wisdom.

We have a professor in our State University at Chapel Hill, North Carolina, who is a brilliant man and is recognized as a great educator; however, he is very skeptical and cynical about religion. Some years ago a young lady told me that she was taking courses under him, and time after time he would go out of his way to take a fling at religion. It was not supposed to be in his course, but he would make it a point just to drag in the subject and hold religion up to ridicule. This young lady, told me that she put up with it as long as she could. She said that finally she felt that if she did not say something she would grieve the Spirit. One day, after he had delivered one of his tirades against religion and against religious people, she rose to her feet. She said, "I looked at him and addressed him by name and said, 'Doctor, it grieves me to hear you talk in that manner. You have no right to talk in such a manner in these classes. You have a right to your own personal opinions about religion, but you have no right to try to force them on

us. In the first place, this is a State University and religion is not supposed to be taught here. I feel that if there are restrictions about teaching religion in such an institution as this, then there ought to be some restrictions about teaching against religion. It is a poor rule that does not work both ways. In the second place, you have no right to talk that way, for you don't know what you are talking about. In fact, you don't know 'beans' about religion. According to your own admission, you do not pray. According to your own admission, you have never really read and studied your Bible. According to your own admission, you don't even believe in God; and certainly you don't know God in any personal manner."

She said, "Professor, you are out of your field and talking about something you don't know about. You may be an authority on some things, but you surely are not an authority on religion. You know a lot of things that I don't know, but I know some things that you don't know. I know there is a God; I have met Him. I know that Jesus Christ is His Son, for Jesus does for me what only God can do. I know that God's word, the Bible, is the inspired word of God because it inspires me to holy living and to sacrificial, Christlike conduct.

"While you know a lot about philosophy, psychology, and English literature, I know that God is a living reality in my life, and I know that Christ is my Saviour and I have communion with Him every day."

The professor dropped his head, tears came into his eyes and a choke came in his voice. He said, "You are right. I am out of my field. I am talking about something I don't know about. But I will say this: I would gladly give every degree I have, if I had the faith, the peace and the assurance that you seem to have."

It is a great thing to study geology and to know about the age of the rocks; but there is a greater knowledge than that, and that is to know the Rock of Ages.

It is a great thing to study astronomy, and find out about the movements of the heavenly bodies and the magnitude of this universe; but I will tell you something that is greater than that: that is to have the Sun of Righteousness rise with healing in His wings, dispel the darkness of your night and dissipate the gloom, and bring sunlight into your soul.

It is a great thing to look through the telescope at night, and see the moon and planetary systems and the stars out yonder in infinite space; but to have the Star of Hope arise on the horizon of your soul, and guide you across the trackless sea of life until it brings you into the safe haven of refuge is greater than all the knowledge of astronomy that you can ever acquire.

It is a great thing to read English literature and go back through the past and live with the great minds of the past; but I will tell you something greater than that, and that is to walk back through the vistas of the yesteryears and stand with the prophets of God upon the

summit of inspiration, and see them as God unfolds His plan and purposes to them, and lets them look into the council chambers of God and hear God the Father, and God the Son, and God the Holy Ghost as they plan for the redemption of a lost race. Then see God as He marches down the ages and sets aside the powers of potentates and rulers, and see Him as He brings His Son into the world, and breaks the power of sin and Satan.

Then swing the telescope down through the tomorrows, and stand and see the last little Hitler and Stalin march off the stage of action. See the time when sin has had its day, and the mighty conquering Christ rides forth on the white charger of victory; and sin is vanquished, darkness is dispelled, Satan is bound, and righteousness reigns wherever the sun doth his successive journeys run. And see the saints reigning in righteousness, and peace filling the earth and all things brought into one in Jesus Christ, until all nature is aquiver with the diapason of a great symphony singing, "All hail the power of Jesus' name."

Friends, you can see things there, and understand things there, that Drew Pearson and Walter Winchell and Dorothy Thompson never dreamed of. While you may not know what Stalin is going to do tomorrow, yet, thank God, you can know what He is going to do ultimately.

You may not know how the thing may come out between the USSR and the United States, but, thank God, you can know what the final outcome will be and who will be the victor. You can know that finally sin shall be conquered, righteousness shall reign, peace shall prevail and God's will shall be done on earth as it is in heaven.

I have seen some old women in western North Carolina who didn't know an adjective from an adverb, and wouldn't recognize a split infinitive if they met one in the middle of a road; but, thank God, they can read their titles clear to mansions in the sky, and they have conceptions of God that would astound the Ph.D.'s of many universities. They have understanding about the dealings of God in answered prayer, and the providences of God that would make you sit up and take notice. They can sit in their chimney corner, while the world goes by with a mad rush, and dwell in peace and rest in the arms of faith.

The text tells us that Christ is not only made to us wisdom, but He is also made unto us righteousness. The Bible teaches us that we have no righteousness of our own that would satisfy the demands of the Holy God of this universe. All our righteousness is but as filthy rags in the sight of God. In fact, Jesus tells us that when we have done our best, we are still unprofitable servants. We have to come saying, "In my hand no price I bring: simply to Thy cross I cling." If we do come in that way, and put our trust in Christ as our Lord and Saviour, then we are saved by faith in Him and clothed with the righteousness which is of God and is received by faith. "For He hath made Him to be sin for us,

who knew no sin; that we might be made the righteousness of God in Him."

This is what is known as imputed righteousness, and it is by this that we are saved and accepted of God. This is a great truth and one that many of our holiness people need to see and keep in mind. I fear that too many of our people are depending on their feelings to determine their standing with God. I believe in feelings and rejoice that Christianity does stir us to the very depths of our souls. However, we need to keep in mind that it is not our feelings that determine our standing with God. Our feelings will vary; they may go up and down like a window shade, but if we are in Jesus Christ and clothed with His righteousness, then we are saved by faith in Him. Don't look at your feelings, but keep under the blood and trust Him for your salvation.

In the early part of this message we pointed out that every truth has two sides to it. The Bible not only teaches that we can be in Christ, but it also teaches that we can have Christ in us, the hope of glory. It not only teaches justification by faith, but it also teaches regeneration by the power of the Holy Spirit. Justification is imputed righteousness. That is something that takes place in heaven in the sight of God. Regeneration is something that takes place in the human heart. It is experiential and makes you a new creation in Christ until old things pass away and all things become new. We may not only be righteous in the sight of God, but Paul says we can have the righteousness of the law fulfilled in us. Paul prayed for the people at Ephesus, who were already in Christ and sitting together in heavenly places in Christ, that they might be strengthened with might by His Spirit in the inner man. That Christ might dwell in their hearts by faith, and that they might be filled with all the fullness of God. He tells us that Christ is able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us. Notice that phrase, worketh in us. That is not imputed righteousness. That is not judicial standing. That is something vital and real that actually takes place in the human heart; and when it does take place, it makes a difference in the way you live.

These two sides of the truth must constantly be kept in mind or we will have a warped conception of the Bible. We need both of these truths emphasized. The Calvinists talk a lot about justification by faith. They need to see that regeneration is just the other side of the same coin. They need to see that we not only need standing in the sight of God, but we also need that divine power that will make us right with God and our fellowman, right here in this old sin- cursed world in which we have to live.

On the other hand, many of us need to see that it is not our feelings nor even our good works that make us fit for heaven. The thing that makes us children of God is the blood of Jesus Christ.

"My hope is built on nothing less than Jesus' blood and righteousness.

When all around my soul gives away, He then is all my hope and stay.
I dare not trust the sweetest frame but wholly lean on Jesus' name.
On Christ, the solid rock, I stand! All other ground is sinking sand."

The third thing which Paul tells us that Jesus is made to us is sanctification. Early in this message I tried to bring out the Bible teaching about imputed sanctification, pointing out that sanctification is imputed to us the very moment we accept Christ as our personal Saviour. In Him we have sanctification imputed to us and in the sight of God we are judicially sanctified. That is our standing in Christ. This is a sound scriptural teaching and one which we ought to keep in mind. Sanctification begins in regeneration. Mr. Wesley, and all others who taught sanctification as a second definite work of grace, clearly recognized that sanctification begins in conversion. However, they taught that it only begins with conversion. They also insisted that there was another step in a person's entire sanctification. Therefore, they taught that believers ought to press on into full or complete sanctification. They taught that you could be not only judicially sanctified, but they insisted that you could be experientially or actually sanctified in your heart.

Some years ago, Dr. Ironside wrote a book on the subject, "Holiness, the False and the True." The final conclusion that he reached was that sanctification or holiness is imputed to all of God's children, and that we are positionally sanctified in Christ. That, he contends, is all there is to sanctification. I feel that Dr. Ironside was right as far as he went. I firmly believe in imputed sanctification and take my stand with him on the ground that all Christians are sanctified in Christ. However, I must contend that this is not all there is to the Bible teaching on sanctification. Paul, in writing to the Corinthian Church, addressed them as sanctified in Christ—and they were judicially or positionally sanctified in Christ. On the other hand, he said that they were carnal.

In his second epistle he says that he is anxious to come back and minister to them that they might receive a second benefit (or grace). Then in that second epistle he exhorts them to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Now, that is certainly not imputed sanctification. That is something that Paul wants them to experience and enjoy in their own lives.

Paul also wrote to the church at Thessalonica, and addressed them as being in God the Father and in Jesus Christ. He told them that the word of their faith had sounded out, and that they were ensamples of the gospel. He rejoiced over the fact that they were standing fast in the faith. But he told them that he was praying night and day that he might see their faces, and perfect that which was lacking in their faith. He said that he was praying this way for them: "To the end He may stabilize your hearts un-blameable in holiness before God." Then he

said, "For this is the will of God, even your sanctification. . . . For God hath not called us unto uncleanness, but unto holiness." Then he prayed, "the very God of peace sanctify you wholly." The verb sanctify, in this case, is in the aorist tense, which means that it is to be done once and for all and in a moment of time.

These passages, with many others that might be given, lead us to see that there is more to this matter of sanctification than just imputed holiness or sanctification. The writer of the epistle to the Hebrews tells us that God chastens us in order to make us partakers of His holiness. Now, to partake means to take part of. That is not judicial standing in the sight of God. This is something that you can experience and realize. This is actual or realized sanctification. This is the kind you can know and enjoy, and God wants us to have this. He swore to our Father Abraham that we could live without fear, in holiness and righteousness before Him all the days of our life. We are told that both "He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them brethren."

We not only need sanctification imputed to us, but we also need to appropriate it by faith and have it wrought out and realized in our own hearts and lives. The Standard Dictionary defines sanctification in this way: "In theology it is the gracious work of the Spirit, whereby the heart of the believer is cleansed from sin, and he is exalted to holiness of heart and life." To my mind, that is the best definition of the word and the truth that I have ever found. It is a definition that does justice to the theme as it is presented in the Bible. Notice that it is the work of the Spirit. Then notice that it is done in the heart of the believer. Also notice the results: it cleanses from sin, and exalts the person sanctified to holiness of heart and life.

That is the kind of sanctification that Paul taught and it is the kind God wants you to have. If you are saved, then it has already been credited to your account. It is there waiting for you. Then remember that it is an inheritance that is received by faith. See Acts 26:18. It is not something you have to go to purgatory to get. You don't grow into it. You don't even have to wait until you die to get it. It is an inheritance that has been left to you. Christ suffered without the gates that you might have it. He loved the Church and gave Himself for her that He might sanctify and cleanse her with the washing of the water by the word. Sanctification is to be received by faith. The experience is yours for the asking.

In conclusion, we notice that the text says that Christ is also made unto us redemption. When we received Christ and He received us, we not only had wisdom, and righteousness, and sanctification given to us, but we also had redemption given to us in Christ. Let us consider just what Paul means when he speaks of redemption in this place. This word, as it is used by Paul, is a very rich, significant word. We hear it often, but many times we use it in a very limited sense. We often sing,

"I have been redeemed by the blood of the Lamb," and it is a beautiful song. However, usually when we use that word redemption, we are thinking primarily of what we have already received and experienced by faith in Christ. It is proper that we should use the word in that way. However, we do need to keep in mind the fact that Paul uses this word in a much larger sense than that. When Paul uses the word redemption, he is usually thinking of that final redemption that shall be ours at the time of the resurrection. In fact, Paul tells us that these present graces and blessings that we now enjoy are but the pledge-penny of what shall be hereafter. They are but a foretaste or a sample of what shall be ours at the final redemption of the body. When Paul uses that term redemption, he is looking forward to that glorious time when the final curse of sin shall be removed and we shall be clothed upon with immortality and life. It is only then that we will enjoy that full and complete redemption that is provided for us in Christ.

We not only have wisdom credited to our account, and righteousness, and sanctification, but we also have a glorified body that is awaiting us. It has already been credited to our account. God realized that life in this present body is very uncertain. He knew that we might get an eviction notice rather suddenly, and so He provided for such an emergency. He has provided an immortal body that we shall one day move into. "As in Adam all die, even so in Christ shall all be made alive." Some day we shall see Him as He is and we shall be like Him. This is already imputed to us, and then at the resurrection it will be imparted to us. Then faith shall pass into sight and hope shall be realized.

The One Baptism

That Jesus Offers

Rev. John R. Church, DD

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Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro. North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

The approach of this book stimulates a sense of fairness. You feel as if you were sitting in the parlor and the preacher were talking to you; that it would be discourteous to declare a contrary conclusion till you have weighed the well selected Scriptures he lays before you. He eschews the lofty style and makes contact with all classes, from the plain reader to the man of letters. I think it would not be safe to read this if you are determined on a contrary view regardless of Biblical proof and coercive common sense.

The Holy Spirit has been in the world since there was a world. He moved upon the face of the waters at the beginning of our creation. The gift of the Holy Spirit, as designed to follow the glorification of Jesus represents the direct contact of heaven with the church through its individual membership. We are to be born of the Spirit, but we are also to be baptized with the Spirit. Whether we are profound enough to analyze the distinction, we should be simple and frank enough to recognize it. Contrary to what some of the brethren say who style themselves "Pentecostal/" the Holy Spirit does not "speak for himself." He speaks for Jesus. He takes the things of Christ and makes them real unto us. Hence, as we see in this book, he administers the potency of the cleansing blood of Christ in his baptismal operation, and the "fruit of the Spirit" is identical with "the mind of Christ."
John H. Paul, D. D.

Foreword

The One Baptism That Jesus Offers.

When John the Baptist stood before Christ he confessed to Christ, "I have need to be baptized of thee, and comest thou to me." In this confession John is not talking about water baptism, for Jesus did not come to baptize people with water. John knew that Jesus had a baptism that he nor any other mortal man could give. John the Baptist felt the need of the Baptism with the Holy Ghost. Many other people have felt the same need. In fact, the church would have never been able to do the work that Christ intended they should do without the Baptism with the Holy Ghost. He commanded them to wait and tarry, and not to leave Jerusalem until they had received the Baptism with the Holy Ghost. He said, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." It was this baptism that made the difference in their lives.

This is the Baptism that the church needs today. If the church had the Baptism with the Holy Ghost, then it would be a powerful and witnessing church.

There are a lot of people who are willing to wrangle and argue over the mode of water baptism, but they overlook the one most important baptism, and that is the Baptism with the Holy Ghost and fire. The Baptism with the Holy Ghost is as far superior to water baptism as Jesus was superior to John the Baptist. The promise of the Baptism with the Holy Ghost is God's great promise to His Church. Peter, on the Day of Pentecost, said, "And ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This included all of God's children. It is for you. If you do not have it, then it is not God's fault. He stands ready to give it to all who will meet the conditions and exercise the faith.

Sincerely His and yours, John R. Church

Acts 17:10-12. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

I have selected this passage of Scripture as a basis for this message because it sets forth two fine principles. In the first place we are told that the people of Berea were more noble than the people of Thessalonica, and the reason why they were more noble is because they were open-minded and willing to listen to and accept new truths. A real mark of nobility and greatness is a willingness to learn. A person of small mind is a person who has a closed mind and is not willing to learn. The person with a closed mind is hopeless concerning ability to learn anything.

The second reason why these people of Berea were more noble, is that they had a definite standard by which to judge the truth. They searched the Scriptures daily to see whether these things were so. In every field of learning we must have some standard by which to judge. One who has no standard by which to judge the preaching of men is liable to believe most anything. The only standard by which to judge any man's preaching and teaching is the Bible, which is the word of God.

If the teachings of this book do not square with the teachings of the Bible, then do not accept them.

Some years ago I preached a sermon on the text, Acts 19:2, "Have ye received the Holy Ghost since ye believed?" In this sermon I set forth the proposition that the Baptism with the Holy Ghost is a second definite work of God's grace in the human heart. After the sermon, an intelligent lady came up to me and said, "You have me confused." I looked at her and said, "It is very strange that I should have you confused. I have never seen you in my life before. How could I have you confused?" She said, "My pastor tells us that we received the Baptism with the Holy Ghost when we believed, and now you come along and tell us that we don't get the Baptism when we believe, but that we must seek it as a second definite experience. Now, which of you am I going to believe?" I said to her, "Don't believe either one of us. We both might be mistaken." Then I said to her, "Sister, if you have the Baptism with the Holy Ghost, then it would be foolish on your part, and a waste of time, to be seeking for something you already have. On the other hand, if you don't have the Baptism with the Holy Ghost, and God wants you to have it, then it would be a tragedy for you to go through life without the best gift that God has to offer His children. Why not let

God settle the matter for you? Just kneel here and open your heart and ask God to reveal to you just what you have and what you need." She followed my suggestion and it was not five minutes until she was up on her feet rejoicing in the fact that God had filled her with the Spirit.

Dear reader, there is a way to know the truth, and it is only as you know the truth that you shall be free. The truth shall make you free. He whom the Lord makes free is free indeed. May God help us to have open minds and hearts, and be ready to walk in the light. If we walk in the light, as He is in the light, then we will have fellowship one with another, and the blood of Jesus Christ, His Son, will cleanse us from all sin. Amen.

WHY IS IT THAT SOME MEN PREACH ONE WORK OF GRACE, SOME PREACH TWO, AND STILL OTHERS PREACH THREE?

Sometime ago I preached on the Baptism with the Holy Ghost. In this sermon I especially emphasized the fact that the Bible teaches that the Baptism with the Holy Ghost is a definite experience, that is received by faith subsequent to, and in addition to, regeneration. I insisted in that sermon that regeneration and the Baptism with the Holy Spirit were not one and the same thing. I pointed out that it was the same Spirit that performed both of these works in the human heart, but that it was a different work done by the Spirit on these two occasions.

After the service was over a fine Christian layman came up to me and said, "I want to ask you a question." I told him to ask his question, and if possible, I would try to answer it. The question he put to me was this: "Why is it that some men preach one work of grace, others preach two works, and still others preach three?" I said to that dear brother, "That is a big question you have asked and I had rather not try to answer it just now. I would like to have some time to think that question through and then try to give you an intelligent and Scriptural answer to it. I will answer your question later on in this meeting." In trying to answer his question I prepared this message that I am trying to set forth in this book.

When I went home and began to think and pray over that man's question, I soon came to see how such a question would puzzle many good people. We have many people today who seem to be good people. They seem to be sincere and honest and yet they believe in and preach but one work of grace, which, of course, is regeneration. They are good people, and God seems to honor their ministry and bless them with many souls. Then some other fellow comes along, and he seems to be a good man, and seems to be honest and sincere. He seems to love the Lord and God gives him souls, but he teaches and contends that there are two works of grace. He not only teaches that you must be regenerated, but he teaches that the Baptism with the Holy Spirit is another definite experience that is received by faith sometime after regeneration and God seems to honor his ministry and give him many souls for his hire. Then later on some other man comes along, and he seems to be a good man, and seems to be honest and to love souls. God seems to honor his ministry, and give him souls for his hire, but he teaches and contends that there are three works of grace. He teaches that you must first be regenerated, then sanctified by faith in the blood, and then later on you must receive the Baptism with the Holy Spirit. He teaches when you do receive the Baptism with the Spirit you will talk in tongues as an evidence that you have the Baptism, and if you do not talk in tongues you do not have the Baptism. Now all

these different people, with their different views and teaching, seem to be good, sincere Christians, and God seems to honor all of them.

Naturally, the average man would be inclined to become confused and feel like saying, "Well, which of these fellows is right? They can't all be right. One or the other must be nearer right than the rest"

In trying to answer this big question, and make my little contribution to a better understanding of the truth as I believe it is taught in God's Word, I shall set forth three reasons why a person may not believe in and teach but one work of grace. Then I shall set forth three reasons why I believe in and teach two works of grace. Then in conclusion, I shall set forth three reasons why I do not believe in and teach three works of grace. When you have read these various reasons I set forth, it will be up to you to decide which is right in their teaching. May the Holy Spirit guide each of us in our search for the truth. May God grant that we may have open hearts and willing minds not only to know the truth, but to act upon it in such a way as to please God and bring His richest blessings into our hearts and lives. For after all, it is only the truth that will stand the test of time and the judgment. It is by the Word that we shall be judged on that final day of reckoning. I am not contending for any pet theory of my own. I am only trying to set forth what I believe to be the truth. I have no desire just to win an argument, and certainly I have no desire or intention of hurting anyone's feelings. Even though I may differ from people, yet I love them, and long to be used of the Lord to help anyone I can. I had rather know the truth, and have God's smile of approval on my soul than to win all the arguments in the world. All that shall be said in this message is said with the kindest of feelings for those who may differ from me. I do not wish to hurt a single person's feelings if I can help it.

THREE REASONS WHY PEOPLE MAY NOT BELIEVE IN BUT ONE WORK OF GRACE

Before setting forth the first reason why a person may not believe in and teach but one work of grace, it might be well for me to remind you that the mere fact that a person does not believe in and preach but one work of grace does not necessarily prove that there is not another work of grace possible. It may be that they have not been sufficiently instructed along this line. I am reminded of a story that I heard some years ago about an old Negro slave who went to hear his white master preach on Sunday. The next day his master said to him, "Rastus, I noticed that you came to church yesterday to hear me preach. I would like to know just what you thought of my sermon?" The old Negro replied, "Boss, I thought it was a good sermon. I enjoyed some of it a great deal, but, Boss, you said one thing in that sermon that if I had been in your place I would not have said. Leastwise, I would not have said it like you did. You said that there ain't no such thing as the Holy Ghost. Now I would not say that if I was you. I would say that there ain't no such thing as the Holy Ghost not as you knows of." That is a fine way to look at this matter. No doubt you could find many people in the dark jungles of Africa who know nothing about the power of electricity. You might begin to talk to them about this strange power that we are so familiar with, and no doubt they would look at you with disgust, and tell you that you were trying to put something over on them. They have never heard of it nor seen its effects. However, if you think that proves there is no such thing, then all you have to do to be convinced otherwise is to stick your finger up in a light socket, and turn the switch, and you will soon be convinced. The same is true with reference to this matter of the Baptism with the Holy Spirit. It may be new to you, and may sound strange and weird, but if you think there is nothing to it, then just meet the conditions and exercise the faith and you will soon feel the mighty surging currents of divine power from God sweeping through your soul, until you will be convinced otherwise. The only way really to prove the thing to your own satisfaction is to meet the conditions and try the thing for yourself. Do not let the unbelief of some other person keep you from having God's best in your soul. "Taste and see that the Lord is good. The promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." This is God's promise and it is just as valid today as it was for the disciples on the day of Pentecost. God means for all His children to have the Baptism with the Holy Spirit. The only thing that can keep you from it, is you.

This leads us to the first reason why a person may not believe in and teach but one work of grace. It may be due to the fact that he has not been properly instructed along this line. If you will turn to the 18th

chapter of Acts and read from verse 24, through verse 28, you will find there the inspired record of a young preacher named Apollos. The word tells us that he was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently (Weymouth's translation gives it: he taught accurately the things concerning Jesus) the things of the Lord, knowing only the baptism of John.

Now if language means anything, this means that he was a Christian minister. Remember that this is the language of the Holy Spirit. This is not the opinion of some man, but it is what God had to say about this man. When God says that a man is instructed in the way of the Lord, and that he is accurate in his teaching about the Lord, then it must be true. However, the record tells us that this young man was lacking at one very vital point, and that was the fact that he knew only the baptism of John. Now, in the New Testament there are two baptisms that stand out clear and plain. Especially is this true in the Book of Acts. One of them is the baptism of John, or water baptism, and the other is the Baptism with the Holy Spirit. Apollos had one of these but he did not have the Baptism with the Holy Spirit. When he came to Ephesus, and began his ministry there, he had in his congregation a fine couple named Aquila and Priscilla. They had been associated with the great Apostle Paul, and had learned some things that Apollos did not know. After listening to this young man preach they soon discovered that he was lacking at a very vital point in his preparation to be an effective minister of the gospel of Christ. The record tells us that they took him unto them and instructed him in the way of God more perfectly. In other words, they told him of a baptism that he did not have. As a result of their teaching he received the Baptism with the Holy Spirit. The evidence of this fact is proved by the difference in his ministry after this experience. If you will notice in the record you will find that when he came to Ephesus the outstanding thing was Apollos. His eloquence, his learning, his zeal, and his diligence are the things that stand out. However, after Aquila and Priscilla had instructed him in the way more perfectly, he went to Corinth. At Corinth nothing is said of his eloquence, learning, zeal and diligence. He still had these, but the main thing the people saw at Corinth was Christ. He mightily convinced the Jews that Jesus was the Christ. That is the real test of any man's preaching. If the people see only us, then we are failures; but if they see Jesus, then we are what God wants us to be. It is only as we are filled with the Spirit of Christ that we will be able to accomplish this.

Now the fact that Apollos did not know about the Baptism with the Holy Spirit was no reflection on him. He was honest, and was preaching all he knew, and doing the best he could. However, if after Aquila and Priscilla did instruct him in the way of God more perfectly, he had refused the light and rejected the Baptism with the Holy Spirit he would have been to blame. If a person does not know about such an

experience and does the best he knows to do, then God can bless him and use him, but if he does know and refuses to walk in the light, and live up to the truth, then God cannot bless and use him. It is only when we are walking in the light that the blood will cleanse us from all sin. No one who refuses to walk in the light has any claim on the blood. May God help us to see this and ever remember it.

Another case that illustrates this point is that of Dwight L. Moody. According to the records, Mr. Moody was converted while he was a clerk in a shoe store in Boston. After his conversion he went to Chicago where he soon became an active Christian worker. He was very zealous in his effort to win other souls for Christ. He says that one day some old women came up to him and told him that they were praying especially for him. He says that at first he rather resented it and said to himself, "Why are those cranky old women praying for me? Why don't they pray for sinners? I am all right." The next time they came up and told him they were praying for him he asked them why they were praying for him? They told him that they loved him and appreciated all he was trying to do for the cause of Christ, but they were praying that he might receive the baptism with the Holy Spirit, so that he would have more power and become a great soul winner. He said at first he rather resented the fact that they were praying for him, but then later on he began to say to himself, "If there is anything more for me I want it." Then later on he became convinced that there was something more for him, and he began to pray that God would give him the Baptism with the Spirit. After he had prayed that way for sometime God did give him the Baptism with the Holy Spirit, and then it was he became the great evangelist and soul winner. Dr. R. A. Torrey, in his book, "Why God Used D. L. Moody," says that the secret of his success as an evangelist and soul winner was due to the fact that he received this mighty Baptism with the Holy Spirit. In fact, he says that Mr. Moody himself said that after this experience he preached some of the same sermons he had preached before with meager results, but after receiving the baptism, God gave him scores of souls. It was the Baptism with the Holy Spirit that made the great difference.

The fact that Mr. Moody did not know about and have the Baptism with the Holy Spirit, was no reflection on him. He was honest and doing the best he knew how, and because of this, God blessed him and used him as much as possible. However, if after Mr. Moody had heard about this great experience, he had then turned his back upon the truth, and refused to walk in the light, then he would have been to blame for that, and God would not have used him. God can and will be patient with our ignorance and lack of light, and will send the truth our way, but if we receive the light and truth and refuse to accept it, then God can't bless us. It is only as we hear His voice and follow Him that we can be called His sheep and be kept in His hands. If we refuse to hear His voice and follow Him then we cease to be His sheep. "As many as are led by the

Spirit of God, they are the sons of God." It is only as we are led by the Spirit of God that we can be sons of God. When we refuse to be led by the Spirit of God then we cease to be the sons of God, and to teach otherwise is to deny the plain teachings of God's word.

I have met many good, honest, sincere, Christian people who had never heard of the Baptism with the Holy Spirit. They were saved and living up to every bit of light they had, but they did not have the Baptism with the Holy Spirit. It was not their fault but some minister had failed in his duty to instruct them along this line. In fact, there are many fine ministers today who seemingly know nothing about the Baptism with the Holy Spirit. In one year's time I had the happy privilege of seeing seventeen preachers and one District Superintendent kneel at my altars, and receive the Baptism with the Holy Spirit. The District Superintendent told me that he had graduated from one of our great Universities and also from one of our outstanding Seminaries, and yet he had never heard of the Baptism with the Holy Spirit. He said to me, "Brother Church, this is just what I have been needing all these years, but I did not know what it was I needed. This is just what Methodism needs today." I am inclined to agree with him at this point. It would be well for those of us who profess to know this truth and have this experience to keep this fact in mind. We need to remember that many of these people are just as honest and sincere as we are. They don't need to be scolded and fussed at but they do need to be helped and instructed. Many of them are honest, and feel the need of a deeper experience, and it may be that God can use us to help some of them just as He used Aquila and Priscilla to help Apollos. We may be used to lead some one into the light, just as God used those good old women to help D. L. Moody into the light. Let us be faithful and diligent in bearing witness to this truth, and may God give us grace and patience to help people who have not been blessed as we have.

The second reason that I suggest as to why some people do not believe in and teach but one work of grace is this: some people have been unduly prejudiced against this truth. I have met many people in my travels who were prejudiced against this truth because they had seen some people who professed to have this experience and who perhaps jumped high and shouted loud, but did not walk straight when they hit the ground. Sad to say, there are some people who do profess this experience, but their lives are such as to bring reproach upon the cause. Then, too, there have been other people, who professed to have this experience, but who have gone off into all kinds of wild excesses, such as claiming to be able to handle snakes, fire, drink deadly poisons and such things without being harmed. They have resorted to such extremes that many decent, sensible people have become disgusted with the whole thing and turned away in their disgust. They have taken the attitude that if that is what it is, they are not interested in it. I must confess that if that is what it is, I am not interested in it either.

However, I am glad to say that it is not what it is. Those are things that have been tacked on by people. To my mind one of the most effective devices of the devil is right at this point. He has done everything he could to bring this glorious truth into disrepute, so that people would shy away from it. He realizes that the power of the Holy Spirit is the greatest need of the church today, and he is doing everything he can to divert people from this glorious truth. He does not want people to get this experience. He will do all he can to pervert the truth, and blind the eyes of people, to keep them from seeking God's best.

When I was pastor of the Central Methodist Church in Kings Mountain, N. C., I had in my congregation an old retired Methodist preacher named R. M. Hoyle. To my mind he is one of the greatest gospel preachers that our conference ever produced. One day as I sat in the home of Brother Hoyle, he told me that in his youth he had been prejudiced against this truth by some people who came into his community and made great professions, but their lives did not bear out their testimony. In fact, he said that the preacher in that meeting broke up a home and ran off with another man's wife. As the result of this, he said that he just closed his mind to the whole thing, and had gone for years with a deep prejudice in his heart against this truth. He told me that as a result of listening to my preaching, he had become convinced that it was the truth. He also said that it was the greatest need of the church today. Sad to say, there are many people just like him in the world. They have never really given this subject any very serious consideration, but have just dismissed it as so much foolishness and fanaticism. Many of them would accept the truth if they could have it presented to them in a sane, scriptural manner. They feel the need of something more than they have, and are really hungry for God's best.

I readily recognize that there are some cranks and hypocrites in the Holiness Movement, and there are cases of preachers who have preached this truth and then have run off with some woman. However, it might be well for us to remember that there are many other preachers who did not believe in and preach this truth who have been mixed up in women scrapes. This often happens, but just because it does happen, it does not mean that we have to give up the church and the Christian religion. It seems to me that we ought to be just as fair with reference to this matter of holiness and the Baptism with the Holy Spirit as we are about other things. When a Methodist, Baptist, or Presbyterian preacher runs off with some other man's wife, we don't say that is a sample of Methodism, or that is what the Baptist Church does for a person, or that is the fruit of being a Presbyterian. No, we don't say that! We say that is sin, and it is too bad that such a thing should happen. Then why not take the same attitude about this matter of holiness? If some person does fall into sin, and brings reproach on the cause, do not say that is holiness for you. Why not recognize that it

is sin that does such things, and be fair about it.

Just remember that even though there are people who profess it, but do not possess it, and even though there are some people who have gone off into fanaticism yet the Bible is still true. Let us get our minds off people and come back and see what the Word says on the subject. Let God be true though every man be false. It is still true that the pure in heart shall see God. It is still true that without holiness no man shall see the Lord. It is still true that this is the will of God, even your sanctification. It is still true that God hath not called us unto uncleanness but unto holiness. It is still true that Jesus suffered without the gate that He might sanctify the people with His own blood. It is still true that Jesus loved the church and gave Himself for it, that He might sanctify and cleanse it; with the washing of the water by the word. It is still true that Jesus is not ashamed of those who are sanctified. It is still true that the promise is unto you and to your children and to all that are afar off; even as many as the Lord our God shall call. It is still true that God chastens His children in order to make them partakers of His holiness. It is still true that God hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love. It is still true that God swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life. This oath and promise still stands today and in spite of men and devils it will continue to stand. God does not swear to a lie. When He says that we can live in holiness and righteousness before Him all the days of our life, it is bound to be true. I refuse to give up this glorious truth just because some one professes to have it and fails to live it. I refuse to let a few cranks and fanatics knock me out of the best thing that God has for His children, I will just forget other people and press on and get God's best in my soul. As long as I believe that the Bible is the inspired Word of God, then I will stand to proclaim that the promise is unto them. Peter said it was true, and I believe he knew what he was talking about. Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it. I would feel that I was a hireling and untrue to my trust, if I should fail to preach this glorious truth. Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth.

This leads us to the third reason why some people do not believe in and preach this great truth. I wish with all of my heart that I did not have to say what I am about to say. I love my brethren in the ministry with all of my heart. I do not wish to appear to sit in judgment upon

them. I do thank God that I am not the judge of my fellow man. However, honesty compels me to say this: I firmly believe that there are some men, who are convinced in their own hearts and minds of this truth, but because of its unpopularity they are not willing to pay the price that it takes to preach it. This is not a popular truth, and it means that if a man does preach it, he will suffer some persecution for his convictions. He will no doubt be looked down upon, and will not get the recognition from his brethren that he may be entitled to.

I am not taking the position of a martyr when I say this. I am just recognizing a fact that is generally known by many people. Sad to say there are some men who seem to think more of their place and position in the church than most anything else and they refuse to espouse such an unpopular truth as this. I regret that this is true. I hate to have to make such a statement, but I know it is the truth and it is better to face the truth now, even though it is bitter, than to wait until the judgment when it is too late to do anything about it.

When I first started in the ministry, one of the outstanding men of the conference, to which I belong, came to my father's home and called me out to his car. As we sat there in his car he put his arms around me and with tears in his eyes and a choke in his voice, said to me: "John, I love you and am interested in your welfare. I have come to talk to you about a very vital matter." He then went on and had some very flattering things to say about me and my prospects in the church. In fact, he told me that I could become one of the outstanding preachers of our church if I would only give up this business of preaching second blessing holiness. He told me that it was an unpopular theme and that if I kept on preaching it, it would mean that I would always be pushed aside, and would never get the recognition that was rightfully mine. I told him that it was the truth. I reminded him of the fact that it was clearly taught in the Bible and was one of the greatest doctrines of the Methodist Church. He said to me, "I know it is the truth. I know the Bible teaches it. I know it is one of the great doctrines of our church. "However," he said, "You cannot afford to preach it. It will cost you too much. No man has any right to espouse such an unpopular cause, and endanger his future just to preach such an unpopular truth as this."

I sat and looked at him and said, "I cannot afford to do anything else. Jesus said, 'If you are ashamed of me, and of my word, then I will be ashamed of you in heaven.' It has cost me something to preach this truth, but I have gotten more out of it than I ever gave up. I had rather walk with Jesus alone, and have for my pillow like Jacob, a stone, living each moment with His face in view than to shrink from my pathway, and fail to go through." After all, life is very short and it won't be long until the race will be run. The things of this world will look mighty little in comparison to what shall be our reward over there. I had rather have His smile of approval than to have all the praise of the world.

Others may draw back, tone down, and compromise for the things of this world, but God being my helper, I want to be faithful to Him and the trust He has given to me.

Some years ago I was one of the preachers in one of the great camp meetings of this nation. The other two workers were Dr. Paul S. Rees and a retired bishop of the Methodist Church. In this camp Dr. Rees and I had been doing considerable preaching on this matter of holiness and the Baptism with the Holy Spirit. One day at the close of a message on this subject, the bishop asked for the privilege to say a few words. He stood before that congregation and said, "I do not claim to have this experience that these brethren have been preaching so much about during these days. However, I do want you people to know that I do believe in it. They are preaching the truth. In fact, when I stood at the altar of the church to be received into the conference, I said that I believed I could be made perfect in love in this life, and that I was groaning after it. I really meant what I said when I took those solemn vows." Then he dropped his head and with a tremor in his voice he said, "I do not have it, and I think the fault is mine. I have not been as earnest about this matter as I should have been, and I have not groaned enough for it. I have let other matters steal in and divert my heart and mind from this glorious experience." My heart was deeply touched and moved by the honest confession of this great man, and my heart went out to him. I felt that even though he had attained unto the highest office of our church, yet somehow he had missed God's best for his own soul. Sad to say, there are far too many men like that today.

In fact, I am frank to confess to you that I do not see how any Methodist preacher can study the history of our church, and read the sermons of Mr. Wesley and the other great writers of our church, and fail to see this truth. Our ritual and hymns are filled with it. In our hymns we find such expressions as, "Let us find that second rest; take away our bent to sinning; be of sin the double cure, save from wrath and make me pure; Lord Jesus I long to be perfectly whole, I want thee forever to dwell in my soul, break down every idol, cast out every foe, now wash me and I shall be whiter than snow" These, with many others that might be quoted, are the expressions of the heart hunger of souls that feel the need of a deeper work of grace. They are the honest expressions of a deep soul need.

Every minister who comes into full connection of a Methodist conference stands at the altar of the church, and states that he expects to be made perfect in love in this life, and that he is groaning after it. (Or at least he is supposed to take these vows). Sad to say in this day and age many of our bishops are glossing over those questions and dealing with other things, but they are supposed to ask those questions, and the questions are supposed to be answered in the affirmative. Every preacher is supposed to know what those questions

imply, and the deep theological implication back of them. If he does not know what they mean, then he is not sufficiently taught to be a worthy minister in our church. Certainly, if a man is going to be a minister in our church, then he ought to know what our doctrines are, and to be an honest one, he certainly ought to be in harmony with the teachings of the church in which he expects to spend his life. If he does know what they mean, and does not believe in the truths set forth, then common honesty ought to compel him to withdraw from the church, and join the church that does stand for what he believes. No man ought to be willing to perjure and jeopardize his own soul, even for the highest place the church could ever offer him.

I must confess that it has always been hard for me to see how any man could study the doctrines of the Methodist Church, and not see this great truth. However, many of them do not seem to be able to see it. No doubt many of them are honest about it. I am glad I am not the judge along this line. Even though I cannot understand how they fail to see it, yet I can love them and pray for them. I hope they will also love me and pray for me. I do want to be Christian in my attitude toward all men. I do know that there is nothing in my heart but love for all mankind. My great desire is to help people see the light. This truth is so precious to me I wish I could get all the world to see it.

THREE REASONS WHY I BELIEVE IN AND TEACH TWO WORKS OF GRACE

When I speak of two works of grace I mean this: In the first work of grace I believe we are saved by faith in Jesus Christ and justified freely from all sin. By the process of regeneration we are born into the Kingdom of God and become heirs of God, and joint heirs with Jesus Christ. This is the first work of grace. Sometime after that, and it may be very soon after conversion, it is our privilege as a child of God, to present our bodies as a living sacrifice, holy acceptable unto God, and through faith in Christ receive the Baptism with the Holy Spirit. As a result of this Baptism we have our hearts purged or purified, and we are cleansed from inbred sin. This experience is known as entire sanctification, Christian perfection, heart purity, or the Baptism with the Holy Spirit. Some use one term, while others may use another term, but all of these terms are used in speaking of this second definite work of God's grace.

Now the first reason that I offer as to why I believe in two works of grace is this: I believe two works of grace are necessary to accomplish what God has in mind for His children. I believe the Bible teaches that sin is twofold in its nature, and that we need a double cure for sin. The Bible not only teaches that we have sinned (the acts) and need to be forgiven, but it also teaches that we have sin (the root or principle) in our hearts, and need to be cleansed from inbred sin. In justification, all sins (the acts) are forgiven and blotted out, but we still have the sin nature in our heart, and need to be cleansed from this inbred sin. This is accomplished in sanctification, or by the Baptism with the Holy Spirit. In Acts 15:9 we are told that God purified their hearts by faith when they received the Baptism with the Holy Spirit. All through the Bible God recognizes the twofold nature of sin. In the Ten Commandments we see it brought out. In one we are told "Thou shalt not steal." Now that is the act. That is the thing you do. However, God recognized that there was something in man that made him want to steal, and so He said, "Thou shalt not covet." A person may covet and never steal, but certainly no person will ever steal until first he covets. And that person is not completely cured of being a thief until the desire to steal is taken out of his heart. As long as it remains he has the thing that may cause him to commit the act. In the 51st Psalm, the writer clearly recognizes the twofold nature of sin. In one place he cries out and asks God to have mercy upon him and blot out his transgressions. But farther on in this same passage he pauses to recognize that he has something in his heart that made him want to commit this act. He confesses, "Behold I was shapen in iniquity; and in sin did my mother conceive me." The word that is translated iniquity there, is the Hebrew word, *avon*. It comes from the Hebrew verb, to twist or bend. In other words, the Psalmist is confessing, that he was born with a warp or twist

in his moral nature that made him do this thing, and he cries out and asks God to create within him a clean heart, and renew a right spirit within him. He wants God to clean him up, and fix him so that he will not want to do such a thing as that again. This ought to be the cry of every heart that has not already been cleansed from inbred sin.

On the Great Day of Atonement God recognized, and taught the people to recognize, the twofold nature of sin. They were commanded to bring two offerings. Not one, and not three, but they were to bring two offerings. After the priest had examined them and found them suitable for the purpose, he cast lots over them. The one upon whom the lot fell was known as the scapegoat. The priest put his hands upon this scapegoat, and confessed all the sins of the people upon it. In other words it became their sin bearer. Their sins were laid on it, and then it was led away into the wilderness to be let loose never to be seen again. This was typical of Jesus, who came down to become our scapegoat, and take our sins in His own body and bear them away to Calvary, to bury them in the sea of God's forgetfulness. They were to be removed as far as the east is from the west. Thank God, we will never have to face them again in time or eternity. They have been carried away. That is exactly what John means in his epistle, where he says, "Jesus was manifested to take away our sins." Those words, "take away," mean to bear away or carry away.

Now the other offering was known as the sin offering. It was taken outside the camp and was slain. Its blood was caught, and the carcass was completely burned and the ashes buried. With the blood of this sin offering the High Priest went into the Holiest place, and there sprinkled it upon the mercy seat as an atonement for the sin of the people. This is exactly what the writer of Hebrews was talking about when he said, that Jesus suffered without the gate, that He might sanctify the people with His own blood. He not only became our scapegoat, but He also became our sin offering. He provided a double cure for sin. This truth runs all through the Old and New Testament. John, in his First Epistle tells us that Jesus was manifested for a twofold purpose. He was manifested to take away our sins. He was also manifested to destroy the works of the devil. Carnality, or inbred sin, is the work of the devil. In fact, it is his master stroke with the human race. When Satan got Adam and Eve to sin he polluted the whole human race. Every child that has been born into this world has been born with a sinful nature. It will never be where God wants it to be until it has had that nature purged out of its heart. The work would not be complete if it received forgiveness only for the sins it has committed by its own choice. We not only need forgiveness for sins (the acts); we also need to have our hearts cleansed from inbred sin. The minimum of the atonement must more than cover the maximum of the fall. I say this reverently, but I say it emphatically, if God has not provided a double cure for sin, then He has

not provided an adequate cure. I do rejoice to say that He has provided an adequate remedy. "Where sin abounded grace doth much more abound." What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. He is able to save unto the uttermost, all that come to Him, by faith in Christ Jesus. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." He will not only forgive us of our sins, but He also will cleanse us from all unrighteousness. Thank God for such a gospel. I am glad that I can preach such a gospel as this. It is the power of God unto salvation to every one that believeth. He is able to do exceeding, abundantly, above all we can ask or think, according to the power that worketh in us. We may not only be in Christ, but we may also be filled with all the fulness of God. Paul prayed that this might be true with the Ephesians, and it is my earnest prayer that it may be true of all of us today. He can and will take away our bent to sinning, if we will pay the price. He has provided a double cure for sin. He can and will break down every idol, cast out every foe. He will wash us and make us whiter than snow. Praise His Holy Name! I feel the blood applied just now. The blessed Comforter bears witness just now that the work is done. I am so glad I ever found this holy way. I only wish I could get others to see it and enter in.

The second reason why I preach two works of grace is that I believe the Bible teaches two works of grace. Certainly anyone who knows anything about the Bible knows that there is a difference between justification and sanctification, and it is generally recognized that they do not take place at one and the same time. Justification is a legal term that refers to something that takes place in the sight of God. When we are justified in the sight of God our sins are blotted out, and we are considered as legally innocent in the sight of God. This comes by virtue of the atonement that Christ made for us and our faith in His blood. This is what is known as imputed righteousness. When we are sanctified the work takes place in our heart. It is an actual work of God's Spirit in our heart that makes us partakers of His holiness. We are cleansed from sin. This is not imputed righteousness, but is rather imparted righteousness. As Paul expresses it, the righteousness of the law is fulfilled in us. We are made free from the law of sin and death. Of course, we recognize that there is also an imputed sanctification. Jesus Christ is made unto us wisdom, and righteousness, and sanctification, and redemption. That is why Paul could address these Corinthian Christians as sanctified in Christ. In that sense all of God's children are sanctified the very moment they believe in Christ. They have sanctification imputed to them. However, we need to see that the

Bible teaches that there is more than this to sanctification. In fact, Paul in writing to these same Corinthian Christians, tells them that he has fed them with milk and not with meat for they were not able to bear it, neither are they now able to bear it, for they are yet carnal. He tells them that there is envy and strife among them, and he exhorts them to covet earnestly the best gift. He says, "And yet show I unto you a more excellent way." Then he points out to them that excellent way of perfect love. Later on Paul writes these same people another letter and tells them that he is anxious to come unto them that they might receive a second benefit. The word that is translated benefit is the same word that is translated in many other places as grace. In other words He wanted to go back that they might receive a second grace. He believed in two works of grace. In this second letter, he exhorts them to cleanse themselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (II Cor. 7:11). So we see by this that Paul not only believed in and taught imputed sanctification, but he also taught actual or experimental sanctification. He taught that they could not only be sanctified in Christ, but they could be cleansed in heart and soul. This is the great burden of his first epistle to the church at Thessalonia. They were already judicially sanctified. They had sanctification imputed to them, but Paul is anxious that they shall appropriate, and receive by faith, what had been credited to their account. In this letter he addresses them as being in God the Father and in Jesus Christ. They had works of faith, and labors of love.

They had received the word with great joy, and in the power of the Holy Ghost. They were ensamples of the gospel, and the word of their faith had gone out through Macedonia and Achaia. Paul had sent Timothy unto them to see if they were still standing true in the faith, and when Timothy came back and gave his report, Paul had a time of rejoicing, and said, "For now we live, if ye stand fast in the Lord." You will note, however, in the passage, I Thess. 3:10, that he says he is praying night and day exceedingly that we might see your face, and perfect that which is lacking in your faith. They had faith, and my, what faith it was! If the average preacher of today had such a group of people as Paul describes in the first part of this letter he would feel that he was a lucky man, but still Paul was not satisfied. He wanted to go back and perfect that which was lacking in their faith. We do not have to theorize and speculate what it was he wanted them to have, for he tells us, and them, what is the burden of his prayer. He tells them that he wants them to have their hearts established unblamable in holiness. Then in the next chapter he tells them that this is the will of God even their sanctification. He reminds them that God hath not called them unto uncleanness, but unto holiness. "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." Then he closes this great letter by praying for these people, that the very God of peace might sanctify them wholly. The word

that is translated sanctify is in the aorist tense, which means that it is something to be done now, once, and forever. It is not to be a slow, gradual process of growth in grace, but it is to be a work done by the Lord now. It is to be wholly. That means entirely or completely. Then he tells them, "Faithful is he that calleth you, who also will do it."

There are many people who try to contend that sanctification is merely the matter of being set apart for a sacred or holy purpose. It is true that is one meaning of the word as it is used in the Bible, and when it is used in speaking of inanimate things being sanctified, that is about all it does mean. However, when it comes to the sanctification of people that is not all it means. It does mean to be set apart, but it means more than that. Certainly it meant more than to be set apart in the prayer Jesus offered in John 17:17, "Sanctify them through thy truth; thy word is truth." These people were already sanctified in the sense of being set apart. Jesus testifies to that in this very prayer. He tells the Father that He is not praying for the world, but for these that God has given Him out of the world. He says that He is glorified in them. Three times He says that they are not of the world even as He is not of the world. In fact, He says that the world has hated them because they are not of the world. Before this He had told them that they had not chosen Him, but that He had chosen them, and ordained them. He had told them that they were the light of the world and the salt of the earth. They were His chosen disciples that He had taught and trained to be His witnesses. But in spite of all this Jesus is praying for them that they might be sanctified through the truth. So we see that the word sanctify in this case means something more than to be set apart. He was praying that they might be purged or cleansed. If you will turn in your Standard Dictionary and look up the word sanctification, you will find this definition: "In theology, the gracious work of the Spirit, whereby the believer is freed from sin, and exalted to holiness of heart and life." To my mind this is the best definition of this word that I have ever found outside the Bible. It is very revealing in its content. Note, it says that it is the work of the Spirit. It is not something we attain by growth in grace. It is the work of the Spirit. Then, too, it is the work of the Spirit in the heart of the believer. This is something done for the believer. It is not for the sinner, but for the child of God. It is a work that frees the heart of a believer from sin and exalts him to holiness of heart and life. This is true to the teaching of the Bible and the facts in the case. This is something that takes place sometime after we are born into the kingdom of God. This is just what we believe and teach.

In Ephesians 5:25, Paul tells us that Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of the water by the word. The church of which He speaks here is the real church, which is made up of regenerated people. The Lord adds to the church daily such as are saved. We become members of

this church by the process of regeneration. In fact, Paul is really saying that Christ loved the regenerated, people that make up His church, and gave Himself for them, that He might sanctify and cleanse them. I am sure that any intelligent person can see that there is a difference between the church and the world. It is true that He did give Himself for the world, but He died for the world that they might not perish but have everlasting life. However, in the case of the church He gave Himself for it that it might be sanctified and cleansed. Surely anyone ought to be able to see this difference. In one case He died for the sinner, or the world. In the other, He gave Himself for a chosen, select group that has been called out of the world. For the world He died that they might have everlasting life, but for the church He died that it might be sanctified. God has two unills, one of them is for the sinner, the other is for His child.

It is not His will that any should perish, but that all should come to repentance. That is His will for the sinner. "This is the will of God, even your sanctification," is God's will for the Christian. God has two calls, one of them is to the world and the other is to His children. He calls the sinner unto repentance and salvation through faith in Jesus Christ. His call to the church is to holiness. God hath not called us (that means Christians) unto uncleanness, but unto holiness. May I also call your attention to the next verse. Paul says, "He therefore that despiseth (or reject- eth) despiseth not man (not the man who preaches it or brings this call unto holiness) but God, who hath also given unto us His Holy Spirit." O, may God help us to see this! Just remember that this is not a matter between you and me. It makes no difference about how you feel about me, and what you think of my opinions, but, friend, it is a serious thing to despise or reject the call of God. It is a serious thing for you to go against the will of God. This is the will of God even your sanctification.

In the Acts of the Apostles we have the record of six cases, and in each and every one of them they received the Baptism with the Holy Spirit subsequent to regeneration. The first case is that of the disciples or the 120 on the Day of Pentecost. I am well aware of the fact that many people contend that these people were not really converted until this time, but I beg to differ from all who take this position. I contend that they were converted before the day of Pentecost, and I do not ask you to take my word for it. I am willing to leave it up to Jesus to settle the matter of their spiritual standing before that day. If you will turn to John 17:9-17 you will find the testimony of Jesus as to what He thought about these people. If language means anything, then He certainly is saying in this prayer that these people are saved people. In fact, if the disciples and these others that went to make up the 120 were not saved, then no one was saved before that time. If they were not saved then the woman at the well was not saved. If they were not saved then Zacchaeus was not saved. If they were not saved then all the

multitudes of others that believed on Jesus before that time were not saved. If these people were not saved before that day, then the four gospels are a jumble and have no meaning for us today. If they were not saved then the thief on the cross was not saved. But they were saved, and everyone is willing to admit it until they come to this matter of the Baptism with the Holy Spirit, and then they take this attitude just in order to dodge the issue that is involved. If Jesus should stand and give the same testimony about you that He gave in John 17:9-17 about His disciples. I feel sure you would be satisfied about your salvation and would feel like shouting. But to those same people He commanded them to wait, and tarry. They were not to leave Jerusalem until they had received the Baptism with the Holy Spirit. He told them that John baptized with water, but they should be baptized with the Holy Ghost not many days hence. On the day of Pentecost they had this promise fulfilled in their hearts and lives.

Many people contend that this gift of the Holy Spirit, or the Baptism with the Holy Spirit, was just for the disciples and was never to be repeated after that. An outstanding preacher said sometime ago, "Pentecost has never been repeated, Pentecost will never be repeated, and no believer has any business praying today for the Baptism with the Holy Spirit." This was a great man, and it is possible that he has forgotten more than I will ever know, but I will have to take issue with him. I do not set up my own puny opinion against his statement, but I do set up against his statement the clear declaration of God's word. On the day of Pentecost, after the Spirit had been poured out on the 120, Peter told the other people: (Acts 2:39) "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Now, according to that statement Pentecost has been repeated, and any believer has just as much right to pray for and expect the Baptism with the Holy Spirit today as those who received it on that day. The same promise is given to us that was given to them. In fact, God had promised through the prophet Joel that He would pour His Spirit out upon all flesh. This promise was never meant for just a small, select group. It was God's plan and purpose that all of His children should have this Baptism with the Holy Spirit. The language that Jesus used in speaking to His disciples about this promise indicates as much. Luke 24:49 reads, "And, behold I send the promise of the Father upon you." In this case He uses the present participle which indicates continuous action. It really means that He will continue to send the promise of the Father. If He had meant that it was to be done once and for all, then He would have used the aorist participle. However, He did not use the aorist, for He intended that this promise of the Father should be poured out all during this dispensation. To fail to see this is to miss one of the most sublime truths that is set forth in the New Testament. It has been a device the devil to try to limit this gift, for he knows that when the

church is cheated out of this experience, then it will be powerless and helpless. That is just what has happened in the church. Dear reader, this promise is unto you. If you do not have the Baptism with the Holy Spirit then it is for you. God wants you to have it. Do not let anything stand between you and God's best. Just remember that God does not have any pets in His family. What He did for those people at Pentecost He will do for you. Plunge in today and claim the promise just now. Of course, I do not mean to imply that you will have the same physical manifestation they had on the day of Pentecost, for that was incidental, and those physical manifestations soon passed away, but those people still had the Baptism with the Holy Spirit. After all, the physical manifestations are but incidental. They vary, but the main thing is to have your heart purified, and to have the power of the Holy Ghost in your heart and life. Let the physical manifestations take care of themselves, but be sure and get the Baptism with the Spirit. I shall have more to say about those physical manifestations later on in this message. What I am trying to get you to see now is that God wants you to have the Baptism with the Holy Spirit.

I recognize that there are many good people who are willing to admit that the 120 were converted before the day of Pentecost, and that on the day of Pentecost they received the Baptism with the Holy Spirit as a second definite work of grace.

However, some of these same people contend that it was on the day of Pentecost that the church was really formed, and they contend that naturally the Baptism with the Holy Spirit had to come at a definite time and in a definite way then, but since that time the Holy Ghost is in the world, and no one else has ever received the Holy Spirit as a second definite experience. They contend that the Baptism with the Holy Spirit is received now when one is converted. Now this is interesting, if true. Let us see if it is really true. I want to call your attention now to a case that took place after the day of Pentecost. I would like for you to keep in mind that the Holy Spirit has already come. The church has already been launched on its mission of evangelism. The Holy Spirit is now in the world. In the eighth chapter of Acts, we are told about a man named Philip, who went down to Samaria and preached Christ unto those people. Please remember that this is after the day of Pentecost, and that Philip is a man who has been filled with the Holy Spirit. He was selected as one of the deacons of the early church, because he was a man of good report, full of faith, and the Holy Ghost. Now this is the man who is doing the preaching, and we are told that he preached Christ unto them. He preached just as we preach Him today. He did not preach Christ as John the Baptist preached Him. John preached the Christ who was to come, but Philip preached the Christ who had come, and died, and risen again from the dead. He preached Him just as anyone would preach Him today. God

honored his preaching. We are told that miracles were performed, unclean spirits came out of many, sick people were healed, and best of all, many of them believed in the name of Jesus Christ and were baptized. Now, if this is not the description of a genuine New Testament revival, then I would not know how to describe one. If any preacher should have such results attend his ministry he would feel that a real work of God's grace had taken place. No doubt Luke felt the same way about it or he never would have given such a glowing report of this meeting. Now, this was wonderful; but strange to say we are told that when the apostles at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.

Why do you suppose Peter and John went down to Samaria? Do you not imagine they went down there to help these new converts pick out a nice corner lot on which to build their new church, or perhaps they went down there to help these people get their board of deacons organized and select a new pastor for their work. No, we do not have to theorize or speculate as to why Peter and John went down there. The word of God tells us what they went for. It says they went down there to pray for these people who had believed under the preaching of Philip and had been baptized, that they might receive the Holy Ghost (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus). In other words, they had not yet received the Baptism with the Holy Spirit. When Peter and John laid their hands on them then they received the Holy Ghost. This is the inspired record of something that took place after the day of Pentecost, and here we have a clear-cut case of people who were converted under the ministry of one man and received the Baptism with the Spirit under two other men. This took place after the day of Pentecost.

As I go up and down the country and try to preach on the Baptism with the Holy Spirit and get people to see their privilege along this line, quite often I hear of some one going off from my meeting and saying, "That is a strange preacher. We never heard anything like that before. He actually contends that there is something more than conversion, and is getting our very best people to come to the altar and pray for the Baptism with the Holy Spirit." Well, friends, I am ready to admit that this is rather strange in some places today, but I am happy to inform you that I am not the first John that ever did it. John and Peter went all the way from Jerusalem to Samaria, not to get sinners saved, nor backsliders reclaimed, but they went just for the one purpose of getting new converts filled with the Holy Spirit. When I do this I am in the apostolic succession. I might also say that if the church had followed this procedure down through the centuries we would be much farther along than we now are. The trouble with us is that we have turned away from the Holy Spirit, and have tried to substitute man's machinery for the power of the Holy Ghost. Because of that the church is limping along when it should be going forward by leaps and bounds.

May God grant that we may see our error and come back to New Testament procedure. This is another case of people who were converted at one time, and then later on received the Baptism with the Holy Spirit as a second definite work of grace.

Next, I would like to call your attention to the experience of the great apostle Paul. You will find the record of this in the ninth chapter of the Acts. If you will turn to the twenty-sixth chapter of Acts you will find the record of the great defense that Paul made in the court of King Agrippa. In this great speech Paul takes up most of his time in telling about his conversion. In this speech he says that it was on the road to Damascus that he was really converted. In fact, he not only says that he was converted at that time, but he also tells us that it was at that time he received his call and commission to preach. Every time Paul ever referred to his conversion, or spoke of becoming a Christian, he goes back to that time and place and dates his conversion from that experience. However, I want to remind you that this conversion took place on the road to Damascus. When Paul got up from the ground he was blind, and the men with him led him into the city. He then spent three days in fasting and prayer. After three days had passed God spoke to a man named Ananias and sent him down to the house on the street called Straight. When Ananias came into the house where Paul was, this is what he said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Now remember that this was three days after he had been converted out there on the road to Damascus. I submit to you, that if a man with the phenomenal conversion of Paul, needed the Baptism with the Holy Spirit three days after that, then God knows we need it. I do not care how great your conversion may have been, it could not have been any greater than that of Paul. Paul needed the Baptism with the Holy Spirit and we need it, too. This is another case of a person who was converted at one time and then received the Baptism with the Holy Spirit at another time.

The next case that I call to your attention is that of Cornelius and his household. It is generally agreed by most all Bible scholars that in this instance, this group did receive the Baptism with the Holy Spirit as a second definite work of grace. In fact, it would be hard to believe otherwise and take the Bible at its face value, for Peter himself says they received the Baptism of the Holy Spirit, "just as we did at the beginning." That is the literal meaning of his statement in Acts 11:15; "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. (The literal reading is: exactly, or in the same manner as on us at the beginning). Now, if they did get it exactly as the 120 did on the day of Pentecost, then they could not get it in any other way except as a second definite work, for that is the way the people got it on the day of Pentecost. So we see that Pentecost has been repeated.

There can be no question about Cornelius and his household being converted before this time, for the record makes this very clear and plain. We are told that the prayers and alms of this man had gone up as a memorial before God. This could not be said of any unsaved man. Then too, when God gave Peter that vision on the housetop at Joppa, He admonished Peter and told him not to call anything common or unclean that He had cleansed. This was repeated three different times. Now when God testifies that He has cleansed a group of people, then I do not have to waste my time and yours trying to prove just when and where it took place. The fact that God says it has been done is sufficient for me. Peter understood this to mean that God had cleansed Cornelius and his household, and that they were ready for the Baptism with the Holy Spirit. He testifies to this fact in Acts 10:34. He says, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness is accepted with Him." Here Peter is witnessing to the fact that this group is already accepted of the Lord and ready for the Baptism with the Spirit. You will also notice that when Peter began to preach to these people about Jesus, he reminded them of the fact that they already knew about Jesus and what He had done. He was not talking to a group of ignorant heathen, but to a well-informed group of people who were already saved, and ready for the Baptism with the Holy Spirit. It seems that anyone ought to be able to see this. Most people do see it and admit that in this case these people did receive the Baptism with the Holy Spirit as a definite experience after their conversion. This is but another case that proves our point.

Thus far in our discussion on this point I have already called your attention to four scriptural cases of people who were saved at one time, and who received the Baptism with the Holy Spirit at another time. I still have two more cases to present to you. The fifth case is that of Apollos. We have already mentioned this fine young preacher, earlier in this book, but I want to again call your attention to him for his is a very clear-cut case that proves this point. As we have already pointed out, there cannot be any question about this man's being converted before he went to Ephesus. Everything in the inspired record would indicate that he was not only converted, but an outstanding preacher of the gospel. We are told that he was instructed in the way of the Lord. The Lord is, of course, the Lord Jesus Christ. He was instructed in the way of Jesus Christ. We are also told that he taught diligently the things of the Lord. The translation that Weymouth gives to this clause is this: "He taught accurately the things concerning Jesus." Now if he was instructed in the way of the Lord, and taught accurately the things concerning Jesus, then he was bound to be a real Christian minister. The Holy Spirit would never give any such testimony about an unsaved man. However, the Spirit does tell us that this man was lacking at one very vital point. He knew only the baptism of John,

which of course was water baptism. In other words, he did not know about the Baptism with the Holy Spirit. Sad to say this is true of so many people today, and some of them are even ministers of the gospel. Many of them seem to know a great deal about water baptism, and are ready and willing to argue about it, but some of these same people seem to know nothing about the Baptism with the Holy Spirit. The tragedy is that they seem to be willing to go on in this condition. I believe in water baptism, and feel that it has its place, but I am convinced in my own mind that the Baptism with the Holy Spirit is as far superior to water baptism as Jesus was to John the Baptist.

I thank God that I do not have to do without either baptism, but if I did have to do without one or the other, and had my choice as to which I should have, I would certainly choose the Baptism with the Holy Spirit. I am firmly convinced that this is the one baptism that Paul is talking about in Ephesians. He did not mean to say that there was only one mode of water baptism, or only one kind of water baptism. He knew better than that, and any intelligent person ought to know better than that. In fact, the Bible tells us about people who had been baptized unto John's baptism, and who later on were baptized in the name of the Lord Jesus. Then after that they received the Baptism with the Holy Spirit. Now, there you have three baptisms. Two of them with water and the other baptism with the Holy Spirit; but which of them do you suppose Paul would classify as the one baptism? It would not be hard for me to decide on this point.

In spite of the fact that Apollos was instructed in the way of the Lord, and was diligent in his preaching, he needed something else. Aquila and Priscilla saw this and took him unto them and instructed him about a baptism that he did not have, but that God wanted him to have. What a beautiful picture this is, of these good saints helping the young preacher. Would to God more of such work could be done today, and would to God more young preachers would be as willing to be helped as this young man seemed to be. There are many fine men in the ministry today who have gifts and talents, and if they would only receive the Baptism with the Holy Spirit they would be mighty instruments in the hand of God. It is my earnest prayer that a copy of this book may fall into the hands of someone like that, and that God will use this simple message to help him see his need. There is nothing that would give me more pleasure than to know that God had been able to use my feeble efforts to help someone along this line. May God grant it.

The final case that I call to your attention is that of the disciples whom Paul found at Ephesus, and asked of them: "Have ye received the Holy Ghost since ye believed?" Now of course I realize that there are many good people who would contend that these people were not really saved until this time. They would contend that the reception of the Holy Spirit on this occasion was really the time when they were

born into the Kingdom of God. However, I want to contend that they were saved before that, and I think I can easily prove my point. In the first place, I would remind you of the fact that the word says they were disciples. Now this is the word that Luke uses under the inspiration of the Holy Spirit. The very fact that they are spoken of as disciples is proof to me that he meant to imply that they were already Christians at this time. At this time Christian people were spoken of as disciples. You know the disciples were called Christians first at Antioch, and that was done in derision. The term Christian is used only twice in all the New Testament in speaking of saved people. In other places they are spoken of as disciples, brethren, and saints. Thus we see that Luke is using a term that is used in speaking of people who are really saved. Then, too, we find that they had repented. They had been baptized unto repentance. This is one step that is necessary in order to be saved. Then we also find that they had believed, for Paul asked them, "Have ye received the Holy Ghost, since ye believed?" Then finally, we find that they had been baptized unto John's baptism, and I suppose that every one would agree that they had the proper mode of water baptism. If you should ask any instructed person what must be done in order to be saved, I think he would agree that these three steps would bring a person into the Kingdom of God. If a person has repented, believed, and been baptized in the proper way he is looked upon as a Christian today. However, if you are still inclined to quibble about the matter, I might remind you that after Paul came to Ephesus and found these people he re-baptized them with water in the name of the Lord Jesus. Now regardless of what they had up to that time, I feel sure that you will have to admit that Paul must have thought they were really saved when he baptized them in the name of the Lord Jesus. I cannot conceive of Paul baptizing a bunch of people unless he was convinced in his own mind that they were really saved people. But although Paul had baptized them in the name of the Lord Jesus, they still did not have the Baptism with the Holy Spirit. Paul had to lay his hands on them and pray for them that they might receive the Baptism with the Holy Spirit, and it was not until then that they received the Baptism with the Spirit. With all of this mass of evidence, I think any fair-minded person must be convinced that this is a case where people were converted at one time and later on received the Baptism with the Holy Spirit. It seems that this is clear enough for anyone to see.

May I also remind you of the fact that this incident and also the case of Simon, the sorcerer, mentioned in the eighth chapter of Acts, forever does away with that erroneous idea that you receive the Baptism with the Holy Spirit when you are baptized with water. In the case of Simon we are told that he believed also and was baptized, but according to Peter's statement to him his heart was not right in the sight of God, and he was still in the bonds of iniquity and the gall of bitterness. This proves conclusively that water baptism can never save

you. You may be baptized with water and still be lost. It will not wash away sins, and will not put you into the Kingdom of God. At least it failed to work on Simon. These Ephesians had two baptisms in water and still did not have the Baptism with the Holy Spirit. Really the Bible is very revealing when you read it and really pay attention to what it says.

Thus far we have called your attention to six clear-cut cases given in the Bible, where people were saved at one time and received the Baptism with the Holy Spirit at another time. These are not cases that have been picked from other sources, but come to us from the Bible. When all the facts are taken into consideration, I think the evidence is clear and convincing enough to stand in any court in this land today. In fact I have presented this evidence on two different occasions where an outstanding judge was present. In one case the judge came to the altar and sought and received this experience, and in the other the judge told us later that it was the most convincing argument he had ever heard presented. He said he would have to admit that we had won our case.

Not only do we have these cases from the New Testament, but we also have the testimony of some of the greatest saints of the church, and they testify that they were converted, and in some instances lived for years, before they received the Baptism with the Holy Spirit. Names could be given that would fill pages, and their testimony is in print so that all the world can read. They come from all the different denominations: Catholic, Episcopalian, Presbyterian, Baptist, Methodist, and many others. Many of them have been outstanding leaders in their church, and they testify that they received the Baptism with the Holy Spirit as a definite experience sometime after their conversion. They include such men as John Fletcher, Adam Clarke, Bishop Asbury, Bishop McKendree, Bishops Peck and Foster and many other great bishops of the Methodist Church; such men as Jonathan Edwards, Chas. G. Finney, D. L. Moody, R. A. Torrey, A. J. Gordon, S. D. Gordon, E. Stanley Jones, Arthur J. Moore, U. V. W. Darlington, H. C. Morrison, Seth C. Rees, John Paul and a great host of others that are too numerous to mention. This great host of witnesses have taken the stand and have given their testimony to this truth. Surely there must be something to it. There is enough to convince me. I am willing to take my stand on such evidence as this. Not only that, but I have tried it myself and know by experience that it is true. I know when and where I was converted, and I also know when and where I received the Baptism with the Holy Spirit. I could doubt my own name and existence just as easily as I could doubt what God has done for me. So that is the second reason why I believe in and teach two works of grace.

The third reason that I offer, as to why I believe in and teach two works of grace, is the fruits this truth has borne and is bearing today. Jesus says, "By their fruits ye shall know them." If that is true then this

great teaching needs no other evidence than this, for it has certainly produced the goods. If you will read the history of the church, you will find that some of the greatest saints the church has ever known have given their testimony to this experience, and millions are living today that prove by their lives that it makes a difference for a person to have this experience. In fact, I don't see how any fair-minded person can read their testimony and see the fruits of their lives without being convinced.

In the early part of this message I called attention to the fact that there are some people who claim this experience, and sometimes make loud claims along this line, but their lives do not bear out their claims. I also pointed out that there have been some people who claimed to have this experience who have gone off into fanaticism and wild extremes. This is true, but after saying that, and recognizing that fact, I want to remind you of the fact that they are the exceptions rather than the rule. Too many times people just pick out the rotten apple in the barrel and jump to the conclusion that the whole barrel is spoiled, but that is not the case. Where you will find one hypocrite or fanatic, you will find hundreds of others who are living the life and bearing the beautiful fruits of holiness. Their names are legion.

In these years that I have been in the ministry, I have had the glorious privilege of going up and down this nation and meeting thousands of people. I have preached in large city churches with over 3,500 members and I have preached in little country churches that did not have more than forty members. I have traveled from Boston, Massachusetts, to the middle of the state of Florida. I have preached from Detroit, Michigan to the Gulf of Mexico. I have traveled from the Atlantic Ocean to the Pacific, and wherever I have gone I have found men and women who testified to this experience. I have watched them and have asked their pastors and other people about them. I have found that the best people in every church I have ever gone to either professed this experience or believed in it. I have found that most of them are tithers and give more according to their means than any other group I have ever known. I have seen them stand in public and give their testimony and it had the ring of reality to it that moved the hearts of people. In fact, I have found that they are the first that are ready to stand and give their testimony. Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses.*" I have found these people ready to witness for Christ. The holiness fighter may keep his seat, but the sanctified child of God is glad for a chance to witness for Christ. I have found that they will pray more and work harder to have a revival in their church than any other group. In fact, I have found that you cannot count much on those people who fight this truth. Those who have this experience will do more personal work and will tarry longer at the altar with seekers than any other group I have ever seen. They will be at the mid-week prayer

service while the worldly crowd goes to the movies or the dance.

Many of them have stood by their church and prayed for their pastor even when he maligned and ridiculed them for their faith and testimony. They have given their sons and daughters to the ministry and the mission field, and rejoiced over the fact that God had so honored them.

I have had the privilege of preaching in many of our second blessing holiness schools and colleges and I have also preached in some of our other colleges and universities. I have had the chance to study the young people and make comparisons. I have found that the fine holiness young people that go to Asbury, Houghton, Cascade, Cleveland Bible College, C. E. I., and many others that I might mention, are as fine a type of youth as you could hope to see anywhere. I have been on the campuses of many of these holiness schools and colleges for days and even weeks and have not seen a single person smoking, drinking, dancing, or doing many other things that demoralize the youth of today.

These young people can take their place with any group of youth you can find today, and they will compare favorably in every respect with any you can trot out.

Bishop Paul N. Garber, who is a very dear friend of mine, told me when he was Dean of the School of Religion at Duke University, that the students they received from Asbury were the finest they had. He said they were always glad to get them. A District Superintendent in Ohio told me that he wanted every Asbury man he could get. He must have meant it for he has nineteen in his District. He told me that they did better work than any others he could get. While I was still in the pastorate, I had as my District Superintendent a man who did not believe in second blessing holiness; in fact, he was rather cynical and sarcastic about it. In spite of that fact, we were very close friends. I watched him in making his appointments year after year, and was impressed with the fact that he always managed to get more second blessing holiness men in his District than any of the others. One day I said to him, "You claim that you don't believe in second blessing holiness, and yet I notice that you seem to pick men that preach this truth. Why do you do it?" He threw his head back and laughed. Then he said, "John, I have noticed that these second blessing holiness cranks are very conscientious about this thing, and usually they do the job without having to be prodded all the time. You can go off fishing and leave them alone and they don't have any more sense than to just keep plugging at the job. After all I want the work done, and they do it." I laughed and said, "Well, that is a rather left-handed compliment, but it is a compliment."

It is true that the holiness preachers and people are serious about this matter of being a Christian. Some of them may go to the extreme and sometimes fly off at a tangent, but after all, I had rather have

some wildfire than no fire at all. God knows Methodism needs some today. I believe this truth will bring the real fire back to our church. John Wesley said that when Methodism ceased to preach this truth she would lose her power and glory. Something has certainly taken it today. May God speed the day when she will get it back. I am not ashamed of this great gospel. I am glad that I not only have a gospel that is free to all men, but I can also have a gospel that can make men free from all sin. I would not want to preach anything less than this. May God help me to preach it better and more effectively. Pray that this may be true.

THREE REASONS WHY I DO NOT PREACH THREE WORKS OF GRACE

Before entering into the discussion of this point, it might be well for us to pause long enough to define what we mean by three works of grace. There is a great group of people who teach that there are three works of grace necessary. These people are usually referred to as the Tongues people, or sometimes they are known as the Pentecostal people. They teach that one is first saved, then sometime after that gets the blessing of sanctification by faith in the blood, and then at some later time receives the Baptism with the Holy Spirit. They also contend that when one does receive the Baptism with the Holy Spirit, he will talk in tongues. They teach that speaking in tongues is a sign or an evidence that one has received the Baptism with the Holy Spirit. In fact they insist that one must speak in tongues as an evidence that he has this experience, and if he does not speak in tongues, they contend that he does not have the Baptism with the Holy Spirit.

Now I want to say that many of these people are good people. They are just as conscientious and sincere as they can be. Many of them are devoted and would put many of us to shame with their earnestness, and their willingness to suffer for their views. I have nothing but the greatest respect and love in my heart for them. I would not willingly hurt their feelings for anything in this world. What I shall say about their teaching is said with the kindest of feelings for them, and a desire to help them. I respect them for their zeal and "earnestness, but we must remember that even though a person is honest and sincere in what he believes, that does not necessarily mean that he is right in his views. A person may be sincere and zealous and still be mistaken. He may even be right in his heart and still be wrong in his head. Fortunately, God can fix the heart up even when there are many kinks in the head. If that were not true then most of us would be in a rather hopeless condition. The Lord can cleanse our hearts from all sin in a moment of time, but He may have to spend years in getting our thinking set right. There have been many people in the past who were perfectly honest and sincere in what they believed, but they were mistaken. I think this is the case with many of our good Tongues friends. I give them credit for their honesty, and appreciate their zeal, and the good that they may do. No doubt they do reach a lot of people and bring them into the kingdom of God. God blesses them in spite of their mistaken teaching about speaking in tongues as an evidence that one has the Baptism with the Holy Spirit. So what is said in this message is not said with any desire to hurt them, but rather to help them. I rejoice that God has been able to use my feeble ministry in the past in helping some of these people to get straightened out in their thinking. May that be true with this message. I pray that it may be true.

Now, the first reason that I offer, as to why I do not teach three works of grace is this: I do not believe the Bible teaches three works of grace. I believe the Bible teaches that sanctification is accomplished, or produced, by the Baptism with the Holy Spirit. In fact, I believe one of the major purposes of the Baptism with the Holy Spirit is to sanctify us. When one has received the Baptism with the Spirit he is sanctified, and when one is sanctified he has the Baptism with the Holy Spirit. These are two different terms that are used in speaking of the same work of grace. I think the Bible will bear me out in this. In Acts 15:8, 9 Peter is telling us about Cornelius and his household receiving the Baptism with the Spirit, and he says that when this took place, that God purified their hearts by faith. Now to purify means to make clean, or to free from all defilement, and that is just what sanctification means. So we see that Peter is really saying that these people got sanctified when they received the Baptism with the Spirit. Our good Tongues friends contend that the prayer that Jesus offered in John 17:17 was answered at that time, and that later the people got the Baptism with the Holy Spirit, but according to this statement in Acts 15:9 Peter says it was done on the day of Pentecost, for he says that God put no difference between us and them. Then, too, in Romans 15:16, Paul speaks of the Gentiles being sanctified by the Holy Ghost. Then in II Thess. 2:13, Paul tells us that we have been chosen unto salvation through sanctification of the Spirit. These three statements lead us to see that the Holy Spirit is the divine agent that accomplishes our sanctification. Without Him the work would never be done. In fact, there are four things that enter into our sanctification. One of them is the word, or the truth. Jesus said, "Sanctify them through thy truth, Thy word is truth." He gave Himself for the church that He might sanctify it, with the washing of the water by the word. Then the Bible teaches that we are sanctified by the blood. In Heb. 13:12, we are told that Jesus suffered without the gate that He might sanctify the people with His own blood. In I John 1:7, we are told that the blood of Jesus Christ will cleanse us from all sin. Then we are taught that we are sanctified by faith. In Acts 26:18, we hear Jesus telling Paul what he is to accomplish in his ministry to the Gentiles. He is to open their eyes, turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. Then as we have already pointed out we are sanctified by the Holy Ghost. Now this does not mean that one has to be sanctified four times. It means that there are four things that accomplish one's sanctification. As you read the word it shows to you your need of sanctification. It also reveals to you the fact that God wills for you to be sanctified, and that Christ has made ample provision for your sanctification. The atonement provides not only for your justification, but also for your sanctification. As you see this truth you act upon it, and lay all on the altar, and plead the merits of the blood

for your sanctification. Then you remember that the Bible teaches that the altar sanctifies the gift, and you know you are all on the altar, and so you trust the blood, and exercise the faith for your sanctification, just as you did for justification, and in response to your faith the Holy Ghost comes and the work is done. The Holy Spirit is the agent that applies the blood and cleanses your heart. There can be no cleansing unless the Holy Spirit does the work. We could never apply the blood. We can only trust in the blood, but because we do trust the blood, He will do the work. May I also say in passing that He cannot apply the blood until we do trust. As long as we hold back and doubt then He cannot work. He cannot witness to something that is not true, and we are not sanctified until we do trust the blood. May the Spirit help someone to see this point and step out just now. Many fail right at this point. But remember we are sanctified by the Baptism with the Holy Spirit. That is the main point we are trying to get you to see. I say again that when you receive the Baptism with the Spirit you are sanctified, and if you are sanctified you have the baptism. The very word baptize means to cleanse or purify. In the case of water it was ceremonial cleansing but in the Baptism with the Holy Spirit it is heart cleansing. (See our book on "Why Baptize By Sprinkling?" for a full discussion on this point).

I can find an abundance of evidence in the Bible that teaches two works of grace, but I am frank to confess that I cannot find any evidence for three works of grace. It is not hard for me to believe that the disciples were saved before the day of Pentecost, and I can readily see how they received the Baptism with the Spirit on the day of Pentecost. It is not hard for me to accept the testimony of Peter when he says that a person is purified when he receives the Baptism with the Holy Spirit. I believe this is one of the major purposes of the Baptism with the Spirit.

It is not hard for me to see two works of grace in the case of the people at Samaria. I can readily believe that they were converted under the ministry of Philip. I can also readily see how they received the Baptism with the Holy Spirit when Peter and John prayed for them, but I must confess that I can find no place there for a third work of grace. In passing, I might also call your attention to the fact that this is one case where people received the Baptism with the Spirit, but did not talk in tongues. At least, if they did, there is nothing said about it in the inspired record. Now I feel sure that if speaking in tongues was an infallible sign that one had received the Baptism with the Spirit, then certainly Luke would have been sure to have included this in the record. The fact that he did not include it in the record is proof to me that they did not talk in tongues on this occasion. This seems to me to be very significant in view of what our Tongues friends teach.

It is a very easy thing for me to believe that Saul of Tarsus was converted on the road to Damascus. In fact, it would be hard for me to

believe otherwise in the light of his testimony on the subject. It would take a lot of explaining to do away with the clear-cut testimony that he gives in Acts, 26th chapter. Then I can readily see how he received the Baptism with the Holy Spirit three days later when God sent Ananias down to the house on the street called Straight. In fact it would be hard for me to believe that he did not receive it then, in view of the fact that Ananias says that is what God sent him down there for. Surely God would not send a man to accomplish something and then fail to do the very thing He had sent him to do. According to the words of Ananias, God sent him down that Paul might be filled with the Holy Ghost I have no trouble here in being able to see two works of grace, but I must confess that I see no room for three works of grace. This is also another case where a person received the Baptism with the Spirit, and did not speak in tongues. Of course, Paul does say in 1st Corinthians that he did speak with tongues, but when he says that he is talking about the gift of tongues. His writings clearly indicate that the gift of tongues is not an evidence that you have the Baptism with the Spirit. In I Cor. 14:22, he says, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." This is just the very opposite of what the Tongues people teach. Paul clearly teaches that all will not speak with tongues, just as all will not have the gift of healing, etc. Certainly there is no scriptural evidence that Paul spoke in tongues at the time he received the Baptism with the Spirit. He also says it is not a sign to the believer. It is not a sign to you that you have received the Baptism with the Spirit. Surely Paul knew what he was talking about.

While we are on this point it might be well for me to pause long enough to clear up one point that seems to confuse many people. In the passage we have just been dealing with it is said that God sent Ananias down that Paul might be filled with the Holy Ghost. No doubt there are many people who would say that he was filled but did not receive the baptism with the Holy Spirit. We have many fine people who say they believe in the filling of the Spirit, but not in the Baptism with the Spirit. Why they should object so much to this term baptism I cannot see. It is a scriptural term. Jesus used it. However, I want to remind you that in the Acts the word filled means the same thing as baptized. As evidence of this fact I remind you that Jesus in speaking of this experience referred to it as the Baptism with the Holy Ghost. (Acts 1:5). Then in Acts 2:4, we are told that they were all filled with the Holy Ghost, and of course anyone will admit that what took place at that time was what Jesus had spoken of when He promised the Baptism with the Holy Spirit. So we see that according to Acts these two terms are used in speaking of one and the same experience. In Luke's gospel we find that Jesus spoke of it there as the promise of the Father, and then in Acts 2:38, 39, Peter uses the term promise in speaking of the same thing and says it is for all that are afar off, even as many as the

Lord our God shall call. In this same passage Peter speaks of it as the gift of the Holy Spirit. Now in these passages we find that the Holy Spirit in speaking of the same experience uses the term, baptize, filled. promise of the Father, and the gift of the Spirit. It seems strange that people should quibble over terms and miss the blessing. Jesus used the term Baptism. It is scriptural and carries a definite meaning. It is a word that people do not hesitate to use in speaking of water baptism, so why should they shy away from it when it comes to something that is greater than water baptism. It looks to me as if they are just trying to dodge the issue and get around seeking this experience. But I must get back to the main point. I just felt that it would be worth-while to bring this out, for there are so many people who seem to be afraid of this term "Baptism with the Holy Spirit." You do not need to be afraid of it. It is the promise of the Father. It is God's best gift to His children. It is for you and your children. Why not get it now?

In getting back to the point that we have been discussing, I want to say that it is not hard for me to believe that Cornelius and his household were converted before Peter went down and preached to them. In fact, it would be hard for me to believe otherwise in view of the evidence that is given to this fact. I cannot conceive of God telling a sinner that his prayers and alms had come up as a memorial before Him. I cannot conceive of God witnessing to the fact that He had cleansed a group of people, unless He had really accomplished the work. Three times He told Peter not to call anything common or unclean that He had cleansed. Now Peter understood this to mean Cornelius and his household, and he was convinced that they had been cleansed and were accepted of God. Surely if a narrow-minded Jew could be convinced by this evidence, then we ought to be. It was sufficient to convince Peter, and it is enough for me. When Peter began to preach to this group of people he told them (Acts 10:37), "I know, I say, you know." He then goes on to remind them of what they already knew. They already knew about Jesus for Peter says so. It would not be hard for me to believe that Cornelius and his household had actually seen and heard Jesus in person. This may sound strange to you, but did you ever stop to think that in Matt. 16:13 we are told that Jesus came into the coast of Caesarea Philippi, and it was there Peter made his great confession. In Acts we are told that Cornelius lived at Caesarea. Now with a deeply religious man like Cornelius living at this place, he would be likely to go out and hear such a great person as Jesus. I am not saying that he did see and hear Jesus, but I am saying that it is not at all improbable. Then, too, I would remind you that the Bible tells us that Philip, the evangelist, made his home at Caesarea. It is not hard for me to believe that Cornelius and his household had already heard the gospel and been saved by faith. It would be hard to believe otherwise. No doubt they were saved people before Peter went down to preach to them. He went, however, that

they might receive the Baptism with the Holy Spirit, for it was God's plan and purpose that this glorious experience should not be confined to just a small group of people. He intended to pour His Spirit out on all flesh. That is what He had promised to do. Joel said He would. It is not hard for me to find two works of grace in the case of Cornelius and his household, but I cannot see any evidence for three.

It is not hard for me to believe that the people at Ephesus were saved before Paul ever came there. In fact it would be hard for me to believe otherwise in the face of the Bible evidence that is given. I cannot conceive of Luke speaking of a bunch of sinners and calling them disciples. In no other place in the Acts do you find this term used in speaking of unconverted people. There are many people today who refer to themselves as disciples, and they surely would resent being called a bunch of unconverted people. They at least think they are saved. Then, too, it tells us that these people had repented, believed, and been baptized unto John's baptism. It must have been the proper mode of baptism since it was John's. Then after Paul went down there he re-baptized them in the name of the Lord Jesus. Now certainly Paul must have thought they were really saved, or he never would have baptized them in the name of the Lord Jesus. I cannot conceive of Paul's baptizing a bunch of people whom he thought were unsaved. However, after Paul had baptized them again, they still did not have the Baptism with the Holy Spirit, and Paul laid his hands on them and prayed for them, and then they received the Baptism with the Holy Spirit.

It is not hard for me to find two works of grace here, but I cannot find any evidence for three works.

In the ministry and writings of Paul I think we can find plenty of evidence that indicates that he believed in and taught two works of grace. In fact, he Virtually says so in so many words. In II Cor. 1:15, he says, "And in this confidence I was minded to come unto you before, that ye might have a second benefit." Now anyone who knows anything about the Greek of the New Testament, ought to know that the word translated—'benefit' is the Greek word used for grace. In fact, this very word is used twenty-nine times in the New Testament and in every other instance it is translated grace. It is identically the same word that Paul uses in Ephesians, where he says, "It is by grace ye are saved through faith." So you see it would be perfectly proper for this word to be translated that way. I do not see why it was not translated that way. It may be that they had some back there that were just as prejudiced against this truth as many people are today.

We are told that when Paul went to Ephesus he asked the disciples there, "Have ye received the Holy Ghost since ye believed?" Then in his epistles we find him praying for and trying to get people sanctified. In Gal. 3:13, Paul tells us that Christ hath redeemed us from the curse of the law,—That the blessing of Abraham might come on the Gentiles

through Christ. Now what is the blessing of Abraham? It is justification by faith. I am sure that all will agree to this, but did you ever notice in this same passage that Paul tells us that Christ not only redeemed us that we might receive this blessing, but he also tells us that Christ wants the Gentiles to receive the promise of the Spirit through faith. Did you ever notice that before? Did you know that Jesus redeemed us for a two-fold purpose? As Moses said to the children of Israel, "God brought us out from thence that He might bring us in." God was not only anxious to get Israel out of Egypt, but He wanted to bring them into Canaan. The same is true with reference to us. God not only wants to get us out of sin, but He wants to get us into holiness. This was His purpose before the foundation of the world. Yes, I can find plenty of evidence that convinces me that Paul believed in two works of grace, but I cannot find any evidence that convinces me that he believed in three works. Certainly Paul did not believe in and teach that one has to speak in tongues as an evidence that he has the Baptism with the Holy Spirit.

This leads us to the second reason why I do not preach three works of grace. Our second reason is this: The Bible plainly and emphatically contradicts the main contention of the Tongues people. They teach that speaking in tongues is an evidence to the believer that he has the Baptism with the Holy Spirit. They even go so far as to say dogmatically, that if one does not speak in tongues, he has not received the Holy Ghost. This is their main teaching. In fact, some of them may not even contend for three works of grace, but they do insist that one has to speak in tongues as an evidence that he has the Baptism. Many of them do not place much stress on getting sanctified, but they do stress speaking in tongues. Now if you will turn to I Cor. 14:22, you will find that Paul emphatically denies this false teaching. He says, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." Here Paul is plainly teaching the very opposite of what the Tongues people teach. They say it is a sign to one that he has the Baptism with the Spirit, but Paul says it is not a sign to him, nor even to other believers. If it is a sign at all it is to those that believe not. Now I feel sure that Paul knew what he was talking about when he said this, for he wrote by the inspiration of the Holy Spirit. Since this is true then I will have to take my stand and contend that the teaching that one has to speak in tongues as an evidence, or sign that he has the Baptism with the Holy Spirit, is an unscriptural teaching and is very dangerous. I had rather stand with Paul than any of the Tongues people.

Paul says that if tongues is a sign at all it is to the one that believes not. In the case of the people at Pentecost it was a sign to the unbeliever. It was not a sign to the 120. They knew they had received the Baptism with the Spirit before they ever left the Upper Room, and before they ever started to talk in tongues. That is why they left that

room, and that is why they started to witness for Christ. They were doing this because they knew they were filled with the Holy Ghost. However, we do find that when the crowd of unbelievers came together, they heard them speak in their own language wherein they were born, and they did speak a language that could be understood by the people. It was not a gibbering nor a jabber that no one could understand. These people not only heard, but they heard in their own language. As a result of this we are told they were amazed and marvelled. In other words they were convinced by this display of supernatural power that these 120 people had received something from God. So we see it was not a sign to the 120, but rather to the crowd that came together. This is what Paul says it is meant for if given at all.

There are three cases in the Acts of the Apostles where we are told that people talked in tongues and in every one of these cases it was necessary at that time. In the case of the people at Pentecost it was given in order that these people might witness in a language that the people could understand. They did witness in such a language and the people did understand them. They were also convinced by this great manifestation of power, and as a result of this a great number were converted that day.

In the case of Cornelius and his house the people were allowed to speak in tongues, not in order to convince them that they had the blessing, but rather as an evidence to Peter and the Jews that came with him. These Jews had felt that the gift of the Holy Spirit was for the Jews only, but God wanted them to see that this was not the case. God had promised that He would pour out His Spirit upon all flesh. He demonstrated in this instance that Joel was right when He said, "Then will I pour out my Spirit upon all flesh." They were convinced by this incident. (It is too bad that some people who teach today that it was just for the disciples, could not see the same thing.)

When Peter went back to Jerusalem, and they called him on the carpet for going to the Gentiles, he was able to say, "And as I began to speak, the Holy Ghost fell on them, as on us (or in exactly the same manner) at the beginning. In other words, they received it just as we did. So we see that this physical evidence was given for the benefit of Peter and the other Jews. If this physical evidence had not been given, then Peter could not have been sure that Cornelius and his house had received the same gift of the Spirit. It was by this sign that they knew this. Of course Cornelius and his house could have known it without this outward evidence. God could have convinced them by the inward witness of the Spirit, and no doubt He did. They could have been satisfied without this physical manifestation, but Peter and the others could not have. So we see it was given not as a sign to Cornelius and his house, but rather as a sign to others. This is according to the teachings of Paul.

In the case of the twelve men at Ephesus who received the Baptism with the Spirit when Paul prayed for them, we also find that there was a good reason for them to receive the power to speak in tongues when they received the Baptism with the Spirit. In this case it was needed for them to do the work that God had in mind for them. If you will read the nineteenth chapter of Acts you will find that God was starting a revival which was to run for two years and three months. It was no doubt one of the greatest revivals that the church has ever known. It not only stirred Ephesus from center to circumference, but it swept out into Asia Minor and new churches were established. Ten thousand dollars worth of false literature was brought and burned publicly. Ephesus was a great metropolitan center, such as New York City or San Francisco. Peoples of all races and tongues were gathered there, and God wanted them to hear the gospel preached. He knew that Paul could not do all of this work, and He did not have time to send these people off to some college or seminary to teach them the various languages. He just took a short cut and gave these men the power to speak in other languages so that they could preach and witness. This is exactly what they did. The Word says they spake with tongues, and prophesied. In other words they preached, for that is what the word prophesied means in this case. They were not given this gift just to make them happy or assure them that they had the Baptism with the Spirit. God gave it to them to make them witnesses.

There are two other cases in the Acts where people received the Baptism with the Holy Spirit but there is nothing said about their speaking in tongues when they received it. One is the case of the people at Samaria and the other is that of Paul. In both of these cases this physical evidence was not needed, and so God did not give it. I think this is very clear and significant. However, if speaking in tongues had been a sign that they had the Baptism, then God would have given it in these cases.

Of course, we recognize that the Bible teaches that there is such a thing as the gift of tongues. Paul makes that very clear in 1st Corinthians, but he also makes it clear that all people will not speak in tongues. He virtually says as much. He asks the question, I Cor. 12:29, 30, "Are all apostles?" Of course the answer is, "No." "Are all prophets?" The answer is, "No." "Are all teachers?" The answer is, "No." "Do all speak with tongues?" The answer is, "No." He teaches that it is just one of the gifts of the Spirit and that the Spirit gives to everyone as He wills. He says there are diversities of gifts, but the same Spirit.

It is entirely possible that there may be some people in the world today who do have the gift of tongues. It is also possible that some people may speak in tongues when they receive the Baptism with the Holy Spirit. In fact, in my travels I have found three people who testified that they did speak in tongues when they received the Baptism, and they all contend that they knew nothing of this teaching,

and were not seeking for, or expecting, any such physical manifestation as this. I have no reason to doubt their word. They were fine, consecrated, intelligent people. I, for one, am ready to accept their testimony. I have no objection to any person's speaking in tongues when he receives the baptism, if it is a genuine manifestation from the Lord.

However, I do object very strenuously to the teaching that one has to speak in tongues as an evidence that he has the Baptism with the Spirit. This is contrary to the plain teaching of God's word, and I will oppose it as long as I believe the Bible is the inspired word of God. I am willing to let the Spirit manifest Himself in His own way, but I am not willing to keep quiet when the truth is perverted, and innocent people are led into error. I must cry out against that and I will continue to do so.

Our good Tongues friends like to stand and say, "Bless God, I got the Baptism according to Acts 2:4." Well, now that is very interesting. Let us see if they really did. Acts 2:4 says, "They were all filled with the Holy Ghost and began to speak with other, not unknown tongues, but with other. The word unknown is not in the Greek language. In 1st Corinthians it was inserted by the translators. You will notice in your Bible that it is printed in italics. That means that there is no Greek word there, but the word is inserted by the translators in order to clarify the meaning of the sentence. In this case it has led to confusion instead of clearing the thing up, as the Spirit gave them utterance." If you will notice in Acts 2:6, you will find that it says, "every man heard them speak in his own language. Some of them were from Judea and spoke the same language that these 120 had always spoken. According to this then, if a person really does get it according to Acts 2:4, people ought to hear them speak in their own language. I have never heard of such a case in my life. In every case that I have ever heard of no one understood them. If what they said was ever understood they had to have an interpreter. So if that is the case, they did not get it according to Acts 2:4. While we are on this point let me ask this question, "Why insist on getting it according to Acts 2:4? Why not get it according to Acts 2:2? or according to Acts 2:3?" In one we are told that there came the sound as of a rushing mighty wind and it filled all the house where they were sitting. In the other case it says there appeared unto them cloven tongues like as of fire and it sat upon each of them. Now these were just as much a part of the physical manifestation on the day of Pentecost as the speaking in tongues. Why single out the speaking in tongues as an infallible sign of the Baptism with the Spirit, and leave off these other two? Especially do I ask this question in view of the fact that Paul says, "Tongues are for a sign, not to them that believeth you are going to insist on one physical manifestation which took place on that day, and make it a sure sign of

receiving the Baptism, then why not include the other two? Or why not take one of the others and make it a sign? There is just as much scripture to insist that every one have the sound of rushing winds, as to insist that they talk in tongues. There is just as much scripture to contend that every one have cloven tongues like fire to sit on their heads as an evidence of the Baptism, as to insist that all have to talk in tongues. The only reason that I can see for singling out this particular manifestation and making it the evidence, is that it is easier to duplicate and counterfeit. It would be hard to produce the sound of a rushing mighty wind, or to have cloven tongues like as of fire to sit on people's heads, but it is not so hard to get people all worked up, and get them to make some strange noise with their tongue. This is the only satisfactory answer that I can give. If you have a better one I would be glad to have it. I want to know the truth. It will make us free. While dealing with this matter of speaking in tongues, it might be well for us to pause long enough to study what Paul teaches on the subject. In I Cor. twelfth, thirteenth and fourteenth chapters Paul goes into a lengthy discussion of this whole matter. This is important to see what God really teaches on the subject. The first thing we learn is that it is one of the gifts of the Spirit. We are plainly taught that all people will not speak in tongues, any more than all will have the gift of healing, or any other gift. This gift is bestowed by the Spirit and He gives it to whom He will. The next thing we notice is that it is better to prophesy, than it is to speak in tongues.

Paul says that he had rather speak five words with understanding, than to speak ten thousand words in a tongue. Most of the tongues people don't feel that way about it. Paul also tells these people that if they do speak in tongues that it is to be by two, or at the most three, and that by course, and let one interpret. Then he tells them that if there be no interpreter, they are to keep silence in the church. Now do the Tongues people follow this procedure? So far as I have been able to learn they do not. Some of them say that they can't keep from talking in tongues. They claim that the power of God comes on them and they can't keep still. If this be true then I want to say that they are mistaken about what kind of power it is, for Paul plainly says, (I Cor. 14:32) "The spirit of the prophet is subject to the prophet" In other words, God does not make you do something you do not want to do. Certainly He will never make you do something that He has commanded you not to do. He has commanded you to keep silence when others are speaking, and to keep silence in the church if there be no interpreter. If there is some power that comes upon you, and forces you to go against this plain teaching, then I want to say to you, upon the authority of God's word, that is not the power of the Holy Spirit. I would also say that if I were you, I would be afraid of any power that makes you do the very thing that God says for you not to do. You are on dangerous ground, when you surrender yourself to any power that violates God's

commandments. O, may the Holy Spirit help us to see how serious this really is! "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." (I Cor. 14:37). Please ponder this, my dear reader. May God help us to see how dangerous it is to follow the leading of some man, when his teaching leads us to do the very thing that God commands us not to do. We are on dangerous ground when we do this. My dear reader, if you have gone off into such error as to lead you to violate the very commandments of God, then please hasten back to the word of God and live by it. I beg of you to do this for the sake of your soul, as well as for the sake of your influence on others. You are going to be judged by the word of God. Stand by it.

This brings us to the third and final reason that we offer, as to why we do not preach three works of grace. While this is the last reason that I give, yet it is by no means the least important. In fact, I feel that it is possibly the most important of the three. My third reason for not preaching three works of grace is this: I believe it is a dangerous thing to teach people to look for and expect any physical sign or manifestation as an evidence of an inward work of God's grace. This not only holds true with reference to the matter of speaking in tongues, but it also applies to shouting, or any other physical manifestation. I am not opposed to shouting and physical manifestation. In fact, I had a great physical manifestation when I received the Baptism with the Spirit. I have no objection to others having any kind of physical manifestation the Spirit may give them, but we do need to see that every person does not have the same kind of witness to their baptism. To teach people to seek for a physical sign is a dangerous thing. It lays them liable to be deceived by the devil. Satan can get into the physical and duplicate and counterfeit. There are so many things that can stir your emotions, and your emotions are so unstable, that it is never safe to judge your spiritual state by your physical feelings. You can get down at the altar and a crowd of people can get you excited and wrought up, and you may think you have received a great blessing from God, when in reality you have only been wrought up physically. Don't depend on feelings. Let the Holy Spirit witness in your heart, and let the feelings take care of themselves. Your emotions will soon die down, and the devil may come and try to get you to doubt, but stand on the witness of God's Spirit. He will not deceive you. The physical manifestations at Pentecost soon passed away, but the people still had the Baptism with the Spirit. That is the thing that counts.

Sometimes our good Tongues friends tell us that they do not teach people to seek for tongues, but that they teach them to seek for the Baptism with the Holy Spirit. However, they need to see that when they do insist that you have to speak in tongues as an evidence that you have the Baptism, they virtually teach people to seek for tongues. They will not be satisfied with anything less than this particular

physical manifestation. This is a dangerous thing to do. When you seek for the physical sign you lay yourself liable to be deceived by the devil. The devil can get into the physical and deceive you.

I am firmly convinced that I can take a highly nervous and emotional person, who will do just what I tell him to do, and in thirty minutes I can have him doing what many people do when they claim to speak in tongues. I can take a person that is emotional, and unstable, and I can get him wrought up and excited, and then tell him to say "glory to God, hallelujah, praise the Lord, glory to God." I can insist that he say it faster, and faster, and faster, and if he will do as I tell him to do, it will not be long until he is so excited and has so completely lost control of his tongue, until it will be flipping and making some strange noise. When that has happened, some one could jump up and say, "You have it." But what do you have? You do not have a thing in the world but hysteria, and have lost control of your tongue. I am really convinced that this is exactly what happens to many people. They get wrought up, and become hysterical, and are then led to believe that they have received the Baptism with the Holy Spirit. Many of them are honest and just as sincere as they can be, but they have been led astray right at this point. In fact, as I have studied people that claim to have the power to talk in tongues, I have found that most of them are very emotional and sometimes are very unstable. I have also noticed that they always have to work themselves up into a high nervous pitch before they can talk in tongues. In their meetings they usually have fast, jazzy music that is inclined to stir the emotions and excite the physical feelings before they can speak in tongues. I had a woman who attended my church at Thomasville, N. C., and there was one song that we sang sometimes, and whenever we sang that song she always talked in tongues. I began to study her, and soon came to the conclusion that it was this fast music that got her started. Just as an experiment, one day I stopped the singing right in the middle of a verse. She was just getting ready to start out in her usual demonstration, but when I stopped the music she looked puzzled and then sat down. After that I tried it several times and every time it worked the same way. I have never seen any person who pretended to talk in tongues who could just start out in a calm manner and speak in tongues, just as one would ordinarily talk. They always have to get worked up before they can do it. Now if it was a genuine work of the Holy Spirit a person ought to be able to talk in tongues just as calmly as he could talk about anything in the world. The fact that they have to get wrought up in order to do it convinces me that much of it is hysteria.

I do not mean to say that all of these people are hypocrites. I do not think they are. I think they are sincere and honest. Many of them have no idea what it is that causes them to do this. They really think it is the Holy Spirit, but I am convinced that it is not. The more they give

themselves to these emotional outbreaks the easier it becomes for them. Some go so far they become mentally unbalanced.

In the Tongues movement they get some people to come forward to seek the Baptism with the Spirit, but these people are calm and steady in their emotional life. They refuse to surrender themselves to this emotional upheaval. These people seek for months, and sometimes years, and wonder why they cannot get the witness. In fact, sometimes the workers complain and say they will not do what they tell them to do. It is true that they will not do what they are told to do. They cannot do it. They are emotionally steady and cannot give themselves to such things. If they would only accept the Baptism by faith they could get it in a moment of time. This is not only true of many people who seek for tongues, but it is also true of many people who do not believe in tongues. There are many people today who are not seeking for tongues, but they are seeking for a shout or some kind of physical feeling, and because it does not come they refuse to believe and receive the Baptism. May God help them to see their error and take it God's way. Amen.

Now according to the teaching of the Bible, a person may not even be sanctified and yet talk in tongues. In fact the very people that were making the most ado about this matter of speaking in tongues were very low in their spiritual attainments. The church at Corinth was the church that was having the most trouble along this line, and yet they were the ones that gave Paul the most trouble. He wrote to them and said, "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither are ye now able to bear it, for ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" These people were in Christ, but they were babes in Christ. Yet these were the very people that were making the most ado about speaking in tongues. So we see that speaking in tongues is not a mark of superior spiritual attainments. It may be ju3t the very opposite.

In fact I have learned by observation and experience that people may be able to speak in tongues and not have any grace at all. I hate to say this but it is true and we need to recognize this fact. I shall now call your attention to three cases that have come under my own observation. I mention these cases not with the purpose of trying to imply that all the tongues people are like this. I do not mean to imply this at all. I recognize that there are many good people in the Tongues movement, and they live fine Christian lives. I also want to say that I do not mean to imply that these cases are just peculiar to the Tongues movement. Sad to say, we have some people in the holiness movement that are just as inconsistent as these. I am not mentioning these cases just to try to cast reflection on the Tongues people. I am giving these three cases because they illustrate a point that is worthy of our serious consideration.

The first person that I ever heard talk in tongues was a schoolmate of mine and he did not have a bit of religion. The truth of the matter is he was one of the worst thieves that I have ever known in my life. He would steal anything he could get his hands on. His father was a holiness preacher and a member of what was then known as the Four-fold Gospel Church in Winston-Salem, N. C. At first this was a good, strong holiness church in our city, but the Tongues movement hit this church and split it wide-open. It has never fully recovered from this blow. This boy of whom I speak went with his parents to this church. He watched the workers as they would get people down at the altar, and get them worked up so that they could speak in tongues, and he learned how it was done. He became so adept at the thing that he could do it better than a lot of the people in the church. We used to get him off behind the schoolhouse when we were boys and say, "Paul, how about talking in tongues for us." After some persuasion, and perhaps giving him some reward for his trouble, he would agree to do it. He would begin to work himself up into a frenzy and the first thing we knew he would be talking in tongues. He could do it as well as any person I have ever heard. After he would give such a demonstration as this he would turn right around and steal something almost under the eyes of the teacher. So far as I know, he was never converted. In fact, he never pretended to be converted, but he could talk in tongues. The last I heard of him he was on the chain gang in North Carolina.

The second case came to my attention while I was holding a revival meeting in the Friends' Church in Portsmouth, Virginia, some years ago. On Sunday night a man came into the services and took his seat on the front bench. That night I preached on Eternal Punishment. It was a solemn service and the Spirit of God was at work. Deep conviction was on the unsaved people. When I gave the altar call, this man began to jerk and say, "Glory to God, Glory to God." I immediately recognized that he was of the Tongues movement. I knew that he was out of the Spirit. I knew that it was no time for such a demonstration as that. It was the time for seriousness. It was a time when souls were making decisions for time and eternity. I just stopped the singing and said, "Brother, please do not do that! Please do not grieve the Spirit by doing that! This is no time to praise God. This is the time to pray and let God deal with souls. You are liable to grieve the Spirit and keep some soul out of the Kingdom of God." He of course immediately quieted down. Souls began to come to the altar, but while the altar call was being extended, I slipped down to this man with the idea of telling him that I was sorry to have to call him down in public like that. I do not like to hurt people's feelings and cause them any embarrassment in public, and I wanted to tell him so. However, when I did step up close to him I smelled the stench of whiskey on him so strong that I could hardly stand it. I also noticed that he had three cigars in his coat pocket. One of the men of the church told me afterwards that he

followed this man when he left the church before he lit a cigar, and that he went right straight from the church to a tavern where they sold liquor. Now that man was just ready to talk in tongues, but everything about him clearly indicated that he was not a Christian.

The third case came under my observation just a short time ago in a camp meeting at Avon Park, Fla. I was preaching there in the camp and one night at the close of the sermon, when the invitation was given, a woman rushed out and came to the altar. She had hardly reached the altar until she began to jerk and work herself up, and in a short time she was talking in tongues. I think I was being led of the Spirit, for I felt impressed to go and say to her, "Sister, what are you seeking?" She answered me by saying that she was a backslider and was seeking to be reclaimed. I said to her, "If you are a backslider then what in the world are you doing talking in tongues? Don't you people teach that speaking in tongues is an evidence that you have the Baptism with the Holy Spirit? How can a backslider talk in tongues, if speaking in tongues is an evidence?" I stopped the singing and told the people, "This is a clear-cut case, that proves the fallacy of that teaching that speaking in tongues is an evidence that you have the Baptism with the Holy Spirit. Now here is a woman, who, by her own admission is a backslider, and yet you have heard her speak in tongues here tonight. Certainly no backslider could speak in tongues, if it is an evidence that you have the Baptism with the Spirit." It seems to me that any person ought to see this.

Now no doubt our good Tongues friends would contend that each of these cases was not genuine speaking in tongues. They would no doubt contend that these were spurious manifestations and I heartily agree with them, but the point that I am trying to make is this: certainly God would not make a physical manifestation, that could be so easily duplicated and imitated as this, a sign or an evidence of an inward work of His Spirit. I cannot conceive of God making a physical manifestation that a sinner could duplicate a sign of an inward work of His Spirit. No, my friend, the witness of the Spirit is something more than that. It is something that takes place in the heart. It is something the world cannot give, and the world cannot take away. The devil can duplicate and counterfeit in the physical, but he cannot give you a pure heart, and joy that is unspeakable and full of glory. The Holy Ghost is the only one who can give this and this is the greatest evidence in the world. Tongues may cease and knowledge may vanish, but perfect love abides forever.

In conclusion I want to say that I like the way the prophet Elisha got the blessing. You remember he was a farm boy plowing his father's oxen. The old prophet Elijah kept passing that way, and Elisha got hungry to be a prophet of God. One day Elijah stopped and called to Elisha and asked him to come and go with him. Elisha immediately responded. He left his father and home and went out to follow the

prophet of God. He followed the prophet Elijah for sometime, but like many people do today, he did not confess his heart hunger. One day the old prophet Elijah turned to the young prophet Elisha and said, "Son, what is it that you really want?" Immediately he answered, "I want a double portion of what you have." The news was out now. Elisha was at the altar. He has now become an open and an avowed seeker for the blessing. When a fellow gets that far along he is sure to get some place. Elijah told him that if he saw him when he went up, then he would get the blessing. Now this was the promise of God. That is better than silver and gold. You can cash in on the promises of God any time. Those promises are better than any government bonds today. God never fails to keep His promises, if we meet the conditions. The condition that Elisha had to meet was to see the prophet when he went up. From that time on Elisha watched Elijah like a hawk watching a chicken. He did not let him out of his sight. One day, as they were walking along, the chariot of heaven swept down and Elijah swung on, but he did not catch Elisha off guard. He was right there at the altar with the eye of faith wide-open. He cried out, "The chariot of the Lord, and the horsemen thereof." In other words. "I saw you. I have met conditions. I claim the blessing." I am glad to say that he really got the blessing right then and there. You may say, "Well, Brother Church, how do you know he got the blessing?

He did not shout, nor talk in tongues." No, I am ready to admit that, but I still insist that he got the blessing. I will prove it in just a minute. The truth of the matter is that the only evidence he had that he had really received the blessing was this: First of all he had the promise of God, that if he saw Elijah go up then he would get the blessing. That is good evidence. I had rather have God's word for it than a thousand shouts. He also knew that he had met the conditions. He had seen Elijah go up. God had said that if he did see him go up he would get the blessing, and so he knew that he had done his part. Now the only other evidence that he really had the blessing was an old worn-out mantle that Elijah had worn and cast aside when he started up. From a physical standpoint that was not much evidence. Most of us would have spent a while longer at the altar crying and begging God to give us the witness, but Elisha did not do that. He started down the road. I think he must have been saying as he went along, "Well, praise the Lord, I finally did get the blessing. I sure have been hungry for a long time, but now I have it." As he came to the river Jordan he found its bank full. It was at flood-tide. The chunks were rolling and the logs were bumping together. As Elisha stood there looking at that angry river he said to himself, "Now, if Elijah were here he could smite that river and it would split wide-open." Then he said, "Elijah is not here but I have the same blessing that he had, only I have a double portion. If he could do that then I can too." He rolled up that old prophet's mantle, and called on the God of Elijah, and struck the waters, and she

split wide-open. It had worked! Yes, it had worked!

After all, that is the real test. Does it really work? Do you have that experience that gives you a pure heart? Do you have that blessing of perfect love? You may be able to talk with the tongues of men and of angels, but if you don't have something that works, then you need something else. There is an experience that will really work. It is for you. Amen.

Some years ago I was assisting a brother minister in a revival. At that time I was still in the pastorate, and I was preaching for him at night, and looking after my own duties at home during the day. This pastor was a holiness man and was pastor of a holiness church. I had been preaching some on the Baptism with the Holy Spirit and holiness. I noticed that the pastor's wife was very cool in her attitude toward me. In fact, she seemed to make it a point to shun me. The meeting had been in progress for a full week, and on Sunday afternoon we had had a great manifestation of the power of God. On Monday evening I drove over for the service and got there rather early. I had gone into the pastor's study for a season of meditation and prayer. While in there I heard the pastor come in. He was whistling and seemed to be very happy. He walked into the study and saw me, and said, "Well, praise the Lord, Brother Church, my wife got the blessing this morning." I said, "She did? I thought your wife was already sanctified." He said, "Well, she did claim the blessing, but really I had been feeling for sometime that she did not have it. You know my wife has a very violent temper, and she has made it rather hard on me and the boys. I, of course, could not say anything, but really I did not think she had the blessing." Then his face lighted up and he said, "She really has it now though. She got it this morning at family prayer. After we had our devotions I helped her do the washing, and hang it out, and then I went out to do some calling. She went out to tell some of the people about what God had done for her. She went all over this village testifying to the people. Just as I was coming home I saw her coming up the other way. We have some neighbors that have two bird dog puppies and they had broken out of the lot, and had gotten over in our yard, and had pulled our whole week's washing down, and had run up and down on it. It was really a sight to behold. I stepped back behind the house and almost held my breath for fear of what it would do to my wife when she saw what had really happened. I prayed to the Lord to help her right then. She stood and looked at the washing that the puppies had ruined. The tears came to her eyes. Then I heard her say, 'Well, I got the blessing this morning, and this has been the happiest day of my life. The Lord has been so good to me that I know good and well that I am not going to let two little old puppies knock me out of the finest thing I have ever known. I will just do it all over again.' " Then he said, "The glory struck her and, Brother Church, we had the greatest time right there in our yard that anybody ever had in their life." He

looked at me and said, "Brother Church, she really got the blessing, for it works." Yes, it does work, and it will work. God can do something for us that will hold us steady. The greatest evidence in the world is the fact that it really works. Friends, it will work for you. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls" Yes, there is a second rest. There is a rest from the burden of sins. This rest is given to you. All we have to do to get it is to come to Jesus. The other rest is soul rest. It is a found rest. It is received when we take His yoke upon us. It is only as we bend and yield ourselves completely to His will that we find this rest. This is the rest that God has for His people. "There remaineth a rest for the people of God." If you are His child it is for you. It will work. "Let this mind be in you, which was also in Christ Jesus." Let, Let, Let, Let go and let God: He is more willing to give the Holy Ghost to them that ask than we are to give bread to our hungry children. "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Step in.

When Saints Disagree

Rev. John R. Church, DD

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Author: John R. Church

Holiness Legacy Ministries
PO Box 861033 Shawnee, KS 66286
www.HolinessLegacy.com
Info@HolinessLegacy.com

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro. North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

WHEN SAINTS DISAGREE

The message I feel led to bring to you this morning is not a great, profound truth that will lift you up into the third heaven. In fact, it is just a corn bread sermon—a real, practical, down-to-earth truth. I feel very definitely, however, that the Lord would have us consider it together this morning. The message is based on an incident that is recorded in the Acts of the Apostles, the 15th chapter, and I begin reading with the 35th verse. I trust that you will listen very carefully to the reading of the Word, because it's possible that you have never heard this passage of Scripture read as a lesson for a sermon.

"Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

"And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

"And Barnabas determined to take with them John, whose surname was Mark.

"But Paul thought it not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

"And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus:

"And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

"And he went through Syria and Cilicia, confirming the churches."

I want to especially call your attention to the statement found in the 39th verse where it says: "And the contention was so sharp between them, and they departed asunder one from the other." I realize that is a very strange text for a fellow to take in a Holiness meeting. It's entirely possible that you have never heard this text used in your life; and yet, this Scripture that I have read, and this incident that we are told about, is a part of the inspired record that God has handed down to us. We are told that all Scripture is given by inspiration and is profitable for doctrine, for reproof, and for instruction, in order that we may be perfect, thoroughly furnished in the work of God. I think this incident and some truths that are suggested by it will be profitable for us to consider, and not only to think about now, but to take home with us, and remember in the days to come.

Here we have the record of two great saints. They were real saints—real people of God, thoroughly saved, and thoroughly sanctified. Both of them filled with perfect love, both of them loving not only God, but loving each other. There isn't any question about their spiritual standing, because the Bible says that Barnabas was a good man, and when God bears witness to a fact that a man is a good man, then he is

a good man. And St. Paul is recognized as one of the greatest saints that the church ever produced. He could testify, "I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." He could testify that the law of the Spirit of life in Christ Jesus "hath made me free from the law of sin and death." He could testify to the Romans, "I am sure that when I come to you, I will come in the fulness of the blessing of the Gospel of Christ." There isn't any question about these men being right with God, and there isn't any question about them being right with each other. They loved each other devotedly. Paul was especially indebted to Barnabas, because Barnabas was the man who brought him out of obscurity and introduced him to the Christian church.

Next to Jesus Christ, I imagine St. Paul was about as deeply indebted to Barnabas as to any living man of that day. These two good men, sanctified men, men who were wholly given to God, either one of them would have been willing to have surrendered his life for the cause of Christ, I imagine either one of them would have been willing to have died for the other, and yet, they had a disagreement. They didn't see eye to eye.

You remember that Paul decided they ought to make a return visit to the churches where they had preached the Gospel, and he said to Barnabas, "Let's go back and see how the churches are getting along." And it says that Barnabas determined. Did you notice that? He determined that John Mark should go with them, but Paul thought it not good. Notice the difference. Paul thought it not good to take him with them, because on the other trip he had showed the yellow streak. When the battle got hot, he had turned around and gone back home. And Paul didn't think it was a good idea to take a quitter along. And so he said, "No, I don't think we should take John Mark." And Barnabas said, "Well, I think we should." And Paul said, "I don't think we should." And Barnabas said, "Well, if he doesn't go, I'm not going." Then Paul said, "Well, if he does go, I'm not going." And it says the contention was sharp between them to the extent they departed asunder. One went one way, and another went the other. Please get this, Paul did not go off in a huff. It says, he went being recommended by the brethren unto the grace of God.

Now, they both had the blessing. But they just didn't see eye to eye. And, friends, holiness people don't always see eye to eye. You don't always see things the same way. A sanctified man and his wife don't always see the same way. And the fact that a person is sanctified doesn't mean that he'll see everything as you do. And it doesn't mean that you'll see everything just as he does. And the fact that he doesn't see just as you do, doesn't mean that he is full of carnality. We're inclined to think that if everybody doesn't agree with us, they are just being bullheaded, and that it is a mark of carnality. But a person can

be sanctified wholly, their motives pure as sunlight, and still not see eye to eye with you.

These men not only loved God, they not only loved each other, but they loved the cause of Christ. And their motives in dealing with the problem were just as pure as sunlight. One of them was looking at it from one angle, and the other was looking at it from another angle. Barnabas no doubt said, "Now, here's a fine young fellow. He has great possibilities in him, and wonderful promise. He could make a great preacher." And he did make a great preacher. He wrote one of the four Gospels.

Barnabas said, "Now, he did fail us the other time, but I think we ought to give him another chance. I don't think we should cast him off just because he failed one time." And Paul said, "Well, now maybe that's right." But he said, "Listen, there is a lot involved in this thing. This is the cause of Jesus Christ that we are representing. We can't afford to take any chances on a fellow who might fail us and bring reproach upon the cause of Christ, and I don't think we ought to take him." You see their motives were perfectly pure. There wasn't anything selfish in it. It wasn't a matter of just having your way, it was a matter of seeing a thing from different angles.

Holiness people do that quite often. You can get in a trustees' meeting, or a Board of Stewards' meeting, where one fellow has one idea and another has another idea. Or you can get into a meeting of the Woman's Society of Christian Service or the Missionary Society, and one lady has one idea and the other has another.

You know we holiness people are pretty set in our ways. When we get a thing fixed in our craw, we're inclined to fight and bleed for it. And that's a commendable thing. That's one thing I like about the holiness people. They take this thing of being religious seriously. I said to a District Superintendent in my conference, who made fun of second blessing holiness and scoffed and sneered at holiness, even though he treated me royally: "you scoff and sneer at second blessing holiness, but I notice that when it comes to making appointments you get more second blessing holiness men in your district than any other man in the cabinet." I said, "Why is that?" He threw his head back and laughed and said: "These holiness cranks take this thing seriously. They are in dead earnest about it. I can get one of those fellows and put him out yonder on a circuit and he will start to work like a beaver. I can go fishing and he will do the job anyway. I don't care what he believes, I just want to get the job done." I laughed and said, "Well, that's a kind of a left-handed compliment, but it is a compliment." I'm glad that holiness people do take this thing seriously. We just can't give in over every little thing without thinking pretty seriously about it. So we see Barnabas had one idea and Paul had another idea. And the contention was sharp and they parted company.

Now it happened in this instance they were contending over an

opinion. Not a conviction, but an opinion. One had one opinion and the other had another opinion. There is a difference between convictions and opinions. That's something holiness people need to see. It's helped me a great deal in my preaching, as a pastor and as an evangelist, to recognize that there is a difference between a conviction and an opinion. I have a few deep-seated convictions that I'd die for. If a man should stick a double-barrel shotgun up in my face and say, "Now you are going to quit preaching second blessing holiness or I'll blow your brains out", I'd say, "Brother, you might just as well pull the trigger because I don't intend to quit." I couldn't quit. I'd be a traitor to my own convictions if I quit preaching it because I am convinced beyond the shadow of a doubt that it's God's word, and that it is God's will, and it's God's plan. But I have a lot of opinions that I wouldn't fight for. Some of them may not be worth a dime a dozen. There are a lot of people who have never come to see the difference between an opinion and a conviction, and sometimes they get to fighting for their opinions.

For instance, when I first got into the holiness movement up in North Carolina they were having a terrific battle over stockings. The women were having a battle over stockings. There was a black stocking crowd and a white stocking crowd. The black stocking crowd thought the white stocking crowd was worldly and godless, and the white stocking crowd thought the black stocking crowd were fanatics, if nothing else. And they just fought and wrangled and pulled hair over stockings. Well, now, the truth of the matter is, Mary, the mother of Jesus, didn't wear any kind of stockings. They didn't have stockings back in those days. I'm not contending that you ladies should stop wearing stockings, but they just didn't have stockings back in those days.

I have heard some evangelists get up and pitch and rear like a blind dog in a meat-house over women wearing toeless shoes. Well, now, they wore sandals in the days of Jesus. Mary, the mother of Jesus, wore sandals. I don't have any idea she painted her toenails red, but I imagine they were showing.

Now there are a lot of opinions. I have a good friend up in North Carolina, whom I love like a brother and with whom I have worked through the years, but we don't see eye to eye about things. I remember one day in a sermon he made the statement that any woman who wears her sleeves above her elbows is not sanctified. He said, "I don't care what she professes, she just hasn't got it." Well, a few days after that I was preaching on leprosy as a type of sin, and I was trying to bring out that no one but the High Priest could say who was a leper and who wasn't. You couldn't say, and your neighbor couldn't say, whether you were a leper or not; you had to go to the High Priest and let him say. Then I tried to make the application that God had a divinely appointed agent that is to convict us of sin, and of righteousness, and of judgment. God hasn't left it up to your neighbors

to say, or hasn't left it up to you to say, you are supposed to lay your heart bare before the Holy Ghost and let Him say. In the course of my message, knowing that my friend and I loved each other enough that I could afford to say it, I turned to him and said, "Brother, you said something the other day I wish you hadn't said. You had no business saying it." I said, "You weren't preaching the gospel when you made that statement. You were merely expressing your own personal opinion." I said, "You have a right to your own opinion, everyone has a right to their own opinion, but since when did God make you the judge of who's got the blessing and who hasn't?" I said, "Thank God, there's going to be an older fellow at the gate than you or me." I thank God there's going to be somebody pass on me besides people. They don't know my motives. They don't know my heart. I thank God that when I stand there before the judgment bar that I'm going to be judged by Him, who loved me and gave Himself to die for me, that He might purify and make me holy.

Why, if I followed all the ideas people have about how I ought to dress I would be a freak. I'd be ridiculous. I'd be a laughingstock. I preached in Reading, Pennsylvania, some years ago, and there was a fellow attending that meeting, who went barefooted even though it was the middle of the winter with snow on the ground. He had long hair and a long beard and claimed to be a Nazarite. Not a Nazarene, but a Nazarite. He tried his best to convince me that I ought to let my hair grow out, my beard grow out, and that I ought to take off my shoes and go barefooted to be a true Nazarite. Some fellows say you mustn't wear buttons. Some fellows say you ought to turn your vest backwards, and this and that and the other. We all have our opinions.

Paul and Barnabas had their opinion about John Mark. St. Paul recognized his mistake later. He saw that he had misjudged John Mark, and he said, "Bring John Mark with you for he is profitable unto me." You know, brother, that's the thing that really proves you've got the blessing. When you're big enough to see that you were mistaken, that you were not infallible, that you erred in judgment, when you can just stand up and say, "You were right and I'm wrong." What a wonderful thing it would be if more of us had that kind of grace. But the thing I'm trying to get you to see is that both of these fellows had the blessing. They were sanctified, they weren't full of carnality, and they were not contending for their own way, but they were honest. They loved each other and they loved God. They loved John Mark, but one looked at it one way and the other another way.

Good holiness people do that. The world sometimes criticizes us because we don't always agree. Some holiness people get confused and think just because everybody on the Board doesn't see like they do, they think well, they haven't got the blessing, they are backsliders. Listen, when you go back home, recognize that you may be as pure as sunlight in your heart, and your motives may be as pure as the love of

God can make them, but you may be mistaken, and your judgment may not be the best. Be big enough to give in to the other fellow sometimes. Just recognize that you don't have to fight for every opinion you have. The other fellow may have one that is better. When you give in you are not a compromiser; you are being sensible and religious. We need a lot of that in the holiness movement today.

In the last charge I served before I went into full time evangelistic work, the church was split wide-open over the building of a parsonage. They had built a beautiful parsonage just before I went there. The man who was pastor at that time had a large family of children, either nine or eleven, I don't remember which. But he wanted to build a ten-room house, and he built it—a great big thing. Man, when we got there, we just rattled around in it like buckshot in a dish pan. In fact, we asked another family to move in to help us occupy the thing. Now, some of the people on the charge wanted to build a good house, but they didn't feel they needed a ten-room house. And they said, "Why, you're the only preacher in the whole conference who has a family that large, and another man might come along here with a wife and maybe one or two children. Let's build an eight-room house." And, of course, some people sided with him, and some sided against him. They built the ten-room house, but he split the church wide-open. When I went there, they had two Woman's Societies in the church. They wouldn't work with each other. And people had let that thing come in until it had caused a split that caused them to teach their children to hate one another. We had to have a revival to get it out. But, thank God, one Sunday morning the Holy Ghost fell, and melted people's hearts. They fell on one another's neck, cried, and confessed and begged one another's pardon. It fell about 11:30 A.M., and we stayed until 2:30 P.M., celebrating. You know, friends, sometimes in camp meetings, if something like that could happen, the Spirit of God could fall on us like Dr. Anderson was talking last night, until it melted our hearts, melted our wills and melted our determination, then we would love one another whether we saw alike or not.

GET RID OF PREJUDICES

There are two other incidents in the New Testament that tie in pretty well with this incident. They are very suggestive. One of them is the case of Peter. You remember after the Day of Pentecost, after Peter got the blessing, after he was wholly sanctified, God had some seekers down in Caesarea. A fellow named Cornelius and his whole household had been praying until their prayers had reached heaven. As Dr. Anderson brought out so strikingly last night, God listened. Their prayers had gone up as a memorial before God. Cornelius in his house built a monument that, in heaven, God looked at. He sent an angel down and said, "Now, you go up to Joppa and you find a preacher." But while the Lord was down at Cornelius' house, he was also up in Joppa, because there was some work that needed to be done on Peter. He had the blessing, he had a pure heart, his heart had been cleansed from inbred sin, but had a lot of prejudices that he had inherited, that had been instilled in childhood. He just couldn't see how the Gentiles could possibly get the blessing. He didn't feel that he was called to preach to the Gentiles. Christ had given him the keys to the Kingdom of Heaven with the understanding that whoever he let in was to be let in, whoever was shut out would be shut out. But he said, "I'm not interested in these Gentiles. I'm not going to go down there and preach to them. Now, brother, somebody else can do that." God got him up on the housetop and he got to praying. When a fellow gets to praying, then God can talk to him. You know, prayer is a two-way proposition. You talk to Him and He'll talk to you. It is just as important to listen to Him as it is for Him to listen to you. It is just as important for you to be willing to do what He asks you to do, as it is for you to want Him to do what you ask Him to do. The Lord gave Peter a vision of a sheet let down from heaven with all kinds of creeping things in it, and the Lord said, "Rise, Peter, kill and eat." Peter, being a strict Jew, stepped back and said, "Lord, I'll have you to understand I never tasted anything common or unclean in my life. I'm a strict Jew." And the Lord said, "Don't you call anything common or unclean that I have cleansed." And he did that three times. And Peter said, "I came to see God is no respecter of persons. He that feareth God and serves him is accepted of him." Peter went to Cornelius and preached, and they had a second* Pentecost, because he got the prejudices knocked out of him. You know, there is a difference between God fixing up our hearts and fixing up our heads. Uncle Buddy Robinson said one time, "When God gets ready to fix up a man's heart, he puts it on a lightning express and sends it through a non-stop flight, but sometimes he brings our head through on a slow freight with a lot of stops on the sidings on the way." And that's true.

One morning about one o'clock up yonder in Old Rutherford College in North Carolina, God poured His Holy Spirit out into my soul, and the refining fires burned out the dross and consumed the impurities until there was nothing there but perfect love and perfect peace. I know it happened. But, friends, I know that for more thirty-two years he has been working on this old head of mine, and it still has a lot of kinks in it. I imagine if you will examine yourself pretty closely, you will find that you have some prejudices in you. It may be some secondhand notions that have been handed down to you by other people. There are a lot of people to whom you can just say "Democrat" and they are ready to jump down your throat. You can just say "Republican" to others and they are ready to climb your frame.

I was in Missouri sometime ago, and I was getting my tank filled up with gas. I have a keen sense of humor. As the old fellow was filling up my tank, I told him a joke I had heard about a preacher, who attended a Republican banquet, and was asked to return thanks. He said, "I beg to be excused." And the toastmaster said, "Well, why not? You're a preacher and you're supposed to pray whenever you are called on." And the preacher said, "Well, I have two good reasons. In the first place, I don't think it would do any good. In the second place, I don't want the Lord to know I'm here." Well, I told this joke to this old fellow, and he said, "Hum", and I saw it hit him wrong. He was a Republican and he couldn't laugh at a Republican joke. I laughed and said, "Now, brother, that's one of those jokes you can turn around and tell it either way." I said, "It will work just as good on the Democrats as it will on the Republicans, and just as good on the Baptists as it will on the Methodists." I said, "It's just one of those jokes that can be made to fit any group of people." When he saw the point, he threw his head back and yelled, and said, "Boy, you just wait until old Tom Brown comes back up here, I'll sure burn him down." But you see, he was so narrow in his political affiliations that he couldn't even laugh at a joke on his crowd. We all have a good many prejudices. And listen, friends, we have to be mighty careful. Don't you get the idea that your crowd is the only crowd, and that God doesn't love anybody but your little church. He said, "I have other sheep that are not of this fold."

I had a lady come up to me over here in Braden- town sometime ago. She said, "Do you think a Calvinist could be saved?" "Why," I said, "certainly, sister, multitudes of them are saved, and some of them are sanctified." Their hearts are a lot better than their theology. And I believe that. I believe a Roman Catholic could be saved and sanctified. In fact, some of the great saints of the past were members of the Roman Catholic Church. But you know, friends, you can be blinded by your prejudices. Actually, I've seen people in the Holiness churches who couldn't possibly see how a man could be in the Methodist Church and have the blessing. "There must be some question somewhere—there must be something wrong with you,

brother. Surely you're not true."

Peter is not the only fellow who needed to have the race prejudices knocked out of him. There are many professing Christians today that need to have a vision that will bring them to see that God hath made of one blood all nations that dwell upon the face of the earth. We need to see that God loves all mankind regardless of the color of their skin or the place where they live. We must come to see that we can't hate any person of another race and still have the love of God in our hearts. We must come to see that Christ taught that we are to do unto others as we would have them do unto us. We can't treat our fellow man, of another color or creed, with contempt and still have the love of God in our hearts. If there ever was a time when people needed to learn this great lesson it is today.

I recognize that this matter of desegregation is a big one and there is no easy solution to it. I recognize that we have all types of people to deal with and you can't settle the thing by just saying, presto change, and it will be done. It is going to take time and patience to work it out in many places in the South, as well as in the North, but I am saying that if we are really Christian then we will treat every man as a brother, and will give him the proper respect and treat him with courtesy and love. If you don't do that then you will soon find that you are out of step with the Christ, who came to die for all mankind. May God help us to get rid of all such narrow views, and bring us to the place where we can be as Christ would have us be.

Many people are like Peter in that they have had these prejudices handed down to them. They have been taught to many people by their parents. It is too bad that so many people follow blindly along such lines. We must have a vision that brings us into line with the Lord of our life.

INFLUENCED BY OTHER PEOPLE

Now the Lord had to knock the prejudices out of Peter. But you know, even after that, even after that great experience at Joppa, and down in Caesarea, when God poured His Spirit on Cornelius and his household, Peter went to Antioch and at first he started associating with the Gentiles and eating with them. But, you know, there were some straight-laced Judaizers who came down there. Brother, they were strict. They hewed to the line. They said, "You can't get in unless you're circumcised. You can't get in unless you keep the law. You can't get in unless you do this and that and the other. Anybody who associates with the uncircumcised hasn't got the blessing." Now listen, friends, we holiness people had better watch out right there.

I was at Sharon Center Camp some years ago. Jimmy Gibson was the young people's worker. He said he stopped in a drug store to get something and one of the girls at the counter, who was smoking a cigarette, had rouge all over her face, and lipstick, looked like one-fourth inch thick, said, "I think I will go out to the Holiness Camp Meeting tonight." And another girl looked at her, and said, "You go out to the Holiness Camp Meeting, painted up like that! Why, they wouldn't let you in!" Whenever the world gets to feeling that way about us, we'd better go somewhere and get down and pray. We don't have to become like the world, and dress like the world. But listen, friends, Jesus sat down on a well curb and talked to a woman who had had a number of husbands, and was living in open adultery. And He could look on a woman who bathed his feet with her tears and dried them with her hair, and say, "Neither do I condemn you." He could look at a woman who had been taken in open adultery and brought to Him to be condemned. He said "Neither do I condemn thee, go and sin no more."

He doesn't want us to be OF the world, but we are IN the world, and we're to be the LIGHT OF THE WORLD, and the SALT OF THE EARTH. God wants to rub us in on people. God wants to make us a blessing to people. He doesn't want us to organize a "holier than thou club", and build a ten-foot fence around us and put a three-strand barbed wire on top and place five guards at the gate to keep everybody out who doesn't have the blessing. He wants us to tear down the fence and go out into the highways and hedges, and hunt people who are bound by sin.

But Peter let the pressure get him. And you know the pressure can get pretty strong sometime. You have to have grit in your craw, and iron in your blood, and you have to have a backbone like a steel girder to be true to God in the Holiness Movement. A lot of people think if they just get in the Holiness Movement, all their battles will be over. No, they won't. There will be pressures brought to bear on you in the Holiness Movement. And if you're not mighty careful, they can swing you off and get you out of the will of God, and get you to doing things

that will drive people from Christ instead of leading them to Him. Peter quit associating with the Gentiles. Paul in his letter to the church of Galatia said, "I WITHSTOOD HIM TO HIS FACE, FOR HE WAS TO BLAME." They are still sanctified. Both of them have the blessing, but Paul said, "I withstood him to his face, for he was to blame. He was wrong."

Now listen, friends, that time Paul was right. And he wasn't contending for an idea that time. He was contending for a great eternal principle, a great eternal truth. In fact, he was contending for the basic truth of the Christian religion, and THAT IS SALVATION BY GRACE THROUGH FAITH, and FAITH ALONE. Paul stood up and went to the church at Jerusalem, and they had a church council, and he wouldn't back down a bit. If Paul hadn't had the moral stamina, and the intensity of purpose to have taken his stand on that great eternal truth of salvation by grace through faith, then the church would have been wrecked. If Paul had tacked circumcision, and this thing and that thing, and the other thing, onto salvation, the church would have been crippled and paralyzed.

Friends, you may run me off before this camp is over, but listen, we holiness people need to keep that great eternal truth, the simple truth of the Gospel of Jesus Christ in our thinking. If we don't mind we can become legalistic. We can begin to tag this thing and that thing, and the other thing onto salvation, and make it a necessity of getting saved, and we can build up barriers and keep people out of the Kingdom of God. You've got to do this and you've got to do that, and you've got to do the other.

A lady down at Miami, at the Central Church of the Nazarene, told Mrs. Church and me that when she was a girl a beautiful little girl came to the altar seeking Christ. Her heart was broken and she was weeping her way to God. But she had NATURALLY CURLY HAIR. It was just naturally curly, in ringlets all over her head. And some evangelist (thank God, I don't know who he was—I don't want to know who he was) went down and took hold of one of those curls and pulled down and said, "Daughter, if you want to get right with God, go home and get the kinks out of your hair, and then come back and find God." Now, can you imagine Jesus dealing with a seeker like that? Think of it!

I remember a number of years ago, when I was a worker at this camp, there lived in this town at that time a man and his Wife named Cox. I learned to know them at Asbury College. They were devout, consecrated people. They lived here in Lakeland, and they had a neighbor who lived close to them for whom they had been praying for years, that God would open his eyes and that he would see his need of salvation. They had begged him time after time to come to this camp meeting. And he came. I'll never forget it. He sat right back there where that gentleman is sitting by that post. I'll never forget I preached that night on the blood of Jesus Christ. When I gave the invitation he didn't wait for them to sing the second verse. He started down the aisle with the tears streaming down his cheeks. He hadn't

been to church in years. He knelt over here and was praying earnestly; when two young fellows, who were earnest, who were sincere, but who had more zeal than judgment, got down to pray with him. One of them happened to spy a package of "Camels" in his shirt pocket. Now, don't misunderstand me. I'm not upholding tobacco nor making any defense for tobacco. But those two boys jumped on that fellow about the package of cigarettes in his shirt pocket. They got to arguing with him, and he became so indignant that he walked down the aisle and said, "I'll never come back again." Now, of course, he did wrong, but he was a sinner, blinded by sin. He shouldn't have taken that kind of attitude; but, friends, I firmly believe that if those boys had told him that God loved him, that Jesus Christ had died for him, that the Holy Ghost could help him, and that he could get victory through faith in Christ, and had gotten him saved, and then let God talk to him about the cigarettes, it would have been far better.

But Paul was contending for a great eternal principle. Now listen, friends, it is a principle. The Gospel is GOOD NEWS. The Christian religion is the only religion in the world that offers salvation from sin by faith and faith alone. The vilest sinner who walks the face of this earth today can come to God repenting of his sins and saying, "In my hand no price I bring, simply to thy cross I cling." "Just as I am without one plea, but that thy blood was shed for me", and have his sins forgiven, the shackle broken, and be liberated and brought to live for Christ because he has become a new creature in Christ Jesus. Paul stuck by his guns because he was contending for a principle.

This truth of salvation by grace through faith is the very heart of the Christian religion. When you cut that out, then you cut the heart out of the Gospel. The Christian religion is the only religion in the world that offers salvation by faith and faith alone. All the other religions of the world are religions of works. The Christian religion says, "Believe on the Lord Jesus Christ and thou shalt be saved. He that believeth on the Son hath everlasting life." This is the heart of the Gospel. This is the good news. I fear that much of the preaching that we hear today is not the Gospel. It, in many instances, is made up of a lot of opinions, that people have collected and they label them the Gospel, but it is not the Gospel.

I believe in repentance with all of my heart. I preach on repentance. In fact, I don't believe that anyone can exercise saving faith in Christ until they have first truly and earnestly repented of their sins. Faith is of the heart. It is with the heart that man believes unto salvation. Saving faith is more than just giving mental assent to a body of truths, IT IS SURRENDERING YOURSELF TO A PERSON.

I believe in restitution. I had to make restitution after I got saved. In fact, I had to be witting to make it before I could get saved. Now while I believe in restitution, yet I am convinced that it does not necessarily have to come before salvation. I believe you have to be willing to make

it, IF YOU KNOW ABOUT IT. However, sometimes workers at the altar make restitution a condition of being saved. They tell seekers that you have to make the restitution before you can be saved. I don't believe that is true. I believe you have to be willing to make it, but you can get saved and then make it. In fact, I have known of many people, who, if they had waited until they got everything fixed up in order to get saved, would have had to wait for years. They got saved and then made the restitution.

Some years ago I sat in a camp meeting and listened to Dr. Paul Rees preach a sermon on restitution. It was a great message and I approved of it. But he took for his text that verse in Acts 19:18, "And many that BELIEVED came, and confessed, and shewed their deeds." While he was preaching, I could not help but think of the divine order of the text. THEY FIRST BELIEVED. Then as a result of that they came and confessed and shewed their deeds and burned their books. They did it because they had been saved by faith, and NOT IN ORDER TO BE SAVED. Many people will do a lot of things if they ever get saved, but they will NEVER GET SAVED UNTIL THEY BELIEVE. They will do it because they are saved and not in order to get saved.

Many times in camp meetings I have heard preachers speak in a sneering manner about people taking salvation by faith, or taking sanctification by faith. Now I know there is a lot of shallow, superficial teaching these days about just taking Christ as your Saviour and Sanctifier. Much of it is nothing in the world but just a mental process, and no doubt many people do profess who DO NOT POSSESS salvation. While this is no doubt true, yet we as holiness people do need to see that salvation is by faith and faith alone. We must remember that if we ever get anything from God WE WILL HAVE TO TAKE IT BY FAITH. That is the ONLY way we can get it. Without faith it is impossible to please God. He that comes to God must BELIEVE that He is, and that HE IS A REWARDER of them that diligently seek him. We are justified by faith. We are sanctified by faith. We live by faith. We are kept by the power of God THROUGH FAITH. This is the victory that overcometh the world, EVEN OUR FAITH. After the emotion is gone and the feelings have passed away, we are still saved by faith. Your emotions may be at a low ebb, but if you are all on the altar, you are still sanctified by faith. This is true not because you feel like shouting. It is true because God says it is true. He cannot lie. Stand on His Word and not on your feeling.

When I watch some workers dealing with seekers at the altar, or in other places, and listen to them give instructions, I can't help but think of the way Jesus and Paul dealt with seekers. Jesus healed a man one day, and then later He said to him, "Sin no more lest a worse thing come upon thee." When that man was let down through the roof into His presence, He said, "Thy sins be forgiven thee." When He found Zaccheus up a tree, He said, "Come down and I will go home with you for dinner." After they got home, Zaccheus saw himself and told the

Lord he would make things right. But Jesus went home with him. Then as a result, Zaccheus was willing to do anything for Him.

Paul would go into the most wicked cities and preach Christ unto people and they would believe. After they had been saved, then they began to set things right. In fact, when Paul and Silas were cast into prison and the jailer was convicted, he asked, "What must I do to be saved?" Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." I have often felt that if that had been some preachers whom I have heard, they would have said, "Brother, if you expect to get right with God, you are going to have to get down here and apologize to me. You will also have to get some water and wash my back and fix me up something to eat. Then if you will agree to get up in public at the revival and make a public confession of your low-down dirty ways, then perhaps the Lord will meet your needs. But remember, you have to fix things up before you will ever find God." O, how easy it is for us to draw up our little blueprints and lay out our little plans of what people have to do. Jesus made the way plain and simple so everyone could get in. After you get in, then you will see a lot of things to do. In fact, the Holy Spirit may be bringing things to your remembrance for months and even years after you get saved, or even sanctified.

It is possible that if the Holy Spirit had showed us everything that was going to be involved in our salvation, it would have frightened us so we would never have been willing to undertake the thing. I know in my own life, that after I was sanctified, things came up, which, if I had known they were in that package I was laying on the altar, I may never have had the courage to have said "Yes" to all the will of God. But I did make my consecration, and down through the years, as different things have come out of the package, I have found it in my heart to say, "Yes, Lord, I meant that too. I did not know it was in there but I want Thy will done." In fact, after all these years I have not yet found out all that was in that bundle I laid on the altar. While I don't know what was in the bundle, yet I am not uneasy or afraid. He has given me grace for every emergency thus far, and I don't think He will fail me now. It has been His grace that has made it possible for me to walk this way, and I believe His grace will see me through. He giveth more grace and then some more grace. In fact, if it were not for His grace, I could not make it. I not only needed the blood for my salvation and sanctification, but I have needed it every moment since. Thank God, His blood keeps me clean.

Brother, whatever you do, don't sneer at salvation by grace through faith. If it were not for that, then we would all be sunk. We are not going to get through on our holiness. We have to have holiness to get through, but please remember that you been made a PARTAKER OF HIS HOLINESS. It IS HIS and NOT YOURS. It is God's gracious GIFT to you. He gave it to you not because you were worthy of it; He gave it because of His

great love for you. Don't ever boast of it. Give Him the glory. Let your testimony be the kind that will exalt the grace of God and not you.