

PATRIOTISM AND POLITICS

BY

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Patriotism is all right. It is ordained of God that we should be attached to the places where we first saw the light of day, and have battled with the elements of the material world and fought our way into manhood. The Grecian mother, handing the shield to her boy going away to war, would say, "My son, either come home on this or bring it with you." When killed in battle they always brought him home on his shield. When he fled away upon the battlefield, he threw down his shield to expedite his flight.

When the Romans were marching their armies to the ends of the earth, and conquering all nations, at one time they fought the Volscians for fifty years. Meanwhile the latter signally defeated them, casting an ominous gloom over the hope and destiny of Rome. The Romans felt that they were actually going to be swallowed up. But eventually a great man appeared at the head of the Roman armies, and conquered Coriolanus (from Corioli, a city of the Volscians which he had conquered). Under the leadership of this general, the Romans had the victory, till they finally triumphed, utterly subduing the Volscians.

In process of time the anti-Coriolanians got the majority; then they, fearing his political influence, banished him for life, *i. e.*, turned on him the ostracism which was not uncommon in that age. When the lictor brought him the senatorial edict, banishing him for life, instead of going into exile, he went away to Volscia. He found the Senate, in full session, unutterably astonished to see their old enemy come among them. Then he showed them the senatorial edict of his banishment for life, and said to them, "Now that my ungrateful countrymen, after I have delivered them from all their enemies, are not willing to let me live among them, but have banished me into perpetual exile, I have come among you, to spend the remnant of my life with you. Under my leadership the Romans defeated you upon the battlefield, but with my leadership you can whip them." Then they solemnly swore him in.

The news reached Rome on the wings of the wind, "All Volscia is up in arms and Coriolanus at their head." Fast as the tidings reach the people panic strikes them. The nation is thunderstricken and appalled; they have not a man willing to meet Coriolanus on the battlefield. The Senate convenes and repeals the edict of banishment, and sends a delegation of their oldest men to beg Coriolanus' pardon. But all is in vain. He says, "I have sworn to the Volscians and I cannot go back. Rome shall go down in blood." Then they sent a delegation of their priests, to beg and beg him in the name of their gods to desist from the vengeance which he has vowed against his ungrateful country. Then, as the last resort, they appealed to Vituria his mother, and Volumnia his

wife, to come to the relief of the threatened, panic-stricken land.

Sure enough, true is their transcendent love for their country. Taking his little boy by the hand, they hastened to meet their offended son and husband. Falling at his feet, they implored him to pardon his ungrateful country, and to lead away his Volscian army. Again he says: "Rome has dishonored that son who saved her from all her enemies. In her vile ingratitude she has banished him for life, therefore I will have vengeance. She shall come down in blood and fire." Then his mother says: "You may lead this army into Rome, but you lead it over my body, crushed by the ironshod hoof and every chariot-wheel that shall enter the gate of Rome. Farewell, my son. I go before you and blockade the gate by my body. You and the Volscian army may enter there, but you will crush under your feet the body of your dear mother."

He knows that she will do it. Then he lifts his sword high in the air, and shouts aloud, "O my country, my country, you have conquered me by the efficacious prayers of my mother!"

We have outlived the ages of patriotism, and badly need a renewal of the ancient fires that burned in the hearts of the true patriots of Greece, Rome, and other countries. In my foreign travels, my heart has been constantly turning toward my native land, and singing ever and anon,

PATRIOTISM AND POLITICS.

"Lives there a man with soul so dead,
Who never to himself has said,
'This is my own, my native land';
Whose heart within him ne'er hath burned,
As home his footsteps he hath turned
From wandering on some foreign strand?

"If such there be, go mark him well;
For him no minstrel raptures swell,
High though his titles, power and pelf.
The wretch, centered on himself,
Living, shall forfeit fair renown,
And, doubly dying, shall do down
To the vile dust from whence he sprung,
Unwept, unhonored and unsung."

* | (a) Patriotism is divinely innate in the human heart; peculiar to all nations, regardless of the character of the country. The Arab, in his tent, believes that God made the sandy desert, while angels used to make the hills and flowery vales. The Esquimaux, shivering in his icy wigwam, is delighted ever and anon to take a trip in his dog-sled, believing his country the best in the world.

While patriotism is heaven-born, beautiful, bright, lovely and charming in every land and clime, politics are Satan's counterfeit for God's patriotism.

(b) In my foreign travels, when they asked me about the political parties in America, Democrats and Republicans, I answered their question, "A Democrat is a Republican and a Republican is a Democrat." This is perfectly correct, because Democrat is a compound Greek word, meaning a government by the people, and Republican is a compound Latin word, meaning the very same thing. Therefore the political contests may be

illustrated by dogs fighting over dry bones, which have been meatless, juiceless and lifeless so long that they are like the rocks under your feet. The words are synonymous, hence it follows that the principles of the parties, if faithfully advocated, are the same, and there is no room for a controversy between them. The thing for every one to do is simply to vote for the best man in the race, without diagnosing between democracy and republicanism, as they are all the same, from the fact that the words are perfectly synonymous.

(c) During the Revolutionary War, a great man came over from England and struck the Colonies framing their Constitution. He advocated property qualification for the right of suffrage, and made a number of elaborate speeches in order to prove to the people that he was correct. In the finale, he insisted that a man should be worth \$300 in order to have a right to the elective franchise. Finally, when he got through all his prolific and profoundly elaborate discourses, Patrick Henry, a young lawyer, consented to answer him. Arising, he observed: "Gentleman, as our friend from over the great waters has detained you with considerable prolixity of speech, I promise you brevity, so I will not consume time considering his arguments, but simply give you a little illustration. Your neighbor A has a fair education, is a high-toned gentleman, a respectable church-member, and well-disposed every way, paying his just debts faithfully; his word is as good as his bond, but he is not worth anything financially. Therefore, according to the doctrine advocated by the gentleman, we cannot afford to let him vote. Here is neighbor B, who is much such a man as neighbor

A, a high-toned gentleman and a good citizen. There is no important difference between him and neighbor A, except that he owns a jackass valued at \$300. Consequently, according to the property qualification, he is entitled to the elective franchise; can go to the poles and vote. Now, gentlemen, examine the case. The two men are the same in all respects, except that one owns a jackass and the other does not. The case is plain and you can all see it and solve its own problem: shall jackasses vote, or men?"

They all saw the point, and decided that men should do the voting, with or without the jackass, so property qualification fell to the ground. In the exercise of the elective franchise, we should consider nothing but the man, and vote for him simply on his personal merit.

(d) Here, on either side of the great and beautiful Ohio River (as we dictate these lines in Cincinnati), lie the great states of Ohio and Kentucky, the same age in settlement, civilization and Christianization. Therefore their histories from the beginning have run together. On political issues they are at opposite poles of the battery—Ohio overwhelmingly Republican, and Kentucky equally so Democratic. The very fact that these two great states, in their present governorship, this day exhibit before the world a status diametrically opposite in political attitudes is a matter of consolation to all lovers of truth, purity and righteousness, and demonstrates a glorious victory of patriotism over politics, cheerfully confirmatory of the conclusion that the people are getting their eyes open to the rottenness and satanic chicanery of political strategies. If politics could have their way,

Ohio would never have a Democratic governor, or Kentucky a Republican governor.

(e) We have especial consolation in both of these governors. As I have no politics, I am prepared to appreciate them both. Though my father was a Methodist preacher, and I have been these fifty-eight years in the providence of God, I was gloriously converted in a Baptist revival, and educated in a Baptist college. These facts perhaps help me to appreciate these two governors of these two noble sister states of the Union, which are members of the Baptist Church, and the great reason why I so much appreciate them is because they are both Prohibitionists. I am personally acquainted with the fact, as I live in Kentucky, that Wilson's Prohibition principles secured his election, thousands and myriads of noble Democrats voting for him, Republican as he was, on account of his anti-saloon attitude.

The same is true in Ohio, multitudes of patriotic Republicans voted for the governor with their eyes open to the fact that he is a regular old-time Cleveland Democrat, but they knew that he was a good, solid man, and would magnify the office, and at the same time heroically conserve the Prohibition cause.

(f) As I rode along in the car and conversed with an intelligent Republican citizen of Ohio, he gave it as his opinion that Governor Harmon will be the next Democratic candidate for the Presidency, and he said he would vote for him in preference to Taft, the present incumbent. I expressed surprise, observing that, as the quadriennial changes in the Presidency produce so much confusion in the finances of the country, I was hoping

that Taft would continue on two terms; that I have been pleased to hear of him leading the Ecumenical Peace Conference, while I was traveling in the Old World, and, though during his candidacy, when I heard he is a Unitarian and wrote to him about it, and he, to my sorrow, confessed that it is true, yet I hoped that if he did well, we could hold him another term, for the sake of perpetual tranquility and harmony in our national affairs. I was surprised when this intelligent Republican told me that Taft would not be a candidate for the Presidency again, but he believed that Harmon, of Ohio, would be Democratic candidate, and he would vote for him.

(g) While patriotism is of God, from Heaven and all right, politics, Satan's counterfeit, are all wrong and we should not have any, but be, as in the case of these two noble sister states, utterly regardless of politics, which would have forever defeated both of these men. This would have been the case had not the people walked in the light, and in the fear of God, taken the bit in their teeth and dared to vote for the best men. Thus they gave the whole Union a beautiful example, saying, "Follow us, as we follow the Lord."

Politics always get more and more corrupt as the centuries come and go, till the nation becomes a volcano and has to explode. Such has been the case with all the nations of by-gone ages. In their infancy they were obliged to be patriotic, otherwise they would have been obliterated from the earth, but when they became prosperous, politics prevailed over patriotism, snowed it under and froze it to death; things got worse and worse, until the volcano burst all to pieces. For instance,

France, in the Revolution of 1789, when the kingdom literally exploded and burned like a flaming volcano. Meanwhile the infidel philosophers got the government into their hands, and ruled with a rod of iron, abolishing the Sabbath, and appointing every tenth day for recreation and rest. They closed all the churches, except when they used them for lecture-rooms and playhouses. They did their best to banish the Bible from the world, and sent men to all the graveyards, there to put up stones superscribed, "Death is, An Eternal Sleep."

(h) Daniel, second chapter. Daniel saw in his dream the chronological image, a great giant standing before him with a golden head, with arms of silver, abdomen and thighs of brass, legs of iron, and feet and toes of iron and clay mixed. This beautifully symbolizes human government, which is its meaning. In the beginning, pure, bright gold, which is patriotism without any politics at all. Then we come to the silver breast and arms, which is a great depreciation of gold, which is worth ten times as much as silver. Then we come to the abdomen and thighs, *i. e.*, copper, which is vastly deteriorated below the silver. Then the iron, which has so little value that it would take a wagon to haul the equivalent of the gold which a baby can carry on its little finger. Then it runs out into iron mixed with clay, which makes it so weak that it actually has no substantiality whatever.

In this chronological image we have human politics clearly and vividly illustrated. Patriotism is divine, all right and a glorious reality, whether anybody has it or not. It is a beautiful Christian grace and free for all;



yea, it is an innate principle, like matrimony, having survived the awful wreck of the fall and come down to bless mankind.

Here we see in Nebuchadnezzar's vision human government all the way through, beginning with the pure gold, *i. e.*, patriotism, and depreciating in value, getting weaker and weaker, degenerating from gold to silver, from silver to copper, from copper to iron, from iron to potter's clay. Finally the stone cut out of the mountain without hands, *i. e.*, Christ, who was born of the church symbolized by the mountain, will strike the rotten fabric of human government and smash it into smithereens, till it will become as the chaff of the summer threshing-floor, which the wind will blow away and it will never get back.

(i) Thus human governments, in history of all by-gone ages, have been beginning in simplicity and purity, getting strong, proud and corrupt, and degenerating into indolence, dissipation and debauchery, till finally they develop into a volcano, full of pent-up hell fire, which at last bursts, goes to ruin and evanesces away. Such was the history of Memphis in Egypt, of Nineveh, Babylon, Palmyra, Tyre, Sidon, and Sodom, Gomorrah, Herculaneum and Pompeii.

I have often walked over the ruins of the great Oriental cities, where people are now excavating in the earth where they stood to find souvenirs of their former grandeur. This ruin which has strewn the world, from the rising of the sun to the going down of the same, is an everywhere mournful memento of that failure which is everywhere written on the escutcheon of human government. It arises out of nothing, flourishes, declines, and

evanesces away, leaving nothing but the smouldering ruin as the solitary memento of former grandeur, by its decay generating so much malaria as to render the place uninhabitable.

Ephesus, in the Book of Revelation, the magnificent capital of Ionia, in Asia Minor, two thousand years ago, was what New York is to us to-day. It is now without an inhabitant, except the tents of people there from Germany, excavating to find in the earth something that will throw light on ancient history, and especially on Bible revelation. The miasmata generated from the mouldering ruin so infect the atmosphere that people cannot live there.

This decline in all the human kingdoms, empires and republics in all ages has been superinduced by political corruption. When the Lord shall come back to the earth, He will sweep away all the stupendous institutions of man, and establish His glorious millennial kingdom in all the earth, to stand forever. Dan. 2: 34, 35: "I saw a stone cut out of the mountain, without hands, strike the image on the feet, and it utterly evanescd away, like the chaff of the summer threshing-floor; then, becoming a great mountain, it filled the whole earth." This stone is the kingdom of Christ which Daniel says God will set up in the latter days, and it will fill the world and abide forever.

The prophecies have been so fulfilled as to give us every reason to be on the constant outlook for the Lord's glorious return to the earth, to establish His kingdom and abide forever. It does not say that the stone will roll on until it passes over the

whole earth, impliedly leaving a vacuum behind it, but it will enlarge and fill the world, thus "covering the earth," as the Scripture says, "like the waters cover the sea." The great ocean covers its bed as it belts the globe; so will the kingdom of Christ spread in all directions, till it fills the whole world.

(j) This universal decline in the life of cities and countries, their collapse and evanescence, is always superinduced by political corruption. I was born and reared in Dixieland, had been preaching seven years when the awful Civil War over slavery broke out. I became a good reader when only six years old, reading history extensively and remembering it well even to this day (my seventy-eighth year). My family on both sides were always intensely anti-slavery. When a little lad, I incidentally dropped into a debating society, whose participants were local preachers, civil officers, and other persons of liberal culture. I heard them debating the question: "Which has the greater right to complain of the American people—the Indians, for our taking their country from them and driving them out of it, or the negroes, for kidnapping them in their own country, bringing them over the great ocean, selling them into slavery, and holding them in hard bondage?"

As I heard them deliver their speeches with life, energy and edification to a packed audience in a country schoolhouse, I became magnetized, and began to soliloquize: "I would like to make speeches with them." They admitted me, and gave me a chance among those mature, and some of them elderly, men.

The years came and went, and the men I found in that society dropping out one by one, and a few juveniles falling in with us, the society thus underwent a revolution, and fell completely into the hands of us boys. I would work hard all the week on the farm, reading books till midnight. The ensuing day, following the plow, I would study over what I had read, and by Saturday night would go up to our debating society, full and running over. The slavery question and its detrimental effect on the national government, superinducing so much dissatisfaction and eating as a cancer devouring the body politic, was a great theme in our forensic discussions, attracting splendid audiences, which would listen to us juveniles with rapt attention, spellbound, thus lingering four to six hours in the discussion of the subject we had on hand. I have often spoken a solid hour to a spellbund audience, forcing with all my might the importance of emancipating the slaves, getting slavery out of our nation. This last bloody war should stalk like an avenging spectre all over the land, cutting down the people with the sword of God's justice, for the dark sin of holding a nation in bondage generation after generation. I said that unless something decisive should interpose, that disgraceful maladministration would continue forever.

After awhile political excitement got so high that the antislavery people did not dare to expose the matter in public discussion. When a beardless stripling, I told them of the dark evils, and of the righteous retribution impending, when God would send upon our land the sword to devour our people because our sins had provoked His righteous indignation. Sure enough, in 1860,

as the result of electing a Republican President, the war actually broke out, deluging the land with blood and heaping it with the slain. It was awful, awful war. Four dreadful years the brave sons of the North met the chivalric stalwarts of Dixieland in battle array; the sword devoured millions of our people, filling the country from ocean to ocean with weeping widows, wailing orphans, and fathers and mothers, like Jacob, broken-hearted over their sons swept untimely into eternity, going down with sorrow to their graves.

(*k*) President Lincoln was a noble God-send in his day, a native Kentuckian. I have often ridden circuit over Possum Ridge, Washington, Ky., where he was born and reared, and made his first money to go off to college, by cutting and splitting white-oak rails at twenty-five cents per hundred (they cost ten dollars now). Thus he gathered up enough to attend a high school one session, following it by teaching to earn money to prosecute his education. Thus alternately attending college and teaching, like your humble servant, till he received a good education, he became a lawyer. As such he gave himself unusual notoriety as "Honest Abe," because he would not accept a fee on the wrong side, nor violate the dictation of his conscience or God's Word, for love or money. He got wonderfully converted to God under the labors of a Methodist preacher, and united with that church. As the United States Constitution legalized slavery, and the people had payed their money for their negroes, he never would have emancipated them without remunerating their owners. Consequently, feeling it his duty to have this cancer cut out of our beloved common-

wealth, he offered \$300 per capita for all the slaves, old, young, great and small, contemplating their colonization in Africa. The haughty politicians of Dixieland rejected the offer with contempt. Consequently the sword settled the matter, not only taking away the slaves, but bringing bankruptcy to almost every home; cutting down the brilliant young men and consigning them to an untimely grave, thus draping the land with mourning from shore to shore. If the Southern people had taken the President's offer, the seven million emancipated would have brought their proprietors \$2,100,000,000, making Dixieland the richest beneath the skies. Instead of that, it is the poorest section of the Union.

(1) Do you know that politicians caused all this trouble, because they believed that the emancipation would defeat the Democratic party in the nation, as it has done, taking from them their offices? The rank and file of the Southern people never would have intelligently exposed their lives on the battlefield to hold the negro in bondage; they never wanted the war, and it never would have come if they could have had their way. The politicians traversed the whole country, making speeches and stirring up all the people to co-operate with them in their revolutionary schemes, thus blindly voting secession and taking the states out of the Union. Even the elections were packed, manipulated and falsely reported. Political trickery actually brought on the war, with its rivers of blood and mountains of the slain. And why? Lest their party should go down and they would lose their offices.

A similar state of things we see in case of our

Savior while on the earth. The idea prevails to this day that He was a very unpopular preacher. It is not true. He was the most popular preacher the world ever saw. In all His inspired biography we never see an appointment, yet the very earth groaned beneath the tread of the thronging multitudes who everywhere gathered and hung spellbound upon His eloquent words. They gathered afar off in the desert, and were so magnetized by His preaching that they would stay and starve, thus superinducing His glorious philanthropy, causing Him to feed them miraculously.

The Word says, "The people heard Him gladly," but He was exceedingly unpopular with the politicians. Their government was a theocracy, ruling church and state, which is all right so long as God is the ruler, but they had rejected Him and taken His place, and were making the fallen theocracy a system of error, misrule and oppression.

The Savior was exceedingly unpopular with the rulers of church and state, *i. e.*, the politicians, simply because they knew that His success was their defeat. Therefore they persecuted Him unto death. This is the reason why they arrested Him at midnight, and did their best to push the trial through and have Him killed before day. Why? The Bible tells you, "Because they feared the people." That is the reason why Pilate finally assigned His death warrant, because, so fast as the people heard, they were pouring in from all directions, and would have fought, bled and died for Him. Pilate knew He was innocent, and told them so. When they just forced him to assign the death warrant, he did it merely as a peace measure,

taking the view not uncommon among ancient tyrants, that it was better for one innocent man to die than to have a multitude of guilty people die. If Pilate had been sufficiently fortified by soldiers to enable him to keep the peace, he never would have assigned His death warrant, but as he had recently been under the necessity of sending away a detachment to quell an insurrection in Syria, he had very few soldiers on hand.

Jesus, by His wonderful, beneficent miracles, healed all the sick brought to Him, restored sight to the blind, hearing to the deaf, soundness to the lame, cleansing to the lepers and life to the dead, and gladly preached the Gospel to the poor who thronged Him in multitudes everywhere He went. Thus He so won everybody, who would have fought, bled and died for Him by myriads.

The plan of the leaders was to get the prosecution through and actually put Him to death before day, lest the people rally and take Him out of their hands. Therefore they pushed the matter with all their might, leading Him first to the tribunal of Annas, the high priest recognized by the Romans; then to Caiaphas, the high priest recognized by the Jews; then to the Sanhedrim, the grand council of the seventy elders who had judicial power over all matters of grave importance. As there were so many of this court, to notify them in the dead hours of the night, get them together and ready for action actually detained the leaders of the trial until day.

Finally they had to get the governor's signature to the death warrant, which he was so reluctant to give that it took until nine o'clock, but then, having obtained it, they at once proceeded to crucify Jesus. The people,

as fast as they heard of it, ran precipitately to the scene ready to fight, bleed and die for Him.

So the Savior finally lost His life through political trickery. The Jews boldly threatened Pilate to report him to the emperor, for maladministration, if he did not assign the death warrant.

(*m*) The awful trouble which came on our republic, desolating the land and populating the graveyards, was brought about by the politicians. As an eye and an ear witness, I know whereof I affirm. Eloquent, shrewd and crafty politicians traversed Dixieland from center to circumference, delivering their powerful speeches, and stirring up the multitudes, persuading them that they would all get rich through the Southern Confederacy. As for the war, they treated it with contempt, assuring the people that there would be none, holding up a white handkerchief and certifying that there would never be blood enough shed in a Confederate war to stain it.

Thus they deceived the people, and precipitated them into secession when they did not know what they were doing. In my state, Kentucky, however, they never seceded. So she stuck to the Union all the way through the dark quadrennium of death and destruction, preserving her loyalty to the Government unimpeached. She and Maryland, in all great Dixie, stood true to the Union and never joined the Confederacy.

Those politicians eloquently denounced the cowardice of the Northern people, saying they would not fight, and that one Southern man would whip twenty Yankees, and so, even in case of war, they were sure of victory. It is an incontestible fact that the politicians caused all the

trouble, leading the people into the bloody revolution where they lost their lives on the battlefield, leaving their families bereaved and financially bankrupt. This allegation of the politicians is abundantly vindicated by history, and will stand for future generations to read in the oncoming ages.

(n) If the South had not revolted, there is no doubt but that there would have been revolution in the North ere this, owing to the fact that in framing the Constitution they left the relation of the states to the general Government too loose. God brings good to His true people out of all things, however ostensibly calamitous. So He brought great good to our nation out of the Confederate War, establishing the supremacy of the Government over all the states, thus unifying and consolidating the forty-seven states into solid and substantial nationality.

We are now in exceedingly perilous attitude, through the influence of the corrupt politicians, who are actuated by personal motives rather than the interest of all the people constituting this great nation. The monopolies, great syndicates and frequent strikes have a very dangerous trend. Our only safety is in so disseminating knowledge, and in so evangelizing our people as to make them true to God and our country.

The Lord has let me travel extensively in foreign lands the last sixteen years, making four great tours through Europe, Asia, Africa and Oceanica, *i. e.*, the island world, thus enjoying an opportunity to compare other countries with ours. Depend upon it, God has been wonderfully good in giving us this country. We

should overflow with gratitude to Him, and do our best to use our land for His glory.

Traveling through European countries, especially England, France and Italy, you will be astonished to see how faithfully they take care of the land, fertilizing instead of sterilizing the soil, and preventing all washes. Where a stone wall is necessary to retain the soil, there they build it.

In the British Islands the law protects the soil. If a man does not take care of his land, they take it out of his hands and appoint an overseer to take care of it for him, giving him the proceeds minus the salary of the supervisor. Such procedure is exceedingly necessary in America. The Government should, by all means, so care for the soil, which is the basis of prosperity, that we would have no washes anywhere, and so avoid the cultivation of sterilizers, *i. e.*, tobacco, worst of all, and not only worthless, but exceedingly injurious; and corn, which is a sterilizer, only once in a series of years, simply as a purifier of the soils.

While Asia, Africa and Europe were known and settled, long ages rolled away with America unknown to the historic world. Thus God, in His mercy, preserved it through the ages and generations, and in these latter days has given it to us, with its wonderfully rich and productive soil and congenial climate. He has done this that we may use it as a basis of supply in the evangelization of the whole world—nine hundred millions of heathens worshipping wood and stone gods; four hundred millions of Greek and Roman Catholics flooded with idolatry under Bible cognomens; two hundred and fifty

millions of Mohammedans and Jews, utterly Christless ("God out of Christ is a consuming fire," Heb. 12: 18); and one hundred millions of Protestants, awfully back-slidden and worldly. Therefore these seventeen hundred millions of souls, for whom Jesus died, much need the message of salvation, the bread of Heaven and the water of life.

Oh, what a stupendous work we have on hand, and what a wide-open door to glorify God, lay up treasure in Heaven, and win a crown that shall never fade away. God has given us this wonderfully rich, salubrious and lovely land that we may obey the greatest commandment in His precious Word, Matt. 28: 19, 20: "Go disciple all nations, baptizing them in the name of the Father, Son and Holy Ghost, and teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the age." This is our great work, and God has given us this glorious land that we may perform it, and receive a crown that shall never fade away. Oh, that every son and daughter of Columbia would hear the call, "Come over into Macedonia and help us!"

Satan knows all this, and hates our great republic because she is committed to the glorious work of the world's evangelization. Therefore he is working eternally to undermine the Government.

It is believed that great China is approaching dismemberment, when she will be divided up among the nations of the earth. As the great powers of the world are mostly Christian, that disintegration will be conducive to the evangelization of that great heathen empire,

which has so long been sitting in darkness and the shadow of death. Tibet adjoins her and is under her government, the two containing five hundred millions of pagan subjects.

(o) While the dismemberment of those dark heathen countries would certainly prove auxiliary to the incoming of light, civilization and Christianity, it is not so with ours, as we already have the light, and it is our great and glorious work to carry it to the benighted millions.

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

"What tho' the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases
And only man is vile;
In vain, with lavish kindness,
The gifts of God are strewn;
The heathen, in his blindness,
Bows down to wood and stone.

"Waft, waft, ye winds, the story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole."

The thing for our great republic to do is all to stand together, and to unite our forces against the powers of

darkness for the world's evangelization. As all the nations of by-gone ages which have perished and gone to oblivion reached their ruin through political corruption, it behooves us all to watch and pray, and see that we are truly patriotic, conserving our country with an eye single to the glory of God, and diligently watching lest we get side-tracked by political strategy. Just as these two great states, Ohio and Kentucky, have recently shown us a grand exemplification of patriotism predominant over politics, in the election of these two noble Prohibition and Christian Governors, diametrically antithetical to the politics of their respective states.

As the Republicans say that President Taft will not be a candidate again, let us all take hold of God to give us an humble Christian President of the Union, if not Governor Harmon, some one else whom He may select to lead the ship of state, and steer clear of the Scylla of political corruption on the one side, and the Charybdis of infidelity on the other:

(p) One hundred years ago the Mamelukes of Egypt were all massacred in the citadel at Cairo, whither they had been decoyed by the governor to a royal banquet. The citadel is on an eminence two hundred feet high, overlooking that great city, and so fortified that when the governor got the Mamelukes in they could close the great iron gates so that they could not get out before they killed them all. Only one out of 487 escaped; he leaped his horse over the wall, down a precipice 160 feet deep. The noble animal perished, but the Mameluke escaped.

These Mamelukes were originally the bodyguard of

the king. By degrees they were seduced into that fatal whirlpool in every nation under heaven—political corruption. Gradually yielding to the temptation, and getting more and more corrupt, finally they had everything in their own hands, and ingeniously wire-pulling, the king became a mere figurehead, manipulated by the Mamelukes *ad libitum*. Thus they had the kingdom in their hands and were running it to suit themselves; nominally the servants protecting the body of the king, but really masters of all, the king and the nation serving them.

Have we not something of this order in the Tammany Ring and other combinations? If we do not wake up, and put our feet down on political corruption, in all its forms and phases, and keep on conserving a party instead of the republic, we will find ourselves plunged into ruin before we are aware. God help us to profit by the awful warnings which stand out before us in the history of our predecessors! Shall we not profit by the awful fate of those who have stood at the front of the world in by-gone ages?

Egypt was the first country to come to the front, and to rule the world in the days of the Pharaohs. Walk with me amid the ruins of Memphis and the catacombs of Sakkara, and through the museum of antiquities. You see the mournful souvenirs of their mighty works, while they are numbered with the nations before the flood.

Phœnicia was the second nation to stand at the front of the world during the palmy days of Tyre and Sidon, which now mournfully verify the awful prophecies of Ezekiel and Isaiah in reference to their impending doom:

"Tyre shall become a rock on which the fisherman will dry his net." Though these cities were mistress of the seas, and umpire of the commercial world, they have long been forsaken, all the ships sailing by and never stopping.

(q) There is just guaranty against political corruption, that which has proven the sepulchre of all the kingdoms which have flourished on the earth in by-gone ages. In turn they held their places at the front of the world, but ere long, fortune's wheel revolving against them, they have gone down to take their places in the charnal-house of their predecessors.


While I dictate these pages, the fire-arms (here in Cincinnati, July 4, 1911) are celebrating our national birth.

Our only available fortification against the dismal doom of our predecessors is divine intervention, which takes away prejudice, lust and ambition. Prejudice is the meanest and most odious demon that ever emanated from the bottomless pit. It is a compound of two Greek words, *pre*, beforehand, and *judicium*, judgment; hence it means judgment beforehand. I heard of a judge in South Carolina, a native of the Emerald Isle, who said he always gives his decision when he had heard one side of the testimony, because, if he waited until he had heard both he would get so puzzled that he could not give any decision. That is the awful iniquity of politics. We imbibe a prejudice in behalf of the party in which we are born and against all others.

I was born a Whig, and, when a little lad, the clerks would have us boys vote during the recess, just for their

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own amusement, but I thought it was sincerely *bona fide*. To this day I remember every name on the Whig ticket, and also on the Democratic.

 I was born a Methodist, religiously, and with prejudice against other denominations. Politics are Satan's counterfeit for patriotism, while sectarianism is his counterfeit for religion. Our wonderful Savior has a sure remedy for both, which is none other than the baptism which He gives with the Holy Ghost and fire, literally burning up carnality in all its phases, and destroying politics and sectarianism.

This fire baptism also sweeps away lodgery, and gives us the glorious freedom of God Himself, who is free to do everything good and nothing bad. He wants to give us all His own freedom.

The literal meaning of baptism is a purification. See Luke 11:37, where the Pharisee invited Jesus to eat with him, and He, walking in, sat down at the table and proceeded to eat without washing his hands, a matter in which the Pharisees were exceedingly punctilious, as they were the holiness people of the Jewish church. But they had backslidden into dead formality and hollow hypocrisy, and Jesus terribly anathematized them as "whited sepulchres," externally fair, but internally full of dead men's bones.

While Jesus was eating, He diagnosed their thoughts, in which they were criticizing Him for eating with unwashed hands, and answered them: "Ye Pharisees make clean the outside of the cup and the plate, while the inside is full of corruption and extortion and iniquity.

Purify therefore that which is within, and the outside will be clean also."

The word our Savior here uses, *catharidzo*, has no meaning but to purify. It is used thousands of times in the Old Testament, revelatory of those ceremonial purifications under the Levitical law which they were constantly making in their domestic lives. In many ways a Jew might contract ceremonial defilement by contact with Gentiles, lepers, unclean animals, *i. e.*, the camel, the donkey or the horse. In that case he was prohibited from entering the Tabernacle service, until the water of purification was sprinkled on him by a ceremonially clean person.

Wash, in this Scripture, is *baptidzo* in the original, hence you have the meaning of that controverted word given by our Savior beyond the possibility of mistake, because *catharidzo* has but one meaning, that is to purify.

Our Savior is so called because His work is to save. He has regeneration for every sinner and sanctification for every Christian. The latter He administers when He baptizes with the Holy Ghost and fire, which is the remedy for the evil tempers—envy, jealousy, prejudice, bigotry, animosity, lust, passion, temper, ambition, avarice, sectarianism, politics, selfishness, self-love, and all sorts of evil predilections. These are hereditary in the human heart, having been transmitted from the fall. They are really different phases of Satan's nature, which he transmitted to Adam and all his posterity when he achieved that great victory over him in the Garden of Eden. There he slew Adam outright, and, as all of his

posterity were in him, the federal head and representative of the whole human race, the spiritual taint reached his entire posterity.

While this depravity is not condemnatory sin, it is a leaning toward it, superinducing personal transgression in every case, so soon as responsibility is reached.

(r) Therefore our Savior made a wonderful run on Satan when He managed to lasso us all in the prenatal state. Heb. 2:9: "By the grace of God Christ tasted death for everyone"—not "for every *man*." The Greek in this passage is *huper pantas*. *Huper* is the regular word used throughout the Bible to reveal the vicarious substitutionary atonement which Christ made for all the world. Therefore this Scripture is unmistakable, clearly and positively revealing the consolatory truth that the atonement reaches every human being. The moment soul and body are united they constitute personality; that moment is far back in the prenatal state, five or six months antecedently to the physical birth. This superinduces, as a normal and invariable result, the birth of every child into the kingdom of God, as abundantly confirmed in the case of the Prodigal Son and his elder brother. They were born in the father's house and only got out by actual transgression. The elder fortunately retained his place until the younger got home from the hog-pen, a happy backslider, rescued by the skin of his teeth from going on to the next station, which is Hell.

You see that when he got home the elder brother was still there safe and sound, never having forfeited his infantile justification, which is confirmed by his response

to his father while he was entreating him to come into that glorious holiness meeting, where they were shouting so. He said, "Father, I have never at any time transgressed thy commandment," involving the conclusion that he had never lost his infantile justification by committing known sin. But you see clearly that he badly needed sanctification to take the fret and jealousy out of him, as, in that case, instead of getting miffed because they were not shouting over him, as he thought they ought, because he had been so good, he would have hastened into the meeting, taken his prodigal brother in his arms, and rejoiced with them all.

As the verb in this passage for "entreat" is the imperfect tense, it involves the conclusion that the father continued to entreat the elder son to come in. I believe he did go in to that glorious holiness meeting, got sanctified, and before it was over was the highest jumper and the loudest shouter of all.

In this inspired history (for the no-Hellites pass it by as a parable, which is not true, as the word does not occur in connection with it, but is a history which our Lord gives in a little retrospective view), we see quite a contrast between the two brothers. The elder, pursuant to patriarchal law, having received a double portion of the estate, *i. e.*, just twice as much as his younger brother, had stayed at home, and, instead of prodigalizing, added to his estate the legal interest, and we know not how much more. Therefore he was now a millionaire, and getting richer.

Meanwhile the younger brother has spent all of his patrimony in riotous living, reaching famine and starva-

tion, and, in the good providence of God, had been plucked as a brand from the burning; rescued from the hog-pen, as it were, by the skin of his teeth. But now, on the grace side, he is ahead of his elder brother, who had only retained his infantile justification by happy conversion before reaching responsibility. When the father met him and kissed him that was the younger son's free justification. He commanded them to bring the best robe, *i. e.*, the blood-washed robe of holiness, and put it on him. Finally he has them bring shoes for his feet, which signify his call to preach, as the people in that country go barefoot at home and wear sandals when walking away. As the roads are rocky they need the sandals to protect their feet, while the climate is so mild that they do not need the shoes at home.

Hence we see that the prodigal has gotten ahead of his elder brother in the graces and gifts of the Spirit; he is reclaimed, sanctified and called to preach. We conclude that, in the good meetings which they were already having, the elder brother soon overtook him; this besides having the rich legacy from the princely estate, augmented by the legal interest, and, doubtless, by benevolent enterprises, while the prodigal was wasting all his. Hence the position of the elder was decisively preferable, despite the glorious reconciliation of the younger, rescued, as he was, from the bottom of slumdom, saved, sanctified and called to preach.

The caption of this book involves a commendation of patriotism, and castigation of corrupt politics, which have been the ruin of the nations in all ages. They stand before us this day as the magnitudinous and insatiable

sepulchre of all the kingdoms that have flourished on the earth or that ever will as they are destined in the finale (see Dan. 2: 34: 35) to be superseded by the glorious stone kingdom, which will fill the world and stand forever. This is none other than the blessed Millennium of our Lord and Savior Jesus Christ, returned in bliss to reign forever, the dismal night of sin retreating before the effulgence of eternal day.

(s) Now let us hear the conclusion of the whole matter, and the final solution of the political problem. Get Jesus to baptize you with the Holy Ghost and fire, forever burning up carnality and all iniquitous fruit, such as politics, sectarianism, lodgery, and the thousand and one other things constituting Satan's black catalogue, and which are followed by the long procession of woes, sorrows, disappointments and illimitable failures.

Look at Absalom a moment, and see the fate of an ambitious young politician. The Bible pronounces him the finest-looking man in the kingdom, his looks making him vain as a cockscomb and silly as a coquette, and, at the same time, ambitious as Napoleon Bonaparte. The Lord has let me visit Jerusalem four times in my explorations of the Bible lands. My heart is always saddened when I look upon Absalom's pillar, standing in the King's Dale, on the western slope of Mt. Olivet, looking down into the valley of Jehoshaphat. In its neglect and delapidation, it is a melancholy memento of that brilliant and promising young royalist, who incurred the contemptuous horror of all Bible readers, as they see his egregious vanity, pride and pomposity, climaxed by disgusting presumption, rush into a premature sepulchre of

unhewn stones, promiscuously gathered by the soldiers and piled on his vigorous young body yet warm with his own blood. He, yet crimsoned with the blood of his brother Amnon, was precipitated into eternity by the headstrong mule hanging him to the tough oak limbs, and by the swift arrows of Joab. His noble father, David, almost wept his life away, crying aloud, "Would to God I had died for thee, O Absalom, my son!" Such is the awful doom of the politician!

God bless you all.

W. B. GODBEY.

Ogden Sunday Sep 3 1916
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