

All Rights Reserved By HDM For This Digital Publication
Copyright 2000 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

LIVING SIGNS AND WONDERS

By John W. Goodwin

General Superintendent,
Church of the Nazarene
Writer for Herald of Holiness
Author of
Miracle of Pentecost
The Incarnate Christ

Nazarene Publishing House
2109-15 Troost Avenue
Kansas City, Mo.
Copyright, 1923

Nazarene Publishing House
Kansas City, Mo.

* * * * *

Digital Edition 03/03/2000
By Holiness Data Ministry

* * * * *

CONTENTS

Preface

PART 1 -- THE LIVING EXPERIENCE

Chapter 1
The Way of Life

Chapter 2
The Entrance into Life

Chapter 3
The Quickening Word

Chapter 4
Sanctification the Living Experience

Chapter 5
Sanctification (Continued)

PART 2 -- LIVING SIGNS AND WONDERS

Chapter 1
The Prophet in His Generation

Chapter 2
Evidences from the Sanctifier

Chapter 3
Living Signs

Chapter 4
Abiding Wonders

PART 3 -- THE DIVINE LAW OF ACTIVITY

Chapter 1
The Prophet's Vision

Chapter 2
The Secret of the Vision

Chapter 3
The Principle Illustrated

Chapter 4
The Principle Applied

PART 4 -- MEN AND WOMEN FOR THE TIMES

Chapter 1
Courage and Fortitude

Chapter 2
A Glance at the Times

Chapter 3
Searching Times and Seasons

Chapter 4
The Character of the Church Demanded

Chapter 5
What Such a People Will Do for Christ

* * * * *

PREFACE

The purpose of this book is largely inspirational. It seemed needful in the first part of this treatise to call attention to the beginning and development of spiritual life. Time and space would not permit taking up the many questions which would naturally arise in the development of Part 1. Hence I have made only a brief effort in calling attention to the underlying principles in the two experiences needful in Christian experience for the development of spiritual life. Regeneration is the beginning of spiritual life. Holiness of heart is a life to live. Sanctification is the experience through which we enter the "life more abundant." The manifestation of Divine light, love and life is the great need of the hour. There can be no light or love without life divine. The purpose of God as revealed in His Word is the implantation of divine life in humanity, calling forth a people who shall become the light of the world.

The church of God is a called out and separate people. A city on the hill, a light on the candlestick, stars in the firmament of the heavenlies, raised up and made to sit in heavenly places in Christ, the very light of the world in darkness. In other words "Living signs and wonders" among men. It has been our hope in presenting this book to inspire the holy people to blaze forth with burning passion, to arise and shine with their God given light from the pure rays of holy life. If the readers of this book should get a larger vision of the responsibility placed upon the church, and should be awakened in any degree to measure up to the opportunities and demands of the times, our efforts shall not have been in vain.

Human efforts along humanitarian lines, with worldly ideals and principles, have so captured the church in these days of commercialism, that it has seemed needful to call attention to the Divine principles of spiritual activity. The secret of power in the church is not so much in methods as in union with God; not in might, numbers, or human strength, "but by my Spirit saith the Lord." Hence in Part III we have tried to emphasize the great need of constant touch with the Divine Law of true Christian activity.

With the world rushing on heedless of its coming doom, the demand of the times is for a noble class of holy men and women who will step forth into the limelight, and, with holy power to become signs and wonders, and be able to do exploits for God. No weak, sickly, sentimental human effort will do. Nothing but the mighty baptism with the Holy Ghost and fire can fit the church for such a time as this. Heroes and heroines are in demand. Men and women with mighty faith and sacrifice are needed. God is looking for a people who can bring things to pass. Can he depend on us?

This book is affectionately dedicated to my noble wife who has faithfully stood by my side through sunshine and rain, pleasure or pain, heroically borne the burdens in privation and sacrifice; whose motto in every trying hour has been "We have always trusted God and we always will"; whose life has been as true as the needle to the pole; and who has never failed once in all these thirty-five years in her loyalty to Christ and the Bible.

* * * * *

PART 1

Chapter 1 THE WAY OF LIFE

"Thou wilt show me the path of life." -- Psa. 16:11.

Real signs and wonders are dependent on facts. Facts are essential to living experience. The one all-important need of this generation is the manifestation of the Divine Life among men. We have had theological problems thrashed out until there is nothing but confusing chaff left in the air, in some ecclesiastical quarters. Many fine points have been made and careful definitions of distinguishing differences have been observed with much hair-splitting and microscopic questions injected into our holy religion, while the world has wondered what it was all about anyway. How differently Christ treated the great questions of theology of His day. He simply stated great facts and laid down principles, then demonstrated the facts and worked out the principles. He was God manifest in the flesh.

Some, in thinking of His divinity, would limit their thoughts to the wonderful miracles, great crowds, and the spectacular display which accompanied His earthly existence. But back of all this there was life. He was the "Word made flesh." "In Him was LIFE and the life was the light of men." It was this light from His life which shone in the darkness, and this kind of light will always lighten the pathway of men. He became the light of the world because He was life in the world. This LIFE was not put on, or assumed-a cloak to cover-it was in and a part of Himself. "For as the Father hath life in himself so hath he given the Son to have life in himself."

Life may be a hard word to define. It must truly be so, because it is a force, a moving, acting, creating agency, the limits of which are hard to determine. Some have tried to form definitions of life with some effort to determine its limitations, or give a clearer conception of this strange force in nature.

Herbert Spencer has defined life as follows: Life is the definite combinations of heterogeneous changes both simultaneous and successive in correspondence with external coexistences and sequences; or more shortly, "The continuous adjustments of internal relations to external relations." Another has said "Life is the sum total of the functions which resist death." Somewhere I came across this definition: "Life is the force of forces." If it is so hard to clearly define life in the material world, how much more difficult must it be in the spiritual world which is unseen by the mortal eye.

We do know that life is a great fact in the world in which we move and have our being. Here we have the fruitful field, the blooming flowers, the growing trees with budding leaf, moving creatures and singing birds; and above all a throbbing heart within our own being which must awaken convictions that we are in the midst of life. As some one has said we have awakened in "that mysterious glory of being alive."

We must discard that erroneous notion of "Spontaneous Generation" which has been exploded a thousand times by our modern scientists. Back of life there must be a Supreme Being who is the fountain of life. So in the spiritual, we must find the fountain of life. He is the One revealed to us in the gospel. The Word from the beginning, the Creator of all things, "in Him was life and the life was the light of men." Life in the material must have been intended to illustrate life in the spiritual. Thus Christ becomes the fountain of all real life.

Christ came to bring life and immortality to light through the gospel. "I am come" said our Lord, "that they might have life and that they might have it more abundantly." This divinely given life must be something more than existence. Christ talks about a soul condition in which He says, "Ye have no life in you." And Paul mentions a state as "dead while she liveth." Christ declares unto one, "Let the dead bury their dead." Here we have two kinds of death, physical and spiritual death. And as the Apostle so clearly stated it, "Dead in trespasses and sins."

The gospel of Christ is a message of life to those in darkness. and in shadows of death. "Ye will not come unto me that ye might have life." "I am that bread of life." The bread of God is He which cometh down from heaven and giveth life unto the world. "I am the way, the truth, and the life." The way into life is made clear. "He that eateth me shall live by me." In other words, "he that receiveth Me in vital union liveth by My life within him." The method is clearly brought out in John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Also John 6:63, "the words that I speak unto you, they are spirit, and they are life."

There are two degrees of divine life as given by Christ in John 10:10, "I am come that they might have life and that they might have it (life) more abundantly."

The first step into life is given in John 3:1-5, in which Christ instructs Nicodemus that he "must be born again," "born from above," "born of the Spirit." Regeneration by the Spirit brings us into the family of heaven, the new and "chosen generation." This experience is known by other terms: conversion, justification, or regeneration, which gives us forgiveness for all past transgressions and we are made new creatures. "Old things have passed away and all things have become new." The abundant life, the eternal life, is given in another experience as revealed in the prayer of Christ in the 17th chapter of John. "This is life eternal, THAT they might know thee the only true God, and Jesus Christ whom thou hast sent." It is one thing to have life, quite another to have the abundant life.

Here He connects the great object of His mission to give life with the experience of sanctification. In verse two He clearly states the purpose of His mission. "As thou hast given him power over all flesh THAT he should give eternal life to as many as thou hast given him." Then in the next verse He clearly defines what this life must be. Verse 3, "And this is life eternal that they

might know thee the only true God and Jesus Christ, whom thou hast sent." The experience which would let them into this fullness of life He terms sanctification, "Sanctify them through thy truth," verse 17. The crown and purpose of it all is given in verse 26, "And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." The real heart condition of the disciples needful to obtain sanctification, -- the fullness of life, we shall find in the next chapter.

We must see clearly that the purpose of our divine Lord was to give life in a process of regeneration. Christ judged all who had not been born again as dead. To be quickened from a life of death in sins, one must hear, believe and receive His words, for His words were Spirit and life. The soul is united to Christ in faith and obedience. As life in the natural is harmony of inward conditions with outward relations, so in the spiritual. The will and affections of the soul must be in harmony with divine relationship. This beautiful harmony is brought about by a divine quickening. "You hath he quickened." Having been made alive, Christ would have all enjoy the abundant life, -- the life eternal, -- the fullness of love divine, -- divinely possessed by His own indwelling. "That the love wherewith thou hast loved me may be in them and I in them."

In the very opening of this wonderful prayer in the 17th chapter of John, our Lord brings out the two facts concerning spiritual life. Christ had power over all flesh to give eternal life to as many as God had given Him, verse 2. Christ gives life unto the world. "All that the Father hath given to me shall come to me and he that cometh unto me I will in no wise cast out." To come really and truly to Christ is to receive His life. To those who have come, having life, He gives the eternal portion, -- --the life abundant. It is this eternal portion, the knowledge of the true God of holiness, which engaged the attention of our Lord. In order that we may know the true God, who has called Himself holy, Christ comprehended the soul's great need in the climacteric sentence, "Sanctify them through thy truth, thy word is truth." To know the Holy God the soul must be made holy. But to be made holy the soul must first be made alive in Christ, as we shall clearly see.

* * * * *

Chapter 2 THE ENTRANCE INTO LIFE

"If thou wilt enter into life." Matt. 19:16

"Strait is the gate, narrow the way that leadeth unto life." Matt. 7:14

Christ informed this noble young man who seemed anxious to find the way of eternal life that there were at least two requirements, namely, obedience and a submissive heart. "Keep the commandments, follow me." Seemingly, having reached this experience, Christ would lead him on unto perfection. "If thou wilt be perfect," or enter the fullness of life, "sell what thou hast and give to the poor." Here is a picture of full consecration to possess the fullness of life or what Christ was pleased to call, perfection.

In the seventeenth chapter of John we shall find a more perfect unfolding of the burden of our Lord in His plan to give life and the way into the "Fullness of life" or the "Life more abundant."

We may stop to notice for whom this prayer in the 17th chapter of John was offered. Who can obtain this experience of sanctification through the truth? Of course, everything depends on this. If the disciples were not converted or knew nothing about the things of the Lord, then this prayer must be understood to embrace their first experience in divine grace, but if they were already saved people and had been converted and did not know the things of the Lord, then this prayer must cover a deeper experience and a further work of divine grace.

These disciples for whom He was praying had been made alive, had been "quickened" to understand spiritual things. We need not go outside of this one chapter to find that the disciples were converted and understood spiritual life; that they were faithful, separated from the world and kept from its power. Although hated by the world, they were saved, owned of God, the very glory of Christ. To clearly outline these facts take your Bible and read as follows: (As you read please mark the verses and note how carefully our Lord laid the foundation for His prayer in the experience already received.)

1. We see that this prayer was for a distinct class and not for sinners. Verse 9: "I pray for them, I pray not for the world." The world is placed over on one side and the disciples over on the other side. The world needs conversion or regeneration, hence sanctification must be something more than this.

2. Their relation to God was indeed spiritual and embraced spiritual apprehension, comprehension and reception. Verse 8, "For I have given them the words which thou gavest me; and they have received them, and they have known surely that I come out from thee, and they have believed that thou didst send me." There are at least four things stated here in this verse: Christ himself had been faithful in giving them the light of God's word, they were walking in the light as they had received it from Him, and thus knew His divine Sonship, and had committed themselves to this great fact.

3. We also call attention to their faithfulness. Verse 6, "I have manifested thy name unto the men which thou gavest me... and they have kept thy WORD." All can not be great, but all can be faithful, and this is just what Christ said of His disciples when He was praying for their sanctification.

4. Christ is very clear and emphatic concerning their relation and attitude to the world which He states twice in verses 14 and 15, "I have given them thy word; and the world hath hated them, because they are not of the world, as I am not of the world." Christ said the world hated Him because He testified that its things were evil. If the world loves you, how about your testimony? "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world, even as I am not of the world." All that is in the world, the lust of the flesh and the pride of life is not of God, but is of the world. The world passeth away and the lusts thereof. The first work of divine grace had taken the disciples out of the world, and it must do the same for us today, and with more light we should be made stronger.

5. It is plainly stated that they belonged to God and were Christ's very own. Verses 9 and 10: "For they are thine. And all mine are thine, and thine are mine." I am His and He is mine. It surely can be no small experience to get so mixed up with divine ownership like this, and to know that all are His and He is our very own.

6. Christ tells the Father that they had been sweetly kept and not lost. Verse 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; that the scripture might be fulfilled." To be kept by the Christ is no small blessing. This they already had.

7. With great satisfaction He mentions how He was glorified in them. Verse 10, "And I am glorified in them." What more could He have said in their favor. Is He glorified in our lives? With this experience it will not be necessary for us to take up the various facts about their work in preaching the gospel of repentance, and giving as they had so freely received, casting out devils and healing the sick, with their names already written down in glory.

8. Christ emphasizes the fact that they were saved. Verse 12, "None of them is lost but the son of perdition." Then if only Judas was lost, the rest were saved.

We might continue evidences that the disciples had obtained spiritual life -- had been born again. Christ emphasizes to Nicodemus that the experience of the new birth was an established fact in the disciples. John 3:11. Where else could He have seen and known or given testimony of this new birth experience but in His own disciples? We may sum up a few added facts. They were commanded to "preach repentance." Christ commanded His disciples, "Go preach, saying the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give." Received WHAT? Give what? They had received spiritual things, and they were to give the same. Listen to these expressions: "And whosoever shall not receive you, nor hear your words," "It shall be more tolerable for the land of Sodom than for that city." "Behold, I send you forth as sheep in the midst of wolves." "And ye shall be brought before governors and kings for my sake." "The disciple is not above his master, nor the servant above the Lord." "The very hairs of your head are all numbered." "He that receiveth you receiveth me." "Your names are written in heaven." "Unto you is given to know the mysteries of the kingdom of heaven." "Ye are they which have continued with me in my temptation and I appoint unto you a kingdom as my Father hath appointed unto me." "Thou gavest them me." "They have kept thy word," "they have received," "they have known," "have believed," "for they are thine," "I am glorified in them," "they are not of the world even as I am not of the world," "I pray not for the world, but for them."

What do all these statements mean unless these disciples or followers of Christ had been converted, regenerated, born from above? Most surely their spiritual experience was above question up to the light received. How careful our Lord was to make clear these facts before He prayed for their sanctification, or the fullness of life, as He expressed it.

It will not be necessary for us to take up the objections sometimes offered against their conversion, such as Christ's word to Peter, "When thou art converted." We remember that He had

been talking about his backsliding and then adds, "When thou art converted." Peter evidently did backslide in his denial of Christ, but was sweetly reclaimed, after the resurrection. In the statement "Except ye be converted and become as little children," He did not say that they were not converted, but only stated a general principle. Not only for those disciples did He pray, but for all who should believe on His word through their ministry. This second experience then is for all the Church saved through the preaching of the gospel. The abundant life can only be appreciated by those who have been made alive.

The entrance into life is through the door of full repentance. For the message of repentance was the message of Christ, as well as of John the Baptist. Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand, repent ye, and believe the gospel." His preaching enjoined two things on the part of the seekers, namely: repentance and faith. True faith is founded on true repentance. True repentance, -- godly sorrow, --forsaking all sin, will make faith easy, while the soul will hear the voice of the Son of God, and "they that hear shall live." Hence the entrance into life, being born again, is simple. "Turn from thy sin," and "believe on the Lord Jesus Christ and thou shalt be saved."

* * * * *

Chapter 3 THE QUICKENING WORD

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

The power of truth can not be over estimated. "The words which I speak unto you, they are spirit, and they are life." "The word of God is quick and powerful." Truth is eternal fact, it can not be changed or destroyed. Truth is not abstract theory, it is vital, alive; it glows and burns like fire. It is like the metamorphic power in plant roots. It has a mystic power to take elements and transform. them into its own creative and formative life, to burst forth into a large life of beauty and glory before men.

Truth is all-comprehensive and inclusive. It covers all eternity and fills all time. Hence we shall see why God has mentioned all the eternal facts as entering into the vital experience of sanctification, as in regeneration.

We will now notice these divine agencies which must have active part in this work:

1. We are said to be sanctified by God. Jude 1: "Jude, the servant of Jesus Christ, and the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called."

2. We are said to be sanctified by Christ. Eph. 5:25, "Christ loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word."

3. We are said to be sanctified by the Holy Ghost. Rom. 15:16, "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

4. We are also sanctified by the blood of Christ. Heb. 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

5. Christ prayed that His people might be sanctified through the truth. John 17:17, "Sanctify them through thy truth, thy word is truth."

6. We are to be sanctified by faith. Acts 26:18, the words of Christ to Paul when he was converted. Christ sent him to the people: "To open their eyes, and to 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." Be true to faith.

7. We are taught to sanctify ourselves. Seven is the perfect number, and when God the Father, and God the Son, and God the Holy Ghost, and the atoning Blood, and the quickening Word, act through faith, with ourselves thrown in, the sanctification is truly complete.

Some have taught that the Word of God is a dead letter, quoting, "the letter killeth, but the Spirit giveth life." But looking at this text we shall see that the apostle was referring to the law as contrasted with the gospel. Christ said, "The words that I speak unto you, they are spirit and they are life." The Word of God is something more than sounds and syllables, it is a revelation, a message from the Eternal.

It is the vital principle which enters into regeneration. "Receive with meekness the ingrafted word, which is able to save your souls." James 1:21. James 1:18, "Of his own will begat he us with the word of truth." But Peter is very clear at this point. 1 Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The seed is the Word of God which springeth up and giveth harvest. The truth also enters into our sanctification.

1. We are convinced of our privilege by the word of truth.

2. We are convicted of our need by the revelation of truth, the holy Word.

3. We are taught to comply with the conditions laid down by truth.

4. We place our all on the altar and believe the promise contained in the word of truth. Then the Holy Spirit through the atoning blood on the authority of God the Father by the intercession of Christ works to the cleansing of the soul, and then by His own indwelling awakes within us divine consciousness and our sanctification is complete. Thus truth is a vital cause in our sanctification, and when sanctified we are truly sanctified.

Now what is sanctification, and what is it to be sanctified? You will notice that there is only one unqualified desire expressed in this most wonderful prayer, namely: the full sanctification of His own people. Everything turns upon this one object of His prayer.

What was it for which He so earnestly prayed? It was more than their conversion, for already they had left all to follow Him, and knew the power of God to heal and cast out devils. They had been spiritually quickened into a new experience, and "had passed from death unto life." Our Lord was not only anxious that His own should enter into life, but that these followers should receive the abundant life, enjoy the fullness of life, be filled with His joy, with pure love shed abroad in their hearts. To have all this they must be made holy, or, as He prayed, "sanctified." This He termed "life eternal" or "life more abundant."

* * * * *

Chapter 4 SANCTIFICATION THE LIVING EXPERIENCE

"Sanctify them." John 17:17

By serious methods our Lord had been trying to lead His followers on into deeper things. "I have many things to say unto you but ye can not hear them now." But He promised, "Another Comforter" who would lead, guide and teach them all things. This Comforter, the Holy Spirit, was then with them, but in the future they were to obtain an experience when the Holy Spirit should abide in them. They were taught how to receive this Spirit by tarrying, waiting, by asking, praying, while abiding in His love and keeping His commandments, until the Comforter came. In His parables and miracles He tried to keep their minds on a second touch of grace which was to be given if they would continue to follow Him.

In the parable of wise and foolish virgins, He emphasized the vessel filled with oil as something needful for constant readiness to meet the Bridegroom. This vessel filled with oil is something over and above being in the bridal party. When He healed the blind man, He arranged to give two touches to his eyes, seemingly trying to call their attention to the fact that His people would need a second touch for clear spiritual vision. Now as given in John 17, His last prayer with them, having so clearly given their spiritual experience as set forth in His statements of their relation to God, His heart broke forth in this cry, "Sanctify them through thy truth: thy word is truth."

This most wonderful heart-throbbing prayer of Christ, given in the seventeenth chapter of John, is supposed to be among the last words spoken in the presence of the disciples just before He entered the Garden of Gethsemane. The supper was ended, Judas had gone, all were ready to depart, and as they went out into the night this prayer lingered with them as the last words before He was taken to be crucified.

The one great burden of this prayer is contained in John 17:17, "Sanctify them through thy truth: thy word is truth." This is the only petition without some qualified statement in this prayer.

By various explanations and reasons He lays the foundation for this one great, unqualified desire, which is thus the burden of the prayer.

The importance of this experience can not be over estimated when we remember that this is the last desire of our Lord expressed to the Father while on earth. To refuse or neglect to give attention to the experience of sanctification which is His revealed will for us, is to dishonor Christ. With what earnestness should we take up this all important question and study every point with great interest.

If our Lord saw the need for His disciples, how much more must He see the need today, and with what care ought we to examine our hearts in the light of holy truth. Is there not a deep longing in our lives that this prayer should be answered? Have we not discovered that anger is unholy temper and have we not lost our peace when we have given away to impatience, and has not pride or worldliness hindered our spiritual progress? Holiness then has been the cry of our hearts. The divine desire having been expressed, we are now to consider the life more abundant.

The abundant life, the fullness of life, Christian perfection, (so-called) holiness, is a state, a condition of life. Sanctification is the experience which introduces the soul into this blessed fullness. Their heart must be made free from evil tempers or there can be no sweet oneness, no inward abiding Christ, and no fullness of joy as indicated in this prayer. "That they may be one," "I in them and they in me," "That they may have my joy fulfilled in themselves."

What is this experience which gives our Lord such concern, and anxious burden? What is sanctification, and how obtained? Is it a living experience? Can we have such a blessing?

"I sanctify myself that they also might be sanctified through the truth." Christ gave Himself that He might sanctify the Church. Eph. 5:25-26. He went without the gate, that is, He was crucified, "that he might sanctify the people with his own blood." Heb. 13:12. Our sanctification is provided in the atonement. The gift of the Holy Ghost is to witness this experience. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us." Heb. 10:14-15. "This is the will of God, even your sanctification." 1 Thess. 4:3. Nothing then can hinder sanctification but willful neglect or refusal. God has planned, provided and wills it. It is within the reach of all, for we are sanctified by simple faith in God. An "inheritance among them which are sanctified by faith that is in me." Jesus' words, Acts 26:18.

Is sanctification, holiness of heart, important to salvation? Most assuredly it is. Listen: "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Titus, 3:5. Salvation by a process of two works of divine grace, first regeneration; second, renewing of the Holy Ghost. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13.

It is clearly revealed in the Bible that we must "Follow peace with all men, and holiness, without which no man shall see the Lord. Heb. 12:14. It is all-imperative. God commands it. "Be ye holy; for I am holy." 1 Peter 1:15

Every true Christian must be an earnest seeker after holiness. The Christian's God is holy. The only God in all the world professing to be holy. Christ possessed holiness, having been sanctified and sent into the world. A true Christian is a follower of the sanctified Son of Man. Our crucified Lord poured out His soul unto death to sanctify the people.

* * * * *

Chapter 5 SANCTIFICATION (Concluded)

"Sanctify them." John 17:17

What efforts have been made to define this blessed experience. Some have tried to maintain that it was simply consecration, or a setting apart, as much as to imply that it was simply our act of consecration or setting our selves apart. Some have placed sanctification even before justification. Others have made a most strenuous effort to show that it was merely growing in grace. But we shall see that our Lord did not pray for growth in grace, or that the disciples might set themselves apart. He prayed that the Father might "sanctify them." It was something that the Father must do for them and in them. Hence we may say:

1. Sanctification must embrace full consecration. This is the common idea of sanctification, and so many think that they are sanctified because they have consecrated themselves to the service of God. I call your attention to one proof text, -- there are not many. Ex. 29:31-33. Here is given the law for the consecration of Aaron and his sons, "And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them." Here it would seem that consecration was embraced in their sanctification. I want you to notice that sanctification included consecration, but consecration is not all of sanctification.

The less is always included in the greater. Consecration is related to sanctification, as the human side. It is an effort on our part -- the presentation of ourselves, a living sacrifice -- that the altar, or Christ may do His part. The book you hold is paper, but more than paper, it contains living thought. Consecration may be a blank book, but when God fills it with His sanctifying grace it has life and power.

We are taught in Rom. 12:1-4, to present ourselves to God in full consecration. "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This presentation includes nonconformity to this world, hence our consecration to God must be implied. The fullest devotement of all our powers to the will and service of God is the Christian's bounden duty. The devotement of our Christ to our salvation, requires on our part, holy concern that we in turn should measure up to His ideal for the Church.

2. Sanctification doubtless implies separation. A clear proof text seems a little difficult, but we might mention 1 Chron. 23:13, "And Aaron was separated, that he should sanctify the most holy things." Here it would seem that separation was used in the same relation as consecration. And in the case of the separation of the Nazarite, his separation was that he might be holy. Here

again separation is related to sanctification in that separation from all sin is implied, but this must be by divine power. We separate ourselves that God may truly separate sin from us.

3. Sanctification embraces purification or cleansing. A good brother preaching about sanctification gave a great array of texts to show that cleansing could not be implied in the Word. So he transposed in every text where the word was used in the Old Testament, this expression, "cleansed from inbred sin," claiming if sanctification was a cleansing from inbred sin, then he might use this expression; thus the various texts would read, "The tabernacle shall be cleansed from inbred sin," "the altar," "the snuffers," and so on through the list he had gathered. But how fruitless his effort, for he should have remembered that all inanimate things, being under the curse of the first transgression, must pass through a ceremonial cleansing before they can be devoted to a holy purpose. Everywhere and all the time blood must stand for cleansing. The most important objection offered to our position was the sanctification of Christ himself. "I sanctify myself." Christ had no sin to be cleansed from. How then, could He be sanctified, if sanctification means cleansing. Listen: the office that Christ was to fill was holy, a lamb without spot; thus Christ himself was already holy, hence He could be separated or consecrated to fill this holy office, and become a world Savior and sanctifier.

The sanctification of the animate or inanimate implies that the person or thing must be as pure and holy as the object for which it is separated, consecrated or sanctified. Christ, to be the holy Savior of the world, must be the spotless lamb without blemish. Having no inbeing of sin He could give Himself as the sin offering for others, and thus sanctify Himself that others might be sanctified. The Tabernacle by going through a ceremonial cleansing could be used for a holy purpose. How then, can man who is unholy and impure in his very nature, be used for a holy purpose without a deep and thorough cleansing from the inbeing of sin? Hence our sanctification must embrace a purification of our very nature from the defilement of sin, a cleansing from depravity of indwelling sin that we may fulfill the holy purpose for which we' are called.

Robinson, in his Greek Lexicon, says, "the word *hagios* rarely found in the Attic writers, who prefer *agnos*; but *hagios* is often found in Septuagint, for the two Hebrew words meaning pure and clean." Hence the primary idea must be pure or clean, and is a more intense word, and it superadds to the notion of respect or veneration. It is peculiarly a New Testament word. This word is translated in the revised New Testament in Rom. 6:22, Heb. 12:14, as sanctification. Hence holiness is a state or condition of life, resulting from the experience known as sanctification.

That sanctification of believers must imply cleansing I submit the following:

1. The idea of separation or consecration to a holy purpose. If it is separation to the holy, then it must also be a separation from the unholy. We can never see our need of the holy until we see our lack of the holy. I can never in fact separate an unclean vessel to a clean purpose, without first putting it through a process of purification.

2. From the meaning of the word "Sanctification." *Sanctus* means holy; *ficare*, to make; *tion*, is action. Hence the word must mean the action by which we are made holy.

3. Sanctification is a divine act. "Sanctify them." "I pray God to sanctify you wholly." Sanctified by God, -- by Christ, -- by the Holy Spirit, -- by the blood, -- and by the Word of God. God must do this for us. Hence it must be more than our consecration or separating ourselves.

4. The word cleansing is associated with the word sanctification. 2 Tim. 2:21, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use." Eph. 5:25, 26, "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." Heb. 9:13, 14, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God!" Notice the blood was effectual for the sanctifying to the purifying of the flesh. Here "sanctifieth" was by purifying. How much more effectual must be the blood of Christ in the purging of the human heart. Hence in this divine work of inward cleansing God sanctifies His people in answer to the prayer of Christ.

When were the disciples sanctified? When was this prayer of Christ answered? Surely not before His death, for at His crucifixion all forsook Him, and there is no place where we might locate such an experience before His ascension. We know the Church is said to have received a pure heart on the day of Pentecost, as Peter so clearly states 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." Therefore as sanctification is the cleansing of the nature from sin and the Church received a purified heart on the day of Pentecost, the disciples must have been clearly sanctified at this time. This, then, is the Pentecostal experience given in the Baptism with the Holy Ghost.

From this we gather that the Baptism with the Holy Ghost, the Holy Ghost falling upon, the fullness of the Spirit, receiving the Holy Ghost, is the witness to God's sanctifying grace which purifies the heart. Hence it is impossible to be sanctified without the Baptism with the Holy Ghost, for it is in His coming that sanctification is inwrought. There are two sides to sanctification in a proper sense. First, the negative side, the deliverance from all inward sin; second, the positive side, which is the empowerment of the soul by the inward presence of the Holy Spirit. Whatever manifestations there may be, nothing can take the place of this inward consciousness of the divine presence in a pure heart.

God has clearly illustrated His thought in Ex. 29:43, where He directs Moses to gather the people before the tabernacle, "And there I will meet with the children of Israel, and the tabernacle shall be SANCTIFIED BY MY GLORY." It was not the sacrifice or the service in prayer or song. But when the cloud of glory came within, which was a symbol of His presence, then the work was complete and the tabernacle sanctified. It was the same in the work of the altar. Whatsoever toucheth the altar shall be made holy. The thing to be made holy must touch the altar itself. The inward glorious presence of the Divine Christ is the fullness of life and the all-satisfying portion forever. The primary purpose in this all-consuming desire of Christ is for the sanctification of His people.

There are four "thats" which indicate to us the purpose of this blessing:

1. That they might be kept. Verse 15. Not that they should be taken out of the world, but that they should be kept from the evil. He tells the Father He had been able to keep them, but He was going away where their eyes could not see Him and they needed this blessing of sanctification in the coming of the Holy Ghost to continually keep them from the evil powers.

2. That they may be one Verse 21, 23, "That they all may be one, as thou, Father, art in me, and I in thee." "I in them, and thou in me, that they may be made perfect in one." We can never make people one in every sense, but if they get this blessing they will be one in the truest sense. One in purpose, one in plans, one in desire, for the salvation of the lost.

3. That the world may believe. "That the world may believe that thou hast sent me." "Behold how they love one another." How shall we reach the masses? Listen to our Lord, "as thou hast sent me so have I sent them." The thing which must impress the world, is not that we are one because all see just alike in everything, but one in spite of our differences. Love so deep that differences are not noticed.

4. "That they may have my joy fulfilled in themselves." Verse 13. This blessing always brings great joy. There was joy at His birth, and great joy crowns the presence of Christ everywhere.

5. "That they may behold my glory," Verse 24. "Father, I will that they also may be with me where I am that they may behold my GLORY."

Sanctification will bring us through this life and take us to our eternal home. Thus we have the divine plan. "Both he that sanctifieth and they who are sanctified are all of one."

* * * * *

PART 2 LIVING SIGNS AND WONDERS

ISAIAH 8:18

"Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion."

* * *

Chapter 1 THE PROPHET IN HIS GENERATION

"Behold, I and the children." Isaiah 8:18

Isaiah, who has been called the great silver-tongued orator of the Old Testament, burst forth with his God-given message just as the sun of Israel's prosperity was setting in her illustrious

history. The nations of the world were shrouded in the gloom of moral obscurity. The people of God had so wandered away from the faith of their fathers as to bring on God's judgments. The illustrious reign of Uzziah, one of the greatest kings of Israel, covering a period of over fifty years, was just now closing. The dark clouds of oncoming disaster were gathering in the skies above, obscuring the light of the divine presence. God had given sufficient instructions and warnings and yet these had been so unheeded that the oncoming storm could not be diverted.

In the closing years of the great king Uzziah this young prophet Isaiah came forth with his God-given message. He had not been preaching long before he discovered his great need, and in the very year that king Uzziah died, while in holy worship in the temple, God came to him with a new vision of the divine nature. Here he heard the angels sing, crying, "Holy, Holy, Holy, is the Lord of hosts." At first this declaration seemed confusing, as the doorposts moved and the house was filled with smoke, but instantly he saw his own nature, and feeling his need he cried out, "I am undone." He fell prostrate in the presence of God. The way for the divine remedy was now opened up to his soul. Instantly one of the seraphim flew to Isaiah with a live coal, touching his lips and burning from his nature that which caused the impurity in his ministry, declaring to Isaiah that "thine iniquity is taken away, and thy sin purged." This young prophet at once received a new vision of his ministry. With his heart purified and sanctified, in answer to the divine call, "Whom shall I send and who will go," he exclaimed in cheerful utterance, "Here am I, send me."

The beginning of his prophecy was filled with awful arraignments of the sin and iniquity of his people. He also saw the cause of it all, the pride of the human heart. The remedy which he saw was based upon confession, and he calls the people to a time of consideration, thus proclaiming, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The prophet thus proclaimed the possibility of forgiveness and the washing away of the pollution of sin.

Now with this new vision of the nature of God the prophet's eyes were open to see more clearly the plan of God in the redemption of His people. He now steps forth with a burning message of righteousness and became a marked man in Israel. He so thoroughly planned his life that his children as well as himself became a sign in his generation, proclaiming in the words of our text, "Behold, I and the children whom God hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." And thus it has ever been. Those who have stepped forth into the limelight of God's purity have become a marked people -- veritable signs and wonders in their generation. The experience, life and plans of Isaiah, together with his family, were all calculated to point the way to spiritual things and warn the people of coming dangers. Isaiah as a sanctified man gave great attention to his family and children, and thus it has ever been. God's plan to redeem the nation has been through the home, and no nation can long exist in safety who destroys the sacredness of the home circle. The abiding strength of any people will be through well directed homes with fathers and mothers who give attention to family devotion and rearing children in the fear of God. The strength of our own nation in its beginning was that wonderful devotement to parental responsibility in the home and education of children in the Church of God. Oh, for the spirit of our forefathers to possess the heart of our American civilization, Oh, for the return of the ancient fires upon the family altar, when fathers gather the children around the fireside and they read the sacred Word of God amid the ascending of holy

incense in the morning worship around the family circles. Like Isaiah, there is a strange and holy attachment between the sanctified and their children.

But this text carries a deeper meaning and is not confined merely to Isaiah and his children. Now, turning to the second chapter of Hebrews, we may find God's own commentary upon these words. Beginning with the thought of the writer in verse 6, "What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Thus the apostle sees man in his possibilities, and while uncrowned because of his failures, he sees him again in the person of Jesus Christ who was made like unto man, now crowned with glory and honor."

Man can only be seen as seen in the person of Jesus Christ. Man has proved a failure, but Jesus Christ has come into this world to bring man out of his failure into glorious success, and this could only be accomplished through the divine plan of redemption. "For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Thus Jesus Christ to redeem man must associate Himself with man. The cause of this is given to us in the 11th verse of this 2nd chapter of Hebrews, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren." Thus, Jesus Christ to be our sanctifier gave Himself "without spot and without blemish," "a lamb slain from the foundation of the world."

In His sacrifice He made it possible that He should become our sanctifier. It must be clearly seen that if Christ is our sanctifier there are some to be sanctified. He declares that "both He that sanctifieth and they who are sanctified are all of one." Hence, there are those who are actually sanctified and have obtained this gracious experience.

It is also clearly evident that the sanctified can only obtain this experience through the One who sanctifies, which is Jesus Christ. Thus we do not grow into the experience, nor are we compelled to wait until death to obtain it, nor forced to wait until purgatorial fires shall make it a possibility; but the experience is obtainable in this life.

The great object of the advent of Christ into this world, in making His full atonement for sin, was to lay the foundation that He might sanctify the people with His own blood. For this cause He suffered without the gate. "Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate." Heb. 13:12. Having thus made it possible for Him to sanctify the people, those whom He sanctifies are one with Himself. For this cause, He is not ashamed to call them brethren. While some might be ashamed to be known among the sanctified and some have even felt that to obtain this experience would be a disgrace, yet thank God, Jesus Christ, who sanctifies, is not ashamed to call them brethren. To have His pleasure and His smile is worth so much more than the frowns of the world or the sneers of formal professors.

To prove the oneness of the sanctifier and the sanctified the apostle continues his argument, grounding his statement of the oneness of the sanctifier and the sanctified and his pleasure in them by quoting from the Old Testament as given us in verse 12, "Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, "I will put my trust in him." And again -- quoting now from our text, Isaiah 8:18, "Behold, I and the children which God hath given me."

Thus commenting upon our text, the Holy Spirit indicates that when Isaiah said, "I and the children," he not only had reference to himself, but he had reference to another, Jesus Christ, the one who sanctifies, and his children, the sanctified.

With this explanation given to us in Hebrews, our text may be properly rendered, "Behold, the sanctifier and his children, or the sanctified, are for signs and for wonders in Israel from the Lord of hosts."

God's peculiar people have always been a marked people. The purpose of our Lord was to call a people unto Himself who should be in experience and nature like Himself, "partakers of the divine nature, having escaped the corruption that is in the world through lust." And again, "as he is so are we in this present world," that they may be one with each other and one with heaven; "that they may be made perfect in one." To bring about this glorious oneness, the burden of our Savior's prayer, as given to us in John 17:17, was that they might be sanctified through the truth; separated from the world, a peculiar people unto Himself, signs and wonders in Israel.

* * * * *

Chapter 2 EVIDENCES FROM THE SANCTIFIER

"As he is so are we in this world."

If we can find out how Jesus Christ, the sanctifier, became a sign and a wonder we may discover how the sanctified are to become living signs and wonders in the world. When God created the great lights in the heavens above He said they were to be for signs and for seasons, As God has placed these lights in the heavens to bless and control the material world, so in the spiritual world God has placed spiritual lights in heavenly places to guide our feet in the ways of peace. To those who will enter the kingdom of peace, Christ becomes the "bright and morning star," "the Son of Righteousness arising with healing in His wings." While Christ was among men He declared, "I am the light of the world." When He went away He placed this responsibility upon His Church and said, "Ye are the light of the world." Those who turn many to righteousness are to shine as the stars. Daniel 12:3. Paul had the same vision when he declared "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Phil. 2:15.

Isaiah also saw the dawning of this glorious day when he declared, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Isaiah 60:1. Thus, the sanctified as well

as the sanctifier are to so let their light "shine before men that others may see their good works and thus glorify their Father, which is in heaven." Matthew 5:16.

First: CHRIST THE SANCTIFIER BECAME A SIGN IN HIS BIRTH

It might have been supposed when God would send His only begotten Son into the world, who being in the form of God, -- equal with God, -- that this great personage coming down from the Father of lights might have been sent forth riding upon some fiery cloud of infinite glory, robed in the royal apparel of a mighty potentate or king, seated in some chariot richly covered with gold, bedecked with the rarest jewels; or have been born in the most palatial home or mansion of earth, attended by angelic servants robed in garments of celestial light, and thus burst forth in this world in all the magnificent splendor and glory of an imagined God. But how differently He sent His Son to be born of a woman, to be made in the likeness of a man, cradled in a manger, and amid the humblest conditions of life.

On that most eventful night while Mary brought forth her first born, the shepherds on the Judean hills, catching the strain of the heavenly music, received the divine intelligence of the greatest event of all history in these words, "I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a SIGN unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke 2:8-14.

The evidence of His divinity was thus crowned in His humanity. Not in the palatial mansions of earth with their rich and costly furnishings, but in the poorest surroundings and the humble cradle of a manger. God would begin the earthly life of His own divine Son in the humblest walks of life. And where shall we find evidences of the divine life among the sanctified -- only in the depth of humility. Christ emptied Himself and "took upon Him the form of a servant." Phil 2:7. So the sanctified will become signs in the world when they leave their visions of thrones and spectacular grandeur, cathedrals and costly mansions, and put on the robes of servants, willing to serve. All honor to our humble missionaries who have gone to the lepers' den and have been willing to serve the lowest of the low.

When God would burst forth with new life in this world of sin, He is frequently compelled to leave the great cathedrals of wealth and the chief priests who occupy places of prominence and break into society with His glorious truth in brush arbors and mission halls or in tabernacles of the commonest character, -- there to blaze and burn with His divine presence. The Wise Men from the East, guided by His star, found Him in this humble place, and they poured their gold, frankincense and myrrh at His feet. If the sanctified, like the Sanctifier, will be content to take the place of humility they will become signs and wonders in the world, and wise men with kings and princes will bring their gold and their honor with them unto the name of the Lord our God.

The great apostle Paul was frank to say that his service was full of humility of mind. He exhorted his people to "Look not.. on his own things," their own preaching, works and efforts as the best, but with greater appreciation of "the things of others." "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Phil. 2:3, 4. Peter puts it, "Yea, all of you, be subject one to another and be clothed with humility. For God

resisteth the proud, but giveth grace to the humble." 1 Pet. 5:5. Humility is somewhat our effort according to verse 6 of this chapter "Humble yourselves therefore under the mighty hand of God." How different is this spirit from the vain boastings of a proud world, whose fleshly minds are puffed up, -- as they talk about the "super-man" and extol his development in this modern age. But the sanctified -- "A little old-fashioned" -- still regard every good gift as coming down from above and depend upon God's grace and power. Should anything happen to cause wonder, as in the days of Christ, it is all "by the finger of God."

Second: CHRIST BECAME A SIGN IN HIS DEEDS OF LOVE AND MERCY

When John, His forerunner, became anxious to find out the facts concerning His ministry and sent representatives to question Christ saying, "Art thou he that should come, or do we look for another?" Christ sent back this word to John, saying, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." In other words, "the evidences of my mission are crowned in the manifestation of my life." He, as a man among men lived in their midst, yet ever manifesting the divine nature and life.

When Christ was asked to give some sign He said, "Could ye not discern the signs of the times?" His wonder was that they could not behold the nature and character of the Father bursting forth in His own life. The sign or evidence that Jesus was the Christ was made known unto men in that, as He mingled among men, He was God manifested in the flesh; manifesting the goodness, the patience and purity of God in all His deeds of love and mercy. Christ could have sat upon a throne in the midst of society, but this was not the divine plan. God sent His Son into the world to mingle among men and show us how to live in all the various walks of life. He placed honor upon the marriage relation and at a wedding feast performed His first miracle of mercy. He dignified common toil by following the carpenter trade Himself, thus demonstrating the heavenly plan in the incarnation of the divine in the human.

Christ would not have His sanctified taken out of this world, but kept from the evil. In this crooked and perverse generation He would have holy fathers and mothers to rear their children in the fear of God. He would have men of business ability in the business world, who with integrity and uprightness live pure and clean, -- large enough not to stoop to the low, tricky methods so prevalent, or to stoop to any dishonest deal, but in honesty and uprightness succeed in business, He would have holy women in the midst of pride and fashion adorn themselves in modest apparel as becometh women professing godliness, He would have young people so filled with the divine presence as to be untainted with the loose pleasures of this age.

Christ would not have His people live in monasteries so secluded from society and the world as to know nothing of temptation or trial, He would rather fill them with His own divine life and glory and burst forth in them with such manifestations of Himself that in the midst of trial and temptation, mingling in a world of men, they shall be able to manifest a holy life of honesty, purity, integrity and uprightness. Christ sought the association of publicans and sinners, not to be like them, but, being one with them, to win them to a higher plane of living. And thus the sanctified are to become signs and evidences of a divine experience by their holy passion, while living in this world, to win the world to a better life.

Third: CHRIST PLACES HIS DEATH AND RESURRECTION AS THE GREATEST SIGN OF ALL TO PROVE HIS MISSION

When questioned, "What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple and in three days I will raise it up," John 2:18-19, and "There shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Matthew 12:39-40. His enemies accepted this challenge, and when they had done their worst and He was placed in Joseph's new tomb they said, "We remember that that deceiver said, while he was yet alive, After three days I will rise again." Thus they made His tomb as sure as they could with the Roman seal and guarded it with soldiers. But the truth of His mission and the divineness of His life was demonstrated when He broke the iron bars of Joseph's new tomb and came forth in victory!

The evidences of our holy Christianity are grounded in the resurrection of Jesus Christ from the dead. He had the power of an endless life, and the bands of death could not hold Him. The Sanctifier became a sign from the fact that He had power to live again although crucified. The sanctified have this same enduring, deathless, abiding quality. Truth and holiness may seemingly be crucified for a moment, but these have the power of an endless life, and will walk out of every Joseph's new tomb and still live among men. How often have we seen those who espoused the cause of holiness crucified, buried and forgotten, only to burst forth in greater glory and blessing in society.

The Wesleys might be stoned or rotten-egged in their generation, but they will live in a thousand lives in the future. George Fox might be imprisoned and suffer the persecution and shame of his day, but the fragrance of his patient life blesses thousands of other days. The persecutions and trials of the founders of this great holiness movement may seemingly be a dark cloud over the beginning of our history, but the glorious sun of success is breaking upon us in the prosperity which God is giving us. Men and women who have preached holiness and have been put out from ecclesiastical circles and despised and rejected of men are living the larger life of resurrection power and blessing in this world.

In fact, there are those who possibly would never have been known outside of their own country had they not been sanctified and sent forth to bless the world. How God has taken the weak things of this world and things that are not to bring to naught the things that are. He has taken the uneducated, the lisping, stammering tongue, set aside by the wise men of this world, filled with holy wit and pure humor to attract thousands to the beauty of our glorious message.

Yes, beloved, the sanctified, like the Sanctifier, have the enduring powers of the resurrection glory of the divine Christ.

* * * * *

"That ye should show forth the praise of him."

The Church is not to be hidden away in some obscure place, but as a city set on a hill which can not be hid; upon a candlestick that it may give light unto all that are in the house. How important that even the church building should have a proper location in the very center of population, easily accessible to the multitudes. How unreasonable to crowd our place of worship out to the outskirts of a city or in some obscure and darkened corner, making it difficult for the people to find it. The business man wants the best corner for his business. Let the Church learn a lesson here. The best corner in town is none too good for a church whose great business it is to win men and women to Jesus Christ.

However, we are not speaking in particular about buildings, but more especially of the lives and character of the sanctified. If we would measure up to the divine ideal, people who have obtained this glorious experience should not fail to place themselves among men to share the great responsibility and burdens of society and the world while they maintain a life of purity and holiness.

We must remember that Christ has told us to let our light shine before men that others may see and be led to glorify our Father which is in heaven, We may ask, What is a sign? What do we mean by signs and wonders?

First: A SIGN IS A MARK OF SEPARATENESS -- SOMETHING SET FORTH

So the Church is a body of called-out people. "Ye are a chosen generation, a royal priesthood." 1 Peter 2:9. Ecclesia, really means -- the called-out ones -- separated from surroundings That post which is placed at the street corner to become a sign must first be separated from the other trees in the forest. If it would be no different from the other trees surrounding it, it could never be a sign. Thus the apostle has told us to "come out from among them and be ye separate and touch not the unclean thing." And this is the genius of the sanctified, that while in the world they are not of the world. Note the little insect that lives in the water and yet breathes and lives on oxygen. How does he do this? He frequently comes to the surface and breathes in the atmosphere with a strange genius of condensing it and then dives again into the water and makes a bubble around himself and then lives in the bubble. When this oxygen is consumed he again comes to the surface to regain more of his life-giving power, only to go down again into the water to live in the bubble. So the Church must live in and breathe a more spiritual atmosphere -- more divine than she can find in this world. She must ever breathe in the ozone from the skies, and while called to live in this world she must live in the holy bubble of divine presence.

Second: A SIGN BESPEAKS CLEARNESS, DEFINITENESS, PERSPICUITY -- That which is to be seen.

Thus the apostle declares, while you become a gazing stock, more properly rendered, a theater. The same thought is brought out in the expression "that ye should show forth the praise of Him that hath called you." The Church is to be a veritable theater or show in a position where she

can be watched by the world. The bush in the desert would never have attracted Moses had it not been aflame.

Why does the shopkeeper make much of his show window? Because he expects thereby to sell his wares. This is what God wants to do with His people -- to put them in His show window and show them before the world -- to demonstrate what He is able to do for the sons of men. Thus He declares we are to be ensamples to those around us. No shopkeeper would think of putting in his show window his shoddy goods or a suit of clothes faded by the sun. God's people must expect to be watched, and the world has a right to look us over. Can we bear inspection in the midst of trial and difficulty? Are we playing our part in the theater of life in such a way as will attract the attention of the on-gazers? God wants to make us signs in this world of His marvelous grace.

Third: A SIGN MEANS DIRECTION.

It is intended to give intelligence -- to point the way. Thus the Church is said to be living epistles, read and known of all men. God's holy people should be veritable guide books along life's way, with the visible hand pointing, "This is the way, walk ye in it." The Church must never be a weather-vane, turned by every wind of doctrine or breeze of influence, but rather a compass with its needle always pointing in the right direction. The mariner out upon the wild tossed waves with the clouded sky feels no anxiety or worry while he has with him a compass and a well prepared chart. God has given us the chart, His holy Word. The Church must be a veritable compass always pointing to the bright and the morning Star.

Let us not be like that crooked letter S. A man was driving along the street with his milk cart, having nothing but a large crooked letter S upon its side. When asked what that crooked letter meant, he said, "Why, that stands for sweet milk, sour milk, skim milk, just as you like it." No, we are not to be a crooked letter, but a sign which gives clear directions and imparts definite intelligence -- no camouflage or mirrors in a desert, rather visible signs along life's journey to point the way and give warning of dangerous places, letting love light shine on the homeward path.

Fourth: A SIGN OFTEN IS THE EMBODIMENT OF SOME TRUTH TO BE REVEALED.

The shoe dealer places a large shoe for his sign over the sidewalk. The watchmaker shows a large watch or clock to be placed in view; or over the meat-market may be seen a beautiful caricature of an ox. So God's people, to become signs in the world, must be the embodiment of the truth to be conveyed. It is said of our Lord that He was the Word made flesh. So His children are to have the divine principles of the eternal word so embedded in their hearts and lives as to be walking Bibles, -- living, glowing manifestations of the truth of the living God. "Christ in you, the hope of glory," is the way the apostle Paul puts it.

A church God-filled and heaven possessed is to be such a manifestation of divineness as to impress the world that her birth and life are from above. The preaching from her pulpits must be no ordinary display of worldly oratory or rhetoric, but rather the manifesting of a holy soul set on fire with the glory of a divine message. The apostle Paul had this ideal when he said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit

and of power: That your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4-5. His ministers must be flames of fire. No ordinary reading of essays or speaking little bits of oratory can take the place of the old fashioned Holy-Ghost-sent ministry with flaming words bearing the message of God to human hearts.

The worship also must be so laden and freighted with heavenly fervor as to load the atmosphere with fragrance divine. The church singing with holy inspiration becomes one of the greatest drawing powers in the known world. Her prayer services are made strange by the pouring out of impassioned souls inspired by the divine spirit with holy devotion.

I can never forget the first meeting I ever witnessed -- where the saints were gathered in holy song. As I looked in the window and door I saw a body of people with upturned faces and uplifted hands singing with mighty fervor. They seemed to see something in that far-off gaze as they looked to the ceiling. I could not understand what they saw or why they lifted their hands, but I know that out from the open windows and door there came a strange aroma that went over my heart like a shock. I had a strange feeling that these people must be very near heaven. I trust the time will never come when God's holy people will ever change the character of their worship or become cold and dead and formal and lose the holy inspiration so characteristic in the worship of the sanctified.

While our altar services sometimes seem a little strange to the outsiders, nevertheless, when hungry hearts pray through and come forth in victory while the saints of God shout with them, -- of ten such scenes lead others to seek the blessing. The experience of the sanctified is a clear, clean-cut, definite epoch in their lives. Their worship also must bear marks of distinction -- not so much in the shrieks and yells which sometimes are in evidence, but more especially in the holy fervor that loads the atmosphere with heavenly fragrance, while tears of joy flow and smiles cover the radiant faces happy worshipers, hearts beat fast with passion for the lost, and love all divine moves to gentle forgiveness. Then testimonies and songs roll on like a mighty stream, now dashing and splashing, now in a mighty rush, then in the sweetest hush of holy calm. No one can shout like the sanctified. They are living signs and wonders.

* * * * *

Chapter 4 ABIDING WONDERS

"They that do know their God shall be strong and do exploits."

The Church is not only to be a sign, but she is to be a wonder in the earth. A wonder is not the usual and the ordinary, but something above and beyond the ordinary humdrum of life. She is to be strong and do exploits. Unless the sanctified can be strong and do more and excel in their undertakings, they do not measure up to the divine ideal. An "exploit" is some extraordinary achievement accomplished through heroism or daring adventure. To do exploits, we must bring into existence some hitherto undiscovered gifts or resources, and this is the holy genius imparted to the Church of God. She does not live or act in the plans of the natural, but rather in the heavenly with her Lord, "having been raised up and made to sit in heavenly places." The Church as seen in

the Bible is a heroic warrior with valor in adventure -- willing to undertake the seemingly impossible to glorify her Lord.

First: THE CHURCH BECOMES A WONDER IN HER PRINCIPLES OF ACTIVITY.

She is not governed by earthly or worldly principles, but by great fixed laws in the spiritual world -- "natural laws in the spiritual world."

When we think of digging wells we plan to go to some valley where there would naturally be plenty of water, but God commands us to dig wells on top of the mountains. When we are in the midst of dry places we think of removing to some distant spring. God tells us to "make this valley full of ditches." 2 Kings 3:16. When we would think of being happy we desire only to consider the beautiful. God says, "Happy are they that mourn." Matt. 5:4, When we think of possession we consider keeping what we have. Paul says, "As having nothing, yet possessing all things." When we think of possessing the earth we look for stocks, bonds, mortgages, and deeds. God says, "Blessed are the meek." Matt. 5:5. That is, those that give up their way -- these shall inherit the earth.

Think of that great general in olden times who was going to Capture one of the strongest fortified cities of ancient days! Naturally one would think of great weapons of warfare, battering rams to tear down the walls. Not so with Joshua. Around Jericho's walls he marched his forces for seven days, then seven times the last day, which must have been a wonder to the inhabitants of Jericho, But the climax of the whole procedure -- to command his people to blow rams' horns and shout while bricks, stones and mortar filled the atmosphere and down came the walls with a crash!

Think of that great general Moses leading his forces on to battle against Amalek. One would suppose a man of his genius would have been at the very front of the battle in close proximity where he could have given personal attention. Not so with Moses. He goes on yonder hill and there with up-stretched arms touches the unseen, and while Aaron and Hur on either side hold his arms, he pulls the ropes and fingers the wires that bring about heavenly connections and directs his army on to victory.

Samson was a wonder and astonishment to the Philistines for he was in their sight only an ordinary man, but when the Spirit of the Lord came upon him he was a giant in strength.

Our Lord announces what has been to many a strange principle; namely, "Give and it shall be given you." The Church has never been able to see fully the holy principle contained in these words, hence, she keeps what she has and tries to get more and lives in poverty; while if she could get the secret of these words she would cast her bread upon the water, which would be returned a thousand-fold in after days and then open the treasury of her secret riches. The Church will become a wonder when she acts upon her God-given principles, "not by might nor by power, but by my spirit, saith the Lord of hosts."

Second: THE CHURCH IS A WONDER IN HER UNDERTAKINGS.

Our Lord was Savior of the world and yet lived His brief life in the small land of Judea and sent forth His disciples to carry the gospel to the ends of the earth. It was a world undertaking and evidently seemed strange in the eyes of the Pharisees and the rulers of the synagogues. But the apostles with the gospel truth as their lever, resting upon holy promises, by the arm of faith so shook and lifted one corner of the earth until the inhabitants of one locality declared "that these that turned the world upside down are come hither also," and they shook the Roman empire to her foundation and soon became the great object of the world's attention.

You remember that Gideon felt at first that he must have a large army and blew a trumpet in Israel and the crowds came to his help, but God directed otherwise, and after a dwindling down of Gideon's army to the small number of three hundred, with them he undertook to capture an army many times the size of his forces. Yes, indeed, it seemed a strange undertaking, but when we consider who was back of those shining lamps and broken pitchers and the shouts and cries from the three hundred, we begin to understand something of the wonder of his undertakings.

A world-wide revival seems large in the thought of some, but we remember that the God in whom we have trusted made the world and the Christ in whom we have believed redeemed the world, we see the secret of this great undertaking. If we would please our Lord, we must undertake a world job. The slogan of the sanctified must ever be, **PRAY AND UNDERTAKE GREAT THINGS FOR GOD.**

Third: THE CHURCH IS A WONDER IN HER RESOURCES

When we begin to calculate our own strength, discouragement follows, but when we look beyond and into the unseen here we find infinite resources. The resources of the Church can never be exhausted. Her Lord has the divine art of feeding multitudes with a few paltry loaves and a few small fishes. He knows how to turn the weak things of earth into the things of strength. He knows how to take a few crackers and, breaking them, feed the thousands.

I can not understand, neither can you, how our Lord could sow acres of wheat and mature the crop, gather it, grind it to flour, stir it into dough, bake it in an oven and feed it to the multitude in a moment of time; but all this He did when He fed the five thousand and the four thousand.

In my imagination I can see our Lord as He stands with those few little loaves in His hand, while the multitude in companies of fifty are seated upon the ground. The twelve disciples stand around Him waiting His command. He breaks a small piece off from one corner, handing it to Peter. Instantly it becomes as large as a biscuit and keeps on growing and developing while Peter breaks off biscuit after biscuit and hands it to those in need. So on with all the disciples until that great multitude has been fed.

Often we think we are at the end of our resources. So thought the disciples with the few barley loaves and fishes, but never when we place our little in the hands of a divine Lord. The One that made the world out of nothing still leads us on to victory. Our resources, our undertakings and our principles of action seem a wonder to the world, and this is why Isaiah said, "the sanctifier and the sanctified are to be signs and wonders in Israel."

Fourth: LAST OF ALL THE CHURCH IS A WONDER IN HER TRIALS.

God has never called His own to pass through this old world on flowery beds of ease, but often in the midst of trial and difficulty He proves her strength and her fitness to live with Him forever, He took Abraham out from Ur of the Chaldees and gave him a promise that his seed should be heir of the world. Abraham took upon his shoulders this great world burden and for twenty-five years lived on in view of the fulfillment of God's promise, although childless, God had said that his seed should bless the world. Abraham believed God, and after all these years of waiting with the weight of the whole world upon his shoulders he never staggered at the promise. God's people are able to take burdens, world burdens, and move out and on without staggering.

Yes, beloved, everything depends upon how we behave ourselves in the midst of trial. Truly, the world is watching us while we play our part, but more especially our precious Lord in heaven watches His own as they abide the storms and trials of this life.

A scene comes before my mind. Look at those two men at Philippi as they stand upon the platform. Silas has sung his solo. Paul is nearly through with his sermon when in rush the rough soldiers and officers of the town! See them as they drag Paul and Silas through the crowd, down to the Court where they are roughly treated and stoned. Then watch them as they are pushed along through the door into the jail, while the jailer strips their clothes from their backs. Then listen to those awful lashes! See the blood as it trickles down the lacerated backs of these two men of God! Then watch that jailer as he roughly pushes them and kicks them into the inner prison, and then places their hands and feet in the stocks. In the midst of the gloom and darkness the night wears on. Nobody seems to care -- they are alone. But somebody does care! Look for one moment behind the curtain, just out through the ether on upward to the courts of heaven! Listen for a moment when possibly the voice of Christ is heard as He bids His Father to look down to this old world, catching Philippi upon the map, then looking more carefully, pointing to the Philippian jail. "Ah," He says, "Father, look at these two men. These have been saved and sanctified. I want to show heaven as well as the Philippian jailer the glorious blessing which I have provided for the sons of men. Do you see Paul and Silas with their feet and hands in those stocks? Do you see their bleeding backs? Listen, hear that song coming up from the midst of darkness? Hear that shout from the lips of the apostle?"

Then quicker than an electric spark He gives the command to Gabriel to load up heaven's dynamite, charged with celestial light and sweep down the blue ether to the Philippian jail, and just as Paul shouts his last shout someone cries, "an earthquake," the doors and windows fly open and the stocks fall off from their hands and feet. In succession the jailer, with hair seemingly on end and hands up, cries, "Men and brethren, what must I do to be saved?" Acts 16:30.

What a smile of satisfaction must have passed over the face of the Son of God as these two men played their part well in this drama of life! Indeed, they were a wonder to the jailer, and they have been a wonder to the Church and the world ever since.

Again, we may think of Stephen, that hero and first martyr of the Cross, as he was dragged out into the open field to be stoned by the rough hands of his accusers. We may stand and watch him for a moment while he kneels and prays and stone after stone is hurled upon his weakened

body. But is this all? Nay, verily! There stands a young man holding the clothes of Stephen while these merciless accusers hurl the stones upon his dying body. Who cares? Indeed, we are not left to imagine the scene. The Scriptures clearly unfold the facts.

So interested heaven became at this scene that Christ evidently rose up from the throne to look over the battlements of the skies and watch the scene and possibly to give Stephen a little encouragement. It would seem He commanded one of the angels to pull away the curtains that Stephen might look through the blue into His smiling face. The life, the glory, the blessing abiding in Stephen's pure heart burst forth in heavenly grandeur as stone on stone was hurled at him, until his face shone like an angel as he prayed for his enemies and then fell asleep. But we may imagine that every stone hurled at Stephen was a stone hurled at the heart of this young man Saul, who watched the marvelous scene. It was such a wonder to him that he never forgot it and never got over the conviction until at last he fell at the feet of Jesus the Nazarene.

Beloved, God has called the holy people of these days to move forth into the arena of the world's history to be living signs and wonders -- to triumph in the midst of their trials, never to become discouraged, knowing that there are infinite resources at their command. Thus the Church must undertake great things for God on this great and divine principle, "Give and it shall be given you." The Church, the very embodiment of holy truth with a life as clear as the moon and as bright as the sun, preaching the gospel with no uncertain sound, must play her part well while in the midst of the world and not of it.

Our Christ, though born in a humble manger, burst forth as a mighty sun in the history of this world, and died to live in greater triumphs.

The Church living signs and wonders? Yes, she is all of that. With her heart beating true with the Sanctifier, the sanctified march on from one victory unto greater conquests until finally she hears the glad words, "Well done!"

* * * * *

PART 3 THE DIVINE LAW OF SUCCESS

Text: Zech. 4:6, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

* * *

Chapter 1 THE PROPHET'S VISION

"The Word of the Lord unto Zerubbabel." -- Zech. 4:6.

We must go back in our thought in the history of the world to the second year in the reign of Darius, son of Hystaspes, who was upon the Persian throne at this time. The overflowing wars of Nebuchadnezzar, which had brought about the seventy years of captivity of God's chosen people

had been fulfilled. During these awful disasters, the walls of Jerusalem had been torn down and the holy temple had been demolished. After the conquest of the Babylonian Empire by the Medes and the Persians, through a series of Divine Providences, Nehemiah received commandment from the King of Persia, giving the Jews right to return and rebuild the walls of Jerusalem. A period of reconstruction in the Holy Land then began. No doubt much was accomplished under the leadership of Nehemiah, and the people of God were greatly encouraged.

However, with every great enterprise trials and difficulties must needs come. Some have thought if God should be in any great enterprise the difficulties would be few and the prosperity unhindered, This is not true to the facts of history. Whenever God has begun to work, the Enemy has always stood ready to destroy. Every Isaac has had his Ishmael, every Jacob his Esau, every Moses his Pharaoh, and all Elijahs their Ahabs and Jezebels.

The work of reconstruction had not progressed far until the enemies were stirred, and mightily aroused, and every effort was put forth to hinder the rebuilding of the walls and the construction of the temple.

Some twenty years had passed when the hero of this prophecy came upon the stage of action. Josephus tells a very interesting story concerning this Zerubbabel. Darius, the Persian king, had propounded three questions to his chief cup-bearers and asked that they deliver their answer before him. The three questions were: "Which was the strongest, whether the King was not such, or wine was not such, or whether women and truth were stronger than all."

Zerubbabel took the side of women and truth. One of these orators delivered his profound argument in the defense of the king, showing how wine could be abolished by his decree, women were under his control, and truth could be trampled to the earth. The second orator took the question of wine, and truly, much might be said in the defense of the power of wine. He explained how wine was stronger than the king, for he had seen the king under its control. It was stronger than women, for even women had been debauched by its deadly influence and power. Wine had destroyed manhood and womanhood and ruined nations and trampled righteousness under its awful domination.

But Zerubbabel in the defense of women undertook to show the power and influence of true womanhood. How she had cradled the empire and the king in her lap; had influenced prophets, priests, and kings, and humanly speaking, was the greatest force in molding society. He then defended truth by declaring that truth was stronger than all, for when truth prevailed, wine would be abolished; and when kings and potentates, and even women, would sleep in death and all earthly things had vanished away in eternity, truth was eternal and would abide forever.

The king was so pleased with the oration of this noble Jew that he proposed to give this young man the desire of his heart. To Zerubbabel there was only one desire which filled the horizon of his vision; namely, that his own people might be gathered to their own land, the ancient temple reconstructed and the altars of fire again rekindled at Jerusalem. Thus the king became his friend and gave him many horses and chariots and workmen to go to Jerusalem and carry forward the work of reconstruction.

In the midst of the trials and difficulties which accompanied this effort, God sent Zechariah the prophet to encourage the workers. The prophecies and visions of Zechariah were thus given to strengthen the hands of Zerubbabel and Joshua, who were to lead on the hosts of God in this great revival to re-establish the worship of Jehovah.

In his first chapter, while he admits the judgment of God had been poured out upon this people, he also has a vision of God's mercy and longsuffering and can see nothing but prosperity for the work and workers, and declares that God is jealous for Jerusalem and for Zion with a great jealousy; that God had become displeased with the heathen and the new day of prosperity had now dawned, and then undertakes to comfort Zion. May God give us more Zechariahs, filled with holy optimism and strong faith in these days. In the midst of trial and difficulty it is helpful to have some fellow like Zechariah with a vision of success, who by a strong faith is able to stir the people to greater activities.

In his second chapter, he sees Zerubbabel as a young man with the line of authority in his hand, standing in the place of God to direct the affairs of this great undertaking, and cries unto Zion, "Deliver thyself." He cries out and says, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord." He announces God's protecting care and declares whoever "toucheth you toucheth the apple of his eye," and that God had declared that "I will be unto her a wall of fire round about, and will be the glory in the midst of her."

In the third chapter, he takes up more especially the preparation of Joshua, who was the high priest, to stand before the Lord. His filthy garment must be removed and he must be clothed with a change of raiment, It would seem in the last three verses of the third chapter that while Zechariah had especially Zerubbabel and Joshua in his mind, yet there was a deeper vein of thought in this prophecy, for he declares that God is going to bring forth his servant the "Branch," through whose coming God will undertake to remove the iniquity of the land in one day. And thus while the prophets were directly speaking to their generation and concerning conditions of their own times, yet percolating through the promises of the Old Testament we received the dawning light of a brighter day which was to burst upon Israel in the coming of their true Messiah.

In the fourth chapter of this prophecy, we have the vision which surrounds our text. Here Zechariah saw the vision of a golden candle-stick with seven lamps and the seven pipes leading to the seven lamps which was upon the top thereof. He also saw two olive trees by it, one upon the right side of the bowl, and one upon the left side thereof. The golden oil was flowing.

* * * * *

Chapter 2 THE SECRET OF THE VISION

"What seest Thou?" Zech. 4:2

The prophet asks for an explanation of this vision and the angel declared that this is the Word of the Lord unto Zerubbabel saying, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

In this vision of the candlesticks we shall find the divine secret of true and abiding success, a divine plan laid down in this text, true in the experience of Zerubbabel and Joshua, also true in the history of God's people. The explanation of this vision of the fourth chapter is not hard to find.

First: The candlestick. Our mind is directed at once to the furniture of the temple, where upon one side was situated the seven golden candlesticks. These doubtless represented God's church, which was to be the light of the world and its light ever kept burning. When Christ was here He said, "I am the light of the world." When he left and departed to His Father, He declared to His people, the church, "Ye are the light of the world."

In Revelation, third chapter, explaining the seven golden candlesticks which were given to John in vision, it is stated that the candlesticks "are the seven churches." Thus we are safe in saying that the candlesticks in prophecy would represent the church; and properly so, for all spiritual light should burn in its members and the church thus become a light to the world. "Let your light shine" said Christ. "Among whom ye shine as lights in the world" said the apostle, and the prophet Isaiah again cries out, "Arise, shine; for thy light is come." How important then that we should keep our lights well trimmed and burning.

Second: The oil in the lamp. As oil is the force and power of light, so the power and presence of the Holy Ghost is the secret of spiritual light in the church. Thus the Holy Ghost seems represented as the oil in the candlestick. This may be made more clear when we consider that the Holy Spirit is the power of spiritual illumination. "The natural man receiveth not the things of the Spirit of God." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." I Cor. 2:9,10.

However, it must be noted that oil contains the hidden power of illumination, but these powers must burst forth in combustion before light is manifest. So in the working of the divine spirit He, in His own personality, is the embodiment of all divine truth, The truth of God's holy word is His breath of inspiration. But these divine truths must come in contact with human life and as they burst within the human soul they radiate spiritual life from holy lives. We may see then the importance of the divine presence in the church, without which the material part of the candlesticks must be in darkness as well as the world around. The burning flame on the candlestick is much larger than its own little existence, for its influence reaches to the farthest corner of the room. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

Third: The two olive trees. What do these represent? There have been various opinions as to the application of these two olive trees. In this chapter they are spoken of as "the two anointed ones that stand by the Lord of the whole earth." In Revelation 11:4, we have a picture here of two olive trees. They are here spoken of as God's two witnesses. What may we understand then by these two olive branches, these two witnesses, these two sons of oil? Some have understood this to represent Zerubbabel, the governor, and Joshua, the high priest. Others have understood this to represent the Old Testament and the New. Directly, no doubt, the thought must be that the two olive trees and branches represent Zerubbabel and Joshua. Zerubbabel represented governorship, or

royalty, and Joshua represented priesthood, or sacrifice. And thus in God's economy these two great fundamental principles in all divine communications seem to be made most prominent. In the very beginning of Old Testament economy as given to us in the law of Moses we have the priesthood, The high priest standing in the presence of God with the breastplate upon him, who was to obtain the divine will and direction by the flashing light on the breastplate. God was their king and the priest was to perform sacrifice, and thus God opened up the way of divine communication. And the prophet would have these leaders understand that the secret of their power was not in the promises of Darius, in his financial resources, or horses and chariots furnished by him; that they must get their attention well off these material assets and remember victory was to be brought about "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." The Holy Ghost must be received directly from the Lord through His two sons of oil, His two anointed ones, royalty and priesthood.

This truth is given to us in the prophecy of Zechariah. He sees these two fundamental principles embodied in the coming of another. In the third chapter he mentions his servant, the Branch. In the sixth chapter he also sees the glimmering light of the coming Messiah, and the twelfth verse says, "Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both." Thus we may understand in this picture Jesus Christ who was made a priest after the order of Melchizedek, king of Salem and priest of the most High God.

If we would analyze the Old Testament and the New, what two words would embody them both? From the fall of Adam down to the closing book of the Old Testament, the one great fundamental principle that governs in Old Testament history and experience was sacrifice, It is here we see priesthood and sacrifice, the slain lamb, the sprinkled blood, all pointing to the sacrifice of the Lamb of God "which taketh away the sin of the world." In the New Testament its enfoldment clusters around another word, namely, kingship -- royalty. In the birth of Christ He was heralded as a ruler upon the throne of David. Throughout the New Testament He is seen as the Revealer of the divine will and purpose, and the book of Revelation closes with the Lamb upon a throne, from whose presence radiates light that lightens the whole world. Thus we see God's two fundamentals, royalty and priesthood.

God embodied these two principles in His new economy, under the new covenant, in the person of Jesus Christ as a royal priest, His followers as kings and priests unto God. These two olive trees furnish the oil that supply light to the candlesticks. They are God's two anointed ones. No mighty manifestations of the Holy Ghost without the priesthood and sacrifice; neither can there be manifestation in divine blessing and power without submission to God's will or sovereignty, Christ came into this world to do His Father's will and accomplish the divine purpose. When He went to Calvary's Cross He there became "the Lamb of God which taketh away the sin of the world." He was born to be king -- crucified, our sacrifice. The church, embodying the kingly sacrifice, must be in the midst of these two olive trees, one on either side; one representing the divine covenant, will or sovereignty; the other, the priesthood -- sacrifice and atoning blood, From these two sources she will receive the golden oil, the gift of the Holy Ghost, that will be the secret of her power and blessing.

The plan of redemption as given to us in the Word has revealed God in these two great principles of success. Christ burst forth in human history as "a man of sorrows, and acquainted with grief;" through Gethsemane 's Garden to Golgotha's Hill He led the way to triumph. We see Him hanging upon Calvary's Cross as the Lamb slain from the foundation of the world. He was not only a sacrifice, but He became a mighty conqueror, and overcame hell, death, and the grave. When He came forth from Joseph's new tomb on the morning of the resurrection He held in His hands the keys of death. After some days with His disciples on earth He led them forth to the Mount of Olives, then with uplifted hands He blessed them, when instantly the powers of gravitation seemed reversed and gradually He departed from His disciples to the presence of His Father. What a scene! No wonder the disciples stood gazing up into heaven after He was lost to their view! Out from the snowy cloud appeared the two shining angels with words of comfort for the left disciples. We are able to imagine what transpired on the other side of the cloud -- up through the cloud, up the bright, shining way to heaven, the Son of God departed. What really transpired on the other side we may well conclude.

As the Son of God, triumphant and victorious over death, with His own shed blood from Calvary, ascended up in the presence of God, the angels must have burst forth in a song something like this: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in. Then back through the corridors of the sky must have echoed and re-echoed, "Who is this King of Glory?" The answer was forthcoming, "The Lord strong and mighty." In other words, this is He who went to Calvary's Cross, who died the sacrifice for a lost world, then leaping from Calvary's Cross down to the confines of the pit, seized the arch enemy of the human soul, threw him upon the hot pavements of damnation, wrenched from his girdle the keys of death and hell, hung them upon His own girdle, came forth from Joseph's new tomb the mighty conqueror of hell, death, and the grave, and now has ascended up into the presence of God with the trophies of His mighty conquest -- the Lord strong and mighty, with the blood of sprinkling in His own hand, to be received in the presence of the Father for the full accomplishment of divine atonement. And thus in the presence of God now stands in the one person Jesus Christ -- royalty and priesthood.

As soon as the rejoicing of the angels may have died away, another scene greets our attention. The disciples have returned to Jerusalem and in the upper room have tarried there, praying and fasting for the promise of the Father. When the morning of the day of Pentecost had fully dawned, in the upper room one hundred twenty upturned bowls might be seen; and then from the two olive trees, royalty and priesthood, through the two golden pipes of God, two anointed instruments, flows the golden fluid of the Holy Ghost which filled the disciples, and the church became the candlestick of God, the light of the world. Thus, as in our text, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

This great truth, the secret of success, Zechariah forced upon the attention of the two great leaders in the restoration; and this is the great truth to which we would invite your attention.

As truly as the temple was being reconstructed, so there must be in these days a mighty effort to rebuild the true temple of holy worship and rekindle the altar fires once more. We make no plea for modern inventions and contend not for its philosophy. The Church has gone far astray

from the true idea of holy worship. The temple of holy worship must again be rebuilt where loyal hearts and devoted men and women can find communion with heaven, In this great effort to re-establish the fundamentals of true Christianity we must never forget the secret is here contained in this Scripture, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

* * * * *

Chapter 3 THE PRINCIPLE ILLUSTRATED

"Not by might, nor by power." -- Zech. 4:6.

Zechariah had plenty of material to illustrate the truth as he has set forth in this text. He could easily have pointed to the history of the Restoration.

First: The beginning of the restoration. Here the great body of the Jews were in Babylonian captivity. Seventy years had now been accomplished. Daniel, one of the captives now in Babylon, reading the prophecy of Jeremiah, found that the period of their captivity had been limited to seventy years. Studying the chronological chart he discovered this period of seventy years was now closing. This gave him hope and faith to pray for a mighty revival and the restoration of his own people back to their native land.

But how should this great undertaking be accomplished? At this time Daniel was one of the chief men in the kingdom. He was a great statesman and a great leader. He had come into prominence through the reign of Nebuchadnezzar. As a young man he strongly held his place and position till the fall of the kingdom. With conquests by Cyrus he was again placed in a prominent position in the realm. One would naturally suppose that Daniel might have gone to the authorities as a man of influence and gained the object of his undertaking, but this was not Daniel's method. When the burden came upon him he closed his office, went down on his face before God, and on the stone floor set his face to prayer and fasting. On he continued, praying and fasting, day after day for three whole weeks. But no sooner had Daniel's face been upturned toward the sky than the Lord gave attention to his prayer and commanded Gabriel to undertake the accomplishment of the answer. But as the days wore on and no answer was given, Daniel continued his prayer and fasting. When three whole weeks had passed the angel appeared to Daniel and touched him and said, "From the first day.. thy words were heard." Thus we see that the delay was not slackness on God's part, for immediately the angel proceeded to get the decree through the kings of Persia. They withstood him for these three whole weeks. It seemed that the king of Persia was so determined not to allow this thing to happen that God was compelled to send Michael, the chief prince, these two angels, one on either side of the king, to work steadily on until they were able to accomplish their intended errand.

When the king had written the decree, the angel at once came and informed Daniel that the thing was accomplished. Thus to illustrate the text, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

How shall we accomplish the great work of God? How shall we bring victories? Not by the human methods and means. We shall accomplish more on our knees before God. O, for men like John Knox, who can move nations and kingdoms by their praying! If we are to have overflowing revivals and mighty outpourings of the Holy Ghost there must be continued and impassioned prayer. We must know how to pray. We must know how to continue in prayer. We must know how to spend our nights in prayer. We must know how to labor in prayer that an effectual door shall be opened for this ministry.

Second: He could have pointed to the providences that preceded the restoration. Long before the captivity, God had spoken of a man who should be called Cyrus and through him the decree was to be written. One little instance in the life of Cyrus beautifully illustrates how providences, divine prosperity, and the success of great enterprises often hang upon the brittle thread of a human life. Mandane, the daughter of Astyages, who was upon the Median throne, gave birth to a beautiful son, whose father was a Persian. When the daughter made a visit to her father, who saw this beautiful child, he discovered that here was one who would occupy the Median throne. This he felt would so disgrace him that something must be done to destroy the child's life, for he could not have a Persian upon the Median throne. He gave commandment to one of his chief men that this child should be destroyed. The child was taken out in the woods and plans were made to take his life, but the heart of this great man was moved, for in their own family they had just lost an only son and the mother was grieving over this sad experience. Arrangements were made to place the child out in the field, when some shepherd heard its cry and brought the child home. This chief officer of the kingdom knowing of the facts, secured the child for his wife and thus little Cyrus was saved and his life spared.

He soon grew to young manhood with all the powers of royalty, and then came to be the great Cyrus of the Bible. Notice how this prophecy came near being broken by the command of a king, and the success of the Jewish people was hanging upon the brittle thread of this child's life. Thus God has ever been illustrating the power of this divine secret, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." How the divine providences hover over God's people to take them through the dark days and days of trial to plains of greater victory and prosperity.

Third: He could have illustrated this in the protecting care of God in the early days of the Restoration. You will well remember the circumstances which surrounded the life of Mordecai and Esther and the king, Ahasuerus. Haman, that hater of the Jews, had received a decree from the king that all the Jews should be slain. Mordecai, that noble hero among God's people, began to find some way of deliverance. Some few years before this, Esther, who had been adopted into his family, was presented to the king and selected to be the queen from among seven of the most beautiful maidens of the land. Mordecai at once saw a ray of hope in the pleading of Esther for her people. He planned a conference with Esther. She informed him that it was hopeless; that the king had not welcomed her into his presence for more than thirty days; that she dare not go into his presence. She was then informed that she, too, was a Jew and if this awful calamity should be visited upon them she in like manner would be involved, and Mordecai concluded by saying, "Who knoweth whether thou art come to the kingdom for such a time as this?"

After consideration, she made up her mind to make the effort and said, "I will go.. and if I perish, I perish." The day was set. Mordecai and his co-workers made earnest prayer and Esther's

maidens were also before the throne of God. Queen Esther approached the great king with bows and smiles as she entered the court room. The king held out the scepter and invited Esther to come nearer. Esther then prepared a feast and made ready to unfold the secret of her heart. While this was going on, a gallows had been erected by Haman, on which Mordecai was to be hanged. Esther then revealed the secret desire of her soul, the salvation of her people and the changing of the decree. When the whole plot was revealed before the king, instantly he changed his mind and the Jewish people were saved and protected, while Haman was hung upon the gallows which he planned for Mordecai.

Thus again God saved His people and brought victory by the simple beauty and sweet smile of a woman, that it might be said, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." How often has God chosen weak things of this world to confound the things which are mighty, and things which are not to bring to nought things that are, that no flesh should glory in His sight.

* * * * *

Chapter 4 THE PRINCIPLE APPLIED

"Strengthened with might by His Spirit in the inner man." -- Eph. 3:16.

The presence and work of the Holy Ghost in the Church is the one-all-important factor in true success. The Church, as lively stones, are built up a spiritual temple for a habitation of God, through the Spirit, The New Testament church is regenerated and sanctified by the Spirit. Her preachers are to be called and separated unto the gospel by the Holy Ghost, to preach with holy fire and unction with the Holy Ghost sent down from heaven. Her worship is to be laden with holy fragrance, singing in the Spirit, built up and blessed by praying in the Holy Ghost, the testimonies given by holy men who speak as moved by the Holy Spirit. The prophet clearly saw that the power and presence of the Spirit was all-important, and that if the workers applied this principle, victory would crown their efforts. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

First: The principle contained in our text has been the divine method in bringing things to pass in the history of the church. When Christ would call His apostles to be with Him and to send them forth as the leaders of a new movement in the earth, He did not go to the halls of learning, nor the chief men in the kingdom, but chose humble fishermen, tax gatherers, and men in the common walks of life, taught them of His gospel, prepared them with the unction of His divine spirit, and sent them forth to accomplish great things in the earth.

The temptation of the church has ever been to run on material resources and depend upon their own efforts to accomplish their undertakings. While we do not despise education and proper training, yet with all the might and power of natural resources, all is weakness to accomplish the great purpose of God. God has been glad to take ordinary men, clothe them with the Spirit's power, and send them forth to accomplish mighty things for His glory. He chose a rod in the hand of Moses; a jawbone in the hand of Samson; lights and pitchers in the hands of Gideon and his three hundred, to accomplish His purposes.

While Paul, the great apostle, was among the learned men of earth, yet it seems that Christ could use him only as He kept him in the depths of humility, and he exclaimed, "For when I am weak, then am I strong." "I glory in my infirmities, that the power of Christ may rest upon me." "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

Christ would not have us depend upon human or material resources but rather upon the Spirit's power.

Second: We are not to despise the day of small things. The prophet thus informed these leaders that there was to be a glorious outcome to the undertaking, declaring, "Who hath despised the day of small things?" When the angels found the Babe of Bethlehem, He may have seemed small, but they did not despise Him, but fell at His feet and worshipped. The wise men with their gold, frankincense, and myrrh fell at the feet of the Babe and presented to Him their gifts. One hundred twenty in the upper room would indeed seem small as a force to evangelize the world, but who would despise the day of small things?

George Muller saw a few orphan children who needed protection and he arranged to care for them. He then planned a small orphan's home and the work began to enlarge and grow until we have today, as a result of his effort, one of the greatest orphanages in the world.

Sir George Fred Williams saw a few young men, clerks in the various stores, without proper care and Christian surroundings. He planned to form a few of them into an association, afterwards known as the Young Men's Christian Association, which has spread into all lands and has become one of the greatest organizations of its kind in the world today.

A little boy was walking through the field with his father at his side. He was teasing for a colt or a calf that he might call his own. With the cares and burdens of the family, the father informed him that all they had would be needed in providing for the home. Finally, before they reached the house, he took up a potato from the field and said, "There, you can have that. You can call that your own." The little boy put it in his pocket and began to think what he could do with it. He went out into the garden and dug six holes, cut this potato into six pieces, as many pieces as it had eyes, and carefully planted them. In the fall of the year out from these six holes he gained more than a peck of potatoes. He carefully kept these through the winter. In the spring he plowed his ground and planted a little piece of land with these seed potatoes. In the fall of the year he had many bushels of potatoes. These he carefully kept until another spring, when he began to bring them out of the cellar and place them in a pile at the side of the house. On inquiry the father asked him what he was going to do. The son declared he was going to plant his potatoes. Then the father in surprise declared, "Son, you can not plant so many potatoes. You will plant my whole farm." In three years this one potato had grown into many bushels of potatoes. It was a small potato, but it had a chance to grow, teaching the lesson, "Despise not the day of small things."

A little boy stood at his mother's knee and as she prayed and laid her hands upon his head, he heard her pray for the heathen. The years passed and this Samuel J. Mills was in college, and when he accepted Christ a strange burden came upon him for the heathen. He planned a missionary

day out in the woods with several of his college mates. But his hopes were blighted in the coming up of a thunderstorm, which scattered the congregation, and he with five other boys found shelter under a haystack. There they planned and wrote a constitution for a missionary society, which developed into the great American Foreign Missionary Society. And as the thunder died away and the storm broke and the sun burst from behind the clouds there was a brighter day dawning for the heathen in their darkness. As a result of this effort hundreds of churches have been organized, thousands have been converted to Jesus Christ, and millions of dollars have been sent to bless the heathen.

The movement which we represent may have had a small beginning, despised and rejected of men, but, thank God, is bursting forth into greater grandeur with every passing day and will increase in power and blessing. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Third: We learn that all mountains of difficulties shall become a highway to victory. The prophet exclaimed, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

Every great effort to uplift humanity has been surrounded by its difficulties, but God has a way of removing mountains and making our obstacles and difficulties highways to victory. We have several ways in dealing with mountains. We may go around or by way of the canyons, or tunnel through them, or scale their heights. God has even a better way than these.

When the two prophets of old had been warned to flee from the city or they would soon be captured, in the early morning light Elisha and the young prophet might be seen rapidly passing out of the city gates to escape their pursuers. While passing through the canyons and the mountain gorges they heard the rumbling of wheels, and the treading feet of the enemy's horses. The young man exclaimed, "Alas, my master! how shall we do?" They could not retreat, for the city was behind them. They could not scale the mountain peaks -- they were impassable. To hurry in the advance was to meet their enemy face to face. Indeed, it was a serious situation, but the aged prophet seemed to be as calm as a lake. Leaning upon his staff, he offered a little prayer and said, "Lord, I pray thee, open his eyes, that he may see." Instantly the young man looked and saw the mountains on either side filled with horses and chariots, while Elisha explained that "they that be with us are more than they that be with them."

Thus God made the mountains of their difficulties a camping ground for his reserve forces to protect them. So it is. God desires hindrances to be resources -- camping grounds for reserve strength and blessing. He knows how to transform the desert into a garden; the waste land into a fruitful field. The very things which make for our difficulties will all be removed and in their places will be mightier highways to truth and victory.

Fourth: God's people may expect and take nothing but victory. If our strength is not ours, but His, then we are strong to do God's will as He wills. The prophet exclaimed, "The hands of Zerubbabel shall put on the headstone with shoutings, crying, Grace, grace, unto it." We may suffer seeming defeats, but we are never defeated in the will of God. It is our privilege to refuse defeats and accept nothing but victory.

"And this is the victory that overcometh the world, even our faith." Problems may seem to baffle us, burdens may seem to crush us, sorrows at times overwhelm us with their floods, but God has promised to bring every faithful soul out into glorious victory. Our enemies may ride over our heads, but God has promised to bring us out into a wealthy place. After this divine secret becomes the principle of our activities, nothing can stand before us all the days of our life. Then we must also remember that what comes to us may be only for a time, for the final victories have not been declared. The righteous may be cast down, but he shall not utterly fall, for the Lord holdeth him up. And we are assured that "all things work together for good to them that love God, to them who are the called according to his purpose." "If God be for us, who can be against us?" for they that be with us are more than they that be against us, and "who hath despised the day of small things?"

The saints of God shall be crowned with eternal victories at Christ's right hand. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Strengthened with might by His Spirit in the inner man." A people called to God's work are able to do all things which, in the Providence of God, are thrust upon them, by the Spirit's power. While we must toil in faithfulness as though all depended on us, yet we must trust and believe, knowing all success depends upon God.

* * * * *

PART 4 MEN AND WOMEN FOR THE TIMES

So David waxed greater and greater for the Lord of hosts was with him. I Chron, 1 1:9. Of these Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle the shield and the buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains. I Chron, 12:8.

And of the children of Issachar which were men that had understanding of the times to know what Israel ought to do. I Chron. 12:32.

* * *

Chapter 1 COURAGE AND FORTITUDE

"Add to your faith courage."

"Endure hardness as Good Soldiers."

The life of David, that great warrior, furnishes some very beautiful illustrations of many important truths in the life of our Lord and progress of His church on earth. David made some sad mistakes it is true, but he truly repented and found forgiveness, He was not allowed to build the temple according to his desire because he was a man of blood, but he did not pout over this change in his plans, but quietly accepted the will of the Lord at the hands of the prophet.

David was a man after God's own heart. Not that he was always perfect in all he did, or always pleased the Lord. He was God's choice as king over Israel, while Saul was the people's choice as their king. Therefore David was God's king, the man after his heart or choice. Saul was more attractive than David in appearance and personal magnetism, but his heart was not obedient like the heart of David. Saul had a great opportunity in life, He had a great and united people who gave him every honor and pledge of support, but all this he lost through his disobedience. David was young and unknown until he slew Goliath, and this victory he gained through his simple faith in the God of Israel. Under great odds he gradually came to the front by his courage and true hearted loyalty to his God until he was king over all Israel in the place made vacant by the death of Saul. The secret of David's success is given in these words "So David waxed greater and greater for the Lord of hosts was with him."

There are several facts in the life of David which seem to point to the life of King David's Greater Son, our Lord Jesus Christ. David was chosen and anointed of God; so was Christ. Luke 4:18, Acts 4. David was given a throne and a kingdom; so has Christ been given a throne and a kingdom. Luke 2:30-33. David was driven from his rightful throne into exile; so was Christ rejected by his own and disallowed by the authorities. "He came unto his own and his own received him not." John 1:11. David was called back from exile to occupy his God-given throne. So will our Christ receive the God-promised throne of David, and the stone which the builders rejected will become the head of the corner. David needed men to stand with him in the awful conflict against the opposing forces. The great need of our Lord today is for men, real men to come under the blood-stained banner of King Emmanuel against the forces entrenched against spiritual religion. David's army was well organized and every battle well planned after the wisdom of God. There were the Generals, then the Captains over the fifties and hundreds. The conflict was not in the army, but the united army against the enemy. The call today is better organization among those who desire spiritual things, and closer union on the great fundamentals.

A great host from all the tribes came to the help of David in his trying hour. Daring deeds of valor are mentioned as having brought a number into places of honor, such as the noble six and the distinguished thirty. Among some of the common characteristics of those who came were that these men could use all manner of instruments of war, and were apt with both hands in active service; they could march in perfect unison without breaking rank, and were all of one heart to make David king. Among the various tribes mentioned are these Gadites, who, "separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle the shield and the buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains." Then the children of Issachar, "which were men that had an understanding of the times to know what Israel ought to do." Such a description seems to give us some idea of the kind of men needed in the church if we are to gain the victory over unbelief, destructive criticism, evolution and worldliness, like the Philistines running wild.

No thin skinned, weak kneed, tender footed, unskillful, unprepared, faint hearted, two faced, short breasted, fearful, compromising soul; with a spine like a jelly fish, and the physique of a consumptive, and slow movement of a tortoise, and feet like a backsliding heifer; can ever hope to meet the onrushing foe of this generation and fill the needs of the hour, and wear the laurels of the conqueror.

The demand is for men, real men; Spirit born, God made, heaven sent; whose call is as clear as the voice of thunder, and whose purpose is as true as steel; with a nature sanctified, lily white, Spirit filled, fire baptized, Divinely unctionized, and glory crowned; having fire enough to burn up the oceans of doubt and seas of difficulties and walk through every stream dry shod. O, for fearless preachers to tell the truth, the whole truth and nothing but the truth. Not the foolish denunciation of some modern evangelist whose verbosity only creates laughter and merriment in the crowd, meaning nothing, except a long string of adjectives as they talk about sin, hell, and the judgment. How we do need preachers and teachers with a soul burning up in holy compassion, tear stained cheeks, and a throbbing heart, with a vision of God as clear as noonday, and a voice like thunder' to pour living, experimental truth on the people of this generation.

In these days of commercialism it will take the same courage and fortitude to withstand the temptations' as in the days of David. These Gadites came to David when he was in the hold in the wilderness, It was most unpopular to take the side of David at that time. It would have been much easier to have remained with Saul and taken their comforts at home. The cause of right and truth moved them to take the stand with David although it led them to the wilderness, Truth has never been very popular, and it has taken courage in all generations to stand with the right. One great American statesman said, "I never go with the crowd, I try to find out what is right and then defend it at any cost."

Ask the angels who are the truly brave of all the earthly millions in all the ages past; who are truly the heroes and heroines in the struggle of life; will they point to the great conquerors of world empires and leaders of military forces whose names stand out on the illustrious pages of history? I think not. Ah, no. There are thousands whose names have never been in print, who have been all unknown outside of their own little circle of friends and loved ones, whose names stand out in brighter letters on the Lamb's Book of Life than many who are admired as great leaders here below. The one who conquers his own spirit is greater than he that takes a city, for in this conquest there must be complete destruction of all habits and modes of action, great structures in this vision of worldly success must be laid low, towering fortifications of the will and purpose must be destroyed to the very foundations of the being, every enemy opposed to Divine sovereignty fully captured and all the debris of sin and iniquity burned to ashes before there can be any abiding reconstruction in building holy character for the temple of the Lord.

Come with me and watch for a little this young woman as she enters life under great difficulties; and then comes into that glorious state called motherhood. Watch her as she conquers in a thousand battles in the nursery. Braves hard times and flanks the enemy in her study of economy. See how she solves the problems of making bread almost without meal or flour, preparing a meal which would tempt the appetite of a king. Watch her as she marches and counter marches with needle and thread through the long hours of the night. How patiently she bears the burdens amid the scant necessities of life. Then after the weekly toil, comes forth Sunday morning with the children neatly dressed, clothes lily white from the wash tub, clothes line and ironing board. Notice her eyes as they sparkle like diamonds with the burning fire which lights her holy brow. She steps like a queen while her children twine around her like the ivy around the great oak, her whole being seems calmed with the gentle breezes of heaven. She shines here among her friends and children who grow up like plants in the garden of God, and this holy soul will shine as

the stars forever and ever in the diadem of her Lord. She has fought and conquered, and has become one of the heroines of earth. Her memory will live when earthly kingdoms and tottering thrones are no more, when earthly suns are blotted out by the brighter light from the oncoming of a better and more perfect day. All hail to these conquering queens of earth who in the humble walks of life have made for themselves a place in the mansions above by their holy living and faithful service over a few things, and when the rewards are given, placed as rulers over many things amid the joys of their Lord.

Notice this man of toil. See his brawny arms, and sun burned face. The strength of manhood adorns his brow, and graces his physical frame. Determination breaks forth in his every action, commingled with the sweetest temper and patient forbearance. In the office, in the shop, or on the farm, with honest toil he provides for his loved ones with gladness of heart and soul. No eye-service man here. No mere clock-watcher in this heroic soul. He toils to serve and earn his bread by the sweat of his brow, and by adequate service expects to succeed. Temptations, like wild waves, flood his soul from day to day. Hard times and financial disasters come creeping in like beasts of prey to destroy his honest labor. The mutterings of discontented fellow workers like the rumbling of distant thunder often fall upon his ears, while the dark clouds of a social storm hang low and seem threatening to break any moment. Yet with hope this man toils on with love for all. His heart has been purified, sanctified, and made as white as snow. With grace he endures as seeing him who is invisible, His home coming from his day of toil is a happy hour for the family circle. After the well cooked but plain meal, he gathers his loved ones around the fireside for devotion and holy worship. The family Bible, the dearest book on earth, is gently held in hand and reverently read, then on bended knee thanksgiving from a throbbing heart ascends to his God and Father for watchful care and preservation of life, with prayer for added grace and strength. This man lives not for himself, but for his God, his family, and his country.' These are dearer to him than glittering gold or the rarest gems, places of honor or halls of fame. He is too big to be little and too good to be mean in his dealings with his fellowmen. Too honest to be a grafter and too just to be double-faced. Judged or misjudged, misunderstood and set aside, yet he turns not from his path of duty. He is a kingly man, a prince in Israel. Such men are needed in this hour of peril in our great nation and in the church of God.

Have you ever distinguished between bravery and fortitude? Bravery is that power of the mind which enables one to encounter difficulties without fear. It is valor, boldness. Fortitude is that quality which enables one to endure crushing blows without murmur. It is passive courage, resolute endurance. Bravery is illustrated by that Roman General who defended the Roman bridge before the Etruscan army, and when he could hold out no longer, jumped with his noble horse into the flowing stream below and was dashed upon the rocks. It took true bravery for a man to fight single handed and alone for long hours against such odds. Fortitude may be seen in that noble hero, Caius Mucius, who fought until he was captured and then suffered his hand to be burned off without a murmur. Real courage must combine bravery and fortitude. There must not only be the dash of bravery, there must also be the re-enforcement of determined endurance. Moral and physical courage may be seen in the life of Cranmer, Arch bishop of Canterbury. You will remember how he was influenced to recant from the fear of torture -- he feared the awful pain of being burned alive. After much reflection he signed his declaration of recantation. In meditation he was so condemned for this act, his conscience so stirred him, that he made another declaration of his loyalty to truth, When he was finally led forth to the stake for burning, he stretched out his right

arm, and said, "There, burn now, that signed the recantation." There he stood and had his hand and arm burned without a murmur, thus combined in moral strength both bravery and fortitude. Christian courage so much needed today is not merely a dash at the enemy, but combines with it fortitude which endures hardness as good soldiers of Jesus Christ.

It takes as much courage to do right and stand for truth surrounded by sarcasm and severe criticism as to face the cannons' roar. It takes just as fine a tempered fortitude to endure continued reproach and ostracism, and to abide the stinging insinuations of perpetual faultfinders, as to endure burning flesh in torturing flame. To quietly endure, and patiently bear the unjust smiting of friend and foe, amid sneers and abuse, like the Christ, without a word of retaliation, is to have true bravery and fortitude united in Christian courage with holy love flowing from a pure heart. The crying needs of the hour loudly call for the re-incarnation of these graces in the church of God.

In this sickly, sentimental, compromising age, when there is no demand for the gospel red hot -- although they do not want religion too cold -- the need is for a positive ministry which will produce definite experiences in Christian living. The popular color is neither black nor white, something between, brown or dust color, just anything along this line so as not to show the dirt. Almost anything will pass for Christianity these days, so long as the dirt, the meanness, does not get to the surface. Almost anything goes in many pulpits also, as long as the preacher claims to accept general belief in a Supreme Being, and enough profession of religion not to show too much dirt. In the midst of such conditions, nothing but a firm stand for the fundamentals of our holy Christianity; against destructive criticism, evolution and Darwinism, together with a most heroic effort to build holy character; will meet the demands of our times.

* * * * *

Chapter 2 A GLANCE AT THE TIMES

"And that knowing the time, that it is high time to awake out of sleep."

The times are momentous. Great events fly swiftly by. The last century is filled with some of the greatest events in all history. The moral, social, religious conditions have rapidly changed. The new mechanical inventions have revolutionized the habits and customs of the people in all nations. Vast stores of wealth have been discovered in coal, iron, lead, copper, silver, and gold. The earth has been ransacked from pole to pole in search of precious gems and pearls to increase our riches. Great boring machines have penetrated the bowels of the earth tapping the fountains of rich oil fields, from which billions have been secured to enhance the wealth of the world. No obstacles can seemingly stand in the way of human genius in these days of quick developments. The rivers have been crossed by a network of steel; the mountains have been tunneled for our chariots of fire, the broad oceans have been cabled, bringing the ends of the earth together by rapid transportation and instant communication, Men have been able to extract fire or lightning from the skies and harness it up to light the world and turn the wheels of commerce and industry. By its power man's voice can be heard around the world, the home has been transformed by its many devices to bless womanhood, and by its healing touch disease in many instances has fled away.

These mechanical inventions have been commercialized until only a few men now own nearly all the means of transportation and communication, and the few have been made multi-millionaires. The world is running wild after new inventions, new devices; and all kinds of get-rich-quick schemes are forced upon the people. The lust for wealth and pleasure is so common that it now fills the thought and plans of the average man who now dreams of future ease and comfort in the luxuries of life. The love of money is so strong that many excuses are made when one is caught in theft or grafting or some dishonest deal, for all seem to know the awful temptations which confront the soul at every turn of the way. The trickery and chicanery of other days is now regarded as perfectly honest in some quarters. Some of our great writers are now asking "what is the matter with America?" Among the many answers, two might be given; a backslidden church and the elimination of the Bible from the schools. For if the Bible were only believed, our problems largely would be settled.

The world is a vast arena in which is being fought the greatest battle of the ages. Wrong is entrenched in its fiercest struggle against right. Truth is misunderstood and hangs bleeding upon the cross of gold. Error seems to flaunt itself in bloated triumph. The world, the flesh, and the Devil are ever against the progress of the Church of Christ. Not so open as in past history, but with cunning craftiness these carnal forces have worked their way into the methods and plans of the church until her former glory in Christian experience has departed. The Ichabod of a barren altar with cold dead formalism is written on the walls of many sacred places where once the glory of revival fires graced every service.

It may well be remembered that God is no respecter of persons. What has happened aforesaid may be for our learning that we through patience and well doing may escape the judgments on a fallen people. Worldliness, desire for popularity, too much attention to numbers, and undue financial pressure, with a cheap compromising attitude are some of the seeds of destruction, which if allowed to grow will prove a ruination to any movement however pure in its beginning. The trend of the times is against deep spiritual life, and it is only by the most heroic effort to maintain the standards that any spirit filled movement can succeed.

The temptations were never more subtle. The trials were never more severe. The difficulties never more filled with perplexity. The propositions were never more deceiving. Like the mirage of the desert the visions around us are not what they seem. The very Devil has transformed himself into an angel of light and walks about us as a discoverer of great scientific principles of both moral and physical blessing by which he works seeming miracles. The old way marks are being discarded for new paths, and men are seeking to climb up another way through some new thought or methods of thought, or they are trying to declare themselves all right and always have been, or deny the very existence of evil and hence reason themselves to be right without God. The church seems weak and powerless in her effort to meet this oncoming foe. She seems to be asleep sailing on a glassy sea of self-ease and comfort while just ahead are the rapids of destruction. Well might we say:

We are living, we are dwelling,
In a grand and awful time:
In an age on ages telling,
To be living is sublime.

Hark! The waking up of nations,
Gog and Magog, to the fray!
Hark! What soundeth?
Is creation groaning for its latter day?

Will ye play then, will ye daily
With your music and your wine?
Hark! It is Jehovah's rally
God's own arm hath need of thine.

Hark, the onset! Will ye fold
Your faith-clad arms in lazy lock?
Up! Oh, up! thou drowsy soldier.
Worlds are charging to the shock.

Worlds are charging, heaven beholding
Thou hast but an hour to fight.
Now the blazing cross unfolding.
On! right onward for the right.

On! let all the soul within you
For the truth's sake go abroad.
Strike! Let every nerve and sinew,
Tell on ages, tell for God.

The demand is upon us. The times call for men with Christian courage which combines bravery and fortitude.

Allow this quotation, from Emerson: "Every true man is a cause, a country, and an age. A Caesar is born and for centuries we have the Roman Empire. An institution is the lengthening shadow of one man. The reformation is the lengthened shadow of Luther, Quakerism is the lengthened shadow of George Fox, Methodism is the lengthened shadow of Wesley." Whenever God has found a man like Abraham whom He could trust He has been glad to invest in him all the riches of the skies in his future possibilities.

The tides of evil are all the other way and the enemies are pressing down upon the church as never before and the needs are great. The opportunities are crowding in upon us with greater possibilities. The cry comes from heaven: "Arise, shine." "Put on thy beautiful garments, O Jerusalem." "Gird on thy strength, O Zion." "Be strong in the Lord, and in the power of His might." God has told us how to obtain strength: "Strengthened with might by His spirit in the inner man."

How we need men and women to stand against the social evils of the day which spring forth in the ideals and habits of life and the customs and manners of living. Bernard DePolissy, a native of France, a common worker in earthen ware, distinguished for his piety, was confronted by the king who demanded That he give up his religion. He replied: "You have often said that you

pitied me, but I pity you who have uttered such un-holy words as that I shall be compelled. You and all your people can never make this poor manufacturer bow his knee to statues." It takes as much courage to reprove sin and retain the sweetness of spirit as it does to stand before an armed enemy.

The demand is pressing for men and women who will stand for piety and prayer and grace amid the cares and hurry of this commercial age. Such men as these followers of David who will separate themselves into the hold to the wilderness. Some would doubtless have been glad to have been friends of David and yet stay with Saul, but this would never do if they were to be enrolled as the heroes of David. In the city of Portland, Maine, there were six noble young men who were sanctified. They were called to stand for the experience against great odds until the fight waged strong and hard and they were finally put out of the church. Where are they today? Several of them are in the ministry winning hundreds to Christ, Oh, for that element of Christian courage which will bear up under wrongs without murmuring.

When Edward the Confessor from Normandy entered England to receive the kingdom, one of his captains assured him of victory, exclaiming, "We will not leave one Dane alive." Edward's reply was most noble: "Sir, God forbid that the kingdom should be received for me by the death of thousands of our countrymen." He returned to his country willing to suffer wrong rather than do wrong, and as a result his kingdom soon became united. Such a spirit will unite brethren, churches, and all people.

* * * * *

Chapter 3 SEARCHING TIMES AND SEASONS

"Can ye not discern the signs of the times?"

We are not attempting to undertake anything like a complete investigation of the times, or to discuss the various theories which naturally cluster around the subject. We shall ' state only some of the facts in the briefest way which may lead to inspiration in Christian service, giving a larger vision of our responsibility enjoined upon us by the present opportunities.

Every true prophet of God must be interested in the "signs of the times." While there have been many mistakes made, and many "guesses and interpretations offered, all this will not excuse any one for lack of interest in searching the times. The statement of our Lord, so often quoted and misapplied, "No man knoweth the day nor the hour," does not indicate or imply that we should be unconcerned about the times and seasons and the approaching day of the Lord. The prophets were continually "searching what or what manner of times the spirit which was in them did signify, when they wrote concerning the coming of that Just One. We shall discover that a little understanding of the times will be an inspiration to action. These noble men of David, the children of Issachar, watched carefully the conditions, circumstances, opportunities of the times and gave information to the army when to move and where to engage the enemy. There are one or two considerations at this point.

A carelessness on the part of the church concerning the times often brings defeat. A little study in the writings of the prophets during the conflict between the two classes of preachers of their times will impress one with this fact. The true prophets of God, knowing the conditions of the times and sins of the people, declared the judgments of God. While the careless prophets cried, "Peace, peace, when there was no peace."

The reason why defeat came is given in these words "My people are destroyed for lack of knowledge." Hos. 4:6. "Israel hath gone into captivity because they have no understanding." Isa. 5:13. Why? Not because they were not told. Faithful warning was given by the true prophets. They did not investigate or search for the facts, it was much easier to drift on with the tides.

The words of our Lord to his critics, "Can ye not discern the signs of the times," is most impressive. He calls their attention to the fact that they were able to understand the conditions of the sky and read the conditions of the weather. The alarming carelessness on their part to comprehend the clear evidences of his divine work and ministry was indeed astonishing. Prejudice had much to do with their blindness. And so it is today. The very words of the prophets were being rapidly fulfilled in the life and ministry of our Lord, yet the church rejected its great opportunity. The Scriptures are most clearly being fulfilled right before our eyes in the spiritual conditions of the church, in the moral conditions of society, in the social and political world, and in the struggle of the nations; yet how blind many are to believe all that the prophets have written. The Jewish nation lost their standing and their house was left unto them desolate. And why? Our Lord tells them "Because thou knowest not the time of thy visitation." God was in their midst and they knew it not because they would not see.

Christ accused the leaders of his day of taking away the key of knowledge. "Woe unto you, lawyers, for ye have taken away the key of knowledge." There was so much destructive criticism among the teachers that the people had lost faith in the Holy Scriptures, and thus it is in our day. There has been so much doubt thrown around the Bible until many have lost their faith in the Holy Word. Woe unto you, destructive critics, for ye have stolen away simple faith in the Bible. Ye will not accept the fundamental truth, and those who would ye hinder.

2. A knowledge of the times is a possibility. This does not imply anything like time setting or an effort to settle all the time periods as given in the Scriptures. However the church need not be in darkness concerning the destiny of nations and approaching events. Our Lord in his great prophetic sermon clearly stated, "When ye see all these things come to pass, then know that it (His coming and the end of the age) is near even at the door." Paul indicates the same attitude in relation to this question in these words, "And that knowing the time, that it is high time to awake out of sleep."

Again, "Of the times and seasons, brethren, ye have no need that I write unto you, for ye yourselves know that the day of the Lord so cometh as a thief in the night.. but ye are not in darkness that that day should overtake you as a thief." In the closing words of the prophecy of Daniel in the twelfth chapter, referring to the time of the end, the angel declared, in the time of the end, "Many shall run to and fro, and knowledge shall be increased... Many shall be purified, made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Verses 4 and 10. A mere glance into the book of Daniel will give a very

clear outline of the history of the nations forecast in the image seen by the king of Babylon and explained by the prophet as given to him by God.

Read the second chapter of Daniel and note the following facts: Head of gold, breast and arms of silver, sides of brass, legs of iron, feet part of iron and part of clay. In the interpretation Daniel makes known that these divisions represent the great kingdoms or empires of the world. To Nebuchadnezzar the head of the Babylonian Kingdom, the prophet announced, "Thou art the head of gold." Thus we start with the world's great empires, with Babylon. "After thee shall arise another kingdom inferior to thee," represented by the arms of silver, These two powers united in one are distinctly named by this same prophet in chapter 5:28. That memorable night when Belshazzar the last great general was slain and the great kingdom of Babylon came to an end, in giving the interpretation of the handwriting on the wall, the two powers united in one which should arise are named, "Thy kingdom is divided, and given to the Medes and Persians." So we see the second power represented by the arms of silver is clearly named. The third kingdom, represented by the sides of brass, is also named in Chapter 8:20 and 21.

Here we have a ram with two horns and a rough goat with one horn. The ram with two horns "are the kings of Media and Persia." Remember these two united powers are overcome by a third power, "The rough goat is the king of Grecia: and the great horn between his eyes is the first king." Hence we have the name of the third division of the image, the sides of brass, as the Grecian kingdom. We may clearly understand the fourth division, which followed these three preceding World Empires, for history has named this kingdom as "Iron Rome." Here we have the Roman Empire with its separation into East em and Western Rome and its subsequent history in its fall and divided kingdoms. Somewhere in the days of the last divided condition of the fourth and last world power, in the feet and toes of the image, when there shall be intermarriage in the various nations when "they shall mingle themselves with the seed of men, but shall not cleave or hold together," "the God of heaven shall set up a kingdom which shall never be destroyed." This kingdom is represented by the stone cut out of the mountain without hand," or by divine power. This reminds us of the time when our Lord shall take to himself his great power and reign, when he shall rule the nations with a rod of iron, and dash them to pieces like a potter's vessel. This fifth kingdom is yet to be established by the glorious reign of Christ when he shall sit on David's throne and reign over the house of Jacob.

Taking up the sermon of our Lord in the 24th chapter of Matthew we must be impressed with this fact, namely that the admonition of desolation spoken of by Daniel was a future event in the time of Christ. It must be very evident that our Lord was a close student of the book of Daniel, and fully believed his prophecies, and commanded us to read the same.

It is clearly evident that this desolating power had to do with the treading down of Jerusalem until the times of the Gentiles should be fulfilled. We know the judgments of God began to fall on that nation as predicted by our Lord in the overthrow of the city in A. D. 70. But the full accomplishment of these words were not fulfilled until the city was finally captured and the Mosque of Omar was begun on the very site of the ancient temple. It is too evident to need proof that the "holy city," Jerusalem, has been in the hands of the Mohammedans, and the "Holy land" largely desolate for 1290 years, from 627 to 1917, when Jerusalem fell into the hands of the British general, Allenby, It would seem that we are now at the end of Gentile times and the

treading down of Jerusalem. If so, then we are in the time of the end when the Word of Prophecy must have rapid fulfillment.

Reading the conditions in this closing period known in prophecy as the "time of the end," we may see clearly set forth the divine plan for His people. It has been supposed by some that the world would be so wicked, and the church so cold and formal that nothing could be done. That the Holy Spirit would be largely withdrawn, and the hearts of men so hard that revivals would be hopeless. With these conditions about the only thing the church could hope to do would be to quietly wait with folded arms, drift on with the tide, holding firmly to the hope of the consummation of all things. No doubt the surrounding conditions, sin and evil on every hand, wicked men and seducers worse and more bold on every hand, grafting in many of our city governments, extended even to the higher officials of the nations, if reports are true, the low standard of morals and cheap honesty among the people, murders, thefts and lawlessness, and what is more shameful such low ideals of spiritual life among many who even profess holiness, all have a temptation to produce discouragement in Christian effort. Nevertheless we must not give way to these powers which would be against us, but rather heed Isaiah, the prophet, and cry, "Behold thy God reigneth."

Let us note a few facts which are stated in this period mentioned as the "time of the end" which give hope and vision to the church.

1. It is a time of greater opportunity. "Many shall run to and fro and knowledge shall be increased." Better opportunity to prepare missionaries. Better methods of transportation to send them. Greater facilities for sending Christian literature, books, papers, and tracts to the ends of the earth. More far reaching and satisfactory means of communication, in sending and obtaining news from the distant fields through the mails, telephone, telegraph, wireless, and cable service.

2. Great promise and encouragement to soul-winning. "They that turn many to righteousness" shall shine as the stars. It may require greater effort to win men to God in these days, but the reward will also be greater.

3. A holiness revival seems the last great effort of heaven. In answer to the question, "How long shall it be to the end of these wonders," the reply was made, "and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." Time only waits for this gospel to be preached in all the world, men must know this gospel of holy power to save from sin.

4. Success shall be given consecrated efforts. "Many shall be purified, made white and tried." In other words success shall be given.

5. There is to be a clearer knowledge of the "Signs of the times" and a general awakening to understand the prophecies. "None of the wicked shall understand, but the WISE shall understand." Clearer light is dawning since this last World War, and we may look for greater and increasing light to be given the people of God.

6. Christ indicated in his great prophetic sermon in Matthew 24:14, that the last effort of the church shall be to reach the world with the gospel. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." What is the gospel, except a system of salvation from all sin? The world waits to hear of such a Savior who can save from sin and keep the heart pure.

7. Holiness is the message of Christ to the last day church. The line of the seven churches as given in Revelation, the third chapter, reaches to the time of the end, then closes with a message to the last church, called Laodicean, or people of judgment. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment that thou mayest be clothed, and anoint thine eyes with eye salve that thou mayest see." Notice in this passage the three all important characteristics of holiness -- purity, beauty, and power. Gold tried in the fire stands for PURITY. White raiment, the manifestations of a beautiful life. Anointing eyesalve for spiritual power or holy illumination. Moreover Christ is continually knocking to enter and take possession of the church and supply a most royal banquet. Please read Rev. 3:14-22.

8. The Holy Spirit is especially outpoured and active in the time just before the end of the age. Christ said, "But as the days of Noah were, so shall also the coming of the Son of man be." Our attention has been so called to the wicked conditions of Noah's day. We seem to have forgotten that the most important event was on God's part after all. Listen, God said, "My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." Here is the pledge that there would be special effort by the Holy Spirit in winning the world. Some have questioned the success in the days of Noah, but all that is problematical. At least may we not conclude that we should expect God faithful in these days as in the days of Noah? In the second chapter of Joel do we not have promise of a "latter rain"? And in the awful social struggle which must come before the end of this age as given in James 5:1-7 are we not exhorted to be patient "until we receive the early and later rain"? These are days when the Holy Ghost is to fall upon the people as in the days of old, and bring back many of the gifts as in the early church. The world or the professed church may not know, they did not in the days of Christ or his apostles, but God is among his holy people in glorious sanctifying and healing power as in other days.

9. Watchfulness, readiness, faithfulness are the key words in the parables of Christ when he would teach about the last moments before His return. Oil in their vessels was the readiness of the wise virgins, giving meat in due season was the faithfulness of the good servant, the wedding garment was the all important question to enter the bridal feast. Oil must teach us of the need of the Holy Spirit, meat in due season is termed "perfection," what is known as "Christian perfection" or perfect love in Heb. 5:14, and the wedding garment, the white linen, as the righteousness of the saints in Rev. 19:8. There will be little or no watchfulness, or readiness, unless there is preaching, teaching and evangelism along these lines. Hence we may expect the Holy Spirit to thrust forth men and women from the office, shop, mill, and farm with a burning message of holy evangelism.

In very many schools and colleges they have taken away the key of knowledge, and the Bible is discarded and books of science now take its place. God has raised up schools and colleges in these last days to teach our young people the fundamentals of our holy religion. I trust there shall be no compromise at this point. Our schools and colleges are to be filled with Biblical instruction, and all studies must cluster around and center on simple faith in the Holy Oracles of

God. We must not only cry "Back to the Bible," but instruction must be so clear as to send forth our preachers able to preach the Bible, explain the Book with its gracious truths for the illumination of the heart and mind. Our schools must be so filled with holy fire of evangelism as to be melting pots, veritable volcanoes of holy passion from whose college doors shall burst forth red hot manhood like lava to burn up seas of doubt.

The demand of the times is upon us. The people who know their God must be strong and do exploits, This is no time to fold arms. No time to become careless. No time to drift with the tide. "Knowing the time, it is high time to awake out of sleep," shall we not do and dare for the holy Nazarene, King David's greater Son?

* * * * *

Chapter 4 THE CHARACTER OF THE CHURCH DEMANDED

"Men of strength fit for the battle."

This pleasure-loving age is filling the atmosphere with opiates of such spiritual drowsiness that many professors of spiritual religion are hardly awake to the danger which now confronts us. This money-loving and money-getting spirit which so permeates every activity has seemingly created such an attitude of selfishness even in the ministry, until it has become common for spiritual preachers to speak first about the income from the various fields of holiness evangelism. Doubtless much of this is unconscious expression, but it indicates the low standards of faith and heroism, and emphasizes the need of a mightier awakening even among the holiness forces to meet the demands and calls of God for these times.

If we look to the human side, we are compelled to admit that the odds are against us. Numbers and financial resources seem limited, while the valleys are filled with every opposing force imaginable to the mind. Right here lies the temptation. We are tempted to number the people, or measure our height and test our strength with the Goliath which comes forth to mock us day by day. Here the Sauls and the strong men tremble as they view these giants with their swords like a weaver's beam. Oh, for some David who can become so consumed with the vision of a great God until all unconscious of his own small stature he can fearlessly seize a small stone of a "thus saith the Lord" and strike to death the giants of fear and doubt and the opposing forces of evil.

The times demand a new type of unselfish heroism. Never such opportunities were opened to any movement as now invite the sanctified to greater conquests. The world is waiting for the message of a full Gospel which saves from all sin. The church must be awakened to comprehend the real message contained in the New Covenant, the Gospel of Christ. Destructive criticism with its evolutionary theories has never been able to appeal to the common people who care little about their follies. The world will listen if we demonstrate the reality God and divine experience in human lives. The world was never more ready to listen, and the church never more ready to investigate our holy gospel than they are at present. This is God's day of opportunity for the holy people, and a failure here will be fearful in the day of judgment. We are the people on whom the end of the world has come, and to fail now will be the greatest crime of all the ages.

Compromise like a lurking serpent is making a last effort to entwine itself around spiritual people, with pretension of better Teaching the people with a saner presentation of holiness, while the real endeavor is to fasten its fangs into the vitals of holy worship and thus cripple spiritual revivals and tie the hands of radical evangelism. Awake, awake; O daughter of Zion. Put on thy beautiful garments. Arise and shine in the beauty of thy strength. Beat off from thy body this wicked serpent and crush its head in the dust. Stand forth in the strength of a mighty God who calleth thee to do signs and wonders in the presence of the critics, the doubters, the fainthearted, and the weak-kneed onlookers. Remember "the battle is not yours but God's." The same God who "made light shine out of darkness," and made the world out of nothing, is the God of the holy people.

The fight is on. The faint hearted had better go home. The demand is for sterling characters, heroic souls, who only regard success in the salvation of the people of any real worth.

O for a band of David's men who came to him in the wilderness, who will burst forth in the army of the living God in such times as these.

The times demand men with the character of these noble men of David.

1. Men of strength. How we all admire a man who stands erect with broad mountain shoulders, with arms of steel, and a heart that sends the red blood into every part, and lungs that take in fresh air to purify the blood, nerves like electrical power, and a backbone like one of the cedars of Lebanon. We may not all be strong in body but we can all be strong in our spirits, for God has furnished the necessary tonic which if taken according to directions will strengthen the inner man by his spirit so that we can do all things through Christ, who strengthens us.

These men were men of war fit for the battle. Men who could measure up to the desired standard. When men enter our navy they must pass through examinations which determine their fitness. Oh, no, we are not fit in ourselves, but the Lord has arranged to furnish the fitness for us if we will but fill out the blank of full consecration.

These men were well trained and could handle the shield and the buckler and throw a stone at a hair's breadth and not miss. They were able to defend themselves and bring down the enemy and hit the mark every time. They were all-around men who could use both hands and were not tied down to just one thing. Such men are the great need of the hour. Men who can pray heaven down at a moment's notice and testify with fire and power anywhere. Men of faith who can see nothing but God and bring things to pass, men who know their Bibles and can lead others into the light. The passion in these days should be that God has a chance to use us in this great conflict against sin, and every one should feel ashamed to speak of their weakness with all the divine provision for our strength. Strength comes by exercise. And if we desire to be strong we must exercise the gift received from the Lord, Make a business of prayer, be faithful in testimony, practice self-denial, take long walks every morning in the light of God. breathe long and deep into the perfect will of God and soon the strength of God will be yours.

2. Their faces were like the faces of LIONS.

The wicked fleeth when no man is in sight, but the righteous are as bold as a lion. We read where the on-lookers at the apostles saw the boldness of Peter and John they took knowledge of them that they had been with the lion of the tribe of Judah and had gotten His way. See that lion with his shaggy mane and broad shoulders, his head is uplifted, his face is determined and his eye is piercing and indicates that some movement is soon to be taken which makes one feel fearful and greatly alarmed. How we need men who can look sin out of countenance any time, and can place their foot firmly upon the word of our God until the very earth trembles as they move in advance upon the enemy with decision and firmness and courage.

Think of John Knox who never feared the face of man, and who caused the queen more fear than all the armies of the enemy. How timid our people seem to be; even afraid to pray in church or give testimony or shout a little when they feel like it. Afraid to speak to others, have family worship, and thus keep in the background. 3. These men were as swift as the roes upon the mountain, This is a picture of obedience, We can but think of Psalm 119:30: "I will run in the way of thy commandments when thou hast enlarged my heart." And the spirit of the Christ who said, "I delight to do thy will O God." These men were no stick-in-the-muds, but were light footed. Habakkuk prayed, "O Lord, make my feet like hind's feet." and the Psalmist said, "The Lord hath made my feet like hind's feet," so he had gotten this light footed blessing.

Feet to walk the high places without becoming top-heavy. Feet to climb the difficult mountain's craggy peaks of every trial. Feet to run swiftly in the way of His commandments. Delighting in all the will of God.

* * * * *

Chapter 5

WHAT SUCH A PEOPLE WILL DO FOR CHRIST

"I can do all things through Christ who strengtheneth me." -- Paul.

A few foundations have been laid. Our course is well determined. Our positions are well defined, There can be no retreat, or any attempt to bring the colors back from the front. There can be no retrenchment in the forces of God. The command is rather out of your trenches and move forward, facing the enemy, with the "Sword of the Spirit, which is the Word of God," dash forward in the name of our all-conquering Christ.

We are yet in the beginning of the mighty acts of the Lord in these last days. Worlds are whirling, and nations are moving rapidly, a short work will the Lord make upon the earth. Everything is now moving quickly -- these are the very days known as "quickly" -- "Behold I come quickly." No time to linger, my friend, the King's business requires haste; let us be up and doing.

It is too late in the day to consider our own ease or comfort. The call is for wide awake, time-saving men, who can move at a moment's notice to any world at the call of God. The holy people must demonstrate their consecration in mighty acts and become real living signs and wonders if success shall be gained in these trying hours. The heroic consecration in the days of the holy apostles must be repeated in these closing years while the night shadows of a coming

judgment gather quickly around the perplexed nations, and the murky clouds of social upheaval hang low. The church of these times with its human face of organization must have the eye of an eagle with its clear vision, the body of a calf ready for sacrifice, and the step of a lion-hearted courage.

We can not enlarge on these various points, but let us briefly note what such men will do for Christ:

1. They will be valiant for Christ. They will be full of dash and courage. In I Chron. 11:22 we read of Beniah, the son of a valiant man, and how he went down into a pit and slew a lion in a very snowy day. This was a daring thing to do when all the odds were against him. A brave drummer boy was asked to play to identify himself and he played every piece much to the edification of all, but when asked to play the retreat he replied that he never learned to play that, he did not know how to play a retreat.

A mark of bravery: The young man in the battle of Bull Run was shot and taken to the hospital. His father called to see him. They were just performing the operation as the father came in the door, while the young man was on his face as they were trying to get the bullet from his shoulder. "Oh," cried the father, "was my boy a coward and shot in running away?" The dear boy turned over and said: "This is where the ball went in, father."

2. They will dare venture for Christ. These men forded Jordan when it overflowed all its banks. This was a most dangerous undertaking. It looked all impossible but they ventured and gained the day. There is a wide difference between venture and recklessness.

Some one has said, "Undertake great things for God."

Napoleon said to his engineer, "Give me the distance across this river." "Impossible, sir, without my instruments." "Never impossible, sir; that word is not in the French language." Stepping out on faith seems like a venture, but there is a difference. Faith depends on the eternal God and his ability to bring it to pass. Hesitation often loses. I like the spirit of those lepers who were at the gate dying of starvation, and one said to the others, "Let us go; we can but perish if we remain and we can do no worse if we go." They ventured and found food for themselves and for the starving city.

3. Such men will maintain their ground, even if they are obliged to stand alone.

I have often thought of that man among David's noble men by the name of Shammar whose deed of valor is given in II Samuel 23:11-12. The Philistines were gathered in a troop and all the people fled, but this man Shammar stood in his own bean patch and held his ground against great odds, and the Lord gave a great victory that day. I admire this fellow; he was not to be run off by the crowd nor did he run away with the crowd. He took his stand and maintained it in the fear of the Lord. This man did not run when the battle got hot and grew hotter every hour; he remained in the fight to the end and thus gained the victory, This kind of courage marked the beginning of this holiness revival, and must not die out among the holy people as they gather numbers. We have had quite enough of independency, standing against one another, and quite enough willfulness among

holiness bodies, standing against each other to our inglorious defeat in a few instances. Now let us protect our land gained from becoming the camping ground of the Philistines. We should not run away when worldliness makes an inroad through our church. One man like Shammar can drive out a whole troop of worldly Philistines, provided God is with him and he keeps the glory on his soul. No use to fight worldliness, brother, with worldly methods and ways, fuss and whine, find fault, threaten to leave unless they clean up the church. The simple way is to use the sword of the Spirit, pray the heaven open, get blessed, manifest heavenliness, pray down an old-fashioned Holy Ghost revival, and the worldly Philistines will become bread for you by tomorrow. Standing our ground is not fussing and fault-finding,; it is taking the heavenly method which cleans up the bean patch, and secures victory over the forces of evil; that is what made Shammar famous.

4. They will sacrifice for Christ. These men of David put their lives in jeopardy, they hazarded their lives for his cause.

David was in great personal need for he was suffering with thirst, and these men dashed through the ranks of the enemy and brought him the water. But David could not drink it for he said it was the price of blood, and thus he poured it out before the Lord as a drink offering.

How we have been impressed with those heroic men of Alexander the Great, who were perishing with thirst. Some Macedonians were sent for water. As they returned with a supply, on seeing their great leader, they offered water to him. But Alexander refused to drink, saying "No. I will not drink." These brave men poured it on the ground, and shouted: "Come on, we are not thirsty, we can die for a leader like that."

Oh, for men like this who will brave difficulties, surmount obstacles, and pour out their lives for the work of God.

When the Holy Ghost comes upon the Church He makes heroic men like these noble men of David with lion faces and feet like the roe of the mountains, They can ever sing, "I can do all things through Christ who strengtheneth me."

* * * * *

THE END