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..... *Camp Meeting Series* VOL. 7

Sermons Preached by

BISHOP HORNER

at the Opening of the Tabernacle on
the Killarney Camp Ground During
the Sixth Annual Mass Camp-
Meeting of the Holiness Movement
Church in Manitoba, July 1906



Edited by Henry C. James

by Ralph C. Horner



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BY
BISHOP HORNER
AT THE
OPENING OF THE TABERNACLE
ON THE
KILLARNEY CAMP GROUND
DURING THE SIXTH ANNUAL MASS CAMP MEET-
ING OF THE HOLINESS MOVEMENT CH.
IN MANITOBA, JULY 1906.

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Introduction.

In the picturesque village of Killarney, situated by the beautiful lake of the same name in the province of Manitoba, the Holiness Movement Church has an excellent camp ground consisting of thirteen town lots near the heart of the village. On this ground a large Annual Mass Camp Meeting is held by the above-named Church.

In June of this year, 1906, a spacious tabernacle was erected on the lots in which to conduct the services of these yearly campaigns. Although this building is twice the size of the tents used for former meetings it did not prove to be too large but to be quite small enough, as it was filled with eager listeners and often great numbers were unable to gain an entrance.

To these large audiences Bishop Horner, who was in charge of the campaign, preached in the demonstration of the Spirit and the Power, numbers of forcible, searching, inspiring, elevating sermons well suited to the occasion.

It was thought well to have these addresses printed in book form. They are not a literary production, but the extemporaneous, and spontaneous utterances, of a heart filled with love, fire and zeal, for the salvation of the perishing masses.

These out-breathings of melting, burning, flaming, soul-stirring, scriptural and theological truths, having proved such a blessing to so many who heard them delivered, we are confident that they will be greatly blessed in book form, to many more who had not the privilege of hearing them, and also interesting and profitable reading for those who heard them preached.

These addresses are different from any of the books of the Bishop's sermons heretofore published. Those hitherto printed have been in each instance, a book of sermons on one certain subject of texts; these are on a variety of subjects suited to the various needs of a camp-meeting audience, and will be most profitable for general distribution.

Large numbers of people were brought under deep, pungent, conviction, and cried mightily to God for salvation, until deliverance came. Many others under the searching light of these flaming sermons, discovered in their souls, the presence of the root of sin, and humbled themselves at the bleeding feet of the Son of God, where they experienced

the total death of the old man, and the entire renewal in the love and image of God.

We are very pleased to introduce this book to the public, being satisfied that its circulation will do much to expose formality, barrenness, dryness, deadness and inspire honest souls to seek and find vital godliness, as well as being good spiritual food for the children of God.

Yours for the spread of the truth,

S. J. SHIELDS.

G. S. PAUL.



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Killarney Camp=Meeting Sermons.

Sermon I.

KILLARNEY, Friday July 6, 2:30.

1. Chron. 29 : 5.—“Who then is willing to consecrate his service this day unto the Lord.”

Our text is very simple and plain and to serve God should be a simple act. It should be, and we should understand it. I don't know, that one out of every ten, knows anything about what it means. I don't know, that one out of ten ever thinks of what it means. I don't know, that one out of every ten, could give any simple definition of what it means. I don't know that anybody takes it sufficiently to heart, or tries to find out, what it means, to serve God Almighty.

There are many things we call service, that are not. When a man gets converted, he thinks he is serving God. When you repent and believe and God Almighty converts you, people think that's serving God. Well, I don't see anything God is getting out of you. Do you? You get your sins

forgiven. You get brought out of darkness into light, and from the power of Satan to serve the living God. You get all that, but what does God get? When a man gets entirely sanctified, he thinks he is offering God great service. You think that, but it's not so. You come to a meeting and get happy and feel good. You think that's serving God, but it's not. That's not serving God, but you think it is, but it's not.

I tell you, you don't think about it. You don't get at it right. You say, "I pray in every meeting, every meeting." You might do that and not serve God. You might get something, but what is God getting out of that? You are getting anything that is going. If you got a great outpouring, you would think you had given God great service. What did you give Him? He gave you something. God was serving you up. I went over to Sister Van Camp's last night and she served me with a bed. She served me with my breakfast this morning. She served me with dinner to-day. I haven't given her a cent and I don't intend to give her any. Well that's the way lots of people serve God Almighty. That's about all God Almighty gets out of most people. Nine-tenths of the people, who call themselves the beautiful children of the Most High God, don't do any more than that. They don't do

any more. They go to the table and eat, and go to bed and sleep and snore, and then go back and look for something more to eat, and God gets nothing out of you. He never got anything out of you yet.

Suppose you hire a man, and he just eats, and sleeps, and snores. You are serving him well, are you not? He is not your servant. You are his. Isn't that so? A man goes to your table and eats. He sits on your chairs. He walks around your house. He enjoys your hospitality. He likes it well. He says, "This is the best home I ever was in." He ought to like it. I think that most people think that's religion. They think they serve God. That's the common conception, and I suppose most of the people who came up to this camp-meeting, came up with no higher conception than that. If you get tremendously blest, you think you do a great thing. I wouldn't like to have to put up with the little bit you will get. I wouldn't like to have to live on half rations.

It's wonderful how much He serves us. How well He serves us. How much bread He gives us from Heaven. How much He lets us drink at the river of His pleasure, but then, it's really remarkable how few do anything in return, who go into God's family and go to work for Him, who work in it. If I go to your home, and hire with you

for the harvest, now the service I give you wouldn't be how much bread I eat, or how much I sleep at night, or how much I sit around the fence, or how much I talk to the neighbors, as they pass along, or, how much I watch the sun, to see how high it's getting, how near it is noon, how much I talk about what I am going to get for dinner, how much I tease you all the forenoon to know what I am going to get for dinner, how much I tease you all afternoon to know what I will get for supper, and if I will get my penny at night. That's not what we would call service, is it?

I suppose the amount of sheaves I would cut, the amount of grain I would garner in, the amount of real work I enter into, and give to you in your field, would be the amount of service I would give. That's what God wants. That's what God has been looking for, for a long time. The fields are white. The harvest is ripe. The laborers are few, and God is calling for reapers. He will get lots of people to eat, and sleep, and take a good time, but He can't get many harvesters. He has failed to find them, and He needs a lot of them, right here, on this camp-ground. He can raise up a lot of them right here on this camp-ground, and send out a real host of laborers into His vineyard. I will be very pleased, and will do

anything I can to contribute in that direction. I am in for it.

I was coming along in the train, and I was thinking we ought to have a dozen at least, of flaming, old gospel preachers, go out from this camp-meeting, men and women, called, set apart and sealed, with glory and fire on them, who would never think of anything, only, how much they could do for God and souls, who would never think, if they were going to get blest themselves or not. A man that is not serving another, is thinking what he is going to get out of it. If I work for you, I shouldn't be thinking about what I am going to get for breakfast, or dinner, or supper. I ought to work with all my might and have sense enough to know that you will give me enough to eat alright. The most of people are always looking for something for themselves. That is why you dry up and can't do anything. Sometimes you think you can do something, and other times, you are sure you can't do anything. You become so selfish that you are always thinking about yourself. You are not thinking of God Almighty, and His work of saving souls.

A man who is consecrated to God Almighty, whether he will get blest at all or not, never cares. He doesn't ask any questions about it. He never has an anxious thought about himself. You men and women,

who hire servants to go into your home, and do your work, and they do it faithfully and well, how will you feed them? Will you pay them their wages? Will you give them all they agree to? Yes, and you will give them more than that. The man who has your work at heart,, and does it well, you will give him all you have promised and more too. A man who has your work at heart when you are looking at him, he does it well, and when you are one hundred, or one thousand miles away, he does it better. That man is a true servant. If you have a fellow, and to get any work out of him, you have to work with him all day. You have to take the heavy end of it. You have to shame him right out of it. If you are ahead, cutting the sheaves down, he will come up behind nicking a piece off, here and there, making believe he is cutting a swath.

A man, who is really consecrated to God Almighty, won't try to get out of anything in the least, but will take the very hardest he can get. A man who is really consecrated to God Almighty, will want to take the hardest work about this camp-ground. He says, "Let me do some work that is hard, for somebody else. Lord put me into it. Kill me or make me do it. If I never do another thing, let me do this. Let me do something. Let me not be a sponge. Nine-

tenths of every band of professed Christians or society, are never more than sponges. You never were. You are not now. You are not consecrated. You don't know anything about it. You get a sinner forward. About a dozen may get around him but the rest won't come nearer than the front seat, as if he might bite you, and you mumble over a bit of a prayer to yourself, and if you did pray beside the man, you would pray at him. You would have to scold him, or make a prayer for him to say after you. To get right down on your two knees and weep before God Almighty, and take hold of the horns of the Altar, and pray until the heavens would come down, nine-tenths of you know nothing whatever about it. If you did, you would pray a revival down all over the country.

If you would only learn to serve God Almighty on your knees, to go to Him, and always have a flaming, burning experience, and work in harmony with every operation of the Spirit, and feel inspiration every time, and everything you did would turn to gold, how the work would go? Hallelujah! O for service, for men and women who can serve God Almighty, so that, God can give them anything he likes to do and they will do it and do it well or kill themselves in the attempt. Sure the most of people won't

do anything, if they can get out of it. You wouldn't go at it, unless you had no way of getting out of it. Then you will half do it, and somebody else will have to go and do it over again. I have called on men to pray, and I would be sorry I had asked them, before they would get half started. You would be sorry for them, trying to get the first sentence out, and it was so dry, and cold, and formal. A man that can't jump right into it, can't pray any way. He is not consecrated to it, at all.

I suppose nine-tenths of you don't expect to convert anybody on this camp-ground, to bring anybody to Jesus. You have nothing but an old dried-up profession. You have nothing only the form. If you had real flaming love springing up in your heart, and loved God with all your heart, and your neighbor as yourself, you couldn't live without souls. You would be after them day and night. You would be consecrated to God Almighty. It takes flaming love, and a passion for souls in your heart, to do God's work. When you are full and flaming, you wouldn't trust anybody to do it. You see in every meeting, there are a dozen, or two, that can pray. They will pray day and night, pray themselves black in the face, pray until they are hoarse, pray until they get over it, pray until they are clean tired

out, and pray until they get rested, and three or four dozen can look on, quite good naturedly, and say, "You are doing well. Keep at it." They just sit around with an old petrified profession, and the two will drop into hell together.

Consecrated men are not like that. They are right into the business over the head. Hallelujah! They are right after souls. Hallelujah to the Lamb! You couldn't tie them. You couldn't keep them from it. Glory to God! "Who then is willing, to consecrate his service this day unto the Lord?" You say, "I am willing." Of course you are. You have always been willing. What's the good of you always telling us that, when you don't do anything? What's the good of a man continually saying, "I am willing?" Of course you are. You are willing to just say that, but you never do it. I tell you, the talk a man gives, your profession and the words you utter, is the smallest thing about religion, but the souls we save is the greatest. The real service we give to God Almighty every day is the thing that counts. There is nothing counts only that.

Of course, we can get up a camp-meeting. We can come here and camp for a while, and have great joy. We have to convert you every time you come. I never was tired of

it yet, but we have to do that, with nearly every man and woman, that is, if they ever get it at all. We have to convert them every time we meet them. The man that does not take the cause of God to heart, if you meet him every week, you will have to convert him every week. I say more than that, if you meet him every day you will have to convert him every day, and then you won't have him half saved half the time. He will be going to hell in spite of you.

Nothing counts in religion only real service to God Almighty, to get your heart right into it, and get right into the work and do it. God says, "What thy hand findeth to do, do it with all thy might." You will have to put your whole being into it. It takes everything that's of a man, to make a Christian. There's not a faculty of mind or soul, but everything must be right into it. Your eternal all has to be into it. God hasn't you, until you do that. He hasn't you at all. When He has you, He can make something out of you then. Bless Him! O Glory! You will not be looking around for a soft place to sit down, or, a feathered nest in which to hatch. Glory! Glory!

When a man is consecrated to God he says, "I am His servant. The work he Has for me to do, I do it, and He can trust me to do it, and everybody around me can trust

me. They can trust me every time. I will do it. I will deliver every message. If He makes His Word quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart, and gives it to me to deliver I will do it. I am that one. "My God I will be that one. I will deliver the message every time. I will, Lord, I will. If He wants somebody to pray all night, here I am Lord to pray. If He wants somebody to go five, ten, fifteen or twenty miles, here I am Lord. Here I am, send me." The man who can't do that, is not worth sending. He can't profess religion.

It's just the service God gets out of you that counts, not what you eat, or want. It's not how much you jump, or shout, and I like all that. A man that serves God gets a real shout, a real jump. It's not a half idiotic kind of a laugh, and it's not a grin, but a real Holy Ghost outburst of Heavenly joy. There is lots of shouting, and after it comes out, you can just see the fellows' sides flopping together. It's likely the last thing that was in, and it took all that was of you, to send it out. O when God gives you a shout, when it comes right from your heart. When you jump because you are in His

service. You will be delighted in God's work and you will never give God rest day or night, until He makes Jerusalem a praise. When a man is like that, he is just after souls all the time, and he never thinks about getting blest himself. He never gets anything, only when he is getting somebody else blest, then it comes in torrents. He is consecrated to God.

Now are you consecrated? You ought to have an idea, if you have any head or heart, if you are. You say, "I didn't come here to have my religion preached away." Well I wouldn't like to take the little bit you have away from you. It would be an awful calamity, but I would like you to get something real and genuine. What you have doesn't do you much good. It does me none. I am sure nobody is wanting to gollop it up. God needs real consecrated men and women, on this camp-ground, all over this Province, Saskatchewan, Alberta, all over this country, men and women who are in a flame for God, who have His work heavy on their hearts, can just see God and souls and must get them together. I tell you I like to meet men like that. I like to see you people who get a crumb once in a while. You might get to be something yet, but I like to see men get really consecrated to God Almighty.

You say, "I feel well." But that won't

do at all. You have to get consecrated to God Almighty. You have to get your heart and head right into it, your feet to walk in that way, your hands to fight in that direction, your tongue on fire to tell the story, your heart in a flame to praise Him night and day, your soul all melted with love for God and His people. I tell you, consecrated men and women on this ground, will make a tremendous stir. If twenty or forty on this ground get it, and they would not care for men or devils what would we do for God? You would want nothing, but to see God glorified, and see a prairie fire burst out, that will run for a hundred miles.

When we get you old farmers, so consecrated to God Almighty, you will be like Apostolic men. You would be like what they were in Apostolic times, "As many as were possessors of houses and lands, sold them and brought the price of the things that were sold and laid it at the Apostles' feet." When everybody wants a revival like that, when they will say, "Take all I have, clean out the bank account, take every cent out of my pocket, so that I will not own one red cent, when the revival is over, alright. I will spend everything." That would find out, how much you are consecrated to God Almighty, how much you love God, how much you love souls. You would find out

that old farm, those old cows, those old horses, those old shingles over your head, that old bank account you are trying to swell up, the money you are trying to get to buy another quarter section, you would find out how much your heart was there, how little on God and souls.

A consecrated man will think no more of his farm than of a red cent. If it takes that to have a revival, he says, "I will shout after the farm, Amen, after the last section, Hallelujah." He is consecrated. Hallelujah! "I am consecrated to God's service. God will have all His way with me, no matter what it costs to glorify God, and get souls. My God, I will spend everything I have to have a revival." That man has got it to heart. O glory! O Glory!! O Glory!!! God may have to take your farm from you, clean you right out, but give you one hundred fold more before you die. Of course, you will get the one hundred fold any way. Sometimes I think we imagine we have everything on the altar, for sacrifice or service, and we fail to consecrate ourselves to God. "Take me and take all I have. Take every child I have. Take every boy. Take every girl. Lord if you have to kill them all, take them. If you have to take them all from me, if you have to kill me to get them all converted, then kill me."

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There is nothing counts only to be for God Almighty and souls. Just to have his work on our hearts, His alone not caring what happens us or anything about it. Just Jesus, to have Jesus all and in all, to be like the Apostle, to know nothing among men, save Jesus Christ and Him crucified. O Glory! Well if a man did lose the old farm, and house, and everything, he would be as well off as his Master any way. Hallelujah! You get out of every corner with, "I am willing." Well yes. Then who is consecrated, and who will be so consecrated to God Almighty, that you will never have another thing in the world to give. He will have you. He will have everything about you. When a man gives everything away, he is not troubled about anything then. Say, you are not afraid of losing anything when you have nothing, are you? All the thieves and robbers may come to your home, and if you haven't a cent, you are not a bit afraid of losing anything. You are not frightened over it. They can take all the money they can get.

That's the way with the consecrated man. He hasn't a thing. He never has an anxious thought about himself. He is immortal until his work is done. He will live until he is through. The bread and water will never fail. God says, He will give grace and glory and no good thing will He withhold

from them that walk uprightly. There never was a man blest more than you will be blest. You will be like the Apostle when he said, "I can do all things through Christ, which strengtheneth me." You will have no concern about yourself, although lots of you think, when you get blest yourself, you do wonderful things. Converted people are not a bit like that at all. Think about nothing only getting somebody else blest, the work they do for God Almighty, the flaming victory you get for Him, the souls you win, the wanderers who come in. Glory!

How many want to get consecrated to God Almighty right here and now, this afternoon, will you stand up?



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Sermon II.

KILLARNEY, Friday July 6, 7:30.

1. Chron. 29 : 5.—“Who then is willing to consecrate his service this day unto the Lord.”

The question might arise, “Are not all the children of God consecrated? Do we not have to give up everything to get religion? Is there anything a man can give to God, after he is converted? Is there anything, any work, that he doesn’t commence to do, as soon as he gets religion?” I believe in the old Bible kind. The Bible conditions take a man all in. I believe a man has to give up everything, positively and absolutely, to get converted. He has not only to give up his bad habits and ways, but he has to give up himself to God Almighty. It’s just as natural for a new-born soul to run, and weep, and pray, and work, and win souls as to breathe. Then the question arises, “Why are not all who profess to be God’s children like that then?” Well, those who are not, are backsliden.

People may not be backsliden in life, or in form. They may not be backsliden in either,

but they are backsliden all the same. If a man is not now, what he used to be, there is a change taken place, hasn't there. If a man used to weep, and pray, and run after souls, and win them for God Almighty, and he doesn't do that now, he is not the man he used to be, is he? He has sliden back, from a thing he used to do, from a state of action and usefulness, into a state of dormancy, where he is dead and useless. Is that not backsliding? That's the meanest type of backsliding in the whole country. People get there and call that religion, call themselves the beautiful children of God.

When you are dried up yourself, cold and icy, and people can go to hell around you, chances all around you to convert people, and you can't convert anybody from a little child up to an old man, something is wrong. You say, "What would you recommend?" I just recommend to you an old-time conversion. I just recommend you to go back to God and say, "Lord I was once tender and full of smypathy and love and tears. I could win souls for Jesus. I did it. I couldn't help it." The only thing I could recommend to you would be to repent and do your first works, and God Almighty will restore you. You say, "I am the biggest man in our society. I am looked on as a Christian man. The

people really look up to me, and believe I am a good man." So you are. We will give you credit for all you are, but you are not a bit better than the Church at Ephesus, who had borne and had patience, who labored for the sake of the name of Jesus and had not fainted. Do you see?

Don't you know you can pray all night and be as dead as a log. You can preach six days out of the week, and three times on Sunday, and have no more religion than a horse. Many men preach, and preach hard. They mean good, and I am not saying anything against them. I commend them for all the good they are doing, for all they are trying to do, but they deny the idea of a man knowing his sins are forgiven. They preach and pray, and try to do good, but that's no evidence a man has religion, because he is praying and testifying, and working hard, and trying to save souls. That's no evidence, but the tears he sheds, and the sympathy he shows, for the lost and perishing. That where religion comes in. That proves to you, you have religion, when you can do that kind of thing. That's what proves that you have any.

The thing I advise you to do is throw away your old profession, and say, "Lord take the old thing away. Give me something new," so that you will weep and pray, and you

can't bear to see people dying around you and being lost. You say, "I profess to be a Christian." I tell you brother, I tell you sister, it's just as natural for a new-born soul to work, as to breathe. It's just as natural for you to run, to your brothers, or sisters, or your children, and win them for God Almighty as to sit down and take your dinner when you are hungry. It's just as natural for you to start away across the country, drive five, ten or twenty miles to weep over a man, and pray for him, and never stop until you see him converted, as to go to bed and sleep, when it's bed-time. One is just as natural as the other.

The man who doesn't go after souls, and who can do without them, is the man who had perhaps one time had real good religion and perhaps a real good life yet. You may be real straight. You may be just as upright, and you might be just as glad to see people coming, and perhaps you would contribute as much of your means to bring about the thing, as anybody else, and not have a spark of religion. You have a beautiful form, a beautiful life, all that, but no religion.

It is love that counts. What kind of love? It is the love of God shed abroad in our hearts by the Holy Ghost given unto us, by which we love a man with Divine compassion.

I tell you, you are not going to be idle. The night God Almighty converted me it was as natural for me to save souls that night, as ever since, and if you ever had, if you ever had real Bible religion, it was as natural for you that night to get after souls, and win them for God Almighty, as ever since. It was natural for you then. Some couldn't do it now at all. It would be supernatural to do it now. God would have to work some miracle about it for you, you are so dry and stiff and cold and dead, but when you are new-born you are tender and weeping and praying. You are not born dry. O Glory! Hallelujah! God never made an old dry fellow yet, and He never will. Hallelujah!

When God makes you a Christian you are tender hearted. You want everybody to get the religion you have. Why, some of you poor old fellows haven't seen anybody brought into the kingdom for five, ten or twenty years. If you were the means of somebody getting converted, you would be half frightened to death. You would wonder how you did that thing. I remember when I was converted—you never can forget the time you got converted. You can, everyone, go there. If you didn't convert somebody else I wouldn't have the kind of conversion you got. The kind, the Bible kind, always takes you to somebody. It would take you without

knowing you were going. You would run to somebody without trying to go there—but the night I got converted, I didn't know I was to convert my mother, before I would sleep. God was going to do it. What he required of me was to commence family prayer in the middle of the night. I was so fresh, and hot, and simple, so much like a fool, I didn't know any better, than do the thing God wanted me to do. That's what consecration is. If you want to know what consecration means, it's just to be so simple and tender, so full of love, you just do what God wants you to do, and you don't know you are going to do it. You have no way of doing it, no plan.

You say, "I would like to know the sermon I preach." When you are consecrated you don't care. "I don't want to talk nonsense." When God Almighty gives a man a message from heaven, it's not nonsense. If it was a week coming, or a day coming, if it came like a flash, a Holy Ghost sermon, a message from heaven, I tell you, there is no nonsense about it. It's the power of God unto salvation, to everyone that believeth, to the Jew first and also to the Greek. When I took my first meeting I didn't seem to know any more than a horse, only I had religion. Don't you see? I went ten miles to have a meeting in my sister's home, ten

miles from home. Well I had often been there. I had been there at a bee all day, work all night and drink and dance all night. We used to drink and dance all night. That's what wild, wicked, unconverted people do, lots of them, but God Almighty in His infinite mercy sought me a poor sinner, going down to hell, and He to rescue me from danger interposed His precious blood.

We all got converted at home, just within a few days. One of my married sisters came home and she asked me to go and have the meeting. I said, "Yes." I was just wild to go. The hot love was fairly bursting through my skin to get going. I was anxious for a chance to get doing something. My whole being was fairly leaping to get going. That's what consecration is like. My brother was standing beside me, when she asked me to go, and I was afraid he would say he would go. I said, "Yes I will go." I could hardly get the thing out; I was in such a hurry. That's what consecration is like. My heart was thumping up and down. My nature was leaping. My whole soul was leaping, just jumping to get at it, to get out there to that community. I wanted to get there, and the whole community just wanted to hear me tell it. Glory! Hallelujah! When you get religion, people want to hear you. They never want to hear an old dried-

up, petrified fellow that tells the same story all the time.

Well, I went to hold my first meeting. I wasn't bothered with a sermon, I never thought about it. I wasn't bothered with a text. I never thought of one at all. I wasn't bothered with a Scripture lesson, whether I could read it well or not. I never thought of that. I had something in here that was leaping and burning and flaming and wanting to get there all the time. Every day seemed a week long. O Glory! Hallelujah! To get there, to preach my simple sermon, without a text, without a sermon or anything else. The curious part of it was, I saw some of my companions who had been recently saved and they said, "We will go with you." I said, "Alright, meet me at a certain place." I went but they had all backed out. I had to go in a double waggon all the way to take the meeting. I was so happy I didn't know whether I was in a double wagon or on horseback. The wagon was so full I didn't know how many were in it. O Glory! When you have the Father, Son and Holy Ghost going with you to your appointment, whether it's the first or last, it will make no difference. Hallelujah to God!

I knew one tune. You see I was quite a singer. O Bless Him! Hallelujah! I could

pray about one minute and get so hot I would boil over. Hallelujah! And yet everything seemed to be long, I was in such a hurry to get preaching, to tell them I was born from above, that God had forgiven me. I commenced to tell them, and I talked to them, until they commenced to cry like babies. The revival burst out. Well you know I was just converted. I hadn't heard of holiness, or fire, or power, or anything. A whole lot of you fellows are all fixed up, but if you just got converted you would be all right. You would weep and pray and run all over the country. You wouldn't leave one behind.

I tell you when I see one man go to another, the tears rolling to the ground, his heart breaking, because that man is not saved, I always believe he has religion. When I see you at that kind of thing, I say, you got converted. You have religion, but I never believe you have it, until I see you doing that kind of thing. I tell you, God loves the sinners. He is after them all, and when you get so much like Jesus, you want to see everybody saved. That's where consecration comes in. You say, "I did that one time," but you quit a little later, and just the day you quit, you quit having religion. You just sat down with a formal profession. The people around you were sitting down

and you just sat down with them. You all sit and sing yourselves away to everlasting bliss. You will tumble into hell some day.

I tell you brother, I tell you sister, when you get religion you will weep and pray and work for Jesus. You will want souls, you will win them. Hallelujah to the Lamb! Praise God there is no such thing as a converted man, who is not consecrated to God's service, and does God's work, and weeps over souls. It would be a wonderful thing, if everyone of you who call yourselves Christians would get consecrated. Wouldn't we have a revival, in a minute? You say, "I am a soul-winner." Yes, you say so, but where are they? Talk is a cheap thing, but tears and prayers and snatching them as brands out of the eternal burnings, pulling them out of the fire, bringing them to God, gathering in the wanderers, is another thing, with most people.

How many of you had one time this old-time religion and you cried, and you prayed, and you went after souls, will you stand up?



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Sermon lii.

KILLARNEY, MAN., July 7th, 1906.

John 9 : 4.—“The night cometh when no man can work.”

This text is generally interpreted different from what I would interpret it. I don't think people have the right conception of it. I think people, in general, look on it as the night when death comes, and the day is while we live. You can't work, when death overtakes you. You should work while you live. If you would call that spiritual death, that you should work while you have spiritual life, then I will agree. If you were to live and be as old as Methuselah, if you lost your spiritual life, you couldn't work.

God continually tells us the spiritual state, is a state of life and light. He says we are not the children of the night, but of the day. The change is from darkness into light, from the power of sin and Satan, to serve the living God. A man has to do something to live. That's true in the temporal world! It's true

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in the mental, and it's absolutely true in the spiritual. A man who won't work, can't digest what food he eats. There are more people die, physically, for the want of work, real good hard exercise, than there are dying from working too much. Nobody hardly dies now because they work too much. Many people die because they are lazy. They eat a lot, and lie around, and become dyspeptics. They die for the want of work.

Men who will work, work hard, work all day and sweat and work and work and sweat, they will be tough and digest their food. After they take their breakfast it's all out of the way and properly digested, the stomach is ready for dinner. The man has been working, exercising himself, getting around, because he has, his digestive organs have been working. His blood has been in good circulation. If you took a good dinner today, and have been sitting around, you feel sleepy. Just like myself, I fell asleep before I commenced to preach. I had to rally myself up, to get at it, but you sit there and sleep. God helping me, I will waken you up, and stir you around a little, to make you digest your dinner, if nothing more.

"The night cometh when no man can work." Although people are in the night, and darkness, and inactivity; if they are ambitious enough, they can get into light and life.

When it's beautiful sunshine, a clear noonday, it's wonderful how much we can see. Of course, if a man is blind he may walk to the road, and there may be a lot of things going on, inside or outside of the fence, going on within three feet of him, but if he is blind, he can't see it. If your eyes are wide awake, the light shining, good sunshine, you see what's going on around you, and you are active. A man who moves in the spiritual realm has good sight. He will see tremendous things, and he will see a tremendous lot to do. I have no doubt but some of you think you are doing much, no doubt you are doing all you see to do. If you are blind, you can't see anything. What then? If darkness, dense, gross darkness has set in, yet, you think it is daylight, noonday and the sun is shining, why, you will feel comfortable and cosy. You will think you are alright, doing all you see to do, all God requires of you to do, when you are positively and absolutely doing nothing.

That last statement would need qualification. No man is absolutely doing nothing. Jesus says, "He that gathereth not with Me, scattereth." If a man is not bringing souls to Jesus, he is driving them to hell. The man who is not working today, and winning souls for God Almighty, is the man that is driving people to hell. You men and women who call yourselves Christians, but you are

not winning any souls for Jesus, not really pulling them out of the fire, you are not saving any souls, but you are driving somebody to hell. Darkness has settled in on you, and if the light that be in you be darkness, how great is that darkness. That's the thing you die with. People die dead. That's the thing that settles down on people. That's the thing that overtakes nine-tenths of the people who get converted. That's the thing that has killed nine-tenths of the children of God, in all the ages. That's the thing that blights, and blasts, and damns the cause of God, more than anything else. Men get into darkness and don't know it. They think they are in the light and sunshine.

You might be in the dark and not know it. You know a blind man can't see. You say, "If a man was blind, he should know it." Well, sometimes you know it, but sometimes God will fire you up, and let you get blest, and you take that as an evidence that God must be well pleased with you, and go on in the same old rut. I have known men to go into wrong doing in this way. They were just going into it, going to spoil their Christian ministry, going to blight and blast and dam their influence. I have heard them say, "I never was so well blest in all my life. God is in the thing." Do you see? "God is in it."

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I knew God wasn't in it. I knew the devil was in it.

You may say, "How is it they were blest." God Almighty was blessing, to try to hinder them of doing wrong, trying to save them from wrong-doing, trying to get them into light and activity, trying to restrain them. They took the blessing that He gave them as an approval, that what they were doing was right. Now nine-tenths of the professors of religion, who have had good experiences, are deceived along these lines. I suppose there is no place, they are deceived quite so much, as right there. You take every blessing God gives you, as an approval that he is well pleased with you. Judas might as well have said, when Jesus gave him the soup, "He is well pleased with me. He is willing for me to betray Him. He wants me to be guilty of the murder. He wants me to sell my Christ." He might just as well, as for you to take everything God gives you, as an approval that you are right with Him. God may be blessing you and richly blessing you at times; but it doesn't last long. At times He may bless you and try to get you to do right.

Well, I have labored with these men and women in that way, and tried to get them to see that they were not right, they were doing wrong; but they would reason it out because God was blessing them, that what they were

doing was right, until the thing was done. Then they say, "We have done wrong. Jesus gave Judas the sop right at the table, passed Peter and James and John and Thomas and Matthew and gave it to Judas. What do you think of that? He did His best, and left him without excuse. He was trying to restrain him, and set him right. You sit around in your laziness and indifference, not winning any souls for God, but God is blessing you and you say, "I never was so well blest in my life." He is trying to bring you out of your laziness, into activity; but you take it as an approval, that He is well pleased with what you are doing, and you are to keep on sitting around, and folding your hands, and saying, "I am glad I am saved to wear a crown." You sit and sing yourself away to everlasting bliss; but you will drop into hell, and be damned forever, because you didn't work while it was day.

I tell you, it means much to get your eyes wide open. A man has got to make a proper use of all the grace of God he gets. It means much to walk in the light, as God is in the light. It means much to hew to the line every time, and let the chips fly where they will. It means to be as free to preach, as to breathe. If you can't talk more about religion, than about anything else, you are all tied up with something else; but when you

are free from everything and walking in the light as God is in the light—it's easy to preach. We have no use at all for people who cannot talk for Jesus. Some of you could drive a pretty good bargain. It would be hard to take a cent out of you. You could talk on anything else, wax quite eloquent. I wouldn't like to cross some of you very much. I might get more than I bargained for. You have eloquence and Scripture and theology. You have the whole thing; but you have with it, so much darkness, you can't see anything.

When a man is walking in the clear beautiful light, he is as free to preach, as to breathe. He can talk religion better than anything else. When night sets in on you, temptation comes, all hell seems to gather around you, the devil hits you a few slaps over the mouth, and says, "Now don't shove yourself to the front, just sit down and behave yourself," and down you sit and rot. The night has set in. It's an awful state, when the night sets in, and darkness becomes dense. Everything is as black as hell. You see no way out, no way to do anything. You would like to do something. I suppose not one of you, but would like to preach. You would like to convert somebody. You would like to win a soul for God Almighty. You desire to do something, but you have too much night to do it.

I remember a girl who was dying. Her arms

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were cold in death, and her limbs were cold. Her voice was all gone, until she could only whisper. She could whisper all heaven into her room. She could whisper Jesus and salvation, so that her father couldn't stay in the room where she was. Her sisters couldn't remain in the room where she was. She was right in the presence of God, and under the glory of His power. My how she could whisper. If you are right out in the light, nobody can preach better than you. Nobody could pray better than you. Nobody could win souls better than you. You could do your work and never be idle, always be busy, never be a drone, never have to be killed. I am as good a preacher as ever walked the face of the earth. No man ever could preach better than I can. You say, "You are ignorantly presumptuous." Of course I am. I am ignorant enough, to trust God, and preach my own sermon, tell it to you straight, and do the work God Almighty has given me to do, and do it with all my might and an angel can't beat that. He can only do his best.

I tell you, when you just say what God wants you to say, and just say it for Him, and just trust Him, the light will shine on you, and on everything you say. Hallelujah to the Lord God Almighty! You will never be barren or unfruitful. You will never lack

for the glory of God. Nobody ever preached better than you will preach. You will just tell the story simply, and tell it as to a little child. O Glory! Hallelujah! When you are right out in the light, in the noonday sunshine, it shines all around you and shines all through you. You see Jesus, and you see His head, and His face, and all His form. You see the blood. You see the wounds. I tell you, you can tell the story of Jesus. Nobody can tell it better than you. You tell it in your own simple way. You tell it with all your heart. It will have effect. It will be as good a sermon as anybody ever preached yet.

The devil would just have you crawl into a little hole, and have you pull brush over the top and cover yourself up. You say, "I can't save anybody. I never preach." No. You will have lots of night just there. When you crawl out of the hole and get up on your feet, and you let the sun shine on you, and you let it rain on you. It washes all the mud off you, and the sun shines on you, until you dry and commence to sweat. You commence to open up. O hallelujah! You will say, "I am free. The glory is on me. The fire falls and I am full. Hallelujah!" You wouldn't give place to anybody. O Glory! You wouldn't sit down and let somebody else preach. You would have to be up and at it, with all your

might, and God Almighty would use you mightily. "It's not by might, not by power, but by My Spirit saith the Lord." O Hallelujah! Hallelujah!! Hallelujah!!! The light shines. The glory falls and the power comes. Just get converted, and see how you will do it. Get so full of God and light. Walk in the light, and dance in the light, and jump in the light, and shout in the light. Hallelujah to God!

It's all light. The light of the glory of God in the face of Jesus Christ will shine through you, and shine all around you. People will get blest looking at you. O Hallelujah! Did you ever get blest looking at somebody? Eh? Did you ever see God right in a man's face, all around him, all over him? You never saw God in a beautiful sermon, in nice grammar and beautiful language, a lovely flow of theology, eh? You never saw it there, but you saw it in a man stuttering, and stammering, and trying to talk, and couldn't get it half out. Everything came out wrong end to. The devil always makes a great fool of people, doesn't he? If you could deliver a nice sermon and preach it well, you would be at it. You would have your two big feet into it, and you would get the two all wound up in it, but when Jesus is in it. O Hallelujah! Hallelujah! He makes it shine. Praise Him! Praise Him!!

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"The night cometh." I tell you, when it gets dark you can't do much. When it's sunshine all around with the noonday splendour how it goes. I don't try at all. I do not try to preach. It preaches itself. I don't try to pray. My heart leaps toward heaven. The answer comes. I don't try to win souls. God brings them in. What an awful time of stewing you have about getting blest; but it's because you are in the dark. You have to walk in the light. God tells us what we are to do. You will say, "O I am in the light." Hallelujah! Get the shackles all off you. Get free. Get out of the darkness and you will forget about everything else, and just tell about Jesus. O Glory! Right out in the light. You will be charmed with the light. You say, "Why it shines all around me. It shines all through me, into my heart and nature, all through and all over. It's all light and sunshine. It shines all over." You would wonder everybody wouldn't see it, and be nearly killed with the beautiful light shining all around. O Glory! Hallelujah! That's the time to work. That's the time you can work, but when the darkness comes, no man can work. You poor fellows who don't work. You can't do anything. You nearly kill yourself trying to do something. But Praise Him! Praise Him!! Praise Him!!! There is the beautiful sunshine, the lovely

day. Why there is no night. O Hallelujah!
O Hallelujah!! O Hallelujah!!!

You will feel good when Jesus does it. O Bless Him! You will say, "He has sent the light. He has brought me into it. He has given me the beautiful day. I am in the day. I am not in the night. I have got out of the darkness. I have struck the light." When you are in the dark, you lift your feet up like a drunken man going up a mountain, stumble back and fall, looking at the mountain. It's because you are in darkness. When the sunshine comes. O Hallelujah! The beautiful day is all around. Hallelujah! Blessed be God! Come out into the light brother. Come out into the light sister. Get your head out. Then make a great plunge and get right out into it.

When you are out there you say, "I will work for Jesus. I will work until he comes, and then I will be gathered home. How many are right out, living away out in the sunshine, would you stand up? Take care what you are about. Don't get up and tell us a barefaced lie.



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Sermon iv.

KILLARNEY, MAN., July 7th, 1906,

ii. Cor. 6: 2.—"Behold now is the day of salvation."

This is a wonderful text. It's beautiful truth. It's the will of God, this now. It makes devils angry, and perhaps there is no form of Christian Gospel truth that men and devils have tried to pervert more than this simple truth, that now is God's time for saving people. It has been so abused and and men have got so far away from it, there is scarcely anybody believes it. The mind has become so dark. People who have made their way to God, have made it so slowly, so contrary to this beautiful truth, and nobody scarcely believes that this is God's time for saving people.

Anybody could admit a man could get converted in a week, that the thing would be possible. It wasn't an impossibility, for a man to get converted in a week. That is, anybody that believes people can be saved

at all. Of course, outside of that, perhaps nine-tenths of the people don't believe you can get religion at all; but among those who believe in the possibility of a man getting religion. Most people think it's a week's work. The fellow that gets converted in a week is pretty clever, something more than ordinary, and if not clever, lucky, happened well to get it some way or other. Through such wickedness, God Almighty is dishonored, and looked on, as, not one that goes about, seeking and saving the lost ones.

To hear people talk, you would think God was away on a journey, or engaged in something else, or saving somebody away on the other side of the earth, and would have to come all the way around, to do business here for a while, and it would take Him a week at least to get here. Nobody hardly believes that God is everywhere saving people, just as fast as they will come to Him, and turns nobody away. The moment you run to Him, you get the thing you go for. A man can't go twice for the same thing. Among people that have been converted very few believe it. Among those who profess to be entirely sanctified, you can't hardly get anybody, that believes it, but it's true nevertheless. It's the simple truth of God, regarding the salvation of men, that now is God's time for saving people.

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Men get so smart, that they do all their repenting, and all their believing, and have it done up two or three days before God Almighty can get around to convert them. You hear men say this and they seem to tell it in real good earnestness, that they repented and believed and kept on believing, but it was two or three days after they had everything done, before God gave them any religion. Did you ever hear of such stupid ignorance? The thing is as black as hell. God is not slack concerning His promises, as some men count slackness. You get a thousand people, a million of people to run to Jesus, and He will save every one, quicker than you can wink. Get fifty million of people to run up and knock at the door of mercy, with all their hearts. The door will fly open. They will all fall in on their heads. I can back it up with, "Him that cometh unto Me I will in no wise cast out." Every person that comes in He takes. He is there to stay. Hallelujah!

There was a time when everybody believed that. In Apostolic times, in the time of Jesus, everybody believed that. It didn't matter if a man had a legion of devils in him, if he came to Jesus the devils would run out of him, and they would tear him to pieces getting out in such a hurry, run over each other to get out of the man. The woman came along with a big hump on her back, that had been there

for eighteen years. Jesus spoke the Word and the hump was all gone. There was the man born blind. Jesus just said the word, and he saw alright, just as well as anybody else. A man came to Jesus about his servant, He said, "I am not worthy you should come under my roof. Just speak the word only and my servant shall be healed." Why? He believe Jesus was God Almighty. He had nothing to do, only speak the word, and it was done.

"Tis done, Thou dost this moment save
With full salvation bless;
Redemption through Thy blood I have
And spotless love and peace."

The Father is at it, and the Son is at it,
and the Holy Ghost is at it.

"All heaven is ready to resound
The dead's alive, the lost is found."

Isn't that the way you got religion? Didn't you get religion on the *now*? If you did, then you got it. If you didn't, you never got it yet. When you came as a poor, guilty, lost, hell-deserving sinner, full of sin and the devil, as hard as a rock, and as black as hell, repenting and trusting in Jesus Christ, you got religion or you never got it yet. You don't go to Him twice. Hallelujah! Glory to God! For the first time you would go, you would get it. You say, "I often went and I never

got anything." No, you didn't go, you only thought you were going. The first time you walk right up to Jesus you get it. You didn't go near enough, I think not. The woman that went near enough to touch the hem of his garment, what did she feel? What happened the woman that went right through the crowd, went up near enough to touch the hem of His garment? What happened her? Had she to keep going for a week, to get the thing she wanted? Didn't she get it the first time she went? Wasn't now God's time? Hallelujah!

The devil has been trying to put it into tomorrow and next week. Men and devils have always been at this old trick. Some of you who are converted, some who say they are entirely sanctified, you are at this old devilish trick yet; but there's the beautiful truth, the delightful Word of God, the promise of salvation. Every promise in the Book, is in the present tense not one for tomorrow. If you were as blind as a bat, if you could only squint now and then, you should be able to see that. O Glory! I am tickled all over, that men and devils can't make the change, that now is God's time to save a fellow, and if you are just as black as I was—I was as black as hell—if you are just as hard as I was—I was as hard as a rock—if you are just as guilty and feel as lost and as damned for ever as I felt, why He would just do as He did

with me, after feeling I was in hell for a minute, He just put me into heaven the next moment. He is not a man that He should lie. Hallelujah! Glory! He is the eternal God, full of grace and truth, and when you want something, go with your mouth wide open. He says, "Open thy mouth wide and I will fill it. Nearly every fellow you meet wants to get full with his mouth shut.

You never get anything from God, until you throw yourself open and say, "God has promised to save me now, and He has promised to sanctify me now, and He has promised to bless me every time I come, and I am coming just as I am. Now we sing,

"Just as I am, poor, wretched, blind,
Sight, riches, healing of the mind
Yea, all I need in Thee to find
O Lamb of God, I come, I come.

Just as I am, Thou dost receive,
Dost welcome, pardon, cleanse, relieve;
Because Thy promise I believe
O Lamb of God, I come, I come."

We read it, and sing it, and yet, the half of us don't believe it at all. When with your heart you go to God like that—you can go with your big head. You can go with that as often as you like, and have good intentions,

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hope for the best, but you will never get it. But the first time, the first time, the very first time, you go with your heart, you will get it. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

You make each other sick. Don't you know that? You make the whole country sick. They are sick looking at you. They always get sick looking at fellows who are always w-a-n-ting it. "I w-a-n-t it "and never get a thing. When they see some fellow go and get it, they say, "That's the way I want to get it." That's the thing men believe in. That's the thing that inspires faith and courage. That's the Gospel of the Son of God. Men who go and get it, honor God Almighty. Those who go and don't get any, dishonor Him. Praise Him! It's now! Glory! Glory! It's not tomorrow. Tomorrow you may be in hell. It's now. Every man that ever got religion, came up to a point where he couldn't do without it any longer. He said, "I can't wait a minute." If you reached that point where you couldn't get it, and yet you couldn't wait, why, you would have to die, that's all. You'd just cease to have a being on earth and drop into hell forever. See how good God is, how merciful, just to suit you. When you want it, and can't do without it, you get it.

Of course, if a man says, "I will be very

glad if I get it in a week," you won't get it any sooner. If you want to fiddle around and play at it for a week, why of course, you will have your play. When you mean business with God Almighty, and want the damning thing taken out of you, and get to God to have it done, then he will do business. Every man that gets religion, just gets it now. He says. "O I am so glad to get it. It came itself. I didn't know until I had it. My sins all slipped away. Light and glory flooded me. I got it faster than I could wink. I have it." It's just like that, or you never got it yet. You have to receive your first instalment yet, If God speaks the Word only, it is done "Thy sins which are many are all forgiven thee." Glory! Glory!

You see a man going about, wanting a thing. He thinks he has to have an awful hard time of it, and God doesn't save now, and it takes a man a long time to get religion, and you have to go around with your lip hanging, and you have to have your head down like a bulrush, and go around as though you had killed somebody, and the Saviour had died. You have to have a week, or month of that kind of thing, and then you might perhaps get religion after that. It's hard for people to shake it off, and believe a man gets it now. He has got to quit the thing after going on in that way. He may have two or three days,

or a week of that kind of thing, but he has got to get down and say, "Lord I am a sinner. I am a great sinner. I will be lost and damned forever. O come and save me now. O God I want it now." and he gets right into it and gets it. Notwithstanding he went through all that, and he could not get a thing until he went right to God and got it. Notwithstanding that, when you get him to go and seek holiness, he will want to go through the old rigmarole again, go around a week with his lip hanging, going around a week as though his blessed Saviour had died, and the Father had died too, and the Holy Ghost had gone off somewhere. You would have to be sometihng like the disciples when the Lord was taken away and they didn't know who stole Him, or where they had hid Him.

Now you have to quit that thing, and you have to get right down before God Almighty and say, "When I repented of my actual sins and cried for mercy, God converted me, and I got it. Now I have the damning old root, and seed of all sin in my heart, but I will have it taken out. God Almighty will sanctify me wholly. I will never get up off my knees until God gives it to me." Wouldn't you go home shouting? Well, I can tell you something people do worse than that, and that's a pretty bad kind of a thing for men to practice in the name of religion. That is,

men who have been entirely sanctified, and they want to be baptized with fire. They go in for a siege of praying. They want to be baptized with fire, and they don't know why they can't get it, and they don't know where they are going to receive it. That's the most sickening thing I ever smelt. It must be a terrible stench in the nostrils of the Most High.

I tell you brother, I tell you sister, if you are sanctified wholly, throughout spirit, soul and body, you should get the fire the first time you hear about it. You would say, "I have the crown on me now. I feel the fire." That's the way it will be when you are on Gods great eternal now. God does everything now. There is no waiting or tarrying with Him. He is always ready and He will do it. He does it quickly and does it now. Of course, when I heard of entire sanctification, I wondered, for I thought I had all the religion any man ever had. I didn't wonder very long, for everything about me said, "I must have it now. My head and my heart, my mind and flesh and bones, the muscles and nerves, everything said, "I must have it now. I must have it now." I didn't expect to wait a moment. Everything like that was foreign to my heart, and nature, and I got it before I got started to pray. O Glory! You say, "You were a lucky fellow." No, brother, I was just a believer in God's great eternal

now. I just believed God Almighty had undertaken to save me, a poor sinner, to take all the sin out of me. God was not glorified with me going around wanting a thing and not getting it.

God has promised to feed us on the finest of the wheat, and on honey out of the rock. He says He will give grace and glory, and on good thing will He withhold. If I went around one minute without the thing, He would have to be withholding, so I must surely not be walking uprightly. If I go to God for the thing now, I say, "Lord you can kill me if you like. You can do anything you like with me, but I have come for it." Well I didn't get telling Him these things. I was going to, but He gave it to me before I got started. That's just like Him. Hallelujah to the Lord God Almighty!

You will never be anything brother, you will never be anything on this earth, or anything among Christian men until you get your two feet on God's blessed eternal now. "Now is the day of salvation." Do you suppose God is glorified in you going around for a week and saying, "I w-a-n-t it?" I have no such conception of religion as that. I never had. All it does with me is make me sick looking at you. The angels weep over that kind of thing. They don't rejoice over it at all. If they saw you run to God for it, they would

have a jubilee. There is rejoicing in the presence of the angels of God over one sinner that repenteth. Well, you say, "It takes a fellow a long time to repent." Just as long as the publican when he cried, "God be merciful to me a sinner," just as long as it took the Philippian jailor to call for a light, to fall at the Apostles feet crying, "Sirs what must I do to be saved?" Just as long as it took, when 120 on the Day of Pentecost commenced to teach and preach, and they cried out, "What shall we do?" and three thousand were converted in one day.

I believe the Bible. I don't believe anything else. I never did. I never will believe in anything else. The plan of salvation is beautiful. I just like it. God's time is now, and the man who is not on God's great eternal now, has no religion. The service where people are not getting religion, is a dead service. The preacher who doesn't have a convert is a dead, dried-up preacher. He is not preaching God's eternal now. God Almighty would be saving people if he was. Glory to Jesus! Hallelujah! It's now. If it wasn't now, you might get down on your knees and pray until you would be hoarse, and you would say, "I don't know when I am going to get it. God doesn't say when He will give it." O Bless Him! God says He will do it now! O Hallelujah! God doesn't

say to you, "You go and seek and work away for a week, or a month, and if you work hard perhaps you will get it." Praise His Name! He says, "Now is the accepted time, behold now is the day of salvation." Praise God! Praise Him! Praise Him!

How many can get anything you need in a minute, stand up? How many want God to take the sin out of you, so you can get everything you need in a moment, as fast as you can wink, stand up?



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Sermon V.

KILLARNEY, Sunday, July 8th, 2.30.

ii. Cor. 13 : 4.—“For though He was crucified through weakness, yet he liveth by the power of God.”

It seems a strange thing, for God Almighty to come from heaven to save a race, and be crucified by men; that weak natural men, would lay violent hands on God Almighty, and nail Him to the cursed tree. Such is the cross through weakness. It was man gave the death-sentence. It was man who drove the nails, and pierced the side. These wounds were inflicted, by mere mortal men. That's one aspect. Of course, you could just look at that part, but, while that was going on, those nails were driven by men, the spear was driven to the heart, but while that was going on, blood was flowing, atonement was being made, a race being redeemed, the price being paid and justice being satisfied. That's another aspect.

Now, that was great indeed, but there is

something greater than that, greater than bleeding, and suffering, and agonizing, and dying. He rose from the dead. Just as He said, "Destroy this temple, and in three days I will raise it up again." As He said, "Because I live, ye shall live also." "He was delivered for our offences, but rose again—what for?—for our justification, that we being justified by faith, might have peace with God, through our Lord Jesus Christ."

Men could destroy, but they couldn't bring Him to life. Men could wound and pierce, and let blood flow, but God Almighty brought Him to life again. He burst the bars of death. Men could try to hold Him in the tomb. They could put a great stone against the door. They could put on a Roman guard and try to retain Him, but He wasn't to be retained. For by the power of God Almighty, He was raised from the dead, and our Christ is a living one. That is great and that is wonderful. We got much out of Christ, by crucifixion, and there is great inspiration in it, in one having died, that the nation might not perish, in dying the just for the unjust, to bring us to God, and access has been given to us at the throne of God. A way has been opened up for every sinner to be saved.

It is a great thing to think, that one died for you, that you might not die eternally;

but greater still, that one lives, that you may live also. A living Christ, a mediating Christ, an intercessor with God Almighty. Hallelujah to the Lord God Almighty. It was a good deal of sadness to the disciples, when Jesus was crucified, and suffered and died, and they had stolen away His body; but there was great joy when they found Him. When they found that He had risen again, that He was living. He was among them and they said, "Did not our hearts burn within us, while He conversed with us by the way? We have a living Christ, to go with us everywhere." Think of that.

By His resurrection, intercession, and mediation, we have been brought out of darkness. We got the change. We got our deliverance. We got our salvation. Glory to God! Most people don't look, as though Jesus was living. They look as though He was dead, that in some manner, or other, He died again; but He lives, so you can draw up your lower lip, and commence and smile all over your face. Your face can be like a full moon, because He lives, and He lives by the power of God. Praise His name! He had power to burst the tomb. He had power to rise from the dead. Isn't it a great thing, to think that Jesus was a man. As a man He died. As a man He bled.

As a man He suffered. As a man the blood flowed from His wounds, and a great fountain was opened up; but it's infinitely greater, to think and know, that He was God Almighty as well as man, and that our Saviour is not a mere man, but God Almighty, blessed for evermore, and this Christ of Calvary, that is to save us, and is saving us now, not only as a man He made atonement, as a mere man, but as the God-man.

He lives by His own power, to save us, and deliver us from our sin, and purge our hearts, and wash them, and make us as white as heaven, and keep us whiter than snow, every day and every hour and every minute. It's a great thing to know what kind of a Jesus you have. A man might be worth millions of money, and if he didn't know it, he might starve to death. If he didn't know it, if the intelligence hadn't reached him, that he was an heir to millions of money. Don't you see then, you might be an heir, but have a wrong conception of how you became an heir, how the money was to fall to you, and go without it all the days of your life, and still be an heir to all. That happens, in not knowing something about the writings, how the thing was delivered to you.

It's a great thing to know what Jesus is to us and what He will do for us, that He

is not a common man, or an angel, but He is the Son of God with power, that burst the bars of death, and came forth from the tomb, the living, all-conquering Jesus. Jesus Christ that conquered the devils, and conquered hell, and conquered the grave, and beat everything. No wonder Paul said, "Thanks be to God who giveth us the victory—how?—through our Lord Jesus Christ." When you lose sight of Him, you get looking at yourself. "I want to get it. I want to get it," but then if you have this Jesus, that is Almighty, and get the idea, "He will give me the victory." Just as the poet puts it,

"The lion of Juda shall break every chain
And give us the victory again and again."
And again, and again, and again. Hallelujah. Victory every day, victory every hour, victory every minute, victory every moment.

You want to look at it. "He will give it to me." It's alright to know you can't do it. I don't know, whether you have all found it out yet or not. You are trying to get the victory. You say, "I have a Saviour, but then I must get the victory." God Almighty gives the victory. You have got to learn that, and you have got to go to Jesus for the victory. Then you will be able to say, "He gives it to me." That should

be enough for you. You will never get one yourself. Praise God! Praise God!! To me it is a great thing, that Jesus lives. Everything he makes is living. He never made a dead man yet. O Glory! He never made a dead professor. What do you think of that? I don't know who made them, but Jesus never made one. He never made a dead society yet. I can't tell you all that was at work, making the society dead, but I tell you Jesus wasn't at it. He never made a dead Church yet. I can't tell you all the ways by which the Church has become dead, but I can tell you, brother, Jesus wasn't at it. I can tell you more than that, He makes living ones. O Glory! Hallelujah to the Lord God Almighty!

Do you know what makes a living Church? Do you know? It's when everyone in it goes to Jesus, and when they get there, they are all alive. Isn't that simple? That's the first and the last, the A. B. C. of the whole thing. If you want the place to live, get life yourself. Go to Jesus. He will raise you from the dead, and put life in your bones, and in your skin, and in your flesh, in your muscles, in your nerves. He will breathe into you and make you a living man. Then you have religion, brother. Glory! Glory!! Glory!!! Religion is not a dead thing. There is no deadness in it. I want you to

understand the thing, that there is no deadness in religion, and deadness is on part of religion. A man who has any deadness about him, has no religion, for when God Almighty saves you He raises you from the dead, and gives you life, so that you can run and not be weary. You can walk and not faint and mount up with wings as an eagle.

If you are dead, you haven't any religion, because religion is from death unto life, and form the power of Satan to serve the living God. God doesn't make dead things. When He made man, He breathed into him, and he became a living soul. Hallelujah to the Lord God Almighty! When you sin you die. You say, "I am a Christian, but I sin some." Yes, you are a professor of religion, and sin some, but don't put Christian to it. I tell you, it's not true. You are not a Christian. You are a sinner. You are a black-hearted, hypocritical professor of religion, pawning yourself off as a Christian, deceiving the people, and deceiving yourself.

When we quit sinning, and go to God, and cry for mercy, He will deliver us from the dead, and make us alive. O Hallelujah! If you are not out of the grave-yard, you say, "I like it quiet." Of course you do. You are in the grave-yard. As long

as you are there, you want it quiet. That's what you are used to. Dead people don't make any noise, but when you get away from the dead, out of the city of the dead, if you get in among living people, if the Lord God Almighty, who died and rose again, resurrects you from the death of sin into the life of God, and makes you a living man, you will say, "I am alive." You will praise God first thing. I don't say everybody will shout alike, but I say you will shout some. I will prove it to you. Now, brother, I will prove it in a moment. "Cry out and shout thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee." Haven't I done it? I will do it again. "Be glad in the Lord ye righteous, and shout for joy, all ye that are upright in heart." I didn't tell you my mind at all, did I? I just quoted you the Word of God. You can fight away with that, all you like. It will prove to you, that you are a dead dog, that can't bark.

When you are alive, you will be glad. Mary and Martha were very sad when Lazarus was dead. When Jesus came and raised him up, they had a joyful time. They had a feast and they had Jesus at it. Glory! Hallelujah! It is a sad time when somebody dies around home. If somebody comes along and does something that would check death, and revive life, there is joy around the home.

When they are well again, everybody is smiling. One of our lady preachers in Egypt got very sick. They expected her to die. The word came she was almost gone. They expected her to die at any time. We were just waiting for the letter that she was gone, but we got the glad tidings she was sitting up, getting well again. My soul danced. My nature danced. I was glad all over. Life instead of death. Glory! Hallelujah!

I tell, you where there is life there is great joy. If you are half sick, you might as well be dead. If you all get sick at home, all sick, but, one is trying to wait on the other, and you are doing your best, but you can't any more than help yourself. Why, you might as well be dead, and under the sod. You go to a home where nobody is sick, everybody is full of life. Everybody is at work. You feel you are alive. Hallelujah to God! When Jesus comes to you, He will give you life from the dead. You will not be sick. You will be happy and joyful. You will say,

“My God is reconciled
His pardoning voice I hear.”

He saves me and saves me now.

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“Once I was dead but now I live
Glory! Glory!! Glory!!!”

It is a great thing, this matter of life. Glory! Hallelujah! Now brother, you want to get it into your mind. If you want to get religion, you have to get it fixed in your heart that Jesus not only died for you, according to the Scriptures, and He lives. eH lives to sa to the Scriptures, but He rose again according to the Scriptures, and He lives. He lives to save you. We often sing—I hope we will sing it again—

“He ever lives above
For me to intercede,
His all-redeeming love
His precious blood to plead
His blood atoned for all our race
And sprinkles now the throne of grace.”

Sometimes I look back, and see myself a young man, after spending twenty-two years in drinking and dancing and fighting. I wonder how God let me live, and gave me a chanceto find Him. Jesus was at the right hand of God, pleading and interceding, and He never stopped until He found me. He brought me in and gave me life. When a man gets life, there isn't a dead trait about him. Jesus is living, and pleading for him.

“The Father hears Him pray,
His dear anointed One
He cannot turn away
The presence of His Son.”

You might become discouraged and think there was no use. You say, “I can ’tkeep myself,” but then you mustn’t forget that Jesus lives. He could just lift you a thousand miles in a minute. If you would just get your eyes off everything else, and look at Him, He would lift you straight away up. You say, “I am away up higher than I ever thought I would be.” A living Jesus, an Almighty Christ. O Hallelujah! Hallelujah!! Blessed be God! Blessed be God! Now I could preach to you as there are many preaching now—just to accept Christ. You are a sinner, lost, and guilty, but just accept of Christ and you are all right. It won’t do. That’s the damning delusion of this age. I will tell you, brother, you have to come to the Lord with a humble, contrite heart. Then you have a Christ to trust in. You have a Christ to go to, and this Christ is not a dead one, but a living one. When you go to Him, He will not smuggle you into heaven, but as a living Christ, He will take the sin out of you, and you will be a living epistle, known and read of all men. You will get a great salvation. You will get it now, because

now is the time, and behold now is the day of salvation.

I tell you, when you seek this afternoon, you are not to seek a dead Christ, but one that lives, that lives by the power of God, one that burst the bars of death, one that conquered the old devil, one that conquered the grave. Hallelujah! One that made atonement for all your sins, no matter how many they are. One who has blood to wash you white as heaven. One who is interceding in your behalf, and can deliver you, and do it now. Hallelujah! Christ that is living. He will live in you. Just think of that, the Christ of God for ever and ever, blessed for evermore, the Eternal, the Almighty, the Omnipotent Jehovah Jesus, right in your heart, right in your soul, and right in your nature, as your bosom friend, to save you to the end. What wonders He does for you. He will do everything for you. How many have proved that last statement up to date will you stand up? How many want Jesus to do something for you this afternoon will you stand up?



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Sermon vi.

KILLARNEY, MAN., July 8th, 7.30.

Rev. 2: 4.—“Nevertheless, I have somewhat against thee, because thou hast left thy first love.”

I had better read the context, to get the meaning of the text more readily. “Unto the angel of the Church at Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are Apostles and are not, and hast found them liars, and hast borne and hast patience, and for my name’s sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love.” It would be well to read another verse, “Remember therefore from whence thou hast fallen, and repent, and do thy first works; or else I will

come unto thee quickly and will remove thy candlestick out of his place, except thou repent."

The Church at Ephesus was the best, I suppose was one of the best Churches, in Apostolic times. The cleanest, the purest, the most holy, the most devoted, the most powerful, of the Churches organized by the Apostles. It had a great record, and in these verses I have read, the record is still good, and God commends them for every thing that a Church is supposed to have, and enjoy, and be, but one thing. There was just one thing they lacked. God commended them for their work, for their labor, for their patience.

Now patience is a very good grace. You watch a man, or woman closely, that professes religion, and their patience never gives out. They are always patient. You think they are pretty good christians. Well they might do that, and have no religion at all. It's very common among Christian people, to think if their patience never gives out, they must be saints indeed. Well that's the way man looks at it. God commended these people for their patience, and He said, "For my name's sake hast labored." Now it means a good deal to work just for the sake of Jesus, and have no other motive, no other intention. God said for His name's sake

they had labored, and they had not fainted. They would be called a wonderful Church these days, without spot and blameless. You would surely think, they had great religion, and yet, God says they had none at all. He said, "Nevertheless I have somewhat against thee, because thou hast left thy first love."

God told them what they had to do. He said, "Repent and do thy first works." You see they had to go to work, and get down and seek religion, just the way they did in the first place. When a man loses his love, He hasn't any religion, for the religion of Jesus Christ is love. It is love. God says, "Though a man gives his body to be burned, and has not charity, it profiteth him nothing. Charity beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth. The man who has love is never a failure. The man who hasn't love, is a failure already. He has no religion."

Many people who have been converted, have just gone on praying and haven't fainted, and they have labored for the sake of the name of Jesus, and they are praying yet, and they have not fainted by the way, it's hard for such people to conclude that they have no religion. You say, "I know I am not hot, the way I used to be. I know I

am not flaming, the way I once was. I know, I used to have a love I haven't now. I know I have been working, but have been pretty dry, and pretty dry for a long time, but I haven't gone to the devil. I haven't gone back to my old habits. I don't drink. I don't swear. I don't steal. I don't run to the theatre. I don't run to the horse-race. I am just as straight as I ever was." Men in this state can't see how they must go and seek religion, the way they did at first. But God told this Church at Ephesus, they just lacked that one thing, and that's the simple, hot, flaming, fresh love they got when they were converted. They had lost that one thing, and that one thing alone, and God required of them, that they would repent and do their first works.

I have much respect for the people at Ephesus. A great deal of respect for them, for not running back to the world, for laboring and not fainting, and being patient, and holding up the name of the Christ, and seeking out those who said they were Apostles and were not, and found they out to be liars, and thrust them out. They were straight. I like a straight people, though they are dry and formal. I like to get right down into your heart, and show you, you having nothing only a form. You are the hardest man I meet anywhere to convert.

Do you see? for it's hard for you to see, you are as great a sinner as anybody else, as if you had gone off and got drunk, and were lying in the ditch, disgracing yourself, and your family, and the town where you live. You don't see yourself as lost and degraded, as a wretch, as if you had gone back to card-playing and gambilng, so that you would say, "I am among the devils. I am a sinner of the worst type." You would be glad to repent.

You goody-goody fellows who have been true, you haven't gone back to the world. You have kept on living straight, and all that kind of thing, you have just lost the one thing, the flaming love of God out of your heart. You are just as big a sinner, as there is in the country, but you don't see it. You don't feel it, and you don't believe it, and you don't know it. The worse man in this community, is a man who has a form of godliness, but denies the power, has lost the love out of his heart. He is the hardest kind of a man to reach, and he is the biggest deceiver in the country. He is respectable, and true, and good, and hasn't gone back to the beggarly elements of the world, etc.

You could reach a hundred drunkards easier than ten nice respectable people, who pray and praise God, and who are true everyway almost, but just lack the one

thing. You have lost the love. You are a dead soul. You have to repent, and do your first works, or you will go to hell, as sure as any sinner ever went. It's hard for you to see it. You think of all the praying you have done, and you think of the good life you have lived. Perhaps nobody could put a finger on your life. This Church at Ephesus was straight. It was harmless. It was blameless. They could be said to be, "Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights." God only saw, and could tell them, the state they were in, the thing that they had lost, the one thing they had lost, which has been the curse of Christianity, in all the ages, right down through, men losing their religion, but retaining a form. Lose vital godliness, but pray on still. Lose the hot, flaming, burning, love, out of their hearts, and keep on in their Christian relations.

You may be anxious, to see people converted, and would cry if you saw somebody getting converted. You would cry with joy, but not born yourself. You say, "How could people be like that?" There are lots of men just like that. Mr. Wesley preached for years like that. He came all the way across the ocean, to America, to convert the Indians, and he wasn't converted him-

self. He came fasting, and praying, and weeping, and working, to save souls and he went back saying, "Who is going to convert me?" Had to go away among the Moravian brethern to find out how to get religion.

Because a man preaches, or prays, or because he shouts, or because he is zealous for God, is no evidence that he has religion. God says, "If I had all faith, so that I could remove mountains, and have not charity, it profiteth me nothing, and though I give my body to be burned, and have not charity—this love in action, this burning love in my heart—it profiteth me nothing." But there is religion. It is "the love of God shed abroad in the heart, by the Holy Ghost given unto us." You say, "Praying is religion." No, sir, you can pray and pray strong, and pray loud, and pray hard, and not have a spark of religion. "Well," you say, "working for God is religion." You can work all day, and night, and keep at it, and not have a spark of religion.

God commended the Church at Ephesus for their work. "I know thy works, and thy labor, and thy patience." In these things they didn't lack. They measured up, to all that God Almighty required, and you may measure up to all that, and not have a spark. Of course, some of you don't do that

at all. You never pretend to work for God Almighty. You never pretend to labor in the vine-yard. You never pretend to go out into the highways and hedges and compel them to come in, that God's house may be filled. You never think of starting across the country, to win souls for God Almighty. It never moves your heart, or makes you feel like running out somewhere, and preaching two or three times on Sunday. You don't do that, but you should do something, if you profess to have religion.

God could commend the Church at Ephesus, for every thing, only one thing. Because taht was gone, they had nothing. I suppose, some of you can remember one, five or ten years ago, when you were hot, and flaming, and you had religion. You can remember that well. You can remember ten years ago, when you were converted, how you wept, how you prayed, how you won souls for God Almighty. What great things you could do, and how easily it was to do it. You say, "I am just as faithful yet." Yes, you are just as faithful, and just as true, and just as willing, and just as much at it, but then you have nothing. You say, "Of course, I know I have lost something. I know I am not all right, but I will get fixed up. I expect to get right in this camp-meeting." Well there is just one way for a

man to get right, that is to repent. You never can patch up religion. It never needs patching. O Glory! Hallelujah!

Don't you know God Almighty has said, "Salt is good, but if salt have lost its savour, wherewith shall it be seasoned? It is thenceforth good for nothing, but to be cast out, and trodden under foot of man." Don't you see? It is no good at all. There is no use trying to fix it up, but that is where so many people are deceived. They try to fix it up a little. The Church at Ephesus might have said, "Now we have worked right on, and haven't lost faith, and haven't fainted, and we have done it for Jesus' sake. We know we have lost our love, but we are not bad, and wicked, and we haven't to run and get down on our knees and cry for mercy, the way we did one time before. We will get religion some other way. We will get it, and nobody will know that we have been backsliden at all. We will not disgrace the cause of God by seeking. We will go about quietly, and in some way or other we will get right. Nobody will know that we have been wrong."

Now that would be the devil's plan of doing it. I believe the devil tempts men right there, in a meeting of this kind. You couldn't help but feel yourself getting better, and your heart warming, and getting the

old feeling back again. You say, "I am getting the old blessing back again." You will hardly get round the corner of the road when the wind will blow the white wash all off you, and you will be all streaked like an old barn. You will look a thousand times worse than before it was put on. That's just about what lots of men and women get. You know you are not what you once were, but you think, "I will not have to get down and seek religion, the way I did at first. I will not have to repent. I will get fixed up some way, and not disgrace the cause of God by going to the penitent-form, or confessing I am a backslider."

Well, people do something that is very much worse. You get whitewashed over, and you are a hundred times worse, than before you commenced. I tell you, God's cause is never disgraced by men getting right. The cause of God is never disgraced by men going to the bottom, by getting real, genuine, old Gospel religion. What is blighting, and blasting, and damning, the cause of God, is men acting and playing up hypocrite. Know you are not right, but try to cover the thing up, without making the thing right. Now the devil will do his best to beat you out of the real thing. After you have lost your first love, he will try to get you to take a whitewash. In

meetings of this kind when a wave of glory and power comes sweeping over, you can't help but feel a warming up. You feel your blood getting hot, and you feel the power and the electricity of God running through the hair of your head, and going fizz all over you.

It is very easy to be deceived in a place of this kind. You say, "I am surely getting the old experience back again." Well it doesn't commence up in your hair. The work commences right down here. When a man loses the old hot flaming love, the hot burning love of God out of his heart, he has to get down on his two knees, and right there he has to repent, and do his first works. God will commence there. He won't commence with a fizz. No, brother, I wouldn't want Him that way either. He will do a great work. It will stand you, to turn the corner. You will go home saved. You will go home saved, from the bottom of your heart. You will say, "I would get down and repent a dozen of times, to get this flaming old experience that I have now." The tenderness is not destroyed. When you lose your first love it is gone. You can try to build on it, but you will be building on the sand. When the winds blow, and the floods come, they will beat upon that

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house. It will fall, and great will be the fall of it.

Get to the rock, brother. "Repent and do thy first works." I tell you, it is an honorable thing to repent, but a mean hypocritical thing, to try to cover up your dirt, and know at the same time you have lost your first love, and get cold and icy in your heart. I tell you brother, you can't fool with God Almighty. You can't fool me much either. You may think you are doing it. You are not getting along as well as you think. You may be under severe temptation, and you think you are doing the best you know how, and when that is over, you think you will be alright. You will find out, that you will need a new bottle for the new wine, if not, it will burst. You have nothing left.

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." The first love is very simple, it is very child-like, it's very hot and active. Every man that is born into the kingdom of God, is born simple. He is born clean. He is born hot. He is born active. He is born praising God. He is born to work. You say, "I used to work but I quit working." But then I didn't give up my religion." No, brother you didn't. The Church at Ephesus didn't either, but they didn't quit working. They kept on

working. Do you see that? There wasn't a thing, a word against themselves. They never lost courage. They didn't doubt. They were true to the core, true right through but some way or other lost the first love.

The first love is wonderful. There is that in it, that you can go right to a soul and touch it. You can't pray hardly, but everybody feels it. You liked to listen to a fellow pray, the first time he got converted. You sat with your mouth open and forgot to shut it. He didn't make a nice prayer. It wasn't grammatical. Everything came wrong end to. The thing was simple. There was no finish about it. It was just the same, when he got up to give his first testimony. He stuttered and stammered, and got out something. When he sat down you said, "I am sorry. I wish he had gone on." Why, because the first love was in it. When you lose the first love, you can get up and talk away, for fifteen or twenty minutes, and everybody would wish you would sit down, before you would start. Your poor old testimony is not worth the breath you use talking about it. Nobody wants to hear it. When it's simple, and fresh and hot, and flaming, and burning, and shining, and glorifying God, and God is pleased with it, He makes it a blessing to everybody, and everybody wants to hear you. When you

lost it, God requires that you repent and do your first works.

How many have the first love, as hot as anybody ever had it, will you stand up?



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Sermon vii.

KILLARNEY, MAN., July 9th, 2.30.

Dan. 10 : 17.—“Straightway there remained no strength in me, neither is there breath left in me.”

Sometimes I have said to people, “I would like to see you get it about 25 times, until there wouldn’t be breath left in you. I would hope you could do something then.” People think we are extreme, when we speak of no strength being left in us, and no breath left in us. It would be strange if Daniel had an experience that we couldn’t have today. When Jesus was speaking of John the Baptist, He said : “Of those born of women, there hath not been raised up a greater than John the Baptist. But the least in the kingdom of God is greater than he.” John the Baptist was greater than Daniel, but the least in the kingdom of God was greater than he. Yet Daniel could get to see things, and had them done, that would have no life in him. It would take the breath out of him.

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Now-a-days, if a man is able to shout, he thinks he has a great experience, but you know, there's an experience beyond that, so that you couldn't shout, if you got all the world for shouting. You couldn't breathe, if you got all the world for breathing. Sometimes, I am afraid, that it all goes up in a shout, and there is nothing left to tell. There's an experience, when you can not shout, nor cry, nor laugh, nor do anything else. I just like to see people get the exceeding weight of Divine glory on them, so that the physical and mental powers are suspended. God has right away, and you seem to be sealed, and shut up in Divinity. We haven't any control over ourselves, and whether in the body or out of the body we know not, but God only knows.

Think of Daniel, having an experience, who lived in the prophetic age, ahead of 99 out of every hundred, who profess to have religion. It's a shame, and a disgrace, to our holy Christianity. Think of him, having the breath knocked out of him. He was a mighty man in prayer. He had great courage. He had great boldness. He could subdue a heathen nation. He had great power over lions, and he had such power, that the proclamation went forth, that everybody was to bow to the God of Daniel, but God Almighty took the breath out of him, and the strength all out

of him, and carried him off, and shut him up with Himself.

Sure, now-a-days, if a man gets the direct witness of the Spirit of God, and won't do anything only what he feels the Spirit of God leads him to, and is always in the Spirit, people think it is tremendous, an awful man of Divine power, but that wouldn't satisfy an old Patriarch. That wouldn't satisfy a Prophet. In this beautiful age, when the things which were not seen, and couldn't be seen, in their dark age, have been revealed unto us by the Spirit of God, who searcheth all things, yea the deep things of God. Men are satisfied, when they haven't gone anything near, what Daniel or the old Patriarchs, and Prophets, used to get. You hear a Prophet saying, "Truly I am full of power, by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression and to Israel his sin."

If God would take the strength all out of a man, you would surely think, he had taken a weak turn, or you would want to know, if he had been subject to heart failure, if there was any apoplexy in the family, if there was not just a great danger this person might never revive again. The meeting would be disgraced, by somebody having died. Such is our ignorant stupidity, in this 19th century, under the blaze of Gospel day. Why, when

Peter was waiting for a few minutes, and had gone up to the house-top, he could have a vision up there. God could give him a vision and send him to turn a Gentile world upside down.

“O dark, dark, dark, we still must say
Amidst the blaze of Gospel day.”

I would just like to see a cyclone in this place, that would knock every man off his seat. Where I was born and played in my childhood, where I was born again, where I was sanctified wholly, the old Methodist people used to tell us about prayer-meetings they used to have. There was a school-house where they held them. One corner of it, nobody could go into it, but they would fall. As sure as anybody went into that particular corner in the school-house, he fell. He had seen so many fall, he just expected God Almighty would hit him, and He would hit him every time. There was one night the power fell, they tell me—these old Methodist people tell me these things—the power fell. It hit everybody, and nobody had in them any life, and there was no strength left in them. They used to burn tallow candles in those days. Well, when they got able to get up, the candles had all burnt out, and they were there in the dark.

Well, that's the kind of thing I believe in. I like to see you get something that makes

you run and dance and shout and yell and bawl; but I would like to see you get something, so that you couldn't bawl any for two or three days anyway. I have seen the power of God fall on people, and they couldn't eat for days after. Then, I have seen them come to the table, and if you would shout "glory" that's all the dinner they would eat. If you would point your finger at them, down they would go. Well, I believe in that kind of thing. That's what I read in the Bible, that there was no strength left in him. "Straightway," he said. He got it in a hurry. "Straightway there remained no strength in me, neither was there breath left in me." It is a pretty serious matter, when a man doesn't breathe any. Hallelujah to the Lamb!

People don't breathe sometimes. Sometimes they bury men, and they are not dead. You don't require to breathe in order to have life in you. Hallelujah to the Lord God Almighty! I like the power. I like the power. I like the old-time power. I saw it poured out so, in one place, we were having meetings, that when some young women came to the door they didn't go in, but they looked in only. After they looked a while at it, they attempted to go away, but they couldn't. They just fell in their tracks, right there; couldn't get away, couldn't leave the place, couldn't go home. They had to get religion.

I saw a sceptic come to our services to get my little sermons to pull them to pieces. That wouldn't be a very hard matter. He didn't have much on hand, when he would try that. He kept coming until he couldn't quit it. He wanted to stay away, and he hadn't any power to stay away. One night when the meeting was closed, he had no power to go home. A few young men, and women, full of hot, old-time, flaming fire and power, and believed they could pray anything down on a man, said to him : "Will you let us pray for you ?" "O, yes." He thought it was great fun. They said, "Will you kneel down ?" "O, yes, yes." Down he got and they at the praying. They didn't pray a minute until he tried to get up. He got about half way up, and God knocked him down flat. He tried to get on his feet, but every time God would knock him down. There was a railing along the front of the altar, and he tried to catch the railing, but his fingers all stiffened out, and he could not bend his arms, or his hands.

When he saw that his hands were like that he said : "O, look at my hands." Then he said, "O Glory to God !" The first time in his life. God held his hand there and let him look at it ! Then He let him get his hand down. He thought he would try and get up, but God hit him again. He gave him an experience of that kind for a while. At last He

let him up on his feet. He thought, "I am getting away after all." Down he went again. He let him lie there for a while. Then He let him go outside the tent. He thought, "O, I am out." Down he went again. He seemingly knocked out his sceptical notions, right out of him. Some one helped him to his carriage and drove him home. He shouted all the way, "Glory to God." When he stepped into the house, down he went again.

I tell you, I believe in the old-time power of God that will knock a Saul of Tarsus down on the road, that will smite a saint or a sinner, and knock the breath out of him. God Almighty is God Almighty still, and God who put life and breath in you, can take it out of you. God, Who made you upright, and made you stand on your feet, can knock you to the earth. Mr. Wesley, in one of his meetings, called a man out by name, and he said, "O, Lord, if such a man is present, show Thy power." He repeated it two or three times, and down the man went, a notorious backslider, and never could get up, until he was restored. Got up shouting the praises of God Almighty. You say, "that is nice to think about." That's what you can get. You can get the power of God on you, but O, I tell you, you will wonder whether you are going to live, or die, but you won't care which. You won't know whether you are in the body, or out of the

body. The mighty unction of God Almighty will fall on you. The energy of the Almighty will go through you.

Don't you know, when God Almighty falls on a man, he has got a terrible weight on him. Peter said, "While I yet spake, the Holy Ghost fell on all them that heard the Word." He came with tremendous force and tremendous power. There was a sound from heaven, as of a rushing mighty wind. You know, when there comes a sound like that, you could hear it coming for miles, away across the country. It brings everything before it. It sweeps everything. Well, it came like that, "and it filled all the house, where they were sitting, and there appeared unto them cloven tongues of fire, and it sat upon each of them, and they were all filled with the Holy Ghost." Power and fire. Hallelujah ! God can pour it on. When you get it just right. When you get it just right, you will have a very small opinion of yourself. You will not think, "I am the man that can do it. When you feel all the strength going out of you. You say, "I have lost the power of my limbs and hands. I have lost the power to breathe," and you feel everything slipping away. All around you, and in you, and the whole earth is filled with the Glory of God, and the mighty thunder of God Almighty shines through you. You say, "Something

is surely going to take place. Something will happen."

Straightway there was no strength left in him. I don't say, you will never shout again, but when it hits you, you won't shout for a while. You will have to recover from the awful shock you will get. Lord hit Sister C——. I remember when I was in revival services at the Carp. One afternoon the power fell on two men. One was very noisy, and the other very quiet. It knocked the two down. One was Mr. Kemp, and the other man was Mr. Scarf. The two lay as if dead. That convinced everybody, because they said, "There is that exceedingly quiet man, and there's that noisy fellow. It took the breath out of both of them." I knew the people were hungry. Well, that was in the afternoon. At night I tried to close the meeting, and get the people to go home, but they wouldn't leave the place. We went to our knees, for God to pour out the Spirit, and God poured it out, and they commenced to fall. They commenced to fall under the power, one fellow this way, and another one that way. After a while they would get able to crawl, and they would crawl to some other man and pray him down off his seat. They just mowed each other down.

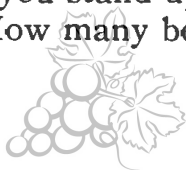
I left the meeting and went home to supper about half past twelve. I went back again

at one. They were just going on the way I left them. Everybody was praying the power on somebody else. I went away again, and I don't know what time it closed, but that wasn't all. You would meet them coming to meeting, and when they would get to the church, they would have to carry each other in, out of their sleighs. Anybody that didn't happen to get it in the meeting, when he would get on the way home, the power would fall, and they would have to carry them into the house, and to bed. Do you know, I like that? I like to see people just fall on the road or anywhere. Glory ! Hallelujah ! I always think there is something wrong with a fellow, if it doesn't fall on him anywhere.

I like to see a preacher get it going to his appointment, the horse have to go the rest of the road himself. I like to see a man get down to pray and before he would get started, the power fall, and shut him off. Many people say, the times are changed in that respect. You can reason everything away until you haven't a thing left. You might as well say, Jesus told Nicodemus he must be born again, but that was just for Nicodemus. Nobody is to be converted only Nicodemus. Well, you can't make me believe that. Glory to God ! "I perceive that God is no respecter of persons." O, Hallelujah ! Then it reads, "It shall come to pass in the last days, saith God,

I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy." It's very hard to explain these things away. They can't get it away. It's so. Hallelujah to the Lord God Almighty !

The Bible reads the same, no matter what men make out of it. Jesus Christ is the same yesterday, today and forever. He says, "I am the Lord, I change not." I tell you, people can change, but God doesn't. He says, "The heavens and the earth shall pass away, but My Words shall not pass away." Don't you know, I believe, I just believe, God will give me as much religion as any Patriarch, as any Prophet, as any Apostle, as any Reformer, as any man that ever lived, or will live. Hallelujah to the Lord God Almighty ! I believe it for myself. I simply believe it like a child. Because I believe it, I tell it. Because I believe it I enjoy it. Because I believe it, it falls on me. Because I believe it, I preach under it. Because I believe it, I have the fruit of it. Hallelujah to the Lord God Almighty ! Because I believe it, I expect He will pouring to get it, will you stand up. Come on, and it on you, too. How many believe you are go-get it then.



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Sermon viii.

KILLARNEY, July 9th, 7.30.

Luke 13 : 3.—“Except ye repent, ye shall all likewise perish.”

There are two things that we have to do, in order to be saved, and these two things we have to keep doing, in order to keep saved. If you do the one, you have to do the other, and if we don't do the one, we can't do the other. There must be repentance toward God, but there must also be faith in the Lord Jesus Christ.

The man who doesn't repent, can't believe. The man who Scripturally repents, must of necessity believe. He can't do otherwise. He is tremendously glad to do it. The man who hasn't trusted and believed, is the one, who hasn't Scripturally repented, and God says, “Except ye repent, ye shall all likewise perish.”

It is true, that the grace of repentance, is the gift of God, and the grace of faith, is the gift of God, but God doesn't do our repent-

ing, and He doesn't do our believing. When we do our repenting, there is no hinderance to believing. In the heart where there is real repentance, it's easy to believe. Don't you know what God says? He says, "Godly sorrow worketh repentance to salvation," to salvation. The link of faith is inseperable, and the man who repents also believes. This work of trying to make people believe, is all a delusion, the work of the devil. There are many, truly honest people, who are penitent, but they are cut off by hypocrital professors of religion, who don't know the right ways of God, and defeat God and the seeker in their purposes, shut them off from repenting, before they get through with it.

It's a terrible thing, to be a blind guide. It's a serious matter, to hinder people in coming to God. There is one way we can help, and it always helps. We can get down, and weep, and plead with God to have mercy, and help. We are never hindering then, but, there are not many prayers of that kind. When you take out all the prayers, that are made for people to say, you take all the prayers out that are prayed at people, and what is left, of real intercession with God Almighty for the salvation of souls, is small. Real wrestling with God for mercy and help, is a scarce kind of an article. The real genuine article is always doing good, and it never does harm.

Now, there is not much real genuine repentance among seekers. That's why they are so long getting through. Where there is real heart sorrow for sin, and where they inwardly groan, and abhor, and hate, the damning thing, you will not find much trouble going to God, and getting it out. Don't you know that He says, "A broken and a contrite heart, O God, Thou wilt not despise." When the publican prayed, he prayed short. He prayed very earnestly. He prayed with great compunction. He prayed with great sorrow of heart. He smote upon his breast and cried, "God be merciful to me a sinner." That was a short prayer, but it was effectual. It was a prayer that God could hear. It was great penitence, a cry for mercy from the heart of a poor sinner. God always hears that. He says, "Go and learn what this meaneth; I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." There is nothing like repentance. This is the thing that men and devils have been trying to do away with, in all the ages they have tried, and men try, and earnest men, and serious men try, to make Christians without repenting; but they make them two-fold more the children of hell, than themselves; for God has said, "Except ye repent, ye shall all likewise perish."

There is no way around it. God has just

one way of doing these things. There is just one way, for a poor sinner to go to God. That is by real genuine, heart repentance toward God, and faith in the Lord Jesus Christ. In that way, everybody can get there. If you are as black as hell, you can go there. If you are as hard as a rock, you can go there. If you are the most wicked man in this province, or the adjoining, or any other province, you can go there, if you repent and believe the Gospel.

It's not the greatness of your sin that is the barrier, but the lack of repentance. Where there is real genuine repentance, there is no sinner, no matter how old or black, no matter how hard or devilish, if he is truly penitent, he is going to get religion. If a man is sorry for his wrong doing, so sorry for it, he quits it, so sorry for it, he turns away from it, and so sorry for it, that he abhors and hates the damning thing, he has been doing, so sorry he will go and pour out his heart to God in humble, contrite, penitent tears, God hears him. When a man commences that kind of thing, there is joy in the presence of the angels of God. Don't you know Jesus said, "There is joy in the presence of the angels of God over one sinner that repenteth." They are pleased in heaven. Hallelujah to the Lord God Almighty!

It's not unpleasant, when a hard-hearted,

self-willed man, or stuck-up woman, a haughty individual, gets on his or her two knees before God, and makes his or her humble confession, and submission to Him as the meanest, as the most wicked wretch that ever lived on the face of the earth. Every sinner is like that, and every man is a sinner, for God has said, "we have all sinned and come short of the glory of God." Every man has to repent. Every man that repents finds out he is as mean a man as God ever let live. He finds out he is as wicked a man as ever trod the face of the earth. He finds out his heart was rebellious toward God. He didn't love his Maker. He had no affection for his Redeemer. His heart was black instead of white, and hard and stony toward heaven, instead of being tender and open and submissive. When we surrender and we yield, and when we leave down all the arms of our rebellion, and when we would wash the feet of the Christ, with our tears, and wipe the loving feet of the Son of God with the hairs of our head, we will find mercy commencing to flow, and light commencing to and the glory of God commencing to come down. We will find mercy, life, and blessed shine, and darkness commencing to disperse, salvation.

"God has pronounced all men as sinners, that He might have mercy upon all." O, Praise Him! "He came to seek and to save

that which was lost." Now it's not very sweet, or pleasant to repent, but O, it's great to repent. It's not very pleasurable to surrender everything, and the entire submission of ourselves. We feel sick, and sorry, and sad. Perhaps the sickest time you ever had; but "weeping may endure for a night but joy cometh in the morning." Don't you know it never lasts a whole night? Don't you know it never lasts half a night? Don't you know it never lasts five minutes? Don't you know when a man turns to God with all his heart, and cries for mercy, that God hears him at once? Don't you know, that God would save him right then and right there? You say, "Can you prove it?" Yes, I can prove it, for God has said, "Ye shall seek me, and find me, when ye search for me with all the heart." "O," you say "I have floundered around so long." Yes you have, but you haven't been sorry. That's why you have been in the darkness so long. You have never repented yet.

Blessed be God, the fountain of salvation is open to genuine repentance. It's really the basis of the whole thing from start to finish. The man who loses the grace of repentance, is utterly destitute of vital godliness. He has no way of retaining it, and no way of getting any more. It's repentance, that makes the heart tender. It's repentance, that throws the

door open to God. It's repentance that turns us from sin, and everything that's sinful and worldly and devilish. It's the grace, and act of repentance, that brings us out of all these things, and the man who remains humble and penitent before God Almighty, will never lose any grace. He will always be getting more. The man who loses the grace of repentance, has lost everything. The man who uses the grace of repentance, and always lives in this grace, he will never lack religion, and you can't preach religion to him faster than he will get it. You can't preach holiness to him faster than he can drink it in. You can't preach fire and power to him, faster than he can get it.

It's repentance that keeps us receptive, and keeps us in a proper condition before God Almighty. It keeps your heart tender, your eyes running tears, your soul lifted up toward Heaven. It keeps you running toward the eternal city, escaping for your life, making good the race, ever looking unto Jesus the author and finisher of your faith. "O," you say, "I repented one time, and I got through with it." Then you got through with all religion. You will never get through with it. It's the grace of God in the heart, whereby when we find out, the inbred sin in our hearts, we hate and abhor the damning thing. You will do that while the root and seed of sin is

in your nature. When you get it all out, you will be so thankful you will never let it in again. You have the door shut against the damning thing.

You will hate sin so in other people, until you get after them to get it out of them. You will never stop until you get the thing out of them. Blessed be God ! He gives us a hatred for the thing. He makes us abhor the thing unclean. He makes us love the clean and the pure, and the right, and the holy, and the lovely road to heaven, and He makes us like to deny ourselves and follow Jesus, and follow Him up closely, where we can put our hand on the hem of His garment. We will feel the virtue running through us. We will never miss it, as long as we keep the grace of repentance. The Lord give everybody a good dose of it.

I tell you, the man that is humble and penitent will never lack. He will never lack. God will do what He promised to do. He will feed him on the finest of the wheat, and on the honey out of the rock. I am just thirty years running along the beautiful straight road of repentance. O, Hallelujah to God ! I have never had to wait one minute for a blessing yet. I have never had to seek one. I tell you it keeps your heart soft, and tender, as heaven, humble and penitent. You will never lack. He will bless your going in, and your

coming out. He will bless your sitting down, and He will bless your uprising. He will bless you everywhere. Hallelujah! Hallelujah! You will never miss it. You can't miss it. Just think of God's oath. When He could swear by no greater, He swore by Himself, saying, "Surely blessing I will bless thee." Hallelujah to God!

If your heart is tender, and broken, and humble, and penitent, nobody could get blest without you getting it, and if nobody got it, you would have to get it anyway. O glory, Hallelujah! You wouldn't have time to wait. You would never seek. You would never get started to seek. The blessing would fall on you before you would commence, and if all heaven is not at your disposal, you ought to get on your two knees, and ask God for the grace of repentance, and melt you down until you would feel that you were just like liquid, and you would be afraid you would all run away. It's the dark, old petrified heart, that keeps the blessing out of you.

How many are so penitent, you just get blest, and you don't have to look for it. It just overtakes you. You are always running over. God gives you the early and the latter rain, the dew and the spring showers, the heavy rain and the cyclones, it always comes, will you stand up?

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Sermon ix.

KILLARNEY, July 10th, 2.80.

1. Cor. 13 : 8.—“Charity never faileth.”

Some people take a good deal of trouble, to try to make us believe, that love and charity, is one and the same thing. When you say charity, you mean love. When you say love, you mean charity. They never made me believe it, because I have always seen the difference. There is a difference. I think I could tell you what the difference is, in a word or two. Now, charity may be called love, but it's something more. It's love in action. While it's active, it will never fail. When it doesn't act, it is just like everything else. It dies.

I could read you a verse of Scripture, and I can see charity in it. “God so loved the world.” That's good that God so loved the world, but He so loved the world, that “He gave His only begotten Son.” That was love in action. Now love has an inherent power in itself. Just

the same as faith. Faith has an inherent power in itself, but there is faith that works by love and purifies the heart. That's faith in action, isn't it. Now God gives every man faith. Every man has to use what he gets. Faith is no good at all, until it's used. God gives every man love. He sheds it abroad in his heart, but he has got to use it. When he uses it, that's love in action, isn't it? That's love in action. That's charity. You can go wherever you like, and that holds good straight through. Glory ! Hallelujah !

There is a kind of thing that's called love, that is very passive. Charity is very active. Hallelujah ! It leaps to heaven. Oh, Glory ! When you get it into you, it will leap out of you. You won't have any power to keep it from leaping out. It doesn't fail, while it is active. Charity never fails. Your religion never failed, while it was active. When a man used his faith and he trusted God, the first time he trusted Him he got a tremendous lot of religion. He trusted Him all day, and he hadn't any less, but more religion at night, than in the morning. He trusted Him all the next day, and it kept coming, kept coming all the time.

God puts love in your heart. That love leaps out, if you don't let the devil tempt you, to keep the love in control. People get so decent, so much in order, that they die. They

sit down and die. You would have everything so decent, and so orderly, that you die right out. You get just like a graveyard, become the city of the dead. Everything is decent, just the way you left it, every grave just where you put it, every sod just where it was left, all in order, but there is something more than deadness. There is life. O Glory ! Hallelujah ! Christian people are active. Praise Him ! Praise Him ! When you are active you never fail. While the tears keep running down your face, they never dry up. Glory ! When they quit running down your face, they dry up. Don't you see. While they keep running down, your cheeks are never dry. Just like repentance. While you keep repenting, you never lose the grace of repentance, but always have more of it. Your heart never gets hard, or cold, or stiff, or formal, but just soft, and tender, and melted, and open. Praise Him !

It's the activity that counts, brother. Glory ! Glory !! Glory !!! Glory !!!! "Charity beareth all things, believeth all things, hopeth all things, endureth all things." Now these four words that are used as not in a passive way. They are all active. They are all active participles. "Beareth, believeth, hopeth, endureth." That's the way I learned them. That's how I did it. Don't you see then, a man that fights always gets the victory. In religion,

the bigger the fight, the greater the victory. You never got beat yet, while you were fighting. You get beat when you won't fight. When you square up to all the devils in hell, you can clean out the whole tribe, because you are active. O Hallelujah. You can beat all hell. It's activity. It will bear anything. It will endure anything. It will believe anything. O glory !

Charity believeth all things, every promise. While you have active love in your heart, you can get holiness in a minute. You couldn't be longer than a minute, getting it. If your love was leaping and dancing and jumping, and devils and men all around, not one of them could keep you out of it. All the men on earth might try to defeat you, but you would get it all in spite of everything. It's a great thing to just keep the love active. Hallelujah to God! While you trust God with all your might, you don't doubt.

Now, I am thirty years old. It's thirty years since I got converted. I have never felt a doubt yet. When I trusted God every moment, it just become as natural to trust God as to breathe ! I don't know what doubt is, only by seeing you at it, and that would make anybody sick. That's all I want to know about it. While you are born, you will never be bothered with doubts. Glory! Hallelujah! Hallelujah!! While you are loving people,

and loving God, and loving His cause, you will never be troubled with coldness. You will never sing

“Our love so faint, so cold to Thee.”

It's not like that. It burns. It flames. Your love will leap toward heaven. O Glory!

I didn't seek holiness. I didn't seek it at all. I didn't want to think over it, because I wasn't cold, or icy, or stiff, or formal. I had so much religion, I wanted more. It's not a bit strange to me, just as natural to me as can be, that I got holiness in about a minute. I didn't get time to pray for it. That's all the trouble I ever had about it yet. O Glory! Hallelujah! “Why,” you say, “I would like to see a fellow having a good, hard time getting it.” Well, the man that is a long time, and has a hard time getting it, is pretty sure to lose it. Don't you know, when he has such a time getting it, he is afraid to go back for any more. He will try to do with what he has. When you get a thing quickly, you will run again. O Hallelujah! You say, “I will run again.” Bless Him! Hallelujah!

When you get your heart tuned up to the thing, your whole soul in harmony with all heaven. When men preach to you, no matter what they preach, you drink in everything you hear. They can't pour it out faster than you can drink it in. Glory! Hallelujah! Of course I would have sought holiness. I would

have done it, but I didn't get time at all. I didn't get time to do it. I was going to get down to pray for it. I believed I would get it, because my heart said I would. My head said I would. My whole nature said I must have it now. I didn't know anything about waiting. I was two months old then. I had not heard a sermon on holiness during those two months. As soon as I heard there was such a thing, I wanted it. I knew no Apostle, Reformer, or anybody else had a better type of religion that I had. I was born from above a son of the Eternal God, a child and heir of heaven. I was an heir to all things.

Of course, when I heard about holiness, I was surprised, but I did not wonder long. I thought, "I can get that too. God Almighty is still God Almighty. He is infinite. His resources are boundless. Of course. He can give great things." I will tell you all, that bothered me during those two months. Under temptation and provocation, I felt anger coming up. That's the only thing I ever felt, since I got converted. I didn't have fear, because before I was converted, I wasn't afraid of men or devils, only good men and God Almighty. I wasn't afraid of bad men. A thousand men were the same to me as one man. I wasn't afraid of them. I knew nothing about fear. I was just afraid of God, and good people. When I got converted that fear

was all gone. I have never had any fear since. I was a hot-headed fellow, that would knock you down in a minute, and then turn round and pick you up, and we would be good friends. Just fly off.

Now, under temptation, I could feel the thing wanting to come up. It is far better to have it out, than to have to keep praying it down. Some of you have much trouble with it. It takes you all your time, and sometimes if you are not watching very closely, you will get white around the ears. It takes all the muscle you have, to hold the thing down, but when God Almighty takes the damning old root out of you—when temptation and provocation come, you are just as calm as though you were sitting inside the Pearly Gates. I am sure, I would rather be like that, than fighting the thing, and trying to keep it down. I would have a terrible struggle once in a while, and have to pray with all my might, to keep the victory. O Glory! I kept it for two months. Two months I had the victory. I had the victory. Glory! Glory!

Well, that was the only thing I felt during those two months; just the temptation toward anger, under temptation, and I would fight, to keep the thing down, just the way you have with your fear. It will get pretty well up, and you are pretty well tested. All hell will seem to be let loose on you. You think all the

world is against you. It will show itself most when you want to be a real bold soldier for Jesus Christ. You have a chance to show whether you are a saint or a hypocrite. You will have your testing times. It would try some of you pretty well, to throw back your head and open your mouth. Some of you do not even succeed in keeping it down. You let it up so often that you hardly ever have any religion. You haven't the charity that never faileth.

There is charity that never faileth. O Glory! Hallelujah to the Lord God Almighty! It will bear anything. Just as God says, "Beareth all things, believeth all things, beareth all things, believeth all things." Charity that believeth all things, every word God has said, every word God has spoken, every promise in the Book. You believe every promise, as you go along, just as you see them. You say, "I believe them." You take them to yourself, into your bones, into your flesh, into your skin, into your soul, into your mind, into your whole being, believe every promise in the whole Book. That is good kind of religion, isn't it, where you can just believe everything like that? Charity believeth all things, and never faileth.

Well, I was telling you about getting holiness. I am getting away from it. I was going to pray for this blessing. God asked me

two questions. He said: "Do you believe it is for you?" "Yes." "Could you trust God for it?" I said "I could trust Him for anything." It just hit me on the head, and went to my boots, just filled up the whole place. There's all the trouble I ever had to get holiness, and all I ever had, to keep it. If I live until September, it will be thirty years since He gave it to me. I never lost the converting grace of God. I was one time at a penitent form in my life. I got one chance to go before I got converted. I got no other chance to go. Then I never got time to go to a penitent form to get holiness. I didn't hear a sermon on fire, but God anointed me with fresh oil, until was crowned. I had the tongue of fire to preach, the Spirit of prophecy. I can preach anywhere this side of hell, and go into any valley of dry bones, and make bones rattle. Hallelujah to the Lord God Almighty! Until bone comes to bone and flesh and muscle and nerve comes on, and life comes in. Hallelujah to the Lord God Almighty!

Before I heard about the Third Blessing, when I would be praying in the woods, on my knees before God, praying for sinners, He would knock me to the ground. I got it that way a number of times, before I heard about it. The first sermon I heard on it, I said, "Now I know what I have." It used to fall on me generally when I would be alone,

in private devotion, knock me down in my room, or fall on me, in bed. I would try to see if I could turn over, or lift my hand, or move my foot, or if I could open my mouth, but I was all sealed up. The glory filled the whole place. I never sought a blessing, in these thirty years. Glory to God ! O Glory ! Hallelujah to the Lord God Almighty ! There is charity that never faileth. It never fails. Think of that. O Glory ! It never fails. When you come in contact with a promise, it never fails. When there is a tidal wave of Holy Ghost fire and power, sweeping over the place. You couldn't escape it. You would have no way of missing it. Blessed be God ! Hallelujah to the Lord God Almighty !

"Charity never faileth." It's never a failure. You never miss anything. You succeed in everything. Wouldn't you like that ? You say "What is holiness anyway ?" Just twice as much love, as you got, when you got converted. There is just twice as much action in holiness as what you had before. O Glory ! Hallelujah ! You say, "What is being baptized with fire ?" It's love set on fire. Will that do you ? Hallelujah to God ! The Lord pour it on you, and keep it on you. Hallelujah to the Lord God Almighty ! It is just as easy to preach, as to breathe, just the same. Hallelujah to the Lord God Almighty ! It's not a failure in the pulpit, or out of it. It's

not a failure in business. It is not a failure, anywhere. It will stand any test, any storm, any hurricane, any fire, any water, anything else. Glory! The fire couldn't burn them, and the water couldn't drown them. How many have it like that, will you stand up? How many want to get it, will you stand up too? All who desire to be blest of God stand up with us.



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Sermon x.

KILLARNEY, July 10th, 7.30.

Isa. 55 : 7.—“Let the wicked forsake his way.”

We might very easily be deceived these days, regarding who wicked people are. It wouldn't be hard to find men who gamble, who drink, who swear, who smoke, who blaspheme the Lord, but call themselves Christians. You would hardly know who was a wicked man. Now-a-days a man can fight with his neighbors, and scold, and foam like a devil, but identify himself with a so-called Christian church, and go to the table of the Lord. The country is full of that kind of thing. Wherever you go, east, west, north, or south, you will find it.

You would want to know then, “Who is wicked?” The man who drinks, is not wicked. The man that fights and wrangles with his neighbor, is not wicked. The man that swears is not wicked. He can blaspheme the name of the eternal Christ of God, and then go and get on his two knees, and take

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the emblems of the broken body and the shed blood of the Son of God. Now, that man is good. Who is bad? Men do that kind of thing, and sell whiskey from Monday morning until Saturday night, sometimes on Sunday.

When men go to the table of the Lord, and swear and gamble, and go to fairs and circuses,—no matter where you see a worldly man, you see them—if you went by observation, it would be hard to find out, who was wicked and who not. The Word of God is very plain. God tells us, “The fearful and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone.” He commences with the fearful, and the next one He adds to the list is the unbelieving. He puts them before the abominable, and before murderers, and says, these lead the procession to the lake.

Perhaps, nine-tenths of those who call themselves Christians are as big cowards as are on the earth. You take the number of those who call themselves Christians, and how many are believers? God says, “He that believeth on the Son of God, hath the witness in himself.” Nine-tenths of them don’t profess to have any witness, so they can’t be believers. They must be unbelievers,

for as quickly as a man believes with his heart unto righteousness, he has the evidence. The Third Person of the Trinity, God Almighty, is in him. We are conceived in sin, and shapen in iniquity. Do you see. The poet said,

“Sprung from the man whose guilty fall,
Corrupts his race and taints us all.”

Every man is a sinner. Every man is a devil in his heart. This is an awful age of hypocrisy. A man can be nearly anything in the name of religion. He can be a whore-monger, or an adulterer, or a gambler, or a drunkard, or anything else. He may live in open adultery, and call himself a Christian. Men and women who are living in open adultery, men who have two wives, women who have two men, they call themselves Christians, and would be highly offended if you told them they were sinners, and belonged to the devil, and were going to hell. I tell you, this is an awful age we are living in, but the Word of God remains the same. God says, “The wicked shall be turned into hell, with all the nations that forget God.” He says, “Let the wicked forsake his way.” I tell you, when a man comes to God Almighty he has to come single-handed and he has to leave all his ways. He has to leave father and mother, brother and sister. You have to leave husband or wife. You have to leave children, and you have to leave houses and lands, and start out alone to seek

God, a lost, hell-deserving sinner. Just as we sing,

“Just as I am, poor, wretched, blind.”

Every sinner is a devil in his heart. It's wicked, and it's desperately wicked, not to obey God, when He speaks to the human heart. I am just going to give you His word. “The heart is deceitful above all things and desperately wicked, who can know it?” God tells us the pride of our hearts hath deceived us. You know there are many men who think they are good, when they are as black as hell. Two men went up to the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood and prayed within himself. “God, I thank Thee, I am not as other men are, extortioners, unjust, adulterers, or even as this publican.” He was a good man in his own eyes, but rotten at heart, a devil. The publican, standing afar off, smote upon his breast and cried, “God be merciful to me a sinner.” God says, “I tell you, this man went down to his house justified, rather than the other. For he that humbleth himself shall be exalted, but he that exalteth himself shall be abased.”

Every man, in the sight of God, is a sinner, and he is a desperate sinner. He is a wicked sinner. He is as black as the pit. You say, “How do you find these things out?” I will tell you how you will find them out. You go

to every man that gets religion, and ask him what kind of a man he was before he got it. You go to the most religious, the most self-righteous man you ever saw get converted, and you ask him "What kind of a man were you?" He says, "I was one of the worst kind. I tried to cover up all my sin and all my iniquity. I tried to put on a beautiful exterior, and I tried to appear righteous before men, but I was full of moral rottenness, and dead men's bones." You never saw a man or woman yet, that wept their way to the feet of Jesus, and let God turn the light of heaven on them, until they saw their sin, but they told you, "I am the worst sinner God Almighty ever let live." That's just what you are.

You say, "I am a respectable citizen." Of course you are, but you are a rebel to God Almighty, a sinner as black as the pit. If you die you will be damned forever. You are wicked. I will take God's word. I will not take your word. I will believe what God says. "The heart is deceitful above all things, and desperately wicked." It's more than wicked. It's desperately wicked, and God says, "Let the wicked forsake his way." That's the way it is. That's the way you get religion. You have to give up all the ways you ever had, all the things you ever did, all the thoughts you ever had about religion, all the companions you ever had, all the world you ever had in

you, or about you. Now, other people don't believe that they are all bad alike. One man is just as bad as any other. If a man thinks he is not near as bad as other people, he is the worst man in the country. He is self-righteous. Now, he may not do a great many things other people do. He may not get drunk, or fight, but I tell you, sin doesn't consist in drunkenness, or fighting, or murder, either. Sin is in the heart. It's in the heart, and God Almighty says, "The soul that sinneth, it shall die."

The first time you sinned against God Almighty, you died, and since that time, to the present moment, you are dead in trespasses and sins, and you will remain dead, and die and be damned forever, unless you are raised from the death of sin, into the life of righteousness, for God has said, "Except a man be born again, he cannot see the kingdom of God." God will have nothing to do with any man, unless he forsakes his way, and his thoughts. That's why there are so few saved. Men are not ready to do these things. They are not ready to give up everything. They are not ready to lay down their arms of rebellion, to get religion. They are not ready to have religion at any cost, at any loss, at any price. The Bible tells us, "it's the pearl of great price, which, when a man found, he sold all that he had to get it."

God tells us about a young man in the Bible.

This young man had observed all the commandments from his youth up. That's just a little better than people do now-a-days. He observed all the commandments from his youth up, but he wouldn't do one thing. He was told to sell all that he had, but he wouldn't do it. He went away rejecting Jesus, and wouldn't have salvation. I tell you, brother, you have to leave everything. You know Jesus spoke about men coming to Him, and He said, "Except a man hate father, and mother—do you see?—children and lands, and his own life also, he couldn't be a disciple of Jesus. Before a man will get religion, he will hate the very ground he walks on. You will hate the thing, everything in your life.

Don't you know, one sin will damn a man in hell for ever. You have them by the thousand, you moral, respectable people here tonight out of God. You have sins by the thousand, and one would damn you in hell for ever and ever. You should know, that if you would just read the Book. You would find out, that Adam and Eve just committed one sin in the garden of Eden. That one sin damned the whole race, so it became necessary for the Son of God to die to redeem the race. In this age, a man can have thousands and millions of sins, but if he is a moral man, a respectable citizen, people think he is not bad at all. He doesn't need to make any fuss about getting

religion. He wouldn't get down beside wicked people. But you can put a murderer there, a whoremonger there, and the nicest man in the country, will have to be willing to go between them to get religion. You have all got to go there. Every man is alike to God Almighty. He says, "I perceive that God is no respecter of persons." "For all have sinned and come short of the glory of God."

When Jesus came, He came to seek and to save, that which was lost. He says, "I came not to call the righteous." He knew there would be people who would be self-righteous. He said, "I came not to call the righteous, but sinners to repentance." The man who is not a sinner, a black sinner, a devilish sinner, can't get any religion. You will die and be damned in your self-righteousness. God says, "Let the wicked forsake his way." When you commence to look at yourself, when you want to get the religion of Jesus, when you want to get a start on the road to heaven, you have to give up all your way, every habit you ever formed, everything you ever did. You have to turn from everything. When God converts you, when He converts you, old things will pass away, and behold all things will become new. "If any man be in Christ, he is a new creature." He will take the old black heart out of you, when you forsake your way.

It's very hard for a man to come right out

before the public, before friends and neighbors and get down on his two knees, at a penitent form and seek religion. I saw a man once who had never been saved. All his life he would never do it. He said he would never do it. He came to our meetings. There was a great power in it. God was saving people by the score. Another man walked up to him and said, "Jerry, won't you come and seek the Lord?" "No, I won't." "Well, Jerry, you will be lost if you don't." "Do you tell me I will have to go to that penitent form to seek religion, or I will be lost?" "Yes, you will have to go." "I have said all my life I would never go to that penitent form. Do you tell me I will have to go or be lost?" "Yes, you will have to go or be lost." "Well, I will go." He started, but when he got to the penitent form he was shouting the praises of God. The wicked must forsake his way. The thing you are not willing to do, is the very thing you will have to do.

I have heard men and women say, if they had to shout, when they would get religion, they didn't want religion. They would go to hell and be damned before they would shout. Then they made up their minds they would seek religion, and the first thing they would have to do was shout. You can't set up your will. You can't have a way of your own. You will have to go to God to get religion in His

way. I have heard others say they wouldn't be prostrated if they never got religion. They would go to hell first. They would get sorry for that, and want to get it, but they never could get it, only on their backs. The very thing you say you won't do, God Almighty will make you do it. You can't dictate to God Almighty.

God could knock down Saul of Tarsus on the road, that man going up with authority to arrest the Christian people. God Almighty knocked him down on the road. God Almighty will do as He likes. You will have to let God Almighty do as he likes with you. You will have to forsake your way. God will save you in any way He wants to. You will have to say, "Lord save me in any way. I will give up father. I will give up mother. I will give up brothers and sisters, children and wife. I will do anything to get religion, anything that anybody ever did." I tell you salvation is everything. It's got to be everything. I tell you a man has to give everything to get it.

When a man gets religion he is clean inside and outside, and clean all through and clean all over. I tell you religion is a wonderful thing. It is a marvellous thing to be a child of God, and an heir of Heaven. It's a blessed thing to be a temple of the Holy Ghost, for God to come into your heart and stay in you, and live in you. It's a wonderful thing to have

the Spirit of God leading you, and leading you all the way up to the city of God. It's a wonderful thing to get into heaven through the Pearly Gates, into the eternal city of God. You have got to get right to get in. We have to give up our ways. Everything must go. You have to leave everything, and just go with God Almighty alone. You have to throw your whole soul on the mercy of God.

When God Almighty saves you He will take all the sin right out of you. He will clean up the whole place. He will clean up your heart and your home. He will clean out all the dirt and damnation. He will make everything clean around you. You will have to let Jesus have all His way. That's what it means to get to Heaven. "For straight is the gate, and narrow is the way that leadeth to life, and few there be that find it." You can't give up, just as little as you can, and get to Heaven, but everything has to go, everything. Positively and absolutely everything has to go. Every spot has to come off you, and all the uncleanliness has to be removed. The filthiness has to be cleansed and everything has to be all for Jesus.

"All my being's ransomed powers;
All my thoughts and words and doings,
All my days and all my hours."

To get religion, brother, you will have to

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say, "At any cost, at any loss, at any price." Praise Him! Praise Him!! Praise Him!!! Oh, it will be great to enter into Heaven. It's a great thing to be on the road, brother. It's a great thing to be on the way there, sister. Hallelujah to the Lord God Almighty. You will have to be a clean man to get on it. You will have to remain clean, to stay on it. All the men, and women, and boys, and girls who are on it, are all clean, clean hearts and clean lives. They live right before God and right before the people. But you will have to forsake your way, brother. You will have to forsake your way, sister. There is a beautiful road to travel on, and God says no unclean thing will go up thereon, but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be upon their head. They shall obtain joy and gladness and sorrow and sighing shall flee away.

How many have given up everything, you have forsaken everything, you have given up all for Jesus, will you stand up?



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Sermon xi.

KILLARNEY, July 11th, 2.80.

Luke 18 : 16.—“Suffer little children to come unto Me, and forbid them not.”

The Old Testament would read, “Gather the children.” The New Testament reads, “Suffer them to come.” Permit them, don’t hinder, forbid them not. Why does it read like that ? Why is it ? Under the Old, it was necessary to go and gather them. Under the New, just let them come. The power was so much greater under the New, than it was under the Old. It just reached them and brought them in, if they weren’t hindered. They would all come.

There is no child, there is no little boy, there is no little girl, could stand you, if you were in a flame. You never had a boy, or girl who could stand the flaming experience of the Gospel of Jesus. If you were just cleaned up, the way God Almighty would clean you, if you were just baptized with fire, the way God

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Almighty would baptize you. There is no devil in a boy, or girl, could stand God in the Father. That's what New Testament Christianity is like.

You take a society of people, that have all the spirit of prophecy, and you bring in an ignorant man among them, and he is convinced, of every one of them. The whole society is as one man. He will fall down and worship God, and declare God is in you of a truth. That's what the Bible says. There is great power in a flaming New Testament Bible experience, to smash everything down before it. No child could stand it, at all. Old men, many of them can't stand it. Men full of the devil, can't stand it. It's tremendous, the power of God. When 120 men and women got it, in the upper-room, it had to get out of them. They couldn't hold it. They commenced a great revival. They went to the upper-room to get it, and they wouldn't go away without it. They tarried until they were endowed with power. What power they had, and how they moved the place. They converted three thousand people in one day, twenty-five apiece. How they moved them. How God got a hold of them. How they were convicted. How they bawled out, "What shall we do?" How they got converted. Why, three thousand of them went through in one day. There

was power to bring to the birth. Glory! Glory!!

A man full of Holy Ghost fire and power, would just tear his home all to rags. He wouldn't leave a whole garment around. He would tear everything up into strips. He would grind everything to powder, smash everybody to pieces. Glory! Glory! I know when I got converted. When I went home that night, I converted my mother. I didn't have to say a word to her. Isn't that a curious thing? I had half a mile to walk home, and I couldn't feel myself touching the road. O Bless Him! The trees and the grass, and the road, and everything was just like heaven, but I couldn't look at them, because I got my eyes on the stars. I walked half a mile with my head straight back. I didn't lose the road either. That's the kind of a conversion I got, a Bible conversion. Glory! Glory!! When I got home it was midnight. Nights are short this time of the year. It was just about this time thirty years ago. God wanted family prayer started right then, in our home, right in the middle of the night. There wasn't a thing in me to say "No." Everything said, "I will do it now." That's all I had to do to get my mother. God cleaned out our home in just about a week, converted everybody in it. That's what I believe in.

I tell you, I don't believe in father and moth-

er going to heaven, and the children going to hell. I don't believe that. That's a construction that seems to me to be wrong. That is not the Bible plan and New Testament Christianity. Why you know Joshua lived away back, a long time ago, but he could say more than that. He could say, "As for me, and my house, we will serve the Lord," could he not. Now, the New Testament reads, "Believe on the Lord Jesus Christ and thou shalt be save—and what? O, your children will get religion, some time. You will be able to put them all on the altar, and tell the people you have them all on the altar, and expect to see them all in heaven some time. Is that the way it reads?

You will be able to pray for them all, and believe God will save them all, in His own good time. Is that the way it reads? Did that do you? You said, "I will get on the altar, and God will save me some time." Did that do you? "I have prayed for religion, and God will save me in His own good time." Did that do you? But it sometimes has to do, the poor little babe, the beautiful little boys and girls, around the house. The selfish old creatures. Father and mother keep the whole thing to themselves. The poor youngsters can go without it. They might die, and be damned. They might go to hell, and the father and mother go to heaven? I don't

believe that. It doesn't commence to take a hold on me.

Don't you know how it reads, brother? Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." You say, "Who was that said to?" It was said to the jailor at Philippi. "How did it turn out?" Well, they all got converted before morning. That turned out good, didn't it? I always look at it this way. If the second part of the promise is no good, the first part is no good either. If we are not to believe the second part, we are not to believe the first either. They must go together. "Thou shalt be saved, and thy house." I believe where the true spirit of Christianity is, a man would say, "O God, if anyone, if my home has to go to hell, let me, the old father go." Go right to God with the thing, and say, "Lord, save my children, if you have to damn me. If anybody has to be lost, let it be me." I think if anybody ought to go to hell, it should be the father. He is the head of the house, and he is responsible for those in it.

I tell you brother, I tell you sister, the promises to a father, and mother, for the salvation of their children, are full, and they are free, and they are absolute. I don't believe that any boy or any girl, can stand a father and mother, who will grip the promise, who will take hold of it, who will take hold of it with a

firm hand. This is God's promise. This is God's truth. This is God's covenant, and this is God's oath. God will perform it, and the gates of hell cannot stop Him. No devil can do anything to hinder. I am a tremendous believer, in converting the children, all around the house, and everybody around the house, men and women, maid servants, and men-servants. God always required men to do it. He always required us to clean up, and clean out our homes, and make them like Heaven. O Glory!

I can prove to every man here that has unconverted children, that he is neglecting them. I can prove to you that if you do as much for the spiritual welfare of your children as you do for the physical welfare, you would convert every one of them. See how you go to work. How you work, and how you make things go to get bread and clothes, and education, eh? How early you would get up, and if it's as hot as can be, work all day. Ninety in the shade, sweat like a horse. If it gets cooler, you will go away beyond that. You get one quarter section, and then pull off your coat and say, "Here's at it for another." When you get that, pull off your vest and "Here's into it for a whole section of land. You will rush through storm and cold, and rain and mud, and nothing will stop you, until you get what your heart is on.

Man, if you would go about converting your children like that, what wouldn't you do? You would be a regular old terror in your home. You say, "O I pray. I pray in the morning, and I pray at noon, and at night." Yes, and have your hat beside you, ready to pull it on, and run, when you get through. If you only had religion you would say, "I will never stop until I convert everybody around this house. I will pray the devil out of my home, out of everybody around the house. I will clean up all the dirty corners. I won't leave a shelf behind the door. Now brother, what do you think of that? If you just took to heart the spiritual welfare of your home, as you do the physical, wouldn't you clean it up? You wouldn't leave a hoof behind. Now, you take the mental welfare. See what you will do to get your children to school. You send them when they are pretty young, eh? You mothers would do just what my mother used to do. Put me to bed a little early and patch my pants, until in the morning I would hardly know them. She would sit up half the night to do it, get me ready for school. I had to go.

If you old mothers would take the salvation of your children to heart, like you do their education, what wouldn't you do? You say, "I want a quarter section for my boy." If you would say, "I will spend every quarter section I have or convert every child around the

home," people would commence to have faith in your religion. Then, not only yourself, but everyone else, would have to go to the camp-meeting. When this camp-meeting is over I will take them to the next, if they are not saved. I will take them anywhere. I will spend the last cent I own, or convert every one of them. Then we would say, you had the matter at heart, and their salvation was away ahead, thousands of miles ahead of anything physical or mental. Don't you see?

Those men in Jerusalem, when the revival broke out there, after the day of Pentecost, people came flocking in to the revival, and it was going to be quite an expense to them, but they wouldn't let it stop. "As many as were possessors of houses and lands, sold them, and brought the prices of the things that were sold and laid them down at the Apostle's feet." "We won't let it stop. We will spend all we have and have it go on. We want the people saved." A man ought to be willing to do that fifty times over in order to clean out the whole home. Spend everything, until you wouldn't have two cents to rub against each other. You wouldn't feel a bit bad over it either. Hallelujah! Bless Him!

We had a camp-meeting down in the Province of Quebec. A man there, had a very large family. He could have come and brought one half the family with him, and left the other

half to keep the thing going. Then send the others home, when they would get about half warmed up, like old potatoes warmed up, and then send up the others and get them half warmed, but he wouldn't do that. He went to a man and gave him ten dollars to milk his cows, until he would come back from the camp-meeting. This spring we had another camp-meeting at the same place, and he had his big family there again. Everybody for the camp-meeting. He went to this same man again, "I will give you half my milk if you will take care of things." People say it meant twenty dollars.

Sure if it took the whole farm; sure a man should have them there. If it meant the last cent, they should all be there, and there right through. You should say, "I will never stop. I will weep and pray, over every child I have, and beg everybody on the camp-ground to help me. I will never stop until every one is safe in the kingdom." Isn't that business? That's the kind of business God Almighty will honor. "O," you say, "we have to look after our business." Yes, and you have to, and you do it. Everybody doesn't have to. Glory! Hallelujah! Hallelujah to the Lamb! Bro. Campbell hadn't a bit of religion, but he drove 240 miles with nine children. Slept a week on the prairie, and had no religion. He got a pearl worth over five thousand, he says. That

wasn't the first time, either, because they came last year. They were all burnt with the sun. They looked like half-breeds when they came here, after being a week on the prairie. When they got back home, I am sure they must have looked like Indians. But here they are back again. It seems they are bound to go up anyway. O Glory! I would say a thousand times over, the Lord bless them. You will say it too. I suppose some people would say, "He is the biggest fool in the country." Well, of course he is. Glory.

Do you know what God says? "If any man among you seemeth to be wise, let him become a fool, that he may be wise." Glory! Hallelujah! I don't believe he will lose a cent over it either. He will be better off this time next year. It won't be a curse to him. God won't have to kill a horse, or a cow, to get His own. "There is that which giveth and yet increaseth, and there is that which withholdeth more than is meet and tendeth to poverty." You can go around and hold on to it, and you kind of think that you have so much and sometimes it slips away from you, and you don't know where it went to.

I tell you brother, I tell you sister, I tell you if it costs you one hundred dollars, or one thousand dollars, to get yourself, and your family right here, to be here the night before the camp-meeting would open, and stay until

everything would be closed right up, you ought to be right here. You should say, "Everybody around my house will get a week out there anyway." There is a way of doing it. There's a way of getting at it. Glory! Hallelujah!

The Jews used to give every seventh week to God. The seventh week was Sabbathic week. Every seventh week they had to do that or be cut off from among the people of God. That wasn't all. That was only the beginning. Every seventh month was the Sabbathic month. Every seventh month was given to worship. They had to give the whole month to worship, or be cut off from among God's people. That was only the middle. Every seventh year was the Sabbathic year. They didn't till the ground at all, but handed it over to the poor. They spent every seventh year in worshipping the living God, and yet they got far more money than we get. God rolled it in on them, didn't He? But that wasn't all, because every fiftieth year was the year of Jubilee, and every man that owed a debt was forgiven. If a man owed you a thousand dollars, when the year of Jubilee came, you forgave him the thousand dollars. If a man was in prison, if he was in there for twenty or fifty years, every prisoner was let free, when the year of Jubilee came. Glory! Hallelujah!

Every seventh year the land was idle. It

wasn't tilled, but then there was the forty-ninth year and the fiftieth year. He got two years out of them altogether at once. What do you think of that? Bro. C———, would that try your holiness? I wonder if we had to do as the Jews did, if we wouldn't go to hell. Don't you know what God says? "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of Heaven." We have to go beyond that. Glory! Hallelujah! When you commence and take the matter right to heart, you will be an awful terror about your home. Every one will get converted. God will clean up the home, if you will clean up yourself.

Sometimes fathers and mothers say to me, "I can't do anything with my children." Do you know what I say every time to myself? I say, "God Almighty can't do anything with that old father or mother," and it just tells me simply and positively, without fail, that the father and mother are in the way. When they get out of the way, there will be a rush of the children. I was preaching in a place once—I have told you before, but I want to tell you again. I was preaching to parents. The best man, considered the best man, in all that section of country, for a long distance, (he seemed to be in a flame and that way all the time), but he had the worst children in the

community. What do you think of that? Well, when I was preaching that way—he was a great friend of mine and I was a great friend of his—he said to me, “I believe your preaching. It was all right, but I don’t see how I am going to convert my children.” I said, “Commence and look straight up.” He kept looking up for a couple of days. At last, one day, right in the meeting, he was kneeling like there, he saw it. He started right down the aisle to get where his children were. He had no sooner started than they ran down the other aisle bawling for mercy. He didn’t get near them at all. When he got out of their way, when he got his old blind eyes open, to see God would convert his children as well as himself, they ran and bawled for mercy, as they ran, and got converted.

Well, a few years after that I went back to the same place to hold a meeting. He was still professing holiness and fire, but his children had all backsliden. I preached along the same lines, and it took him about the same length of time to see. Just as soon as he got his eyes open, he started for the children and they galloped to the penitent-form, bawling for mercy. Why, you must think you were a pretty nice man, when God Almighty would convert you, and your boy must be a black devil, if God Almighty can’t reach him. You must have been a pretty nice kind of angel

when God Almighty could save you, and your boy must be a regular old rock if God Almighty can't reach him. You have some awful conception of the thing, that I think must be born of hell. You may be a pretty good man, but you have got hold of the wrong end of the horn, some way or other. When you get out of the way, they will gallop into the kingdom.

Some people say, "They are so young they can't get religion, and if they did, they could not keep it." You get a whole lot of things in your head, but these things have all to come out of you. Professors of religion, have always been the biggest hindrance to converting children any way. The very disciples of Jesus Christ were the men He had to rebuke and say: "Suffer little children to come unto me and forbid them not." It was to His disciples He said this, and God Almighty has got to say it to old petrified fathers and mothers. "O," you say, "I feel good now." But then you haven't felt that way all through the year. You have been cross and cranky. You haven't been flaming hot all through the year. If you were right, you would never have a dry spell. No spell only a hot spell, and it gets hotter and hotter. You would make it so hot around home. You say, "My children wouldn't stay with me. They would run." Let them run. God can knock them down, while they are running. O Glory!

You old stiff, worldly, secular men and women, when you get to be real spiritual, spiritual all the year round, your home will be a revival all the year round. Everybody will be converted. When every table and chair, and the food, is all consecrated, your children will have a hot time, sleeping in holy beds, sitting on holy chairs, eating holy food, eh? It will be so hot they will have to get religion or run. You say, "I don't want to chase my children." No you don't. "I want to win them by love." You have been winning them a long time, and they are going to hell yet. When you take the thing to heart, and go to work to convert them, there will be some hope for them. O hallelujah!

Our missionaries, when they go off to Egypt, one will go into a city, or town, of thousands of inhabitants, and start right there, to commence a revival, right in the midst of a heathen city, and have scores of souls converted. You men and women professing holiness and fire, couldn't lead a little child to Jesus. It has a face on it, as black as hell, eh? They don't hold together good at all, do they? I tell you, I like religion. I like the religion that gets everybody around the house converted, everybody holy, everybody on fire. That's a real home. Sometimes men and women pray for their friends and pray for their neighbors, and forget all about their children. You ought

to clean up your own dirty home, clean it all out, and make it all like heaven. Everybody would want to have a home like you.

I tell you it is lovely to see fathers and mothers going to their children and leading them forward, and getting them on their knees, and weeping and praying over them, until they see them brought through into the kingdom. You say, "My children haven't much faith in me. They don't like me to talk to them. They seem to get harder." Do you know the reason? You have neglected them so much they haven't any faith in you. When you go and ask them to forgive you for neglecting them, they will commence to have some faith in your religion. I told you this story one time before, but I want to tell you again. It's about a boy that came forty miles to a camp-meeting. He had no religion. He got up and told us he hadn't, but he said, "I want to get the kind my mother has," and he got it. She had great religion, and he wanted that kind. He said, "I want to be saved, and I want the kind of religion my mother has." If your boy doesn't want the kind of religion you have there is something very wrong about your religion. Don't you know that. You couldn't help knowing it, brother. There is something very wrong about it.

"Well," you say, "some of the best people have the worst children." Yes, they have;

but there is something wrong with these very best people. Something about the father or mother that stops the children of going to the kingdom, because the New Testament teaching is "Just suffer them to come." Take the hindrances out of the way, and they will run. Glory! Hallelujah! Hallelujah! When all the old fathers and mothers get out of the way, there will be a flaming revival all the year round. When you get the salvation of your children to heart, there will not be a hoof left behind. Our homes will be for Jesus. We will put the devil out and keep him out. You say, "Do you believe that?" I just believe what I am saying. I am not telling lies. I just believe all I am saying about it. Glory! Glory!

A woman was gloriously converted in a meeting I conducted. Her husband was a terrible drunkard. She asked me if I would go home with her and convert him. I said, "I will." I was glad to go, glad to get at it. When I got there I didn't get saying a word. She preached to him until he ran up stairs and she ran after him. She preached to him up there until he broke down and commenced to cry. Then she ran down to tell me, "I have him. He is crying." She brought me there to do it, but she couldn't trust me to do it. She had to do it herself. When you fathers and mothers get just right in, you couldn't

trust an angel, to talk to your children to win them for God Almighty. You would have to do it yourself. You can't do otherwise. I would a thousand times rather see my children get blest than get blest myself. I believe in them getting converted in their infancy. I believe in them getting an old time conversion before they are past four years of age. We have one who is only a year and a half old, but all the rest have been converted about that age. Glory! Hallelujah to the Lord God Almighty!

If you can't reach your children when they are young, what will you do when they are old. If you had half an eye you would see you should convert them all when they are young. If you were flaming for God Almighty they couldn't do anything only get religion. When they see father and mother quarreling and cranky and sometimes as cross as an old bear, they don't want that kind of religion. How many believe in this kind of talk, will you stand up? Do you believe that? You will surely get to awful business. There will surely be a great work going on, if you believe that, and act on that, if you will take the dose and swallow it right down. If you know your privileges and God's requirement and don't do it, we will have to convert you the next time we see you.

Sermon xii.

KILLARNEY, MAN., July 12th, 2.30.

Luke 9 : 23.—“And he said to them all, if any man come after me, let him deny himself, and take up his cross daily and follow me.”

These statements are universal. “He said to them all.” Then He put it the other way. “If ANY man will come after me, let him deny himself and take up his cross daily and follow me.” That is rather a good text. I suppose if a man couldn’t preach from that, he mightn’t try at all, and yet I always prefer not to preach. I would rather get into the thing and talk. If God wants me to bluster, alright. If He wants me to be cool alright. If He wants me to cut alright. If He wants me to go to the point alright, but He has told us what we have to do anyway.

A man that wants to follow God, has to commence first to deny himself. There is a great diversity of opinion regarding what it means to deny yourself, what self-denial means. A good many think it just means to

hold on to all you can and yet have a profession of religion. That's what self-denial means. Give up as little as you can. You find out that people are slow to give up things, and they say, "If I have to give up this, I will give it up. If I have to give up this other thing, I will do it." They won't do a thing, only what they have to do. You might as well make up your mind square at once, that you have to give up everything.

Do you know what self-denial means? I can tell you. I don't know whether you will accept my definition or not. "Don't give yourself what you want." Do you understand that? Isn't that self-denial. "Don't give yourself what you want." Think of all the things that you want and then, don't give yourself any of these things. You want a lot of your own way. Don't give yourself any of your own way. If you want to have it a little easy take it is rough as you can find it. If you want a soft place to sit down, look for the roughest place you can get. Self-denial is not giving up as little as you can, but just finding out how much you can give up to be like Jesus. If you are just trying to see how little you can give up, you will just have as little religion as anybody ever had. You will get right down to a little dried-up profession, that's all.

The Bible speaks of religion as the Pearl of

great price, which when a man found, he sold all he had to get it. That started with the moral man. He was told to sell all that he had and give it to the poor, "and come and follow Me." If a man would be willing to sell all he has, he could get religion. If he was willing to give the last cent he owns, he could get religion. If he is not willing, he can't get a thing. Everything has to come out of his heart before God will go into it. Every bit of land you have you just hold it in trust, ready to give every bit if God requires it.

There is no such thing as a stingy Christian. That thing has to come out before you get religion. You have to deny yourself. The thing you want, you have to give it up. I often say a man is never giving a thing to help the cause of God until he commences to give what he needs. I knew a very poor man and he used to fast a meal to have a quarter to give to the cause of God. That was self-denial, wasn't it. We are not giving until our needs give away to the extremity of others. If a man can't give the thing that he needs himself, he is not giving at all. If you couldn't take the coat off your back and give it to a fellow, you haven't opened up yet. Deny yourself. Anything you don't feel just like doing real heartily, just plunge into that headfirst. Now some of you might not like

to pray out, but you ought to open your mouth and get at it as hard as you can. Do the thing you don't like to do, and is hardest for you. If you would I believe one half of you would get religion. I suppose half of you never pray out. The other half of you never made a Christian prayer yet. Now, a man who does not pray in public, who doesn't pray, he must have some reason for not doing it. He thinks he can't pray as well as somebody else, or some other reason.

I suppose if people can't pray well, the most of them are too proud to make a show of themselves. If you could make a lovely prayer, that everybody would stand with their mouth open looking at you, and forget to shut it, wouldn't you be at it, eh? Nobody scarcely wants to get down before the public, there and tell out all his sin, his wickedness, the rottenness and corruption of his heart. Some people go there to the penitent-form. They go there day after day, and keep on going there for a week or more, but they won't throw back their head and open their mouths. You don't want to tell God you are a sinner, a devil in your heart and nature. We always try to get religion in some quiet, easy way. You don't want to make a fuss over the thing. Well, you have got to do the thing you don't want to do. You don't give yourself what you want. You want to get it decently and in

order. You want to get it quiet. You want to get it easy, but you have got to just jump into it. You have just to become the biggest fool in the country.

Some of you nice respectable old men and women have been at this trick all your life. You say, "I can't pray as well as other people." That's not true, because one man can pray as well as any other. I will say it again. One man can pray just as well as another. Any man can go and ask for what he wants. Nobody can beat that. Any man can get right down on his two knees and open his mouth and let his soul at it. Nobody ever beat that yet, but you are too proud to do it. You want to make a nice prayer. You want to make an eloquent prayer. You want us to believe you are a great man or woman in prayer. You want us to believe you are, before you will do it. Pride is at the root of everything that is bad, that is sinful, that is wicked, in your old diabolical nature. If you would commence to and would get your whole heart and nature on what you have been wanting, and get right what you need. You should say, "I will take see people doing certain things here, and you meet them somewhere else, and they are crucify the flesh, with the affections and lusts, hilt, never spare yourself a bit, you would get into it every time and drive the sword to the the roughest. I will do the hardest thing for,

me to do. I will go at it, and dig into it, and never stop until I get through with it."

Our Lord Jesus pleased not Himself. The apostles never pleased themselves. Christian people never do. They commence and do the things contrary to themselves. You have got to do that, to get religion and keep getting religion. When you get converted, you just commence to do everything. When I got converted I said, "I have been a devil. I have served the devil with all my heart, and I will never bear the name of a Christian unless I give God Almighty whole service." I commenced to pray in every meeting, right at it. I commenced to praise God in every meeting. I got right into it. Well, do you know how it went with me? When I would see one or two getting up before me, the sweat would commence to roll down my back like peas, because they were ahead of me. Those of you who want to please yourselves, and do things to suit yourself, will have the sweat rolling down your back like peas, because you are thinking about doing it. That's the difference between pleasing yourself, and not pleasing yourself. If you want to do everything to please God Almighty and you say, "I will get right into everything God wants me to do. If I die at the thing I will do it." Then you will succeed.

There are lots of things you will have to

deny yourself of. It will be quite a cross to walk up to people and tell them what you think about them. There are not many exhorters, not many who are flaming in religion all the time. Every one who is not full of a flaming experience and pouring it on people all around no matter where he meet them is dead and cold and tied-up and formal. You are breaking the commands of God. God's command is to "Exhort one another daily." Just commence that thing and keep right at it. The devil will hit you a slap across the mouth and tell you to sit down, but you will have to take the rough until you learn how to do it. It is going to try you, but when God said "Exhort one another daily, and so much the more as ye see the day approaching," He doesn't say an idle thing.

I tell you brother, it will mean self-denial. It will be cross bearing every day and hour, and minute to get to Heaven. You will have to do it, just as He tells you to do it. You will have to say the right thing. You will have to do the right thing. You will have to know when to do it, and you will require to know, when to quit. There will not be much self in it, if you do it, the way God says. You will live under great inspiration. You will have flaming speech. I tell you God has a chance at a person that does these things. A man that denies himself, and bears his cross, and

follows Jesus, God has a chance at him. He can't do anything for a man that won't deny himself. He will let you backslide and dry up.

There are lots of things that will be pleasing to yourself, pleasing to the world, and pleasing to professors of religion around you. When you get some professors of religion, who are not just as hot as you are, they don't shout the praises of God as you shout them, and they don't give their testimony as straight as you do, you go among them; the first thing you will want to do, to suit yourself will be to compromise. That will be gratifying to yourself, but that's where Christian people would get the victory. It's not so hard to preach here. It's not so hard to come to the front here. It's not so hard to jump and shout here, where nearly everybody is into it. What will you do if you get into a Church where they are as dead as a door-nail? If you go in there with your mouth wide open and not know any better than say "Amen; Hallelujah!" there will be lots of things to shut your mouth. They used to walk up to me and say, "When we were young we used to feel the way you do now. After you get old you will change some. You won't always be like this." They thought I would backslide and commence to go to hell too. Well I never got old yet. O Glory! If I had compromised I

would have started to go to hell with them, for they died long ago.

You have to come right out square. Do the thing that's not very pleasing. Sometimes it's not the most pleasant thing to have to hew to the line and let the chips fly in their faces, and be as sweet as heaven. When they storm and rage, you have nothing at all to say. There are not many do that. That's where some people backslide. Every camp-meeting there are a number of people that have to get saved over again. You don't deny yourself, and bear your cross and follow Jesus. There are lots of things that are pleasing and earthly and devilish. You get to slip over things. You have to face the music and face it square. Look the devil in the face. Swing out right into the middle and tell out, "This is what I am. I am a holy man. I belong to the holy crew. I am a follower of Jesus Christ. I am a soldier of the cross. I have the armour on. I am out warring with everything that is not clean and pure, and holy." You say, "You would soon get dumped out on your head. That's not right. You should win the people." Yes, you can do that and win the people as you call it. You can fix your prayers to suit any crowd. You can fix your testimony to suit any crowd, and not change it much. Just fix it a little. But you have got to give it as it is.

You have no right to pray a prayer here, you wouldn't pray anywhere else this side of hell or heaven either. You have no right to give a testimony here you wouldn't give anywhere this side of hell, or heaven either. You have no right to do a thing here in this place of worship that you wouldn't do anywhere on this habitable globe. You have no right to jump and shout here higher and louder than anywhere else. You have no right to run harder here than anywhere else. When you pleasing themselves, that's not self-denial. That's not facing the frown of the world, or the frown of good people. There was a time when I could have gone on being a Methodist preacher, because I liked them. I like them yet. I was a member in the Methodist conference for thirteen years. I liked the doctrine. Of course there was hundreds of things I didn't like, but I could put up with them, as they could put up with me. There was just how I was.

Now, I could have cooled down quite a bit, and I might have made a pretty fair preacher, commanding a pretty good place, be a pretty good fellow, but I wouldn't be denying myself. I wouldn't have been bearing my cross. I would have had to die out, but I never consented to die. Glory! Glory! You will be asked often to die. You will be asked often to die. You will be asked often to compromise

just a little. They used to ask me sometimes in conference, "When you hear a man shouting, will you stop him?" "Yes, sir, I will, if I am sure it's not of God. If I am sure it's not of God." I would want to be very sure. I tell you you won't get me with my hands on the ark. I would let the fellow bawl away before I would get my hands on the ark, before I would get the stones myself. Glory! Glory!! Glory!!!

I tell you it means much to stand up straight. You will say, "I will never do a thing, or never have a thing about me. I will never give myself a thing. I will do everything for Jesus." Everybody would pray just as well as everybody else. There wouldn't be a man here, but could pray as well as anybody else. The reason you can't pray is because you don't. The devil frightens you out of it, by telling you you can't pray. You will let somebody else every time. He shuts your mouth and puts another plaster over it. You don't know but you are all right, and there you are going around with your mouth all frozen over. The Lord thaw you out, and melt your old mouth out and get you at it. After we got converted at home we used to have good prayer meetings. Sometimes I would be walking home along with young men. Some of them would say, "I don't know why, but I felt better going to meeting than now." I would commence

to ask, "Did you pray?" "No, I intended praying, but some fellow got in ahead of me." "Did you jump up and praise God?" "Well no, I didn't. I was listening to this one, and that one, and then the meeting closed." There was the trouble. That's the way they worked but I was walking on my toes. I had prayed and praised God, and taken the whole meeting to myself. Glory! Hallelujah!

I didn't know anything about fears. I never saw a meeting too big for me yet. When I couldn't talk one minute, I would jump up before preachers that could preach for an hour. I couldn't talk five minutes, but I would get right up and at it, the next time I would get a chance. Hallelujah to God! I was the best preacher in the place, because I would do it. The man that can do it the best is the man that does it with all his heart. The devil used to come to me and say, "Such a fool you made of yourself. There's long Sam McDowell,—a nice good meaning fellow. He was a regular stormer when he commenced to preach—you got up and preached to him. What will he think of you?" I said, "I will do it again." Hallelujah! That's it. You need never be beat by men or devils. Never back down from anything. Do everything you get to do. When there wasn't a meeting I used to make one.

I was about two years converted before I

was called to preach, but I took as many meetings before I was called to preach as after. I would rather have three meetings on Sunday than none. If I had none, I would be in a terrible state. When I had three it just kept me going. I was tickled all over because I had them. You would wonder what the people heard anyway, but they would come again. Hallelujah to God! They would come to hear the fellow that had courage enough to jump into it over the head. Yes, you have got to deny yourself in meeting and out of meeting. You have got to pitch into it. To follow Him you have to deny yourself, and take up your cross, and take it up daily. That's the kind of stuff you must be. That's the kind of thing God Almighty makes. While you do that, God Almighty will bless you. When you won't, He will disown you.

Sometimes you wonder what is the matter, you are not just like what you used to be. Well you are not right on the line of self-denial, and cross-bearing and doing it daily. You have to do that, and do it to the death. Glory! Hallelujah! Those who practice self-denial, never give themselves anything they want. Wouldn't that make a great change in everything? You would never give yourself a thing you wanted in dress. Wouldn't that knock the puckers all off you women. That would knock the pouches all off you, wouldn't it?

Some of you want your hair pulled up and tied on the top of your head. I wonder what you would think if you had to ride behind a horse with it's tail growing straight up. You would be ashamed to lift your head. I suppose if it went out of style to have your hair that way and the Holiness Movement had it in their discipline, that you were to wear it that way, you would have plenty of excuses to offer. You wouldn't want it at all, then. It just shows how much you cling to the old world.

Well, you know when a man goes out of business, he takes his sign down. When you go out of the world you will take your sign down. When you want to get a new dress made, you won't have a great big sack hanging down in front. You would be ashamed of your life. It looks as though there had been a great falling away, and there is surely a falling. If you would deny yourself! You say, "Christians ought to wear just what they like." Yes, and so they do wear just what they like. When you get the self out of you, you will like what Jesus likes. You bear your cross and follow Jesus. You will like only what He likes. You just feel like that. O Glory! You won't be ashamed if you are really following Jesus.

Just think, if you were all fixed up with the fashion and form of the world, and John the

Baptist happened to come along with his leathern girdle, and robe of camel's hair, you would feel rather out of place, wouldn't you? You would like to keep back out of the way, where you wouldn't be seen. If you were only practicing self-denial, nobody would ever have a word to say about you. You wouldn't have your hair puffed away over your ears, not a little. You would let it go the way it grows. I tell you there would be a combing down and not pulling up. "And He said to them all, If any man will come after me, let him deny himself." You say, "I won't fix myself up. I won't give myself what I want." When you want to eat something that is not good for you, you don't give yourself what you want, but what you require. Sometimes such a thing might be very injurious to health if I would eat it. Well, I will deny myself. Eat what is good for me, good plain diet, coarse food. Now a thing might be plain, but you know that it would disagree with you, it would be a sin for you to eat it. You might like it, and it would be very pleasing to eat it, but you would deny yourself. If you didn't, God would have to curse you for eating the thing you knew was injurious to you.

A man who denies himself is always looking for some way to help others. You would let a few men do all the hard praying. I don't know how two-thirds of you can look on and

see one-third praying so much day and night, and you justify yourself that you are right, and sit here day after day, and won't stir yourselves. You can look on, and see a man pray until he is hoarse, and pray until he is clean played out. You could see him get sick and die, and yet it wouldn't move you. I tell you, you men and women, who are sitting around, you have no part in this meeting. We haven't heard your voice in prayer, since you came. You are not denying yourself. You see others praying. They are true men, and they are praying. They pray because they will be true, and they praise God. They do it because they will be true. They will pray, when they are hoarse. They will pray when they are tired. They are bound to see souls to Jesus. If you would deny yourself, you would be at it.

No man is right in this community, or in this meeting only the man who is getting religion himself, or getting it into somebody else. If you are getting it right yourself, you will soon get after somebody else, if not, you haven't taken the path of self-denial. You are not following Jesus. He will have you running. He will not have you idle. He will not have you sitting around doing nothing. He will have you at work, and at it with all your might. No man is justified in doing less than his very best every time. Now what are

you doing? What are you going to do? How many are going to go different, will you stand up? How many will take the path of self-denial, will you stand up?



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Sermon xiii.

KILLARNEY, July 12th, 7.30.

Rom. 8:15.—“For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba Father.”

There are two experiences spoken of in our text. There's two experiences, one of bondage, and the other of adoption. They are both given us by God Almighty. One is conviction and the other is conversion. The majority of those who seek God stop with conviction and don't get converted. They get the spirit of bondage. There is a great change in a man when he gets under conviction. He is afraid to swear. He is afraid to drink. He is afraid to commit any old sin. He is afraid to sin lest God Almighty would damn him in hell. He is afraid to omit a duty. He is afraid not to pray. If he would go to bed without praying, he would be afraid to sleep. He would get up and go through his prayer. In the morning he would be

afraid to leave his room without praying. Afraid not to have family prayer. Do all Christian duty. Do it because he is afraid not to do it.

Now he has some joy in doing it. He has a satisfaction that he is doing right. He satisfies himself in doing it, feels good in the experience, feels better, when he is doing it, feels better still when he is done with it. He gets up and praises God in every meeting he gets a chance. Sometimes he says he does a good many things that he knows he shouldn't do, and he leaves a good many things undone that he should perform, but he expects to be faithful unto death. He wants everybody to pray for him. You have often heard that experience. You have heard it in fellowship meeting. Any of you who ever attended class-meeting have heard it over and over again. Men go on, faithful for years in the discharge of these duties and have no religion. Well, you might say they have the preliminary of it, but of salvation, nont whatever, not a spark, no salvation whatever.

It is a very serious matter. Of course it is hard for people like that to get any more religion, and you couldn't blame them if they didn't want any more. It would be a very hard cruel thing to blame them for not wanting more of that kind of thing. Now if a man calls that regeneration, and you come

along and preach holiness to him; it's just like regeneration, only its just a little more of the thing you have. Well now, when a man gets much bondage he has a lot of fear. He has a good many ups and downs, and ins and outs, and a lot to do, because he is afraid not to do it. Well now, you couldn't blame him for not wanting any more. I think you are more to blame than he is. A man like that should have sympathy. You should be very sorry for him. When you preach holiness to him, you shouldn't be angry at him or displeased with him because he doesn't want holiness. He believes it would only give him more bondage. According to his conception of religion, that's all it would do for him. Bring him into more trouble. He has trouble enough already; he has to serve God through fear. He has to beat his way through in darkness, and bondage and fears. He has to do everything in that state.

I tell you I think a man has a good deal of courage to stick to it. I don't know how I would get along at all. There must be a great deal of courage and back-bone in the person, to try and serve God in that kind of a state. I wouldn't blame him, for kicking with both feet when you preach holiness. What else can he do? You can always tell a kicker. A man that kicks at holiness is always known. He hasn't any religion. You

always know he is just in bondage. You will always know he is not born from above. You will always know the love of God is not shed abroad in his heart. If he had the beautiful experience of adoption, whereby he would cry, "Abba, Father," this warm love in his heart, and you tell him there was more, he would be tickled all over to hear it. "Why," the fellow says, "This is the best thing I ever felt. I never felt anything like this. Preach more than this to me. Tell me more about Jesus, He has done so much for me. My Jesus is such a wonderful Jesus. He can do wonderful things. He will do them, for me too."

You never saw a child of God fight against holiness yet. Some men will in bondage. A good many will kick with both feet, kick like mules. We should pity them very much. Now, the lack everywhere is to lead men on into what is mentioned next in our text, the Spirit of adoption. It shouldn't be hard for men to get converted these days, in this age, but its a very difficult matter for a man to do his repenting, because nobody scarcely will let him. Everybody almost would want him to stop short, or cut it off somewhere, and quit the thing and be praising God. I suppose nine-tenths of those who profess to have religion, don't know any better than that, and the other tenth don't know much either.

A man goes down in good earnest. He is broken up. He feels his sin, but somebody comes at him, "Oh just trust Jesus and you are alright. Just trust him and you are alright." The fellow commences and he says, "I will trust Him." He goes on trusting, and thinks he must be right. He goes on that way all day and all night for a week. People tell him to commence and pray and praise God and he will feel better, people and preacher, and they do it in good earnestness. The poor fellow commences to do as they tell him, but he is going to hell with his trusting. Isn't that a pretty sad thing?

I heard a man preach a sermon once that would seemingly produce pretty good conviction. You would think men could hardly do anything else but repent, but at the end all he asked or required of them was to accept Christ, just accept Him. He asked all in the meeting to stand up who would accept Christ right there. I felt very sad. I felt terribly sick. I wanted to get out of the place, and I got out. I hated to hear the thing go on. You know it is a tremendous thing to repent, to really repent, to get on your knees and tell God all your sin, and all your wickedness, and before God talk the matter all over with him. God will talk to any sinner that will talk to Him. "Come and let us reason together, saith the Lord. Though your sins be as scarlet

they shall be as white as snow, and though they be red like crimson, they shall be as wool."

There are very few places where a man could get down and reason with God, and get a hold like Jacob, and wrestle all night, or get the victory, because somebody would tease the poor fellow. Somebody would divert his mind. Somebody—if he didn't talk to him—would pray at him, or make prayers for him to mumble after him. I tell you there is real agonizing prayer at the feet of Jesus, for penitent souls. When you go beyond that you are doing more harm than good. I often have to stop people in our meetings of talking to seekers. I have to stop scores of them from doing it. Sometimes you see a man get down in earnest about his soul. Four or five get around him. They may pray for a little while, and then every one commences to talk to him. Some tell him that, and another that, and someone something else. You might as well get as many devils around him. I think he would fare better. He would fight them straight, but these fellows come along to help him. He believes them to be good people, but good people do that kind of thing. Good people get you mixed up sometimes. They spoil it. They go ahead of God Almighty. We do well when we follow.

Sometimes we say, "The Lord's mill grinds

slow, but it grinds sure." It will grind very fine. It means a lot to wrestle with God, weep and pray, and get a hold of heaven, so that you can't let go. I have seen a few people in my life that could do that kind of thing. I have seen a thousand times more who couldn't do it at all. They would be good sometimes, but in a little while it was all over. I wonder sometimes if it wouldn't be better if everybody would stay a piece away from every seeker. It is natural to look for help. We think if we don't get help the people don't care for us. I sought God for forty-eight hours, and nobody came near me. Of course I was wishing they would. I often feel glad since that they didn't. I would just rather have it the way it was. Nobody came near me, but I was praying. God was talking to me, and we had the thing out. I learned how to get everything from God myself.

In that way I found out the way to go to God Almighty and have God Almighty come to me, and have the thing out between ourselves. I suppose some good people were praying for me. It is a great thing to wrestle with God, and bring the heavens down until the place is so full that there is power to bring to the birth. The place gets full of God and there is awful conviction. Men and women are all broken to pieces, under the power of God. I tell you it would be kind of hard to

repent, when you get up beside a fellow. You pray a little while, and then you pray at him. The man will get tired of you praying at him but you are trying to set him up and trying to dig him out, and trying to make him get it right this time, and a whole rigmarole of a thing that never came from heaven. You mean good by it. I guess it comes from your own brain. It takes the prayer that comes from the heart, that will reach up and get a hold of God for mercy, to send a tidal wave of convicting power. When you would get a hold you wouldn't be able to let go, until the heavens would drop. That's what people need more than anything else.

I have often choked people off from talking. Go away and leave the fellow alone. Let him pray it out. How is a man to get his mind fixed on God, his soul lifted up, with three or four poking him in his short rib, all the time. Every one thinks he is telling him just what he should do. Sometimes they hug a person when he is seeking. I don't think that is right at all. You know salvation must be of God, and the less of the human there is about it the better. Don't you know that one clause in our discipline. We make every preacher take it, and I think it would be a good thing to go around all the members. We ask the men, "Will you be careful to keep your hands off seekers of religion, especially off women?"

We ask the lady preachers, "Will you be careful to keep your hands off seekers of religion, especially off men?" I tell you when a man is on his knees seeking God the less human there is about the thing the better. If you were not in the spirit to wrestle with God and plead and prevail at the throne, it would be better for that man if you were a little piece away from him. We may either hinder them or help them. We should not shove them faster than God is leading them.

Of course there was a time—and I hope the time will soon be back, soon be here—that every man that gets on his knees before God to seek religion, will get it before he gets off his knees, will remain there until he gets it. I don't believe in the waiting thing. You say, "Weren't you two days getting converted?" I am not sorry I was. I wouldn't cut the thing any shorter, but I never was two minutes getting blest since in thirty years. Glory! Hallelujah! I got a solid foundation. Glory! If it took me two minutes to get any experience I would want to go back and say, "My God convert me. Make he an heir to everything," and I would get it. It is a great thing to have the real Spirit of adoption in your heart crying "Abba, Father." "God is my Father and I am his child." Hallelujah! As soon as you are born from above you have the testimony. There is that cry in your soul,

"Father, Father." There comes back to you a voice, "My son, my son." Blessed be God.

When you get there, you will just wonder if you haven't got all the religion any man ever had, that ever lived on the earth. You will get so much, you will think, you have holiness and fire, and power, and glory, and everything. You are just so full that God Almighty can't get anything more into you until He makes room for some more. He will dig out the old root, and seed of sin, and everything, that was transmitted from Adam. He will fill you right up, fill up all the corners. He will keep you flaming every day and every hour, and every minute. You will never be barren or unfruitful. You will never be an empty barrel. You can't do anything with the spirit of bondage. That's conviction. That's all it is. O Glory! Hallelujah! Blessed be God in the Highest! Conviction preceeds conversion. • It's not conversion you get first. That's the thing that's damning the cause of God everywhere. People stop with conviction, and do not go on, and press their way into the kingdom, until they know they are born from above.

When you get to be a child of heaven, it is a great change. It is out of darkness into light. It's from the power of Satan to serve the living God. To me, it was just out of hell into heaven because I felt just a moment be-

fore I was converted, "I am lost. I am damned. I will never be saved." The pains of hell got hold on me. I found trouble and sorrow. I was sorry. Oh I was sick. Oh I felt hell. I have known ever since what it is like. Some people tell you it is eighteen miles straight down in the earth. Just eighteen miles to hell. I had it just right here. It wasn't eighteen miles away; and the next minute hell was out, and heaven was in. That's thirty years ago. It has been there ever since. It is there yet.

The poet said,—

" 'Tis a heaven below
My Redeemer to know,
And the angels could do nothing more
Than to fall at His feet,
And the story repeat,
And the lover of sinners adore."

Glory! Glory! I will vouch for you getting holiness if you get converted, and keep converted. I will vouch for the thing. I will vouch for the man that gets the flaming experience, the Spirit of adoption, whereby he cries, "Abba, Father." If you keep converted, you will get holiness. The first time you hear about it, you will get it. All the men in this town couldn't keep you out of it. "For we have not received the Spirit of bondage again to fear but we have received the Spirit

of adoption, whereby we cry "Abba Father."

I tell you, when you know God has made you His child, you won't have any trouble. He will feed you and clothe you well. You will say, "He lifted me out of the horrible pit, and the miry clay. He has made me an heir to all things." He will give you all things and make you His Son. It was He who sought you when a stranger, wandering from the fold of God. He to rescue you from danger interposed His precious blood. He made you a child of a king, having God for your Father and Jesus Christ for your Saviour, and the Holy Ghost for your Comforter. Hallelujah to the Lord God Almighty! Praise Him! Praise God!

Now, when I was standing on the mouth of the pit as hard as a rock, as black as hell, full of sin and the devil, I believed Jesus saved me. It was hard to do it, because I had felt my desperate state, that I was lost, and lost forever. Somebody said, "The Son of Man is come to seek and to save that which was lost." That gave me hope. Then they said, "Do you believe He is able to save you?" "Yes." "Do you believe he is willing to save you?" "Yes." "Do you believe He saves you now?" "Yes." "Do you believe He saves you now?" I didn't feel it. It was like telling a lie. There was an awful struggle in there for a moment or

two. I had been praying for two days. I didn't know I was to believe. I had repented of all my sin, turned from the whole thing never to go back. I told the devil, "I have started for heaven, and by the grace of God I will go all the way." But it seemed like telling a lie to say, "I believe He saves me now." There was a hard struggle for a few minutes. It was a desperate struggle, but I said, "I believe He saves me now." I didn't get the words out quicker than, oh, I felt it all through me, and all over me. All my sins were gone. I never heard from them since. "With the heart man believeth unto righteousness, unto righteousness."

Of course if I had felt I was saved, I could have said it easy. If you feel a thing, it is no trouble to tell about it. I suppose if God Almighty would knock you down, I suppose you would have to believe it then. You wouldn't believe Him until He would perform some miracle. O Glory, when I with my heart believed. He saved me and He did it quicker than I could wink. You never get ahead of the Lord, and the man that doesn't feel it all through him and all over him from his head to his boots, is the man that doesn't believe. "He that believeth on the Son of God, hath the witness in himself. He that that believeth not hath made God a liar." It is a great thing to get where you can believe.

It is a terrible thing not to believe with your heart unto righteousness.

Now, the question with you tonight, and with everybody is, "Have you the spirit of bondage again to fear, or have you the clear, beautiful sunlight, blessed noon-day, the spirit of adoption, eh? You know when I said, "I believe He saves me now," I felt it all through and all over. Somebody said, "Let us pray." Somebody that had been newly converted prayed, flaming red-hot and short. Then they got up, and I took the whole meeting to myself. I wouldn't wait for somebody to say, "Get up and speak, it will relieve you. I had to tell it. O Glory! The child of God is not ashamed. God says, "My people shall never be ashamed." Have you the spirit of bondage and fear, or have you the Spirit of adoption? I like the Bible. People wonder what we see to make a fuss about. Well, I am making a fuss about getting out of darkness into light, being an heir of heaven. If you don't know anything about it, of course I can't help it. When you get it, I will tell you you will praise God.

How many have the real, blessed, beautiful, flaming, Spirit of adoption; your heart cries, "Father, Father, Father," would you stand up?



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Sermon xiv.

KILLARNEY, MAN., July 13th, 2.30.

Heb. 3 : 14.—"For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.

There is a state and relation which we have and can hold, and when we are in that state and relation, we have to get everything. We are made partakers. See how it reads, "For we are made partakers of Christ, if—that word there spoils it for many people, if, if what?—if we hold the beginning of our confidence." What was it? What was the beginning of the confidence? The first faith? What's the first faith? The first time you trusted Jesus, what took place? When you trusted Him first, every sin you ever committed went away in a moment, faster than you could wink. Wasn't that fast enough? They went so fast you couldn't see them go. They went so far away, that it is described as, as far as the east, is from the west. That's a long distance.

The first time I believed Jesus saved me,

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millions of sins were gone quicker than I could wink. I didn't get the words out quicker than the sin went out. I had no sooner said, "I believe He saves me now," than I was saved. That's what the first faith is like. It reaches all the way to Jesus. The first time you saw Him, you were changed from the image of the brute into the image of God. The first look did everything. It made you a new creature. Old things passed away, and all things became new. The first look of faith did that. Now God says if we hold fast the beginning of our confidence, steadfast to the end, we would be made partakers of Christ.

You remember what that faith was like, the faith that brought salvation, the faith that brought you out of darkness into light, and from the power of Satan to serve God. It was a very simple faith. It was very long. It reached all the way to Jesus. It reached all the way. It didn't fall short. It was perfect and complete. You remember the day you got converted, every time you looked up, it seemed the whole heavens would fall. You remember that, the day you were converted, that is if you ever were converted. Of course, some people think they were converted, and and believe they were converted, but they only got what we were talking about last night, bondage instead of adoption. But the day you believed so that you were adopted, you

could see God everywhere, and in everything, everywhere you looked, everywhere. God was everywhere, in the trees, along the road, in the houses, on everything. You saw God everywhere. Well now, if you would hold that confidence—the man or woman who holds that confidence steadfast, who never loses that faith, they are made a partaker of everything. Nobody can preach a thing faster than you can get it. No matter what anybody preaches, if you have that confidence, the same as when you were converted, no matter what they preach, no matter what they show you in Jesus for you, you can get it. You are made a partaker.

When you have this confidence it doesn't matter what a man may preach to you. As strong as anybody can preach it, as full as anybody can preach it, as flaming as anybody can preach it, as blessed as anybody can preach it, as high as anybody can preach it, if you hold your first confidence, the simple child-like faith that takes God at His word, you will get everything. I can prove that to you. I will prove it first, by my own experience. It is the state of everybody before they get converted. My state when I believed first was like this. I was as hard as a rock, as black as hell, full of sin and the devil. I trusted God there. I trusted God for salvation, when I was in that state and

that trust brought salvation. It brought it as quick as thought. Well then, the sin all went out of me. The rock all went out of me. The hell all went out of me, and I was full of Jesus, and full of love, and full of joy, and full of the Holy Ghost. Shouldn't it be far easier to trust Him now, shouldn't it? If I would ever come to a point, where I couldn't trust God I would have to be worse than when I stood there, as black as hell, as hard as a rock, as full of the devil and sin as I could be. I would have to be worse than that. The man that can't trust God, is the man who is worse than that.

A man who is on the mouth of the pit can trust God. Every man that ever got religion yet, trusted God at the mouth of the pit, when you were as black as hell, full of the devil. When you trusted Him all that went out of you. It surely should be easier to trust Him now. That's the beginning of the confidence. That's the thing we are to hold. The man that holds his faith is a converted man. The man that loses it is a sinner. Just as the Bible says, "Having damnation, because they have cast off their first faith." Now it should be a very easy thing to trust God after you get converted, because you have to trust Him before you get converted. It was hard, a desperate struggle, for a man full of sin and the devil to say, "I believe He saves me now."

But when the devil is all out of him, when the blackness and hardness is all out of him, it is just as natural to trust God, as to breathe. Now you are to hold that beginning of your confidence. The man that does is made a partaker of all religion. He gets everything he hears about. He gets more than he hears about. He gets fire and power.

I had fire and power years before I knew what it was. The first sermon I heard on fire and power, I said, "That is what I have. Hallelujah! It used to knock me down in the woods. It used to fall on me in bed. You are made a partaker, if you hold the beginning. It's the faith. A man that's converted, doesn't try to believe. He tries before he gets converted. He tried so hard that he believed, and when he believed with all his heart, with every bit of his heart, God Almighty converted him. Of course, some people try to feel before they believe. If you could feel it, you would believe. Some old men are at that thing now, trying to feel it, before they believe for it. Old hard heads who have been on the road for ten, twenty, thirty, or some of them forty years, and don't know enough to trust God yet. They haven't held the beginning of their confidence. They have lost their faith. You have got to hold it. "Let us hold fast the profession of our faith—not of our feeling, but of our faith—without

wavering." When a man wavers, he can't **do anything.**

The first faith will bring the blessing. It would cast a legion of devils out of you. The devils would all run out of you, as soon as you would trust God. I often walk up to men who are seeking holiness and I ask them, "Do you believe you will get it now?" "No." No, that man hasn't any faith, any more than the devil has. He is seeking holiness, but he ought to be on his two knees repenting, and bawling for mercy. If he was converted, if he had the first faith, he would get it. If you would ask, "Don't you believe you will get it?" "Of course I will get it." You see a man going around, seeking a thing, and he looks as if the Saviour had died, and was never going to live again. God, the Father, had died. God the Holy Ghost had died, and all his friends had died too. He just looks like that. A converted man is not like that. His lip doesn't hang. He has a face just like a full moon. He shines all over. He says, "God saves me, and saves me now." You let him know it's his privilege, to be entirely holy, and you couldn't keep him out of it. He would be made a partaker. He has faith to get it. O Glory!

You may say "Men have to repent of inbred sin. No man can be sanctified wholly, that doesn't repent of inbred sin." That's true.

That's true. That's positively true. That's absolutely true; but I want to ask you a question? Doesn't the man that holds the beginning of his confidence steadfast, repent of inbred sin? When he sees it and feels it, does he roll it as a sweet morsel under his tongue and say, "You nice thing, I will keep you?" What does he do? Doesn't he hate it, and loathe it, and abhor it, every time he feels it, or sees it around him? Doesn't he hate it, as he hates the old devil? Because he does, he holds the beginning of his confidence. The man that holds the beginning of his confidence, has his repenting done right up-to-date. You can't tell him about a sin, or seed of sin, in his heart or nature, but he has repented of it. He has no place for it. He wishes only the damning sin out of him. When you let him know it comes out by faith, it will come in a hurry. He is made a partaker of Christ. He has the beginning of his confidence.

You see some men on their knees seeking and they say, "If I was only willing to do certain things, I would get holiness." You would get converted. Sure, a man that's converted has no will. A man that's converted has no way. Sure, a man that's converted has no thought. He had to give up all to get converted. You say, "I got stubborn after." You got stubborn when you backslid. While

you had the beginning of your confidence you weren't a bit stubborn. You felt melted and you had a wonderful time. Glory to God! Do you know how the Bible reads? "We are all the children of God by faith in Christ Jesus." Some people think they are the children of God, by ups and downs, by fears and doubts, by singing and repenting. Glory! Glory! That's no part of religion. Brother, ins and out are no part of religion. Brother, ups and downs are no part of religion. Brother, doubts and fears are no part of religion. O Glory! Hallelujah! When God gives you religion, He doesn't give it to you mixed up with these damning things. He gives it to you clean and sweet.

The faith that brings salvation, is not mixed up with doubts and fears. Glory! Hallelujah! It's the faith that leaps up and touches Jesus. If you hold that, if you just hold the beginning of your confidence. The devil would have you trying to hold feeling. He would try and have you hug up the little bit you have, until you would hug the thing to death, but if you are holding your confidence, your faith in God, you won't have to hug your religion, or try to hold it either. God would be pouring it in. You would have to bawl out once in a while for room. You would get hold of some poor fellow, and give him a share, and when you would be through, you would have

twice as much, as when you commenced. You won't be coming to meeting then, and trying to hold on to your little bit of a profession, but you would shout, "Come on now. Preach away. I have the confidence, and I will get it. You can't preach it faster than I can get it." Hallelujah! If you give Him a chance, God will pour it in.

"By grace ye are saved, through faith, and that not of yourselves. It is the gift of God, not by works, lest any man should boast." O Glory! God gives a man a tremendous lot of religion when he trusts Him first. If you keep on trusting Him all day, you won't have any less at night. If you trust Him all night, you will get up with more in the morning. When you trust Him all the time, you are not backsliding, or losing your religion. You will have much more religion, if you keep on in that way. You will get more every minute. Hallelujah! Glory! Glory!! Glory!!! I tell you the secret of religion is learning to live and walk by faith. The Bible says, "We walk by faith, and not by sight." The old Prophet said, "Though He slay me, yet will I trust in Him." Trust God! Trust God! You can't do a thing, you are a beat man when you cast away your confidence, which hath great recompense of reward.

I know some people think doubts are part of their religion, a part of yours, but not part

of the kind that God gives. It's a part of the thing you got from the devil, or made yourself. Others say, "I can't help it." Others go a step farther and say, "I am a constitutional doubter." Yes, a constitutional devil. There is something besides that. Glory! Glory!! Power to believe, and power to feel and power to rejoice, power to walk, power to live. Hallelujah! Power to touch the heavens every moment. O Glory! A man who can trust God, pays no more attention to feeling than that. The man who pays the least attention to feeling has the most. Isn't that a curious thing. Men that are always after it, never get a smell of the thing. When you get down and repent and commence to believe on the Son of God, He commences to open the heavens. If you keep trusting with the faith that works by love, and purifies the heart, you never have less religion, always more every time. O Glory! Hallalujah!

That's the only thing I can preach to you. I don't know any other kind of religion, only the kind I got thirty years ago. I have never felt your old damning doubts. You needn't try to shove it up to me. I have my two feet on it, and I will tramp it into hell where it belongs. There is not a bigger sinner in the country than you are, when you let doubt into your heart. I can just say, as God says, "The fearful, and the unbelieving——will

have their portion in the lake, which burneth with fire and brime-stone." I tell you, the children of God are not a band or pack, or multitude of doubters. O Glory to God! Glory to God!! Glory to God!!! They are of the household of faith. They are believers on the Lord Jesus Christ. They show their faith by their works. Hallelujah to God! You look at a man, you would know he had faith by the way he shines. His eyes will sparkle. His countenance will dance. His whole being is full of joy. Hallelujah!

You say, "Ah, but he will have strong temptations." He counts it all joy when he falls into divers temptations. What do you think of that? You say, "I have strong temptations." Then the more joy. O Glory! "I have great fights." Well, the bigger the fight, the greater the victory. Hallelujah! We are to fight the good fight of faith. Paul said, "I have fought a good fight. I have finished my course. I have kept the faith." You say, "I have tried to keep the feeling." Yes, and you haven't much to keep. 'I have fought a good fight. I have finished my course. I have kept the faith.' I like square, straight Scriptural preaching. It's always good. God can bless the hearers. Praise Him! Praise Him!! I like to believe. You will never lack feeling. Do you know what cripple Tom said, eh? "Those who believe love, and those who

love obey." Glory! Glory!! Glory!!!

When you are trusting God everything is just as easy as breathing. It's easy to pray, easy to preach, easy to fight. I would just as soon fight all the men on earth, and devils in hell as not. I can beat the whole thing. When they all come on I have the greatest victory. You never get beat, when you fight. Do you know what the Word of God says, "Fight the good fight of faith, lay hold on eternal life." Glory! Glory! We are made partakers of Christ. You will have to trust Him everywhere. Say, "I will trust Him everywhere. I will trust Him on the mountain. I will trust Him in the valley. I will trust Him everywhere." When a man says that, do you suppose he will starve? Do you suppose He would leave him without bread? Do you suppose he will go around with his sides flopping together? Do you suppose he will go around whining, "I w-a-n-t it," like you? You have been wanting it for a week, and you haven't it yet. There will be lots of bread. Glory! Glory!! Glory!!! There will be the finest of wheat, the honey out of the rock. O Glory! A land of corn and wine, a land flowing with milk and honey. O Glory!

Suppose you hired a man, and he would commence to tell you, about eight or nine o'clock, "I don't believe you will give me any dinner," or he would tease you all morn-

ing to know what he was going to get for dinner. You would say, "You are the curious mortal. I don't want a man like that around me. If a man can't trust me to feed him, I don't want him." It comes dinner time and you give him a good dinner, but all afternoon he wants to know what he is going to have for supper. Well, that is the way the most of you treat the Lord. If you would only trust Him He would feed you well. He would open the heavens. O Praise him. Wouldn't He? Wouldn't He? O Hallelujah! Wouldn't He? Praise Him! You would never wait for a blessing. You wouldn't get time to wait, it would come so quickly. It would come before you would get started to pray.

You may say, "But you have to seek religion." Yes, you have to become an heir. But when you are, you will be in the place where it comes. He will bless you in the city, and in the country, in the field, and on the street. He will bless you sitting down, and bless you getting up. He will bless you going in, and bless you coming out. He will bless you everywhere. You poor, starved wretch, will you never trust God? Will you never throw your heart open to Him? Will you never say, "Lord I will trust Thee." I tell you, it is a great thing to have God to trust in He says, "I will give grace and glory,

and no good thing will I withhold from them that walk uprightly.”

How many can get blest in a minute, stand up? Where's your faith now? Where's your faith? How many believe God could bless you in five minutes, will you stand up? Stand up those who believe He could do it in ten minutes. Those who can get blest in half an hour, will you stand up? How many believe God can bless you in an hour, stand up. you suppose he will go around whining, “I Stand up now.



First Fruits

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Sermon xv.

KILLARNEY, MAN., July 14th, 2.30.

Matt. 21 : 28.—"Son, go work to-day in my vineyard."

A certain man had two sons. He came to the first and said, "Son, go work today in my vine-yard." He answered and said, "I will not." Afterwards he repented and went. He came to the second and said likewise. He said, "I go sir," but went not. Which of the two did the will of his father. You say, the first, the one that repented and went. The man that says, "I go sir," and doesn't go, what do you think of him. Well he tells a lie any way doesn't he. He acts deceitful too. He becomes a backslider at once.

Now, that's just what you do. You get on your knees and you tell God you will go and work, but get up and don't do it. You lie and deceive. It's very hard for you to be a Christian, and be a liar at the same time. It's a very difficult thing for you to be a son of God and a deceiver at the same time. You

can't be the two. You have to be one, or the other, and because you don' go, you are a deceiver and a liar. Yet you would be highly offended if I told you, you weren't a Christian. If I would walk up and tell you to your teeth you are a white-washed hypocrite, you would be angry. I will tell you it now. You can get angry if you like. Foam away like a devil, all you like.

God has had a lot of sons from the first. He has convicted and converted some people, that turned out bad, just the way your children do, when you don't bring them up to work. You can't get them to work. You hear fathers and mothers say, "I don't know what will become of that boy. I can't get him to work. He will come to a bad end." That's the kind of an end you will come to, who profess to be the children of God and won't work. Fathers and mothers who have the control of things at home, will have every child at work. You keep them at it. You will find them work. While they are at work, they are not in mischief. When they are not at work, the devil will have them into something.

God says, "Say not, there are yet four months and then cometh the harvest. Verily I say unto you, lift up your eyes, and look upon the fields, for they are white, already to harvest." "He that reapeth receiveth wages." Those who don't reap won't get a penny.

God says more than that. "If any man will not work, neither shall he eat." He will not feed a lazy lounge, that sits around, and won't work. The fields are white for harvest, and it would be wrong if He did. You won't get God Almighty doing wrong. It would be wrong for you to have a man in your home, your harvest all ripe, the fields all white unto harvest, but you feed him up there, let him lie on the lounge and go to bed and sleep, and come back to the table and feed him again, and your grain perishing for the want of somebody to harvest it. You would be just as guilty as the lazy man, that had been lying around your house. You would introduce him to the road. You wouldn't have the women working for him.

I tell you, God won't have any lazy fellows like that sitting around. The man that's not up and working for God, is outside. God won't keep you in. Praise Him! Praise Him!! Every man that is in, is at work. He is working with all his might. Just as the Bible says, "What thy hand findeth to do do it with all thy might." That's what Christians are like. You men who are sitting around doing nothing, are not Christians. You are not saved. You may have a big profession, as big as anybody else. That's the biggest end of you. When they take away the profession, you haven't a thing left. The man who has

real religion is working for God, working with all his might. You show me all the workers here this afternoon and you show me every Christian in the place. A man that's not working, is only holding on, just a drone. Drones only suck up the honey, but the other bees kill them, and put them out. That's what happened some of you people years ago. You were killed, and put out on your head. You will have to come in on your knees, with repentance toward God, and faith in the Lord Jesus Christ.

God likes the people outside, just as well as He likes you. He likes the sinners all around this country, all around your home. He likes the children, just as well as the old fathers and mothers, just as well. When you neglect them, He can't like you. He has it against you. He can't bless you a little. He can't say, "Well done," to the man, that doesn't do anything. You men and women, who sit and sing yourselves away to everlasting bliss, how do you suppose God Almighty is going to say, "Well done, good and faithful servant. You worked hard. You prayed hard. You went after the lost, and you went out into the highways and hedges and compelled them to come in. You filled up my house. You gathered them into the fold. You saved the sheaves of golden grain. Well done." Well done, for sitting there, God will never tell a lie. You

can't make Him do it. You may think you are making people believe you are a Christian, but you don't half succeed. About half the time, you don't believe it yourself. Other times you are sure you haven't a spark of religion. If you had, it would put you to work.

You lazy old man, and lazy old woman, who have been sitting around for years, and never do anything for God Almighty. You never wept, and worked, and prayed, and gathered in souls yet. Do you suppose you have religion? Not a spark of it, unless you have been repenting since you came here and got converted. I tell you, you have to be into it, and keep at it, with all your might. When you get right, you will tell the rest of the lazy old fellows sitting around, just where you were, and where they are, and they will have to repent and do their first works. You know there were the two sons. They were both told to go and work. One wasn't to do the work, the other to sit and whistle for him. They were both to be up and at it.

Where I was converted every person that got converted went to work. When they quit working, they backslid and commenced to go to hell, the way you people did. Where ever you see a man that professes to be a Christian, and is not working, you see a hypocrite. If he was right, he couldn't help but do it. When

you were on your knees seeking religion, you promised you would work for God. You said, "I will work for Jesus." Why, as soon as a man is converted, he feels like running all over the country to win everybody, and save everybody. He is born in a revival. I know I was. Billy Bray said he was born in the fire, and he couldn't live in the smoke. I was born into life and activity. I wasn't born dead. I was born into the kingdom of God with my mouth open, praising God and praying for others. If you weren't born that way, you haven't been born from heaven yet. The thing you call religion, is only a dead profession, but when God Almighty converts a man, he has real, hot, flaming, burning religion. He wants to convert everybody. He can't stay away from people.

What would you think if a man was traveling along the road, there was another man with him. They both drove into a very deep pit, but one got out some way or other. He says, "I was in that deep pit, but I am out. I am tremendously glad I am out of that horrible pit." He rejoices and is very glad about it, but he never thinks of the poor fellow that fell in with him. He goes off and leaves the other poor man in the mud. You heartless wretch going around saying, "I am glad I am out of the pit," but nothing at all about the poor fellow that is there yet. When God

Almighty converts a person, He lifts him out of the horrible pit, and the miry clay. He puts his feet on the rock, but do you walk all around and say, "I am glad I am out. I am glad I am out. I am glad I am going to heaven," and let all the other poor fellows go to hell? Is that religion? Is that the true Christianity of Jesus Christ? Is that the old Bible kind we talk about? We sing sometimes about sitting and singing ourselves away to everlasting bliss. You may get to feel good and happy, and have a great time, and really forget, that there are others down there yet.

I tell you, brother, if you forget about the other man, the man that's in yet, I would not give much for your profession. If you will leave a person in the mud, in the horrible pit, and let him die, and be damned in it, I say you should go in on your head. You will go there. A man that would do it, is a cold-blooded murderer. He knows that man is going to die. What can you make out of him only a murderer. A man that sits around and says, "I am saved and sanctified. I have this blessed religion," but he just sits around and men may sink before him, and they are on the verge of hell, but he doesn't know them from a horse. He never weeps over them, and never prays for them, why, he can't have a bit of religion.

I saw a young man who got converted, and he borrowed a horse, and drove twenty miles to convert his father and mother. That was a good distance to drive. He would make that father and mother think, as they never had thought for a long time. He started right in for converting them. Hallelujah to the Lord God Almighty! A brother was away from home a good distance. He was a pretty good age. He got in terrible trouble about his soul. He got away up on a high rock and God converted him, on top of the rock. His old wife was at home, but when he got there, he started and drove her across the country until he got her to that rock. He thought if he got her up on top of that rock, she would surely get converted too. That's the way a man feels when he gets converted.

I saw an infidel, twenty years of age, who had been brought up in infidelity, but God Almighty converted him. In a meeting, he would go up and down the Church, with tears rolling to the floor. He would go to young men and plead with them, until they would yield. He would get them forward, and pray with them until he would get them converted, and then go after somebody else. You who don't win anybody for Jesus, are only dead professors. That's all. You have just a profession. When you get real religion, you will get right after people, weeping and praying, and win-

ning them for God Almighty. That's what I believe to be religion. That's what you will do, when you get converted. That's the evidence to me, you are converted. A man or woman who can't do that, don't need holiness or fire and power, but conversion. When you get converted you will bear fruit, and God Almighty will purge you, that you may bring forth more fruit.

You say, "When I go back to my circuit, I will commence and work." You will do it, just as soon as you get religion. If you got converted this morning, you will be at it this afternoon, just as hard, and a great deal more, than those who dried up years ago. They have to get converted, and commence to do it over again. You can go all through these meetings and they don't take a fizz on you, not a fizz. You are just as dry, as an old stick yet; but when you get on your two knees, and weep before God Almighty, and cry for mercy, the dryness will come out of you. The tears will commence to roll down your face. God Almighty will kindle a fire, and thaw you out. When you get thawed out, and get converted, you will be a worker. Those of you, who don't reach out to save anybody, haven't any religion. When a man is all dried up, and can't do anything, what is the good of him?

People outside, will be looking at you,

when you go home from this camp-meeting. They expect you to go home in a flame, working for God Almighty. If you don't, you will go home the old, dried-up stick you came, and they will say, "It couldn't have been much of a camp-meeting, for it didn't convert that old woman. We thought when she would get up there, she would surely get converted, and be able to work for God. Here she is on our hands, the same old dry thing we sent away. I tell you, those of us who profess to have holiness and fire, ought to be ashamed to let anyone go out of here like that. At the Orms-town camp-meeting, I tell you, people got down to business. There was one girl there, and she wouldn't yield. God Almighty made her sick. A couple of days before I left he let her get well enough to go into the meeting. She wouldn't yield, and He knocked her down again. They had to carry her to bed, the night before I came away. They were just fierce after everybody, just as fierce, as some of you are indifferent.

Dozens of you never weep over anybody, or pull anybody out of the fire. They can die and be damned around you, and you not see it. I have to talk just as I feel, just as I see, just as I know. I am not saying it, just to say it, but to reach you. I said before, and I want to repeat it. There is no man that is doing right, only the man that is right after salva-

tion himself, or right after some other man to bring him into it. As soon as a man gets converted, he runs after somebody else. That's religion. That's God's method of saving the world. Every person runs and converts somebody else. The devil makes more than the hail sit down and rot, yet you want to be classed among the sons and daughters of God Almighty. Well, you can't be classed with them, for they are workers. They are all workers. O Glory! Hallelujah!

I suppose a good many of you haven't been heard offer a Christian prayer, since you came on this ground, yet you would be highly offended if somebody told you, you had no religion. I will tell you now. You say, "Who do you mean?" I mean you. "Do you wish to offend me?" If you wish to take it that way all right. I hope you will get tremendously angry, until you see you have the devil in you. How many are flaming workers for God Almighty, would you stand up?



First Fruits

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Sermon xv.

KILLARNEY, MAN., July 13th, 7.30.

Rom. 14 : 11.—“For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.”

How do you reconcile that, with other portions of Scripture? If every knee has to bow, and every tongue confess to God, does that mean, that everybody is saved? How do you harmonize that with, “Straight is the gate, and narrow is the way, that leadeth to life, and few there be that find it.” and “Broad is the road that leadeth to destruction, and many there be, that go in thereat”? We would have to change that, to read according to modern theology, and say, “Straight is the gate, and narrow is the way, that leads to hell, and few or none find it,” and you would have to say, “Broad is the road that leads to heaven and many, or all go in thereat.” That is modern theology.

These days, no matter who dies, no matter if he is a devil, somebody will preach him into

heaven. He had some good qualities. There was some hope anyway. It doesn't matter, if he was as black as hell, as crooked as a snake, they would in some way have him in heaven. But in reading this text, it might be well to read a little that preceeds it. "We shall all stand before the judgment seat of Christ, for it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Then the next verse says that every one of us shall give an account of himself to God.

There is a time, there is a place, there is a state, an order of things, when God will make everybody kneel. There is a time, there will be a time and place, where everybody will have to acknowledge God, His righteousness, His mercy, His just judgment. The blasphemer of the name of the Christ, the whoremonger, the Sabbath-breaker, the liar, the murderer, the sorcerer, the unbelieving and the fearful ones, will have to bow their knees, in submission to God Almighty, and will have to acknowledge that He is God. God has sworn this awful oath, "As I live saith the Lord." By His own eternity, by His own immutability, God has sworn, that every knee shall bow, and every tongue shall confess to God. You may use your mouth now. You may corrupt and defile it. You may blaspheme, the name of the pure and the holy one. You may stiffen

your neck and harden your heart, and lift up your hand in rebellion, and say, "Who is God Almighty, that I should bow to Him, or the Eternal One, that I should confess Him? You may set God at defiance, and say you will do as you like, but there are some things, you will have to do, brother, and they are things that you will hate to do most, that you will have to do. It won't be pleasant, when you, as a rebel to God, who have not bowed the knee or confessed to Him, have to appear before Him, in his righteous anger, to judge a world in righteousness, to appear before Him, and stand naked at the bar of God. It will be one of the things, it is the one thing, above everything else, that you will hate to do. That's the thing God has declared you will do.

A man may reject mercy. He may spurn the kindness of God. He may sneer at His long suffering. He may set aside His wonderful love. He may sneer at sacred things, and make light of God Almighty, and the great atonement He made, and the tears and the blood that was shed. He may trample the blood under his feet, and count it an unholy thing. There's an end of that kind of thing. It doesn't lift a man beyond the just judgment of a righteous God, who will judge the world in righteousness and who will make every man appear before Him. "And for every idle

word a man shall speak, he shall give an account of, in the day of judgment." We can't get away from these things. You can't get around God Almighty. You can't break His solemn oath. You can't overcome Him in His fury, for God will come in fury, and He will come in wrath. He will come in judgment and He will trample His enemies under His feet.

Of course, you will not feel like bowing your knee, but you will do it. Of course, it will be grinding on your heart, and nature, and every part of you, to commence and say, "God is clean and pure and holy, and He is righteous. He has dealt righteously with me, and I am a guilty, condemned, lost, and damned soul, because of my sin, my rebellion, and fighting God, and refusing the offers of mercy." It won't be very pleasant for you to do that, and have to do it without hope. And at the same time, call for rocks and mountains to hide you, from the wrath of the Lamb. "For the great day of His wrath is come, and who shall be able to stand?" Not the foul mouth blasphemer, not the whoremonger, and the murderer, not the liar and the unbelieving, not those who make light of their day of grace, and put it off for a convenient season, and refuse to confess the Christ of Calvary, and reject the atonement that Jesus made.

We have an opportunity now, of bowing our knees to Him and making our most humble confession to Him. We have an opportunity, in our day of grace, under the mediation of Jesus Christ, by the preaching of the Gospel, and the means of grace, of repenting, and getting on our two knees, and making our most humble confession, until mercy reaches us, and we are saved, and snatched as brands from the eternal burnings. You can reject. You can spurn, you can say, "I don't feel like it." It is a peculiar state of things, when a man will say regarding his Creator, "I don't feel like bowing my knees to Him." When a man will say regarding his Saviour, "I don't feel like accepting His mercy, and I have no place for it. I don't need it now." I tell you, it's a wicked state of rebellion. I tell you, it's a terrible state of wickedness. I tell you, it's an awful state of sin and iniquity.

What a terrible sin it is, when a man refuses to seek religion, with the little plea, "I don't feel like it. I don't feel like it. I won't do it, because I don't feel like it." What do you feel like doing? Going deeper, adding sin to sin, heaping up iniquity, having more to confess in hell forever and ever, that you are righteously and justly damned, as a rebel, as one who refused the love of the Son of God. It's a peculiar state of things, when a man

has committed sins by the hundred, and by the thousand, but will say, "I don't feel like acknowledging and confessing my sin to God Almighty." When a man has so trampled on mercy and despised love, and already refused the Saviour, who came to save him, and has given Him, no love, and no affection, but has been an enemy to heaven, and blighted, and blasted and damned the cause of God, he says, "I don't feel like doing anything else. I feel like going on, and doing what I have been doing. I don't feel like confessing, I am a rebel and a sinner. I am at war with God, but I feel like going on with the war.

I tell you, brother, I tell you, sister, it is an awful state of rebellion. Can't you see, that your knees have got to bow, and the thing a man says he won't do, is the thing he has to do. If he will not do it under mercy, kindness and love, he will have to do it under the righteous judgment of God Almighty. He will bend his knees, and make his confession, in the eternal regions of the damned, where the smoke of his torment will ascend forever and ever. You will have to confess, in the regions of the damned, that God is righteous, and holy, and tell it to every devil in the pit, that God is good. "As I live saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Your light, flippant, tongue, your horrid blaspheming tongue, the

tongue that foams out your wrath, and your shame, your tongue that denies the Holy One, and the only Lord God, that bought your pardon on the tree, will have to confess that Jesus died, and God was good and gave His Son, and that He righteously damned you in hell, as a rebel against His love. It's a sad state of things. I am nearly frightened when I think of it.

I don't wonder that when men get sick, they are terrified. When death stares you in the face, and hell is hard by, you would give all you have, and all you ever hope for, just to live a little time, not to face the awful consequences of being a rebel to God, and have to do your confessing under the wrath and judgment of God Almighty. Might you not better say with the poet,

“Guilty I stand before Thy face,
On me I feel Thy wrath abide,
'Tis just the sentence should take place,
'Tis just, but O, Thy Son hath died.”

While the blood flows from the bleeding Son of God, while He pleads your case at the right hand of God, while the Gospel is preached unto you, while the fountain of the Saviour's blood is held open, while men are praying, and God is offering mercy, and while the bleeding hands of the Son of God are held out to you, while the Saviour's side is wide

open, and He waits to draw you, and wash you, and cleanse you, and save you, and sanctify you, and get you ready for heaven, why not rush to Him, and flee from the wrath to come; get sheltered in the wounds of the Christ of Calvary, and know your damning sin is all forgiven, your black heart all cleansed, and made white. If you don't do that, you will have to stand on the left with horror, your fearful doom to meet, as a rebel to God, as one who has not repented, and has not been born again, has not been sanctified wholly. You will have to go there, and confess the thing, that God was right and righteous, and Jesus did die for you but you are lost and damned, on account of your rebellion and rejection of Jesus Christ.

What are you going to do, brother? O sister, if you are ever going to accept the Christ of Calvary and flee from the wrath to come, I beseech you to do it now, while God is offering mercy, and the Saviour is calling you, and the blood is flowing, and the fountain is open, and the Spirit is striving, and men are praying, and the Gospel is preached. God help you, brother. God help you, sister. He has been greatly helping you, and sparing you. You are living, and not in hell, calling for a drop of water, to cool your tongue, being tormented in the flames. You are under the mercy of God Almighty, where you can bow

your knees, and confess and find mercy. Will you leave it, until it will be too late, and you will have to confess Him, and be damned forever. What are you going to do, brother? What are you going to do, sister? This is a terrible state of things, and time so short, and your destiny before you, and hell hard by. What are you going to do tonight?

How many are very glad you have bowed your knees and confessed? You are very glad you have been at it, would you stand up?



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Sermon xviii.

KILLARNEY, July 15th, 2 30.

Acts 5 : 31.—“Him hath God exalted with His right hand, to be a Prince and a Saviour, for to give repentance to Israel and the forgiveness of sins.”

A man may think he is getting along well, until he gets near God, near enough to see Him. Then he is not getting along at all. There are some places, where God is not seen or felt or known. A man there, might think he was doing well, let him get in where God is, he would find out he wasn't doing anything. He might be at the top of the heap in a certain place. Put him in another place, and he would have to go to the bottom.

It is true God is everywhere, but God is not everywhere manifesting His power and glory. When a man is where God is showing His power and glory, if he wants to get right, he is going to get it. If he is there, he is going to have to put up a big fight or repent. You may have been in a place, where every-

thing was dead and dry, twice dead, plucked up by the roots, but you kept up a kind of appearance. Of course, you were the big fellow in that community. You thought if they were alright, then everything would be alright. It's a very difficult matter for a man to see himself in a place of that kind. Let him get out where there is real hot religion, God is opening the heavens and pouring it down, until you would think there was going to be a washout. If you are a little dry, a little cold, a little chilly, you will find out you have no religion.

If you are living in the flaming experience of regeneration, walking in the light that you have, and praising God day and night, when you get to see God, you will find out the old damning root is in you yet. You will cry like Isaiah, "Woe is me, for I am undone, because I am a man of unclean lips." When you get near God, where you can see Him, and He turns the light on you, then you will find out your sin. Praise Him! Then there will be the woe, and there is no hope for a man, until you hear him at that kind of thing. "Of course, the first look you may say, "I am not right. I think I need a little patching up." You will find out that God Almighty doesn't patch things, and you have got to find out, that the religion of Jesus, doesn't need any fixing up. When God Almighty converts a man, he is wonderfully fixed up. While he

is converted he never needs touching up. You can't touch it up. You are either born again or you are not. You are either a child or you are not. You are either adopted or you are not. You are either under the smile of God Almighty or you are not.

"Well," you may say, "God is with me." There is a great difference between God being with you, and God Almighty being in you, making you His child, and keeping you running up to heaven, by the blood of the Lamb. There is a great difference between holding on and sticking to it, trying to be faithful, and maintaining your position as a child of God, and being filled with the Spirit, and rejoicing day and night, and being carried by storm. Every man that's converted is like that. He is a temple of the Holy Ghost. God Almighty the Third Person of the Trinity lives in him.

You know this is a damning age. All over the continents of the earth, the dirty old doctrine is stuck in every corner almost, that you can be a beautiful child of God, and have no God in you at all. I was asked this summer if a man mightn't be a Christian and have the devil in him still. There is much teaching all over, that when you get converted, God does something for you. He helps you some. When you get sanctified you get the Holy Ghost. Did you ever hear of such rot. That sanctification is nothing only receiving the Holy

Ghost. A man that hasn't the Holy Ghost in him is a sinner. If he died he would be damned in a minute. Every man who is born from above is a temple of the Holy Ghost. O Glory! Hallelujah! "Know ye not," the Apostle said, "that your body is the temple of the Holy Ghost?" "If any man defile this temple, him shall God destroy."

Regeneration is a great experience. O Praise Him! Having God for your Father, and Jesus Christ for your Saviour, and the Holy Ghost in you for a Comforter. O Hallelujah! Glory! God the Holy Ghost in you to keep you, and lead you into entire sanctification, repressing and overcoming the root and seed of sin. Nobody would know there was anything in you only holiness. A man that is born of God is just as clean and pure, and loving! Outside you can't detect anything in him, only religion. He knows this damning old root is there. When he sees it, he will cry out, "Woe is me, for I am undone, because I am a man of unclean lips, I dwell in the midst of a people of unclean lips." When he sees himself as unclean, he will see all the rest as unclean. When he sees his own dirty mouth, he will see every dirty mouth in the country. When he gets his own purged, he will not have a dirty lip around the place.

"Oh," you say "I have hoiness. I don't

need any more.” You have what you call holiness, the dirty thing you call holiness. You have a dirty old mouth yet. I suppose if you felt the Holy Ghost, one time, you thought you got sanctified then, because this is a deceitful age. I tell you the world is full of deceit along theological lines. The real genuine experience of regeneration, and entire sanctification are very precious. You don’t find much of it. There are lots of doctrines. These two are distinct and separate from every other doctrine on earth. Glory! Hallelujah! to the Lord God Almighty! There are other good things the devil always likes to link to these things, but these have to be distinct and separate from everything else.

“Well,” you say, “God heals a man’s body too.” Yes, I believe in faith healing, but I don’t mix them up. I don’t mix them up, and they won’t mix, brother. They won’t mix, sister. I tell you salvation is a thousand miles beyond the healing of the body, just as much beyond as your soul is beyond your body. That’s a long piece. I believe there are a tremendous lot of people healed every day. No matter where you go, east, west, north, or south, somebody has been thrown into bed. That one cries for mercy and God Almighty will heal him. He gets up and he has no religion at all. I like to see Christian people getting healed, but I tell you, if you

are regenerated, and if you are sanctified wholly throughout spirit, soul and body, there won't be much work about it. You would get it in a hurry and there is this, when you get it you won't go around weak and stammering. I like the real, genuine article. It takes a good deal more faith to get converted than to get healed, and it takes a good deal more faith to get sanctified wholly than to get regenerated. I believe everything has it's proper place. When we keep everything in it's proper place we are honoring God. When you mix up the thing, you don't know where you are and you backslide.

There is a tremendous experience of regeneration. Glory! Glory!! Born of God, adopted into His family, a temple of the Holy Ghost. If a man is the temple of the Holy Ghost, and God gets so near you, and lets such light shine on you, that you see the damning old root and seed of sin in you, you won't be long getting it out of you. If you have God Almighty right in there, you wouldn't need a bee to get it out. You wouldn't need the whole camp-meeting to pray for you to get it out. I have an idea you will get it just as quick as I did. I got it quicker than you could wink. I didn't have to pray for it at all. I was going to get on my knees and pray for it, but O Glory, I didn't get time. I got it before I got started. You say, "I

like to see people having a good hard time getting the thing." Well, I like to see them get it in a hurry. A man who will run to God and throw his whole being open, and gets what he wants, he will not be afraid to go back again.

You know some fellows have such a siege trying to get converted, they are afraid to attempt to ever get holiness. They expect another long siege. If they do go into it, after a long siege he gets tired out and quits, and he says, "I guess I must have it," and stops without any. But Glory! It didn't take Isaiah long to get the damning old thing off his lips. O blessed be God. He lived in a darker age than we do, the Prophetic age. He never saw the beautiful blaze of Gospel day, and yet he could get it. Hallelujah! What are you fellows doing around here these days? Some of you going around a week with your dirty old lip hanging. Why don't you have God put a coal of fire on it and burn the old lip off you? O bless Him! Bless His name! I tell you, brother, I tell you, sister, God Almighty is here to do it, as much as he ever was anywhere. The man who can't bear the damning old root, will have it taken out. The man who can't bear the thing is in league with Isaiah. He says, "Woe is me for I am undone."

O, when you see the old root in your heart and nature! I just hope and pray that God

Almighty will put such a flash of glory right through the place, you will see all your dirt, and crookedness, the humps on your back, the bows in your legs, the squint of your eye, until you will bawl out, "I am undone." I tell you, you will soon get deliverance. You will not go around another day with a hump on your back. You will not go another hour with a dirty mouth. There will be an end to the whole thing. You will like the land of Caanan well. You will shout the praises of God from the top of the mountain before you get your dinner. Praise Him! Praise Him!! Praise Him!!!

I tell you, it is a great thing to be honest and to look straight to God, and to look for yourself. This is a great age for dodging, and seeing everything for everybody else, and not willing to run right up to God yourself. I suppose that the reason some of you will never throw back your head and open your mouth, you are afraid God might come. You are hugging and trying to hold on to a little bit of a profession you have. You are afraid to open your mouth, for fear the thing might slip away, and you wouldn't find it again. If you got your head back, and got praying, got reaching up to God Almighty, and got to see Him, He will let you see things. Some men are afraid to see it. There must be a depth of sin and dirt in your heart, that you are afraid to

get near God, for fear you might see it. Isaiah was honest, honest with himself, honest with God, honest enough to get into the presence of God and say, "Lord turn on the light. Let it shine on me and uncover my moral rottenness. Let me see, and let me know the worst about me. Let me know the sin and wickedness, the uncleanness, the black, devilish heart." I tell you God will put the "woe" in you.

You have always been trying to get blest. You ought to be sick trying to get it. You are no farther ahead than when you commenced. You have been wanting to get blest, and wanting to be happy. You want joy, and you want to be like somebody else, but you don't want to see the damning sin in your heart, and nature. You are not willing to let God show you all the wickedness in your nature. You slide over things and refuse to see it. You will not reach half way home, until you will know the damning old thing is there yet. You get to feel well. Some person gets blest and it flows over on you, and you think sure you have it this time. You never went down into your heart after the old damning root, and seed of sin. You never had them taken out. You never have been able to shout, "The damning thing is taken out."

I tell you, Isaiah didn't try to hide anything. As soon as he saw himself he cried, "Woe is

me for I am undone." When he got the experience there wasn't any more "woe." Hallelujah! When he got a sight of it he commenced to bawl out to get the damning old root out, and he got it out, too. If you just get what you call it, when you go home from this place and tell the people you got entirely sanctified, nobody will want to hear you. But if you get the damning old root out of you, when you run and tell the people, God will bless the thing as you run. Everybody will want to get what you got. I tell you, there is nothing that people like better than the real genuine experience. Glory! Hallelujah to God! There is a great difference in the sound. You can always tell. You can tell the difference between a man that's white-washed, and the man that's pure and clean and full. You can tell in a moment the difference between a man that tries to make himself believe and everybody else believe that he has got entirely sanctified, and the man in which it tells itself. It just rolls out of him. There is the flaming inward testimony. He lets his mouth open and he can't control the thing. It will just come.

You will know the person that gets it. He will tell you that he repented of the damning old root, and God destroyed it, and restored him to the love and image of God, in righteousness and true holiness. He is holy in his

heart and nature, holy all through and all over. A great difference between that and your little testimony, "I believe I got cleansed." Cleansed in your dirt and filth. When you cry, "Woe is me, for I am undone," and hate and abhor the damning sin, God Almighty will destroy it with the breath of His mouth, and purge it out of you. That's what tells. It's the genuine article that tells. Glory! Hallelujah! How many have got it along these old lines, will you stand up?



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Sermon xvii.

KILLARNEY, July 14th, 10.00 a m.

Isa. 6 : 5.—“Then said I, woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts.”

Our Jesus died, but our Jesus burst the bars of death. Our Jesus is exalted. He is lifted to the right hand of God in power, “a Prince and a Saviour for to give repentance to Israel and the forgiveness of sins.” To me it is a tremendous thing that Jesus died, but to me it’s more tremendous still, that He is exalted, and He pleads the case of every sinner at the throne of God. To me it’s a tremendous thing that he died for us according to the Scriptures. More tremendous still that He rose again for our justification, and most tremendous, that He pleads our case at the right hand of God, and He gives repentance to Israel and the forgiveness of sins.

Well may we sing, and I hope we will sing it again:

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“He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

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

Sometimes we wonder why such wicked men and such sinners as we are, could find mercy, could approach God Almighty, could have a hearing at the throne, but we almost forget, when we wonder, that we have an advocate with the Father. “If any man sin we have an advocate with the Father even Jesus Christ the righteous.” Sometimes I think, when we are praying we forget that there is no use in any prayer, only the one that Jesus presents. We are not careful enough to have our prayers in the name of Jesus, and conveyed through Jesus to the Father, for only such prayers can be answered. Because He pleads our cause, and He presents our prayers, our broken petitions, our poor desires, God can hear them and God can answer them for Jesus’ sake.

Don't you know there is no prayer ever reaches heaven, only the one that He presents, the one that Jesus presents.

I know there is a kind of a craze—I call it half wicked—that there will never be much done until Jesus leaves the throne above, and comes down here on earth. There is nothing being done only what's done through Him as the mediator. When He leaves the throne, and ceases to plead our cases, there will be nothing more done. You say, "Don't you believe in the millennium?" I believe in a spiritual reign of righteousness over the earth, but I don't believe in the Son of God leaving the eternal throne of God, leaving the meditorial seat, for there is no hope for us only through the mediation of the Son of God, who giveth repentance unto Israel and the forgiveness of sins.

A man who finds the grace of repentance, will find it through Jesus, at the throne of God. The man who gets his sins forgiven, will have them forgiven for Jesus' sake, because He showed His bleeding hands and His open side, and He pleads for us, as guilty, lost, hell-deserving sinners, that He redeemed with His own precious blood, and for His sake our God hears us. For His sake God answers us. For His sake salvation comes, and it comes in torrents. When there will be no mediator, no daysman, none to stand be-

tween God Almighty and perishing humanity, everything is wound up. Your doom is sealed. Anything you are ever going to get, you will have to get now, brother. Any repentance you ever find, you will have to seek and find it, through the atonement, the intercession for you. Any grace that's ever vouched to you by God the Father, must come through God the Son, and be conveyed to you by the Holy Ghost.

This is a wonderful dispensation. We are living in a wonderful time. It was a great thing when Jesus was here on earth, when He made the atonement for lost and perishing humanity, but it's greater also, that the Holy Ghost came, there were three thousand people converted in one day. Hallelujah to God! But Jesus was pleading. Jesus was pleading. Hallelujah to God! While He was pleading with the Father, the Spirit was operating on the hearts of men and giving them light, and the grace of repentance to humble themselves and repent, and believe. When we repented and believed, He came in and made us His temple, and He stays with us. I always feel tickled all over, and glad from my head to my feet, that the Holy Ghost stays with a man. The first time He comes to you, He comes to stay. He comes right in and He doesn't go out of you. He will never go out unless you sin Him out, and He will go very reluctantly.

If you don't put Him out, He will stay with you all the time. If a man finds out that he has made a mistake, he should drop on his knees in a moment, wherever he is, on the road, in his business, or anywhere else, and cry for mercy, and the Holy Ghost will come back in again. No man should be one moment without Him. When you find out your mistake, or that you have done a wrong, you should cry out for mercy, and seek for forgiveness, and the Holy Ghost would change your rebellious heart. He is there for that purpose. Glory! Hallelujah to the Lord God Almighty!

The Holy Ghost never goes off somewhere and leaves us alone, and lets us wander around and grope in darkness and despair, but He stays right with us. If we have wandered away and backslidden, He will restore us in a minute. O Glory! Such is the provisions of grace, such is the mercy of Jesus Christ, such is the gift of repentance, such is the forgiving favour of God, such is the work of the Spirit. God came to save men, and to keep them saved, and shining, and burning, and running up the shining way to see and praise the Lord. To me, it's a tremendous thing to have God Almighty in my heart, and God Almighty pleading my case with the Father, and God Almighty sending the answer down and God Almighty in me administering

all the benefits to me, in the mediation of Jesus Christ, with the Father, and the Holy Ghost Himself conveying it.

If you knew anything at all about the thing, you wouldn't do without it another day. If you understood the plan of salvation, the work of the Spirit, the Divine plan to save you and make you ready for heaven, you would adorn the doctrines of God our Saviour. Nobody ever had better religion than you would have. No man would be kept better than you would be kept. God Almighty would keep you clean, and keep you full. He would keep you on the jump, and keep you mounting up in a flame. You would never be barren or unfruitful, always be at high-water mark. O Glory!

"Him hath God exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel." Don't you suppose, He will do what He has undertaken to do. O Bless Him! Hallelujah to the Lord God Almighty! He can if you will honor Him. He can't if you dishonor Him, for God has said, "He that honoreth me, him I will honor." When you honor the Father, as the great loving Father, and you honor Jesus Christ as the mediator with God Almighty, and your advocate, and when you honor the Holy Ghost, as the abiding Comforter who administers to you all the atoning merits of the Saviour's blood, to wash you and cleanse you and make

you white and give you all the grace and love and fire and power, that anybody ever had, no Apostle or Martyr, or Reformer or any man that ever lived, will get more than you will get. You will get everything, for God has said, "All things are yours and ye are Christ's, and Christ's is God's." I tell you I like it. I like to preach it. If that's in harmony with your creed, all right. If it tears it all to pieces, the sooner the better. Glory! Hallelujah!

It is wonderful to think of the great God and Jesus Christ whom He sent, and the Holy Ghost to stay with you. Now to me it was a tremendous thing that Jesus came and stayed as long as He did, and accomplished all He did while He was here. It's infinitely greater what He has been doing ever since. He is at the right hand of God the Father. He has been giving repentance to every man that ever got it. He gives it to every man that will take it. He is exalted there for that purpose. Look how it reads. You say, "I never saw it before like that." Well, look at it again. O Glory! Hallelujah! Hallelujah! I tell you it's wonderful, wonderful. I tell you God gives us wonderful religion. I tell you He is in a position to give us wonderful religion. I tell you God makes a great change in a man's heart. I tell you it is wonderful.

When God the Holy Ghost is in a man he

will not lack for anything. Just think of the Holy Ghost in there administering everything to you. If you could only see the thing. You would think you had everything if you could see it. If you saw it you would get fat in a minute. If you could only see it you would never try to get blest again. You would say, "O when I see it I am blest." Hallelujah! People think I am half fanatic, because I never ask to get blest. If you saw the atonement, and if you saw the plan of redemption, if you saw the Divine work, the work of the Father, the work of the Son, and the work of the Holy Ghost, you would never have to ask or wait either. You would never try to get blest. It would overtake you. It would overtake you in the city and in the field. It would drop on you when you would be sitting down, and when you would be getting up. You would always be in the current. Hallelujah! When you get where the rivers of God flow you will drink a full supply. You will be full. You will have water to swim in. Glory! Hallelujah!

I tell you, I like to preach it. Sometimes I say I would rather preach myself than listen to any man that I ever saw. Do you know the reason of that? If I preach myself I get it direct from the throne. If I listened to you, I would have to take it second-hand. Bless Him! Hallelujah to the Lord God Almighty!

It is great to be just where you are blest all the time. You couldn't be anything else only blest, right in the current, right where the Father and Son and the Holy Ghost can administer all grace, and all glory, and all fire, and all power. How many of you are there, will you stand up?



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