

George H. P. Reader

THIRTY-FIVE OLD TESTAMENT BIOGRAPHIES

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New Testament Commentary, New Testament Translation,
Foot-prints of Jesus in the Holy Land, and many
other Books on Holiness.



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PREFACE AND DEDICATION

When the leading brethren of the Holiness Movement unanimously selected your humble servant to write Commentaries on the Bible, the Lord sent one of His prophets to me with a message not to write critically (as my ancestors from the days of Origen, of the Third Century, who first wrote Commentaries on the Bible), but exegetically, experimentally, practically, and homiletically, in which appeal I gladly acquiesced.

Among my predecessors, Adam Clark is pre-eminent, who is characteristic for starting out, giving you the *ipse dixit* of this exegete, the other, and so on, till he exhausts the schedule, finally winding up without giving his own explanation, thus leaving the reader bewildered among the critics, till, utterly at sea, he feels that he knows nothing on the subject; thus signally failing to get the help he needs to expound the precious Word lucidly to the people, so they will understand it, get saved, sanctified, help others on the way and shout through to bright glory. For the above reasons, the New Testament Commentaries have superseded all their predecessors, and girdled the world with light, simplicity, victory and glory. When I was preaching in old dark India, I was so surprised to find my Commentaries translated into the native language, and studied by those black, yellow, red and brown preachers of that far-away land, who, everywhere, as well as all nations, while I traveled around the world, clamored for Commentaries on the Old Testament. Fearing myself too nigh the

end of my pilgrimage, I have taken a short cut, responsively to their clamorous appeals, giving them this large and elegantly executed volume, cognomened "Thirty-five Old Testament Biographies," in which you will find the solicited Commentary *multum in parvo*, as we say, "in a nutshell;" the grand salient facts given lucidly, briefly, and explicitly, so as to cover the ground substantially, and satisfy my glowing enthusiasm to obey God,—2 Tim. 2:2: "Whatsoever thou hast learned, commit thou to faithful people, who shall be competent to teach others."

I am so glad of an opportunity to visit your homes again in this large volume, which we turn over to Him who bled and died for us, flooding it with our prayers. Go, in the track of thy two hundred and twenty-three predecessors, shining, shouting, and pressing the battle for God and souls to the gate of the enemy.

Now, to all the dear Holiness people of every land, race, color and nationality, this book, with all its predecessors, is prayerfully and lovingly dedicated by the author,

W. B. GODBEY.

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Noah

We can all claim close kinship with Noah, because he is the second father of the human race; as all but his family perished in the flood; therefore it brings us all back to begin anew with father Noah, the ante-diluvian who had lived on the earth six hundred years before the flood and afterward three hundred and fifty years, thus leading off the post-diluvian world.

Man has always been a failure. He failed in the Garden of Eden, going down in an awful wreckage, captured and becoming so wicked that God could not manage him, as He cannot manage any one antagonistic to His will without dehumanizing him; therefore God found it necessary to destroy man from the face of the earth, saving the only righteous family to enjoy the honored paternity of the whole world.

We would think that after the awful castigatory judgment of the flood, the people would certainly be true to God; but they were not, and not many centuries rolled away till we find the very people, most honored of God in all the world, groaning and toiling in Egyptian slavery, until under the still brighter light of the Mosaic moonlight dispensation, which succeeded the starlight of the Patriarchal dispensation, Israel was blessed with the written Word; God himself coming down on Mt. Sinai and talking to Moses face to face. Certainly man will now be a success! But to our unutterable surprise, we find that, when the Savior for whom man had

looked and prayed four thousand years, came upon the earth, instead of receiving Him, He was rejected. And then when God had given not only the prophets and His own Son but also the Holy Ghost, surely we would think, that man would be a success! Yet we see the world is filled with wickedness; nine hundred millions worshipping stone gods, and three hundred millions praying to the false prophet. What is the solution of all this failure on the part of humanity? It is the simple fact that they are like the great archangel Lucifer, the brilliant peer of Michael, who always in the Bible appears in the interest of the Divine government, and Gabriel, who always appears in the interest of humanity. Lucifer wished to usurp the authority of the Creator and hence lost God, drifting away, like a ship on the great ocean, the sport of the billows and the caprice of the storm; while one-third of the heavenly host, following Lucifer, lost God and became demons and fit only for Hell. The same fatal frenzy, appertaining to independency, has characterized every age and nation. God created man for a love slave, who should be the happiest being in all the world, because he is perfectly free from every care. No one can be as happy as the slave whose master is so rich, that bankruptcy is an impossibility, and yet he loves that slave enough to die for him. This is precisely the attitude of God and man, and in that case man is always a success. Therefore the thing for man to do is to let go his frail, unseaworthy bark, tossed by the storm and driven by the tempest, and leap aboard the good old ship, Zion. Hear the voice of the valiant Captain calling, Come! The ship is storm-proof and never has failed to land every passenger on the bright golden shore, where we shall sing and shout His praises forever more.

CHAPTER I.

ANTEDILUVIAN WORLD.

So long as the Sethites, the Holiness people, kept separate from the Cainites, they were a success, giving to the world such prophets, as Enoch, who walked with God three hundred years without a break and finally was honored with a fiery chariot, to ride away into Heaven without ever meeting the grim monster and going back to the dust whence he came. The Jewish Talmuds say that Enoch was in the habit of going away alone and staying by himself a long time, enjoying the company of God. Eventually he went away and never returned, for God took him (Gen. 5: 24). He was only three hundred and sixty-five years old, which would be in our day, as a man thirty-five years of age, as at that time the length of life was about a thousand years. Hence you see Enoch went to Heaven in the vigor of his young manhood.

There is no doubt that the antediluvian world was six hundred years more than our chronology gives it. The Septuagint, the Greek translation of the Old Testament, made by seventy learned Jews under the patronage of Ptolemy Philadelphus, king of Egypt, at Alexandria, Egypt, B. C., 270-280, is correct: our Savior used it in His ministry. This version gives the antediluvian world 2600 years instead of 1600, as we have it in Bishop Usher's chronology in King James. This chronology is also corroborated by the Egyptian pyramids, which were built by the antediluvians. There is no mechanical power on the earth now competent to build

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such works. The largest of all, Cheops, 450 feet high, having a square base of 764 feet, covers an area of more than thirteen acres—twice the extent of any other building in the world, and is estimated to have required the work of twenty thousand men a hundred years, or a hundred thousand men twenty years to build it. Coins have been found in this pyramid, giving its date thirty-seven hundred years B. C., which according to the English Version chronology, would put it only three hundred years after the creation of Adam and Eve, when there were not people enough on the earth to do the work; whereas the Septuagint chronology would put it six hundred years later, when the world had been running about a thousand years.

Human longevity was unfavorable to moral and spiritual stability in the antediluvian age. Suppose now human lives were a thousand years on the earth, what a temptation it would be to the people to postpone their preparation to meet God; go ahead in great money-making schemes, congratulating themselves, "I'll make a fortune before I give attention to my soul's salvation." A little reflection will show you that it would fill the world with wickedness. Men would aspire to accumulate enough to own Cincinnati, or perhaps the state of Ohio, actually becoming kings by their money power. As it is, with human lives so short, while death all the time is looking us in the face, men become millionaires and actually enslave the multitudes. God let the antediluvians live upon the earth a thousand years, that they might do good and glorify His great name by their philanthropic enterprises, filling the land with their benefactions, brightening homes and scattering sunshine everywhere. If I had a thousand years before me, how I could press my evangelistic work through

India, China, Japan, Africa, South and Central America! In the case of the antediluvians it was a temptation, for they thought they need not be in a hurry to prepare to meet God. Oh, how they might have gotten everybody saved and just have kept the world out of the reach of the Devil! This turns our minds to the glorious coming ages of eternity, when we will have survived mortality and received these bodies transfigured and glorified forever, and can wing our flight from world to world, responsively to the infallible wisdom of our blessed heavenly Father, who will use us to do His will as the angels now in Heaven. Then we can undertake enterprises which will require thousands of years to consummate. I have contemplated the great worlds revolving around our sun on the plane of the ecliptic along with our planet, the Earth; Jupiter, fourteen hundred times the size of this earth, encircled by his brilliant belts and traversed by four bright satellites. My mind contemplates my speedy emancipation from this tenement of clay, and the reception of the glorified body even now anticipating His glorious appearing, when He will resurrect all those sleeping in the dust, from Abel down through the rolling ages, and will change all who are living upon this earth. Then He will send me, no doubt, to some of the 2,170,000 worlds already reached by telescopes which will probably then be inhabited with immortal beings like ourselves.

This world is the only fallen planet in the vast celestial universe, and, consequently, is the battleground of God's empire, where the terrible conflict between good and evil, right and wrong, truth and error, righteousness and unrighteousness, wisdom and folly, holiness and sin, Heaven and Hell, God and Satan, is being prosecuted to the end, at last reaching

the grand and glorious victory, which is to fill this world with the light, life and glory of God.

A second calamity which overtook the antediluvians was the intermarriage of the godly people with the worldly. We have the record that "the sons of God saw the daughters of men, that they were fair, and they took them wives" (Gen 6: 2). Very soon then we read that the world was filled with violence, *i. e.*, wickedness, and soon the proclamation rings out, that the flood is coming to destroy them all if they will not repent. To them Noah preached faithfully 120 years, making no converts outside of his own family; thus giving us an example of perseverance uneclipsed in inspired history, and pre-eminently commendatory to his second fatherhood of man. As the whole antediluvian world was ruined by intermarriage with the wicked, it is simply astounding that Christians are so reckless on that subject; especially when the great Apostle of the Gentiles positively forbids it: "Be not unequally yoked together with unbelievers" (II. Cor. 6: 14).

Human depravity, transmitted to every son and daughter of Adam's race (Ps. 51: 5), puts all on the incline plane, Satan and his people having the down-hill pull, while the way to Heaven is up grade from beginning to end. Therefore one with a down-hill pull is equal to three or four pulling up the hill. That is the reason intermarriage with the wicked, as a rule, simply means disaster, and we should avoid it at any cost. The apology, "I will marry him to save him," is false logic, as you can reach him so much more efficiently, when you are free and independent than after you are tied to him in wedlock. I never solemnize a matrimony of a Christian with a sinner, but simply ask to be excused. When they are both sinners I go ahead and unite them in wedlock,

as that is God's only Edenic institution, which survived the Fall and came down to revive the hopes of a lost world. Therefore two sinners, united in matrimony, are more likely to get saved than if they remained in celibacy. I stated that I never solemnized matrimony of a Christian with a sinner. I would simply observe that, when the sinner claims to be a seeker I have gone ahead and united them in matrimony. The last marriage I solemnized was in Georgia; the man was a Christian, but the woman said she was but a seeker. I united them in matrimony, and before the meeting was over she got converted.

CHAPTER II.

NOAH'S FAMILY.

When the flood subsided, leaving the ark on Mt. Ararat in Armenia, Noah divided his estate—the whole world—among his three sons, Shem, Ham, and Japheth. It is supposed, that the descendants of Shem, Noah's eldest son, went to the East and populated Asia, and became the inhabitants of Syria, Arabia, and the Tigris and Euphrates countries. The representatives of this branch are the Hebrews, Phœnicians, Assyrians and Arabs.

The descendants of Ham, with few exceptions, passed into Africa. It is thought the ancient Chaldæans belonged to this branch. The one prominent representative of this branch is the Egyptian race, including the Berbers, Coptics and Ethiopians.

The descendants of Japheth journeyed to the West and occupied different parts of Europe. The leading representatives of the Japhethic branch are the Anglo-Saxon races.

We observe an especial Divine intervention in the trinity of races launched in the house of Noah—Shem, a red man; Ham, a black man; and Japheth, the white man. Thus they were adapted to the different zones of the earth; red, yellow and brown to the frigid and semi-tropical zones; black, to the torrid zone; and white, to the temperate.

The skin consists of the cuticle or epidermis, and the cutis, or derma, the true skin. The cuticle, or epidermis, is the outer skin, which contains neither coloring matter nor blood vessels. Its use is to protect the derma or cutis, the true skin. The derma, supplied with blood vessels, is the seat of the important senses, and is a means of regulating heat. The difference in the complexion of people is due largely to the pigment lying in the lower part of the outer skin. Where there is much pigment, the skin appears very dark; where there is least pigment, the color is light. Black absorbs the heat, so that the people in the torrid zone really enjoy it; I have often seen them leave a good shade and sit down in the open sunshine to eat their noon lunch. While I had to wear a topy (a sunproof hat) and hold an umbrella over me to avoid sunstroke, the natives, barehead, barefoot, and naked, with the exception of the little loin apparel, not only enjoyed the sunshine, but received no detriment from it. If I had taken their place I would soon have been a dead man; while this black skin absorbs the heat till it passes into the organism, my white skin would reflect it, keeping it out of my body, but expending its force on my skin, and blistering it so as to cover my body with sores, which would

ulcerate and kill me, if I did not die quickly by sunstroke. The torrid zone can support thronging millions from the simple fact, that it has no winters, while orchards, gardens and fields flourish the whole year around. The greatest work in many localities is irrigation. While black is really indispensable to the torrid zone, and the climate conduces to it; brown is the color adapted to the frigid zone, enduring the intense cold more successfully than white; while white is really the color for the temperate zone.

In the providence of God, the dominion of the world is now with the white people, though only constituting about one-fourth of the population. Noah in his latter days prophesied, "The Lord will enlarge Japheth, and he will dwell in the tents of Shem, and Ham shall be his servant." We are living in the signal fulfillment of that prophecy, as America is settled by Europeans, with but a sprinkle of Asiatics. Therefore we are living in the tents of Shem, as the Indians are his children, whereas Ham, the negro, is our servant; though the chains of slavery have been broken, yet the transition from bond to hired servant is insignificant so far as the fulfillment of the Noachian prophecy is concerned. Bright Biblical students have asked me why America is unknown in the prophecies. They are simply mistaken, as it is very prominent, but included in the prophecies appertaining to Europe.

CHAPTER III. NOAH'S TOMB.

This is on the plain of Beca—one of those great and rich plains peculiar to the land of Canaan, which really not only

includes Palestine, but Syria and Mesopotamia, as well as Egypt in North Africa. It extended from the Lebanon mountains on its north to the Nile river on the south; and from the Mediterranean sea on the west to the Euphrates river on the east (Josh. 1:4), including a vast territory of about 200 million acres; the original Eden Park, erroneously translated Garden of Eden, where God created Adam and Eve. [The guides will now show you the place where tradition says God took the earth to make Adam]. The Scripture says that four rivers watered "the garden" [park;] the Pison, the Gihon, the Hiddekel, and the Euphrates, which still bears its ancient name, when so many names have been changed through the change of peoples, speaking different languages. Adam was king and Eve was queen of all this great and beautiful world. Satan not only conquered and captured them, but ascended the throne of the world (II. Cor. 4:4), where he has reigned more than 6000 years; yet his throne is now tottering, pending his speedy, eternal and hopeless dethronement. He is determined to hold his throne and to get every soul into Hell within the possible range of his adroit and indefatigable lasso, by which he caught Adam and Eve, and with them every human being who ever has or ever will come into existence; for there was but one creation, and that was Adam, in whom God created the whole human race, Eve not excepted. We have the wonderful consolation in the glorious and omnipotent Adam the Second, whose evangelistic lasso is designed to catch every human being. Heb. 2:9 reads, "He by the grace of God should taste death for every man."

God's time for conversion is in infancy, before the age of accountability and consequent liability to forfeit infantile justification by personal transgression. In the good providence

of God, your humble servant received it in his mother's lap before she took off the baby clothes; but I remember it better than the events of yesterday, that happy infantile conversion, which fortified me against Satan's dark lasso, and kept me from wasting the innocency of infancy, buoyancy of boyhood, vigor of youth and enterprise of young manhood, running after the Devil and sowing my wild oats. The prophets Samuel and Samson, John the Baptist, Timothy, and multitudes of others whose names are in the Book of Life, have thus headed off the Devil in a happy conversion before they ever became sinners, which is God's plan; as the scheme of redemption is so perfect as to preclude an apology for a solitary sinner ever living on the earth, thus perfectly and eternally defeating the Devil. The millennium is now brilliantly dawning, during which the normal order will be godly parents [and there will be none others, as the tribulation judgments will turn over to the Devil the people who will not let God save them]. Conversion, justification and regeneration are generally regarded as synonymous terms, which is not true: justification simply means to make you just in the sight of God through the vicarious atonement of His Son, who has met your obligation and paid the penalty of violated law; regeneration is simply the supernatural birth, wrought in the heart by the Holy Ghost, responsively to your justification in Heaven, actually creating the Divine life in the dead human spirit; while conversion has no meaning but turning around. Every sinner has his face toward Hell, and is going straight to it, responsive to depravity, i. e., the Devil nature in him. Conversion turns him around, right about face, and prepares him for a straight and undeviating march up the King's highway of Holiness.

Infantile conversion is simply turning the little one around and introducing him to the Savior. Though every child in all ages and nations is born in the kingdom, the hereditary depravity turns its face away from God toward the wicked world, superinducing his departure into sin as soon as it reaches accountability. In the glorious Millennium, when there will be no devil to tempt, and under the rule of King Immanuel, no wickedness to tolerate (Rev. ch. 19), parents like my sainted mother and preacher father will turn their little ones around and introduce them to the Lord, thus starting them on the heavenly way before they go off into sin, solving the problem of infantile conversion. The prevailing ignorance and the profound slumber of Christian parents, and even of preachers as to this great fact of infantile justification and regeneration, is really the strongest citadel of Satan's kingdom in Christendom today. We must all admit the poetic maxim,

*"Education forms the common mind,
As the twig is bent, so is the tree inclined."*

The twig may be ever so crooked, yet beginning in time, it is easily straightened so it will make beautiful timber; whereas if you would let it alone until it became a great tree, it would be impossible to straighten it.

After Adam and Eve had fallen, God in mercy drove them away from the tree of life lest they partake of it and live forever, which would have been a great affliction in their fallen state, as they would have gotten old and decrepit and never would have died. Therefore in mercy he sent them from the Garden, placing a flaming sword eastward in Eden to keep the way of the tree of life.

It seems that the human family went north when expelled from the Garden. As an argument in favor of their northern emigration in Syria, we have Abel's tomb in full view as we traverse by rail from Beyrout on the seacoast, 120 miles north of Sidon, the comrade city of great old Tyre, at one time "mistress of the world." As we go from Beyrout, over great Mt. Lebanon, by the rack and pinion railroad system which now climbs all the mountains, on the plain of Beca, twenty miles wide, level and beautiful, situated between those two great ranges, Lebanon and Anti-Lebanon, we see Noah's tomb, as pointed out by the dragomen, who escort all over that country those coming on pilgrimages from all Christendom. Then we run over the Anti-Lebanon range, and having passed the summit, turn down toward Damascus. The city Baalbec, which Cain built when God drove him away from the human home, is in full view of Noah's tomb, toward the north. As there were no books in the world till the days of Moses, of course we only have tradition, which is unwritten history. I have several times visited Baalbec, and with great interest tarried days together, beholding those great wonders, as it is truly the wonder of all wonders, showing clearly that it is the work of antediluvians, as there is no mechanical power in the world now capable to build it. Of course it is all solid stone, as wood would decay in so long a time. No mortar was used, and the mechanism is so perfect that it all fits to a hair's breadth. What would you think of a stone 72 feet long and 16 feet square at the end, and weighing 20,000 tons? [We measured it, and by weighing a piece of the same stone, we computed its weight. The stone is nicely dressed on all sides, beautiful and perfect.] I mention it as a sample of the stones used in the

citadel, which contains about 30 acres surrounding the temple of the Sun, made to Baal, the sun god; the temple of Bacchus, the wine god; and a great Pantheon in which are the shrines of 250 gods. This citadel is built of these great stones [like the one above described, but of course, not all so large], having neither doors nor windows, and only one entrance, and that subterranean, about twenty feet wide and 120 feet long, so that a few people inside could hold the citadel against an immense army without [firearms, gunpowder, dynamite and explosives being unknown].

In the beginning of the world, of course all the gold and silver and diamond mines had their virgin fertility, and banks being unknown, consequently the people deposited their money in the temples of their gods for safe keeping. In those temples were golden images of their gods life size, which they took out and carried in their pompous processions, showing up the grandest pageantry to overawe the people into reverence for their gods. The heads and faces of the priests who carried these images, were shaved, for they thought that was necessary to their entire sanctification.

The temple of the Sun, still standing, is a world's wonder; pillars running up several hundred feet, of solid stone, perfectly cylindrical, ten feet in diameter and twenty feet long. As the traveler stands in the midst, he concludes that it is a work superhuman from the standpoint of the present generation. The traveler stands spellbound with unutterable bewilderment as he contemplates this stupendous work. Before the flood they had an animal, the mastodon, several times the size of the elephant, which now weighs ten thousand pounds, and doubtless they used his wonderful strength some way in lifting those stones, which we now have no mechanical power to handle.

This animal has never been on the earth since the flood, and consequently is only known from its bones which have been found. My amanuensis asked me, "Did Noah take that mastodon into the ark?" I trow not, as he was too large and heavy, and consequently they all perished in the flood. As an evidence that the Noachian family migrated into Canaan, we have Damascus, the oldest city in the world, which was founded by Shem, Noah's oldest son, soon after the flood, and is today the capital of Syria, with the population of three hundred thousand, and one of the most beautiful cities in the world. As Noah lived three hundred and fifty years after the flood, it does not follow, that his immigration into Syria took place very soon after he evacuated the ark. We have every reason to believe that a portion of his family remained there until over population compelled them to emigrate.

CHAPTER IV.

THE SALVATION OF NOAH AND HIS FAMILY.

"Come thou and all thy house into the ark; for thee have I seen righteous in this generation" (Gen. 7: 1). An antediluvian generation was a thousand years. The most reliable chronology, that of the Septuagint, gives the antediluvian age twenty-six hundred years. Hence we see how rapidly they all turned idolaters in the succession of Cain, joining in the grand and pompous religious ceremonies, processions, festivals, and all sorts of fascinating parades and demonstrations, that they actually threw into eclipse the Sethite church in the

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succession of Abel, worshipping the unseen Jehovah, symbolized by Abel's bleeding lamb, his only sacrifice, so insignificant, comparatively with the grand pageantry of Baal worship. As you see from reading the Bible that the Holiness Church was ruined, leaving Noah and his family the only survivors; that sad evanescence of the Holiness people having developed out of their intermarriage with the anti-holiness people, till the proclamation rings down from Heaven, "Thee have I seen righteous in this generation." We have a clear case of Noah's personal experience and salvation, developed in the presence of his name in the faith roll (Heb. 11 ch.).

- Now take Paul to the Philippian jailer, in his thunderbolt conviction, superinduced by the awful earthquake in answer to the prayers and praises of Paul and Silas. The jailer cries aloud, "What shall I do to be saved?" and the answer came promptly, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house" (Acts 16: 31).

Now Reader, remember, God's Word cannot fail. Therefore the thing for you to do is to take the track of good old Noah, who not only was saved from the devouring deluge, but all his family with him. The ark in beautiful and glowing symbolism simply means our wonderful Savior. The thunder is roaring, the lightning flashing, the tempest howling, and the great flood of God's unquenchable righteous indignation against the wicked nations and fallen churches heaving in view; the great Oriental wars, now ominously admonitory of the impending "time of trouble" (Dan. 1 ch.) such as the world has never seen, coming upon the whole earth, with the exception of the elect, whom the Lord will take away in a white cloud, to the marriage supper of the Lamb. Are you ready? Are you in matrimonial alliance with the King of

kings and Lord of lords; born from above, sanctified wholly, robed and ready to meet the Lord? Or will you do like the idolaters, antediluvians, all of whom were members of the church founded by Cain at Baalbec, who were exceedingly religious, but like the religion that floods the world today, had no salvation in it. Consequently they all went down in the devouring flood, while Noah and his family, perfectly safe, rode in the ark above the swelling billows, singing praises to God.

Not only be sure that you are safe in the arms of Jesus, but take all your family with you, for you can. The Word of God never fails. You enjoy personal salvation through the grace of faith freely given to all; while you, in the mercy of God, by the power of the blessed Holy Spirit, are the honored instrument of salvation to all your family, by the gifts of faith. Be sure you take it now, and rest assured that His Word, "As your faith is, so be it unto you," is as true of the gift of faith as the grace of faith. Settle this matter now, enter the ark, taking in all your family, and God of His own hand will close the door.

Melchizedek

CHAPTER I.

Melchizedek is generally regarded as the colossal conundrum among all the Bible characters; all sorts of conjectures having been entertained in reference to his personality and character, arising from the statement that he is without father or mother, without beginning of days or end of time. We should always remember in Biblical exegesis to let everything stay where God has put it. When we take it away from its moorings and environments, we are liable to all sorts of bewilderments.

It is pertinent to observe, that Paul is not the author of Hebrews; from the simple fact that he certifies in II. Thessalonians 3: 17, that his autograph is in all his Epistles, whereas it is not in Hebrews at all; demonstrating undoubtedly and incontestably the fact, that he has erroneously been accredited with its authorship.

Not only Paul's personal testimony is against his authorship, but the internal evidence of the Epistle is irreconcilable with its Pauline authorship. Paul wrote in a perfectly plain style; pre-eminently simple and perspicuous; giving as a reason that, while he was a great scholar, having graduated in the Greek colleges of Tarsus, his native city, and afterward in the Hebrew seminaries of Jerusalem, he utterly declined

to write in a learned style, stating (1 Cor., 2 Chap.), "When I came to you I came not with excellency of speech or of wisdom, lest your faith might stand in the wisdom of men and not in the power of God."

In contradistinction to the plain and perspicuous Pauline style, we find Hebrews transcendently eloquent. Apollos had notoriety as the most eloquent man in the Church during the apostolic age. This Epistle shows profound erudition in the Old Testament Scriptures. Apollos was a native of Alexander, Egypt, the most learned city in the world at that time, arising from the fact that Ptolemy Philadelphus during his reign (285-247 B. C.) was the greatest patron of learning in the world; having ransacked the whole earth for books, he had gathered up the greatest library on the globe; he even had seventy learned Jews translate the Old Testament from Hebrew into Greek (280 B. C.), known as the Septuagint. The critics of Christendom have for these reasons assigned the Hebrew Epistle to Apollos, and believe it was written but a short time before the awful Jewish tribulation set in, which eventuated in the destruction of Jerusalem with its temple and the captivity of the Jews, who survived the sword, pestilence and famine.

Dean Alford, the prince of English critics, at whose feet I have studied, especially the last forty years, assigns this Epistle to Apollos; many other Biblical critics are of the same opinion; though some think that Timothy was the author. To us the personal authorship is of secondary importance; its inspiration is proved by its internal evidence; and it always held its ground unchallenged in the sacred canon. For the above reason we no longer doubt the Apollonian authorship. He expounds not the personal, but

the priestly character of Melchizedek, using him to differentiate the Christian ministry from the Aaronic priesthood. I have often seen the city of Nob, a half dozen miles north of Jerusalem, where Melchizedek lived, in the leadership of a sacerdotal college in the days of Abraham, which continued through the oncoming 400 years, till the days of King Saul, when David fled for his life, accompanied by his faithful friends, and stopped at this city where Ahimelech, the high-priest, and eighty-five others were pursuing their studies, and giving their services to God's work. They received David very kindly, gave him of their bread to eat, and the sword of Goliath.

Consequently Saul had all of those priests slain, thus breaking up that noted sacerdotal college, which had been founded in the early generations of the Post-deluvian world (I Sam. 22: 18.) However, Abiathar, the son of Ahimelech, fled to David, and remained with him to the end of his life, faithfully ministering in his sacerdotal capacity.

As before stated, Apollos takes up Melchizedek, in order to illustrate the Christian ministry in contra-distinction to the Aaronic priesthood, which was rigidly hereditary, so that no one could officiate, unless he had an Aaronic father and mother. Zacharias and Elizabeth were both the children of Aaron and, when the Archangel Gabriel came down and announced the coming of John the Baptist into their family, he was officiating in the Temple in the regular order as then observed in the arrangement which David had made, who divided the priests into courses, so that all might have the chance to minister before God in the Temple.

During the Patriarchal dispensation in which Melchizedek and Abram lived, each priest was directly called by God,

and the Aaronic line was not always followed. Apollos does not speak of Melchizedek as a man, but as a priest of the Most High God. Of course, as a natural man he had father and mother, beginning and end of physical life; but as a priest he is without a priestly father.

CHAPTER I.

THE TITHE LAW

In the days of Abram and Melchizedek, before the Moabites were born, (as they were the children of Lot through his son Moab, and the Ammonites, the children of Lot through his son Ammon; and the Edomites, the children of Abraham through his grandson Esau; all of which were great nations, when Israel returned out of Egypt into Canaan, 400 years subsequently), as we read in Genesis, chapter fourteen, the northern kings—Chedorlaomer king of Elam (Persia), and Amraphil king of Shinar (Babylonia), and Arioch king of Ellassor, and Tidal king of nations—made war with Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboim, and Bela king of Zoar, who reigned over a great region of the south country around the Salt Sea, and reaching away down to the Rea Sea and over to the Mediterranean; thus the Northern Kings united against the Southern, and subjugated them and held them in vassalage thirteen years, when they revolted against them, throwing off the yoke and proclaiming their independence. Then the fourteenth year after they had been subjugated, the Northern Kings came against them again to re-establish their dominion over them. After much fighting, they finally conquered them in the plain of Siddim.

A fugitive from the battle of Siddim runs away to the land of Mamre and tells Abram the sad news of the signal defeat of the Southern Kings, and that among the captives taken are his nephew Lot and family living in Sodom.

I have seen Abraham's citadel a great and strong stone superstructure, corroborating the legitimate inference from this chapter, which gives the inspired history of his campaign to recover Lot and his family as well as the captives and spoils taken by the Northern Army. These facts authenticate the conclusion that Abram was not only a great prophet of the Lord, walking with the Most High God, and teaching the people the great monotheistic truths, which afterward God through Moses revealed to all Israel; but he was also a great warrior, which was really a matter of necessity in that belligerent age of the world.

When the news of the signal defeat and capture of Lot and his family, as well as others, reached Abram, he at once proceeded to move off at double-quick to overtake the Northern Army, accompanied by his three hundred and eighteen servants, not slaves, but people, who had identified themselves with him to enjoy his wisdom and the blessings of his God, and were consequently subject to his bidding in every case of emergency. Marching all night, they overtake them about dawn (I have seen the place, this day pointed out to us by our dragoman and designated Abraham's battleground) where running on them suddenly and unexpectedly, they press the battle with all their might and achieved a great and glorious victory! recapturing Lot and his family and all they had taken in their campaign against the Southern Kings, as well as the spoils. As Abram simply went on a philanthropic expedition to recover his nephew and family as well as others:

since he had accomplished the end in view, he let the kings go back to their Northern homes, while Abram and his men returned with the captives and spoils to the infinite delight of the people who had been captured by the Northern Army. The king of Sodom was so delighted that he offered to pay Abram for his work, but, as he had done it for the Lord, he refused all remuneration.

The City of Nob, six miles North of Jerusalem, is near the road which they traveled. Melchizedek met them with bread and wine, thus refreshing their weary bodies, and at the same time blessing them and praying for them. Here we have the statement that Abram gave him a tenth of all the spoils; showing that four thousand years ago, the tithe law existed. Come down several hundred years in the world's history, and we read, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10). Four hundred years after the prophet Malachi, in Matt. 23: 23, Christ said: "For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done and not to leave the other undone." Thus we see, that Christ put His seal to the law of tithing. One-tenth of our income belongs to God, whether it be interest, wages, crops or produce. History is full of illustration of how God has blessed the one who tithes. His promises are yea and amen—His Word never fails. God gives us nine-tenths for our living, let us turn over to Him His one-tenth, though our means be small. If you raise but ten bushels of potatoes, you will

receive more benefit from nine bushels than if you would use the ten; because God is in everything, "In him we live and move and have our Being." If He did not keep your heart beating and your blood circulating and your brain doing its work, you would drop dead in your tracks. As He keeps us alive and really is our life; rest assured you would receive more nutriment and vitality from the nine bushels of potatoes or anything else than from the ten. In my case, I turn it all over to Him and throw myself in for good count, and am only sorry I cannot be a thousand personalities for no purpose whatever except to work for Him. I have already made my will, in which I leave everything to the holiness missionaries in the foreign field, as I have nothing but the books of my own writing, this being the one hundred and sixty-sixth. Consequently when I go out of life which will be very soon, as I am now eighty-two, I will leave a great lot of books to be sold by the holiness people in on-coming years in the interest of foreign missions; pursuant to our Savior's commandment, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, . . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6: 19, 20). Giving the noble reason in the following affirmation, "where your treasure is there will your heart be also" (Matt. 6:21). The simple fact that we can take nothing to Heaven but immortal souls, should inspire us with a burning enthusiasm, to take all we possibly can.

Our Savior preached to lonely Nicodemus that wonderful sermon on the supernatural birth, which has been shaking the nations through nineteen rolling centuries; but you say

he could afford to do that, because Nicodemus was a great man, a member of the Sanhedrin and a doctor of divinity. That is so, but what about his next sermon, when he had but the one auditor, and she down at the bottom of slumdom, so low that the cultured clergy turned their faces away from her; but she got so wonderfully converted that forgetting her waterpot, she ran back a mile to the city and astounded the people by her shouts of victory, telling what He had done for her soul; so the people everywhere spellbound by her thrilling testimony, delightfully "accepted her invitation to go and see and hear the wonderful Messiah, who had transformed her from a hopeless sinner into a saint. Therefore they follow her to Jacob's well where they listen spellbound to the prophet, who had transformed this woman into a brilliant preacher of the Gospel; consequently Jesus stays here two days and has a great revival, "Many believed on him."

The Presbyterians in Scotland, held a protracted meeting, with an ample force of their best preachers; after running the meeting two weeks they closed, all feeling their efforts a failure, and counted no fruitage, for they had but one convert, a poor little orphan; whose widowed mother, while a lovely Christian, was an object of public charity. That little orphan boy as the years rolled on turned out to be David Livingstone, who in the providence of God proved the great Apostle of Africa. Before his day the continent was unexplored, except about one hundred miles on the coast all around; while the interior was reported a burning desert, infested with lions, hyenas, tigers and boa constrictors. When David Livingstone arrived at Cape Town on the Southern Coast and stopped in the family of Robert Moffat, that missionary helped him in his work; his daughter full of missionary

zeal, entered into wedlock with him, this being understood, that the Lord should lead them whither He would in carrying the Gospel in that dark land, everywhere infested with wild beasts, while many of its people were cannibals. Hand in hand they make for the interior, preaching the Gospel to the naked savages, but her constitution fails, the work is too hard, and the fare too rough; the angels come for her, and he buries her under a green tree and goes on alone. Meanwhile the word goes through the papers from the Atlantic to the Pacific, "Lost Livingstone." Thousands of hearts beating with sympathy, thinking he was lost in the wilds of Africa, till the New York Herald stirred up a continental solicitude to send an army into Africa to hunt Livingstone; as nobody but Livingstone could go into those interior wilds without an army to protect him. Stanley's ship lands at Zanzibar, on the East coast and he immediately penetrates the dark continent. It was like hunting a needle in a haystack; if God hadn't led him he could not have found Livingstone, but the Lord did lead and soon finding him, Stanley said, "I have come all the way from New York to take you back to the civilized world." Livingstone replied: "I am a thousand times obliged to you for your kindness; but, as my work is in Africa, I cannot go with you; give my friends in America and Europe much love for me and tell them to continue to pray, that God may use me for the lost millions of Africa." Already having spent one-third of a century in the dreary wilds of interior Africa, he declines this wide open door to come home and rest with the friends of his youth and the benefactors of his riper years. Consequently he continued preaching the Gospel there until the angels came for him and took him to Heaven. The

natives buried his heart under a tree, but put his body in a hammock and carried it on their shoulders two thousand miles, to Zanzibar, where a British ship received it. [His remains and the negroes who had carried them those two thousand miles, and took them to London, spending day and weeks carrying them through the city everywhere to the delightful edification of all the people; thus the world's metropolis, being stirred as never before since Julius Cæsar invaded her territory]. Finally they buried him in Westminster Abbey, the royal sepulcher of British kings, queens, princes, noblemen, the greatest orators and most brilliant poets and all the master spirits identified with this leading nation of the earth, among them John and Charles Wesley. If you ever go to London, you will find the tomb of David Livingstone in the knave of the great edifice; thus honored with the kings of England in a royal sepulcher. Hence you see what a mistake they made in Scotland, when they thought their revival was a failure; because their only convert was a little orphan boy.

CHAPTER II.

THE UTTERMOST SALVATION

"Therefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them." (Heb. 7: 25.) The Holy Spirit is the Executor of the Trinity; the Convictor of the sinner; the Regenerator of the penitent; the Restorer of the backslider; the Sanctifier of the believer, and the Glorifier of the Saints;

the Spirit of the Father (Acts 5: 3, 4, 9); the Spirit of the Son (Acts 16: 6, 7.) As you see in this Scripture, when Paul, Timothy, Luke and Silas were preaching in Galatia and other countries in Western Asia, Paul was forbidden by the Holy Ghost to speak the Word in Asia, not that he should never go back and preach in this land, but God wanted him to carry the Gospel into Europe to our ancestors as we were not originally Americans, but Europeans. Thus lead by the Spirit he was traveling in a northwestern direction, confronted by the greatest sea in the world, whereas eastbound, they would have four thousand miles *terra firma*, and nothing to do but preach to the people. When Paul reached Mysia, which borders on the Great Sea, he assayed, *i. e.*, his human mind lead him to go into Bithynia back in the interior; but the Spirit of Jesus did not permit him. Here we see the synonymy of the Holy Ghost and the Spirit of Jesus. N. B. there is only one God in three persons accomodatory to the glorious plan of salvation. Consequently you here see the rationale of the sin against the Holy Ghost, pronounced by our Savior, because He is the Teller of Heaven's bank, who handles all the money; the Spirit of the Father and the Spirit of the Son. Therefore, when the Father saves a soul He does it through His omnipotent Agent, the Holy Ghost. When Jesus saves you and sanctifies you, He does it through His omnipotent Agent, the Holy Spirit, who creates the divine life in the dead human spirit; thus raising you from the dead, which is your regeneration; whereas when Jesus baptizes you (sanctifies you) He does it through His omnipotent Agent, the Holy Ghost, the Custodian of the blood as well as its Dispenser to every human spirit in the expurgation of depravity (devil nature) out of the heart. Therefore,

though your sin is against the Father and the Son it is taken away, when you yield to the Holy Ghost and let Him do His work; yet the sin against the Holy Spirit, (this rejection), when you do not permit him to regenerate you when a sinner, and to sanctify you when a Christian are amissible (never forgiven in ~~this~~ age or the age to come.)

In regeneration the Holy Spirit creates the nine graces in your heart, by which we are saved, love, joy, peace, long-suffering, kindness, goodness, meekness, faith, holiness. (Gal. 5: 22, 223.) Love is really everything (Rom. 13: 10) for it is the fulfilling of the law. Therefore all these graces are simply different forms of love; joy is love exultant, *i. e.*, leaping and shouting; peace is love resting in the arms of Jesus, like a tired baby in the arms of its mother; long-suffering is joy at the lion's mouth or burning stake, shouting over the privilege of dying for Jesus, as two hundred millions of martyrs have already shouted their way through to Heaven; kindness is love delighting itself to give what we have to the needy, verifying our Savior's words, "It is more blessed to give than to receive;" meekness is joy down on the bottom of humiliation delighted in the depths of His blessed divinity, and sinking deeper all the time.

Goodness is an abridgement for godliness, as God is really an abbreviation of the word, good, and is love going about doing good; unutterably delighted with every chance for Him who has done so much for us. Hence it is actually hunting an opportunity to do good. Temperance in the E. V., is entirely too weak to convey the meaning of the word the Holy Spirit here used *i. e.*, *egkrateía*, from *ego* I and *kratos* government. Consequently it means that beautiful self-government in perfect harmony with the law of God, *i. e.*, doing

His will on earth as the angels do it in Heaven. Therefore this word means love, lost in the sweet will of God and delighted in perfect obedience to that will. Sanctification and holiness mean the same thing, *i. e.*, the very same experience, the purification of the heart from all unrighteousness; but this word *eghrateia* means practical holiness, which follows the experience of sanctification in a holy life, going about doing good on earth like the angels in heaven. All these nine graces are created in the heart by the Holy Spirit in regeneration; when He pours His holy love into the heart (Rom. 5: 5), which He always does when the sinner yields to conviction, repents of all his sins and in utter desperation, casts himself on the mercy of God in Christ. If the Holy Spirit did not give us these graces in a depraved heart, He could not give them to us at all, because every human being inherits from fallen Adam a depraved heart. In sanctification the Holy Spirit applies the cleansing blood and takes away that depravity, so the nine graces reign in the heart without a rival. Therefore in the sanctified heart, we have love without fear; joy, without disturbance; peace, without antagonism; long-suffering, *i. e.*, patience, without impatience; kindness, without unkindness; meekness, without pride; holiness, without depravity; and faith, the great basal grace. Our Savior is "AN HIGH PRIEST FOREVER."

CHAPTER III.

AFTER THE ORDER OF MELCHISEDEK

The Aaronic priests must be descendants of a priestly line, but the priests of the Patriarchal dispensation were chosen

directly by God to which Melchizedek belonged. To this latter priesthood belonged Christ and all his workers; it is not necessary for us to have preaching fathers and mothers. we are all perfectly free to obey the divine call (1 Pet. 2: 4, 5,) shows that in the Gospel dispensation, the priesthood is transferred to the membership; regeneration making you a priest and sanctification a high priest, with no ordination about it. Ordination is a credential as to character, authority and position. It also secures favor from railroad conductors, and this assists along financial lines.

When persecution arose after the martyrdom of Stephen, and the Church was scattered, the Apostles only remained in Jerusalem, while the lay members of Church went everywhere preaching the Gospel (Acts 8: 1-4); thus the gift of the Holy Ghost at Pentecost is not only indispensable to every son and daughter of Adam's ruined race, but is necessary for the equipment of every minister of the Gospel. Christ alone is excepted who never was baptized with the Holy Ghost, as that word means a purification, and he had nothing to purify; his humanity having been generated by the Holy Spirit. (Luke 1:35) reads: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also that holy thing which shall be born of thee shall be called the Son of God." The Holy Spirit came on Christ not in flaming fire, but in his lovely symbol, the innocent dove; whereas John baptized Jesus with water thus anointing him for the high priesthood in fulfillment of the Levitical law. Thus our baptism with the Holy Ghost and fire makes us in harmony with our blessed Captain, a priest of the Most High God, after the order of Melchizedek.

Our panoply with which we execute our work consists

of the nine gifts of the Holy Ghost. (I. Cor. 12: 7.) The first in the catalogue is wisdom, which means the right use of knowledge. My maternal ancestors migrated from Ireland about one hundred and fifty years ago, and settled in the wild woods of Kentucky. Eventually the baby died as I have heard my mother tell, and as there was no priest to baptize the babe, they thought it went to purgatory and were all broken-hearted for the poor little thing they had learned to love was now burning in the fires of purgatory. Therefore they were ransacking the entire community hunting a priest to get it out of purgatory; but were unable to hear of anyone when a squatter said to them, "There is no priest in all this country; but there is a man going round called a circuit-rider, and he may be a priest as far as I know and the very man you want." They had no learning and so they finally concluded that probably the priests in that wild country were called circuit-riders, consequently they said to the squatter: "Send him along as quickly as possible." In the providence of God it so happened, that the circuit-rider was in that part of his round at that time, preaching every day in the cabins of the squatters and under the green trees. Very soon the squatter sees the preacher and tells him about the deep distress in the Irish cabin, and that they desire for him to come at once. Soon he knocks at the clapboard door, they respond and he introduces himself, "I am that circuit-rider you sent for." Now see the gift of wisdom. If he had said he was no priest, he would have lost the job forever. They ask him, "Are you a priest"? He was a priest of the Most High God after the order of Melchizedek. He promptly answers in the affirmative. Then to make it sure, they say, "Are you a Roman Catholic Priest?"

He responded, "Not exactly, but I can do anything, that a Roman Catholic Priest can do?" That flashed hope into their minds as they felt sure, that a Roman Catholic Priest could get souls out of purgatory. So they tell him the dear baby is dead and no priest here to baptize it and so it's in purgatory, "do please get it out." Then he answers, "I have already had the case before God and am happy to say to you that the baby is not in purgatory but in heaven, and the prettiest thing you ever saw, the angels all want it in their arms at the same time." They were so ignorant and superstitious that they would believe anything the priest told them, consequently they almost died of joy and exclaimed: "Holy Father will you not come again"? Here we see wisdom again; he hadn't a preaching place except the cabins of the squatters and the shade of the trees. Then he said, "One month from this day look for me right here to see you." As he rode around he published his appointment at Brother and Sister Kelley's. When the day and hour arrived, they, red-hot Methodists, (for there were no other sort then as Satan hadn't invented the Methodist ice factory which is now doing so large business) came. They fill and run-over the cabin, sing and pray with the Holy Ghost sent down from Heaven till it seems, that the clapboard from the roof would fly away to the stars and the rousing shouts with kangaroo jumps will break through the puncheon floor. The result was the whole family with all their Catholicism, got knocked down and those flaming Methodists prayed them through, till they all raised the shout of victory, joined the Methodist Church, turned preachers, and from that day to this have been running like Samson's foxes and been scattering the fire, and your humble • servant is one of them, as that was my dear mother's family.

The second gift is knowledge, which means insight into Divine truth, revealed in the Bible. We all came into this world ignorant as pigs and puppies, and know nothing but what we learn. We all learn from one another; the blessed Holy Spirit illuminating and quickening our intellects; vivifying and enlarging our memories, as in the case of the two disciples with whom our Savior traveled to Emmaus on the afternoon of His resurrection, when He opened their understanding, that they might receive unprecedented light on the blessed Word.

Faith is the third gift in the Pauline catalogue; not the grace of faith by which we are saved and sanctified and kept and have the victory, but the gift of faith we so much need to save others and thus lay up treasure in heaven where neither moth nor rust corrupt nor thieves break through nor steal. That wonderful promise "As your faith is so be it unto you" is as true of the gifts as it is of the graces. This is the way you get your children, parents, companions and loved ones saved. Pray through to God till you receive the gift of faith for them and they will come right along, to the astonishment of everybody as there is nothing hard for God. I have often known people, whom everybody had given up gloriously saved through the gift of faith on the part of some dear saint, who had prevailed with God.

The fourth gift is bodily healing, which we cannot depreciate. You see the pre-eminent value of the soul above the body is illustrated in the fact, that it has eight of these gifts and the body only one, which is all it needs and it is so important that we have health in order to do our work. Therefore you need this gift for your own body and those of others suffering and dying all around you. As God made

the body, He alone can heal it. It is very simple, you fully consecrate it to Him for His temple in which to abide forever and believe He does heal your disease, whatever it may be. N. B.—Faith is always in the present tense. There are three steps in faith: First faith, then fact and last of all feeling. Satan in order to defeat you, adroitly turns them around, puts feeling first, then the fact, and last of all faith, thus signally and utterly heading you off; as you cannot feel healing till you get it, and there is but one way to get it, and that is to take it by faith; thus amid aches and pains and all sorts of symptoms, take the bit in your teeth, utterly abandon to God and believe He does heal you. He is sure to do it, responsively to your faith, unless your work is done and then He will give you Heaven, which is so much better than health.

The fifth gift simply means the miracles of the Gospel, which is soul-saving. Be sure you have it.

The sixth is prophesying, *i. e.*, preaching, held by Paul the most important of all as this reaches a lost world. He defines it (1 Cor. 14: 3) as speaking to the people, "to edification, exhortation and comfort."

The seventh gift is discernment of spirits, qualifying you to read people like books, so you will know what they need, whether conviction, conversion, or sanctification.

The eighth gift is tongues, *i. e.*, language in which to reveal to the people the truth of God by which they are saved and sanctified and have the victory.

The ninth gift is interpretation, qualifying you to interpret the blessed Bible and other good books, so useful to you as Bible teachers. The Holy Spirit wants to give you all of these gifts—take them now.

Abraham

CHAPTER I.

ABRAHAM THE FATHER OF THE FAITHFUL

We now have the father of the faithful, honored of God above all the people in the world, with the paternity of all His children. He spoke to him at the age of seventy-five while living in Chaldea on the Euphrates, four hundred and twenty-seven years after the ark rested on Mt. Ararat. The people proceeded to populate the postdiluvian world. Abram was a son of Shem, the eldest son of Noah, whose family was honored with the progenitorship of Christ. From the beginning Shem's descendants adhered more tenaciously to the oracles of the true God than the family of Ham or Japheth, who quickly drifted away into idolatry. Shem had been dead only a few years, when Abram was born; his contemporaries still living, became the contemporaries of Abram. They had not drifted into the popular idolatries, *i. e.*, the worship of the sun, the beautiful and glorious King of the day, which, in the clear sky of the bright Orient, made such a wonderful impression on his beholders as to win their simple minds and fallen spirits to his adoration. Cain, the first-born, having led the way, was followed by the antediluvians, and after the intermarriage of the descendants of Cain, with the Sethites, *i. e.*, the holiness people, lead them away from the God of Abel,

Seth, Enoch, Methusaleh, and Noah, and turned them over to the popular religion, *i. e.*, the worship of Baal, the sun-god, the most popular divinity recognized on the earth the first 4,000 years.

The city which Cain built in the land of Nod, stands today. It is the unutterable bewilderment of all travelers, the conundrum of history, exhibiting the temple of the sun, so magnitudinous, and elegantly and artistically executed, that it would now cost one hundred million dollars. This city is situated on the plain of Beca, 4,000 feet above the sea level, lying between the great Mounts of Lebanon and Anti-Lebanon, and on the great road from Egypt to Babylon and Nineveh. This was the most important road in the world the first 4,000 years, as it connected the fertile valley of the Nile with the valley of the Euphrates. Along this road the armies of Sesostris, the first conqueror of the world, Nebuchadnezzar, Cyrus, Samerasmis, Xenobia, Alexander, and the Romans marched hither and thither during the fugitive centuries.

The moon, the beautiful and lovely Queen of the night, walking in her majesty among the glittering constellations, was second only to the King of the day. Consequently she captured the hearts of Adam's fallen children, till they, as you see in the Bible, delighted to pour out libations to the Queen of heaven.

Through Abraham we have an unbroken line of godly ancestors, as we see in the genealogies, running back to Shem. The Word says, that when God spoke commanding him to leave his native land and kindred, and become a pilgrim prophet in the world, he believed God; and it was counted unto him for righteousness, *i. e.*, justification, as

there is only one word, *diliasune*, in the original, which we translate at our option, justification or righteousness. When Abram, responsive to the Divine voice, sold out and left the country, it made a great sensation, as he was the most intelligent man in the community, wielding a peerless influence. All the people were curious to know where he was going; but he could only say that he did not know, as God had not revealed that to him. Then they leap to the conclusion, and with deepest regret say: "What a pity Abram, this great and good man, has lost his mind and is going away, he knows not where." As he was the father of the faithful, his children, the holiness people in all ages, have been called crazy.

Thus, when Abram was selling out and making all preparations to leave his Chaldean home and friends, to become a pilgrim and a stranger in the earth, to witness for God in all lands whither His providential hand should lead him, he bade adieu to all human habitation. He never again lived in a house, but in a tent*which he carried on a camel's back, pitching it where God indicated, and there erecting an altar and worshipping the great Jehovah, till He bade him go elsewhere. It is a significant fact that after God called him to leave home and friends, Abram never did live in a house. To all inquirers he gave the forceful reason—his house was in heaven. It has a foundation that will never be moved; while the houses in this world are all built on the moving sands, characteristic of instability, whereas the house in Heaven abides forever.

I have been in the cities of the Bedouin Arabs (the descendants of Abraham through Keturah), and have seen them living in their tents, beautifully arranged in blocks and

squares like the houses of a city. And not one of them lived in a house, though here and there were houses used for storage.

There is a legend concerning Abraham, coming from the Arabic side of his great and innumerable family, stating that an old man stopped at his tent at nightfall and ask for lodging, which was freely granted, as hospitality was exceedingly prominent in the patriarchal religion. At the time of retirement, when Abraham had family prayer, he invited his venerable guest to take part with them; but to his astonishment he declined, and when Abraham insisted, he gave as his reason that he did not believe in his God, for he worshipped no God but fire.

There are many fire-worshippers now in the East, disciples of Zoroaster, a Persian philosopher. When I was preaching in India several years ago, I found a hundred thousand Parsees, the followers of Zoroaster, who had fled from Persia when the Mohammedans invaded that country and made it a rule to kill everybody who did not accept the Koran and turn Mohammedan. These Parsees, fire worshippers, endeavor never to let their fire in their houses go out. When it does go out, they do not renew it by borrowing from a neighbor or lighting a match; but they kindle it by the sun, focalizing its rays by a concentric mirror.

As this old man said he worshipped no God but fire, Abraham, having done his best to get him to join in the evening worship of the great Jehovah, finally told him that he could not lodge with him if he would not worship his God. The Parsee said that he did not believe in his God and he certainly could not worship Him. Taking him to the door of his tent, Abraham bade him walk out. The storm

was howling and the darkness was intense. At that moment God spoke to Abraham, saying, "Can you not bear with that old idolater one night, as I have borne with him a hundred years." This wakes Abraham up, and he shouts with his stentorian voice, "Come back." Despite the roaring storm and his own deafness by reason of age, the man hears Abraham's call and comes back, inquiring, "What kind of man are you? Having turned me out, you are now calling me back?" "Oh," says Abraham, "My God spoke to me and castigated me for my inhospitality, certifying that, idolater as you are, He had borne with you a hundred years and He thought I ought to stand you one night." "Oh," says he, "If that is the kind of God you have, tell me all you know about Him." Consequently, they both sit up the whole night, Abraham telling him about his God; and by morning's dawn, he is happily converted to Abraham's God.

CHAPTER II.

ABRAHAM'S PATERNITY.

Abram, which was his name, till he got sanctified, means father. Abraham means high father, because he was to be the father of all the faithful.

Faith is the great fundamental grace. It is, "The substance of things hoped for and the evidence of things not seen," *i. e.*, through faith we receive a foretaste of things for which we are living in hope—Heaven, glory, and immortality. Substance is a compound word from *sub* (under),

and *sto* (to stand), meaning "something standing under" i e., the foundation on which the superstructure rests. Tyndall's translation of the Bible says: "The realization of things hoped for." The Greek is *hupostasis*, from *hupo* (under) and *istemi* (to stand); "confidence" is the English meaning, which is the antithesis of all doubt and uncertainty. It gives us full assurance so that we can join with Job as he shouts amid his deep afflictions, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. And in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19: 25-27.)

When the Lord visited Abraham's tent at Mamre (nineteen hundred years before His incarnation) He ate with him under the oak tree, where I have dined four times. [The Greek Christians who live in the Convent on the spot certify the identity of the present tree with that under which our Lord and the two angels ate with Abraham.] The Palestinian oak is not like the American oak; when the former gets old it sends up sprouts from the root, which develop into trees, and thus it perpetuates itself indefinitely. We have no reason to doubt the identity of the present tree. The Lord led Abraham out beneath the stars (which emit a brilliancy in that country unknown in this, as the sky is so clear and cloudless) and told him to look toward the stars and count them; assuring him "so shall thy seed be" in all the earth; at the same time certifying, it shall be "as the sand upon the seashore innumerable," and as the dust of the earth. O, how wonderful and incomprehensible the Abrahamic paternity! How wonderful that the Holy Spirit inspires our hearts to believe God's Word and not stagger on account of our

ignorance! Ezekiel corroborates the Abrahamic paternity in his valley of dry bones, assuring us that they are the whole house of Israel, which are to be gathered out of every nation where they have been scattered, and united as a nation in their own land, which is even now rapidly receiving its verification. When I was there the last time in 1911, fifty flourishing colonies were already launched, and the children of Abraham were gathering rapidly from every nation under Heaven. Ezekiel positively certifies that they will not only be gathered into the land of Canaan, but that their father, David, will rule over them forever. David here means Christ, who is coming back to this world as we are assured by all the prophecies, to conquer all his enemies, dethrone Satan and all his subordinates, add the whole world to the land of Canaan, and rule over it forever. Thus will be verified Matt. 5: 5, "The meek shall inherit the earth." Who are the meek? The wholly sanctified people.

The Lord came into the world to "destroy the works of the devil." (I. John 3: 8.) He is still moving along with the tread of a conqueror on the even tenor of His way; each dispensation is a glorious victory over the world, the flesh, and the devil; and brings in brighter, more copious, and glorious light.

The antedeluvian dispensation was skylight, with no written law on the earth; but having God's oral word, and the illuminations of His blessed Holy Spirit, shining with a wonderful beauty and splendor. This dispensation was climaxed with the translation of Enoch to Heaven without seeing death. Noah's flood eliminated out of the world the unsaveables and incorrigibles; thus preparing the way for the beautiful starlight, the crowning glory of the patri-

archal dispensation, marking decisive progress in the grand march of our triumphant Christ, the Jehovah of the Old Testament, to the ultimate victory over sin and Satan, which He came to achieve. In the grand finale, He will exterminate them from the earth, restoring back the Edenic state. The patriarchal dispensation having culminated in the destruction of the dominant worldly element under the Pharaohian despotism, which was incompatible with the oncoming theocracy, He, in His good providence through Moses ushered in the beautiful moonlight dispensation, a grand accession to the Patriarchal starlight, the lovely lunar queen walking in her majesty among the glittering constellations. This dispensation was climaxed by the written law of the Lord, which He gave Moses on Mount Sinai. O, what a sunburst on the whole world; the blessed Bible by which we are saved, sanctified, fed, and fortified, and by which we will be judged in the great day! The glorious day dawns with the rise of John the Baptist; the sun rises with our Savior's birth in Bethlehem, heralded by the angels to the shepherds beneath the radiant constellations of the midnight.

Then follows His wonderful triennial ministry, an ineffable sunburst on the whole world, gloriously climaxed by His Pentecostal baptisms, sanctifying the one hundred and twenty, the faithful remnant of the Mosaic, into the Gospel dispensation; 3,000 converted in one day. The fire baptized went everywhere preaching the word (Acts 8).

We are now threading the ragged ages of the Gentile dispensation, amid the glorious millennial dawn. Prophetical omens of His speedy coming to take His waiting bride are flashing the lightning of Pentecostal conviction around the world in every land, getting the bride ready for her Divine

spouse. The great tribulation will eliminate out of the world the multitudes who have crossed the dead-line, thus clearing the way for the glorious millennial inauguration.

Heaven's great harvest will be reaped during the millennial centuries, when the road to hell shall be overgrown with dog-fennel and pennyroyal, and the King's Highway of Holiness shall be thronged with the shouting millions, gathering in multitudes around father Abraham, standing on a heavenly pinnacle and shouting to all his children a joyous welcome home. The millennium will be the last dispensation. At its close Satan will be loosed for a season, then will come the judgment before the Great White Throne (Rev. 20: 15).

CHAPTER III.

ABRAHAMIC COVENANT.

This is the covenant of redemption, which God made with Abraham, and renewed with Isaac and Jacob. It included every son and daughter of Adam's ruined race, and was sealed by circumcision, administered the eighth day or subsequently, applicable only to males, but, through them, representatively including females, as we see confirmed in the Passover to which the uncircumcised were not admitted; but the females identified with the Abrahamic family were all admitted. This rite symbolized the atonement, which includes both regeneration and sanctification.

Generation is masculine and not feminine; the female only serving as a receptacle of the progeny, and performing the

office of gestation until it so develops as to exist in the open air. This is confirmed in all the genealogical catalogues throughout the Bible, which only give the fathers, saying nothing about the mothers, thus refuting a heresy, which I have met with, that our Savior had depravity, having inherited it from His mother. As generation is paternal and not maternal, this dogma is not true. He had no earthly father, as confirmed by the Archangel Gabriel to Mary, (Luke 1:30) when he announced the conception of her Lord. Therefore there was no chance for him to receive depravity; consequently the Church does not need the pope's false dogma, the immaculate conception of the virgin Mary. Ps. 51:5 reads, "I was shapen in iniquity and in sin did my mother conceive me." This does not mean David's mother, as Campbellites construe it, because no prophecy of the Scriptures is of any private interpretation." (II. Pet. 1:20.) This shows clearly that all Scripture applies to all people, as God is no respecter of persons and has but one standard by which all are judged, and that standard relegates all to condemnation, and requires of all the supernatural birth to bring them into the kingdom and sanctification to admit you into Heaven.

The Abrahamic covenant has no discrimination, but abundantly provides for all in Christ. "Where sin abounded grace did much more abound," (Rom. 5:20) i. e., if Adam, by sin could ruin us all, as he certainly did, for we were all in him when he sinned, and there all died, (I. Cor. 15:22) therefore in Christ all shall be made alive. When does the revivication in Christ supervene? In Heb. 2:9 we read "That he by the grace of God should taste death for every man." The Greek "*huper pantos*," "on behalf of all" shows that Christ's atonement was for every human being. Here

you see what a grand run our omnipotent Savior made on the Devil, who had caught every human being by his black lasso, thus making this world nothing but a hell feeder. By the wonderful redeeming grace of God in Christ, every human being, whether born at the bottom of slumdom, or in a golden palace, such as the Roman Cæsar occupied during the palmy days of the iron empire; in a saloon or a holiness mission; in a brothel or a campmeeting; is actually born a Christian, yet having a sinful nature, which turns its face away from God toward a wicked world, and which will lead it into sin and down to hell, if not converted, *i. e.*, turned around and introduced to God. When beautified by His blessed redeeming grace, it will start out in life, Heavenward instead of Hellward. Everyone is born a member of the Abrahamic covenant, *i. e.*, the Gospel Church, which is neither a sect nor a denomination; and each settles the problem of visible Church membership, which is designated by the ordinances, rites and ceremonies.

The infantile problem is solved in the Abrahamic covenant which is the redemption of Christ reaching every human being far back in the prenatal state; the very moment soul and body unite, constituting personality, the omnipotent grace of God in Christ, through the vicarious substitutionary atonement is available; so that every human being enters the Church of God before he is born into the world, and is consequently born in the family of God. This is abundantly demonstrated in the case of the prodigal son and his elder brother, both born in the father's family; the former having the good fortune to get gloriously converted, like the prophet Samuel, Timothy, John the Baptist, your humble servant and others not a few, antecedently to personal accountability. Such is the normal

Divine economy, which will be gloriously verified during the millennial reign, now dawning upon the whole earth, when Satan and his myrmidons will be driven out, and the glory of the Lord will cover the earth as the waters the ocean bed. The normal attitude of the visible Church is coextensive with the invisible. As Abraham is the constituted head of the former, infants are specifically included in his covenant; Jesus Himself everywhere taking them in His arms and certifying "of such is the kingdom of heaven;" thus confirming their citizenship in the kingdom, and in our dispensation, their eligibility to baptism, which is simply the seal of the Abrahamic covenant, as was circumcision in the former dispensation. The fact of their personal salvation, which reaches them in the prenatal state also confirms their eligibility to baptism which is the type (Peter 3:21); while that of the Holy Spirit, the executive of the Trinity, the Regenerator and Sanctifier of the human soul, is the glorious antitype, as Peter positively certifies, not "figure" as E. V., for the Greek word is "antitype." In this passage the Campbellites bring in their water god, flatly contradictory of the Apostle Peter, who says, the antitype of baptism "now saves us;" then putting a negative on the typical ordinance, certifying "not the putting away the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ." Water baptism does remove ceremonial defilement, which is on the whole human race till baptized with water, but has nothing whatever to do with the expurgation of sin. This is the province of the cleansing blood alone, which none but the Holy Spirit can administer. Therefore, water baptism is the badge of citizenship in the kingdom; the sign and seal of the Abrahamic covenant, by which the whole world is saved.

God's time for the conversion of every soul is antecedently to personal accountability and the forfeiture of infantile justification.

CHAPTER IV.

ABRAHAMIC EXPERIENCE.

As all the saved people in the world are the ecclesiastical and evangelical children of Father Abraham, therefore our experiences must be substantially identical with his. He was gloriously justified by faith alone in Mesopotamia at the age of seventy-five, when God called him to be an itinerant prophet, a pilgrim, and a stranger upon the earth; homeless, houseless, carrying his tent on a camel's back and pitching it where God indicated and razing it, responsively to His Word. When the Lord visited him at Mamre accompanied by two angels and ate with him under the oak tree, He walked him out beneath that brilliant Palestinian sky, so clear and cloudless as to reveal the constellations in splendor and beauty, far transcending anything we have ever beheld in this climate, characterized by clouds and fogs, and told him to look toward the stars and count them in their innumerable multiplicity and ineffable brilliancy, saying "so shall thy seed be, even as the sands of the sea and the dust of the earth and you shall possess this land forever." He responds to Him, "How shall I know that I will inherit it?" Then He told him to take a heifer, blood-red all over, without spot or blemish, three years old and a she-goat three years old

and a ram three years old, and a dove and a pigeon; offer them all to the Lord for a burnt offering; divide the animals but not the birds. In this offering the spotless and blemishless red heifer symbolized the grace side of the Atonement procured by His blood copiously flowing from His lacerated heart, bleeding hands and feet on rugged Calvary. They were to be utterly consumed, signifying His death superinduced by the actual destruction of His life on the cruel cross. The three years of all those animals was a type of His ministerial triennium; the goat meanwhile symbolizing the sin-side of the atonement.

On the great day of atonement during the Passover, in order to render the problem of redemption the more lucid, they brought two goats to the Temple which looked toward the sun, as the Temple stands on the western terminus of the holy campus containing thirty-five acres of ground, left vacant for the occupancy of their tents during their great annual camp-meetings. The Passover in the spring commemorated their emancipation out of Egyptian bondage and symbolizing our regeneration; Pentecost in the summer commemorated the giving of the Law at Sinai and symbolizing our sanctification, when the law is executed in the crucifixion of the sin-personality; the Feast of Tabernacles in the fall commemorated their peregrinations, forty years through the wilderness and symbolizing our glorification. The myriads of Israel had their tents on the holy campus eastward of the Temple, which was occupied by the priests. They brought one of the goats to the high-priest, who proceeded, ceremonially, to transfer the sins of the people to the goat, then slew him before their eyes, teaching them the grand lesson that they were all sinners and condemned to die; but the coming

Messiah, their vicarious substitute, would die for them, thus satisfying the violated law and permitting them to live to glorify God forever. They then brought the other goat to the high-priest, and the people saw him ceremonially transfer their sins to him, when he was committed to a man, deputed to lead him into the wilderness, which abounded in all directions, and let him go; thus symbolizing the risen Savior, who will take our sins away, so they never can get back to afflict, condemn, and haunt us. Christ paid the penalty of violated law, thus redeeming a lost world from sin, death and hell; spanning the cross with the gorgeous rainbow of heavenly hope for all the people in the world; its brilliant, prismatic colors—red, orange, yellow, green, blue, indigo, and violet—representing all varieties of the human race. The number seven made up, of four and three, signify Christ; as He is perfect man represented by four—north, south, east and west, the cardinal points, from the fact that He is Lord of the world; while three means Christ who is perfect God—Father, Son and Holy Ghost—all united in our wonderful and glorious Savior, "In him dwelleth all the fulness of the Godhead bodily." (Col. 2: 9.) Therefore when we have Him, we have the loving Father, the Omnipotent Son and the Holy Spirit, who is the Convictor of the sinner, the Regenerator of the penitent, the Restorer of the backslider, the Sanctifier of the believer and the Glorifier of the faithful pilgrim, "when this mortal shall have put on immortality," (I. Cor. 15: 54) responsively to the archangel's trumpet, when the buried saints will leap into life and the living receive transfiguration glory in the twinkling of an eye.

Now we come to the birds we are to take into our consecration, if we are to get sanctified like Father Abraham, and

the Lord has decreed that without it we will never see His face. I need not tell you that the dove symbolizes the Holy Ghost, who descended on our Savior when John poured on His head the limpid rill; thus anointing Him for His high-priesthood, as Moses poured the oil on Aaron's head, not as the disciples received Him at Pentecost in flaming fire. They, like John the Baptist, frankly confessed to have need of our Savior's baptism to burn up inbred sin, hereditary in every human heart (Ps. 51:5). Baptism has no meaning but a purification, *i. e.*, the expurgation of the Devil nature transmitted to us through fallen Adam, our federal head. Jesus never had any depravity, consequently He never was baptized with the Holy Ghost, but received Him in the beautiful, lovely, and innocent symbolism of the dove; God speaking from His effulgent throne, "This is my beloved Son, with whom I am delighted." Therefore you must take the Holy Ghost in your consecration *i. e.*, let Him manage it all, and in that case you are certain to get every thing on the altar. From your standpoint it is very simple as you have nothing to do but consecrate all you know, which is by far the smaller quantity; then all you do not know which is a vast quantity, because we know but little; yet remember that what we do not know God knows just as well as what we know, therefore the human side of consecration is reduced to a practical simplicity. Bundle up every thing you know and lay it on the altar, which is simply our blessed Christ; then, all you do not know, and lay that unknown bundle on the altar, and the blessed, omnipotent, omniscient, and omnipresent Holy Spirit helping you, you will have no trouble to make the perfect consecration.

Now we reach the pigeon, which represents yourself. The pigeon is the most migratory animal in the world; bred and born on the northern lakes and Canadian moors; rising from a winter he has never seen, pursues his undeviating way toward the tropical sun till he plunges beneath equatorial seas and laves his gaudy plumage in the tepid wave.

In Abraham's sacrifice, which is yours and mine, (because we are all represented in his paternity, if we inherit the kingdom of Heaven); the pigeon is yourself, flying to the ends of the earth on missions of love and mercy destroying evil and doing good; transmitting light into the dark jungles of sin and misery; scattering sunshine, where weeping and wailing have long lingered; causing widows and orphans to rise up in the judgment and call you blessed; and the sable millions in the antipodian world, who have never seen you and heard your name, will pour out through the pearly gates and greet you welcome when you come because your missionary money sent them the Gospel and saved their souls. They outstripped you in their race for glory arriving in anticipation and waiting the notification of your coming, when they will delightfully serve you as a joyful reception committee.

The commission means "go." You say you have no money to grease car wheels and run the steam engines, ploughing the oceans from shore to shore. You do not need filthy lucre, you only need the pigeon wings. I never had the former, and with the latter I have traveled doubtless 200,000 miles; having gone four times around the historic world. I have also traversed this continent from ocean to ocean and from the Gulf up into British America, preaching as I went. Oh; what a grand field you young people have spread out before you! Macedonian hands lifted high, and vociferous shouts

roaring, "Come over and help us!" Dark Ethiopia, the land of Ham, piteously and pleadingly stretching out her hands. If I could be young and live again on the earth, how I would utilize the pigeon wings; though eighty-two, and of course at life's end, looking on the last mile post and electrified by the shouts of the angels beyond the river, I am still gliding on the pigeon wings.

Having offered his sacrifice in the early morning, Abraham is waiting for the fire to fall from Heaven as in the case of Abel. Noon has come and gone and the burning rays of a semi-tropical sun have scented up the vultures, ravens, hawks, and eagles, to enjoy the good dinner, prepared for them by hands, they neither know nor care; but sweep down in voracious clangor, jubilant over the sumptuous banquet. Abraham still stands by his sacrifice unmoved by the birds, and heroically clubs them away till they are glad to seek their dinner amid more congenial environments. These vultures symbolize doubts, which Satan will send in on you in black and dismal clouds. Abraham is still standing by his sacrifice, when the sun goes down and sable night with her dusky pinion envelops the plain of Mamre. Thus, encouraged by the shadowy wings of Erebus, the lion, bear, tiger, and jackal, magnetized by the aroma of the fresh meat, come roaring, screaming, howling, raging and barking, feeling sure of a royal supper. Abraham was a physical giant, a larger man than any we have ever seen, as we came into the world after the retreat of the gigantic generations. He was also a man of redoubtable natural heroism. These characteristics were climaxed with a Herculean faith that knew no flicker. Therefore arming himself with those ponderous negro head rocks, which there superabound, he goes for the rampant, carnivorous crew, energized by their in-

corrigible voracious appetites; but the hero of Mamre proves more than a match for them, and a general stampede occurs, while Abraham shouts the victory.

Lo, behold the fire falls, as the Word says a burning lamp passes between his sacrifice; Jehovah has rewarded his faith. Hence you see, if you would have the Abrahamic experience, you must not only make the full and complete consecration, but await the falling of the fire.

CHAPTER V.

ABRAHAMIC TESTING.

All the Lord's people will be rigidly tested, in order to reveal and eliminate the counterfeit and establish the genuine. These terrible battles which we fight with the strong intellect of Satan are the grandest means of grace this side of Heaven, because we gain strength by the battle and courage by the victory. The soldier that fights no battle will never wear the royal diadem, nor receive the reward.

In Genesis Ch. 22, we see God ordered Abraham to go away to the land of Moriah and offer his son Isaac as a sacrifice, i. e., a burnt offering, to Him on the mountain pinnacle which he would designate. Therefore unhesitatingly Abraham proceeds to obey, accompanied by Isaac and a couple of servants. With a donkey to carry their burdens, they set out; lodge on the way; early next morning the heights of Moriah heave in view and they move steadily on till they reach the foot of the mountain. Abraham leaves

the servants with the donkey till he and Isaac go to the mountain to worship the Lord; Abraham carrying the fire and the knife, pertinently as he symbolized God the Father; the fire, God the Holy Ghost; and the knife, the precious Word of the Lord; while Isaac symbolized the Son of God and the wood they had prepared to burn the sacrifice, symbolizing the cross on which the Savior died.

Isaac makes inquiry, "Father I have the wood and you have the knife and the fire, but where is the lamb?" Abraham responds, "The Lord will provide for himself a lamb." Now follows a plain and powerful sermon, preached by Abraham to Isaac in which he reveals to him the whole matter and shows him how glorious the privilege to die for God, really unutterable; and has been actually coveted by the saints of all ages; two hundred millions of them having gone up to Heaven with martyr's crowns on their brow, saluted by angels, archangels and redeemed spirits with the loud welcome home. As they go along Abraham explains it all to him so that he is delighted with the thought of joining Abel, followed by multiplied millions as the oncoming ages speed their flight. This conclusion follows as a logical sequence from the fact that Abraham was 124 years old and Isaac a stalwart youth of twenty-five. Therefore, the former could not have managed the latter, if he had resisted; consequently the conclusion follows that Isaac was not only resigned like a martyr, but delighted with the privilege, as I would certainly be this day.

In Hebrews 11:17-19, we read: "By faith Abraham, when he was tried, offered up Isaac: and he that received the promise offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called. Account-

ing that God was able to raise him up, even from the dead; from whence also he received him in a figure." This shows that Abraham as well as Isaac believed that God would raise him up and let him go back with his father to his mother waiting and expecting him. God does wonderful things on credit and runs surprises on us momentarily. As in this case see how he made a short cut on Abraham's faith, catching his arm, when he lifted it up with the knife to strike the fatal blow. God saw that he had perfectly tested him, so he took the will for the deed. Meanwhile Abraham saw a fat ram already caught in the thicket by his horns and just ready for the sacrifice, and turning round he picked him up; Isaac descending from the altar and co-operated with his father in the sacrifice. You remember the ram in the sacrifice, which Abraham had offered twenty-five years antecedently, when he was sanctified. This ram which we all take into our consecration, beautifully and powerfully symbolizes our obedience. The ram is a most useful animal: his flesh is our best food, clean, nutritious and hygienical; his wool, our clothing; his hide, our shoes; and his bones, fertilize our land; meanwhile with his great horns we blow down all the Jerichos Satan can rear up against us.

Reader remember, if you are going to Heaven, you are a son or daughter of Abraham, therefore your experience and life and walk must be like Abraham's (Rom. 4: 12); verifying the Pauline maxim, "Rejoice evermore, pray without ceasing, in everything give thanks," followed with that wonderful prayer, "The very God of peace sanctify you wholly and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ . . . who also will do it" (I. Thes. 5: 16-18, 23, 24).

Jacob and Esau

Jacob and Esau were twin brothers. In their infancy they showed different characteristics; Esau, the elder, was a red, hairy infant like the Arabs, whose progenitor he became; while Jacob had a fairer complexion with a smooth skin, and became the progenitor of the Jews. They were both Shemites, belonging to the red, yellow, and brown races of humanity in contradistinction to the black race (Hamites), who populated Africa, and the white race (Japhethites), of Europe.

When they were born, Jacob's hand took hold of Esau's heel. This symbolized Jacob's pre-eminence in the world. As they grew up Esau soon manifested a predilection for the chase, as wild game superabounded, and while in his teens he became a cunning hunter, and as he emerged into young manhood, he grew fonder and fonder of the game. Away in the chase nearly all the time, he kept the table loaded down with nice venison and other delicious, nutritious, and hygienical animal food. Meanwhile Jacob proved a very domestic boy, a hard worker, delighted with all sorts of domestic labor, helping his mother and devoted to horticulture. He kept the table well supplied with milk, vegetables, and fruits of every kind. As Jacob was always at home and Esau was away the greater part of the time, Isaac appreciated the presence of Esau the more, and so he became his father's favorite.

But Jacob, being constantly at hand to help his mother, he became her favorite.

It so happened [as you know they did not have the convenience of fire arms; they had never been dreamed of] that Esau signally failed in his usually successful undertaking of supplying himself with food off in the mountains. Everything got away from him till he got out of food, and was about to starve. Coming home faint with hunger, his brother, Jacob, instead of his uniform kindness in gladly supplying him with food, conceives the idea of buying his brother's birthright which gave him two portions of the estate. This estate certainly was no little thing, as the grandfather, Abraham, was rich in gold, silver, herds and flocks. (Temporal wealth symbolized spiritual blessings in that dispensation of types and symbols). Abraham had given his unbroken estate to Isaac, having sent away Ishmael and Hagar when Isaac was only two years old.

All this time, Jacob, naturally very ingenious and crafty, had been studying about the partimony. He knew that Esau, out on the chase the most of the time, had the birthright, while he himself constantly toiled and took care of his parents. He felt, therefore, that he deserved the birthright instead of Esau. Consequently when Esau came home, famishing with hunger, Jacob conceived the idea of buying his birthright. Hence he promised to feed him right along as much as he wanted, i. e., to board him to his heart's content, if he would just turn over to him his birthright. Esau is voraciously hungry (as he was a stalwart, vigorous youth, and would feel the hunger much more acutely than a feeble person). Meanwhile, Jacob, doubtless with his mother's co-operation, (for she was in perfect sympathy with Jacob in his

shameful and selfish effort to deceive his brother) planned to cheat him out of his birthright. Doubtless Jacob eased his own guilty conscience with the apology that he deserved it instead of Esau. Therefore he stood inflexible, and would not let Esau have anything to eat unless he sold him his birthright. Finally Esau, in his fainting desperation, soliloquized: "I am about to die of hunger, in that case this birthright will never do me any good. I cannot endure this awful hunger, as I am already faint with physical disability; therefore I believe I will sell it for food which I now need." So he sold it out for a copious mess of nice vegetables. (I have often seen the vegetable called pottage. It is a kind of lentil growing in that country.) We all look back astonished at Esau's folly in selling his birthright; but we are surrounded by people who are selling their birthrights for messes of pottage, that is, giving the stomach pre-eminence over the brain, and the physical being dominion over the spiritual. We recoil with horror from the panorama of Esau's selling his birthright for a mess of pottage. N. B. The birthright of every immortal soul is simply a crown of life and a home in Heaven. The wonderful grace of God in Christ through the vicarious atonement actually reaches every soul in the prenatal state. Thus we are left without an excuse, and we have the blessed Holy Spirit to give us all needed help to secure the happy conversion of our children before they forfeit their infantile justification by the commission of known sin. Oh, how recreant parents are to the birthright of their own children! The atonement actually covers them before they are born; thus leaving the parents nothing to do but turn them around and introduce them to God, so that they will start Godward and Heavenward instead of sinward and hellward. They surely will start sin-

ward if they are not turned around and introduced to the Lord, because the hereditary depravity in them turns them away from God toward the wicked world. The depravity produces the normal trend to sell their birthright for a mess of pottage.

When Esau and Jacob had grown up to manhood, their father wanted to give them his patriarchal blessing, lest he should suddenly and unexpectedly be called away to his heavenly home. He was then quite in life's evening; therefore he said to Esau, "Son, you know my teeth have decayed and fallen out (there was no dentistry in that early day) and as I am so fond of your sweet, savory venison which you bring me from the wilds, prepare and bring me some that I may eat and revive and give you my patriarchal blessing before I go out of the world." Therefore, Esau went away to the mountain, with his bow and arrows, to procure some nice venison. Meanwhile his mother, who sympathized with Jacob instead of Esau, joined with Jacob to compete with Esau and take his patriarchal blessing from him. Neither of the boys had an adequate conception of the value of the blessing. The birthright included a double portion of the estate, and signified the progenitorship of Christ. Rebekah told Jacob to procure a nice fat kid from his flock and dress it, and she would cook it perfectly tender, making it delicious, sweet and savory, like the venison which Esau brought to his father from the chase. Then she took Esau's goat-skin gloves, as he was hairy and Jacob smooth, and put them on his hands, that he might play Esau and deceive Isaac. It is almost impossible to assume the voice of another so as to escape detection. When Jacob went into his father's tent and said, "Arise, Father, and eat your venison which is now ready," Isaac said, "Why are you here so soon?" Jacob responded,

"The Lord brought it to my hand." He was doing his best to mimic the voice of Esau, but suspicion was aroused, and Isaac said, "Come, and let me put my hands on you, so I may know truly if you are my son Esau." When he put his hands on the goat-skin gloves, he said, "They are the hands of Esau, but it is the voice of Jacob." Not certain in reference to the voice, he follows the identity of the hands; therefore he took his supper, delighted with it because it was very tender, and his mastigatory power was gone. Being pleased, he proceeded at once to pronounce his patriarchal blessing containing the progenitorship of Christ, who was destined to come into the world and save all who would let Him, from sin, death, and hell. Scarcely had the sound of his feet ceased to reverberate in the tent, till Esau came in and said, "Arise, my father, and eat my venison and bless me." Isaac was astounded and said, "Who art thou?" He responds, "I am verily thy first-born son, Esau." Then they both recognized the stratagem, and Esau cried aloud in bitter anguish, pouring down gushing tears, wailing, "Jacob (Supplanter) has the right name, because he has supplanted me twice. He robbed me of my birthright, and now has taken away my blessing." Meanwhile he weeps and wails with a loud voice, as it says in Hebrew 12:17: "For we know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears."

Hereupon we may observe that this blessing was the progenitorship of Christ which God had conferred on Jacob before he was born. He would have received it without any of that falsification and stratagem on the part of his mother and himself, in which they committed sin and had to repent

in sackcloth and ashes. Romans 9: 11 clears up the whole problem; stating that, "The children being not yet born, neither having done any good or evil, that the purpose of God according to the election might stand." There are two lines of election running throughout the Bible, the one, the election of the Messianic progenitorship which was unconditional, and simply meant the glorious honor of a place in the genealogy of Christ. To this Jacob was elected, and from it Esau was reprobated. The election of the progenitorship was unconditional, and had no salvation in it. The second, the election of grace, which is free for all, and whosoever will may have it. The proclamation rings out, "Whosoever will, let him come and take of the water of life freely." The salvation which Christ, by His vicarious death, purchased for every human being, was as free for Esau as it was for Jacob. From this election Esau was not reprobated, because Christ died for him as truly as for Jacob. As a nation, the Jews were elected to the Messianic progenitorship, and the Gentiles were reprobated; yet in all ages salvation has been just as free for the Gentiles as for the Jews.

When Esau wept and wailed so bitterly and sought repentance and found it not, it was not a repentance in his own heart he was seeking, but he was seeking a change in his father, Isaac, so that he would revoke the blessing from Jacob and confer it upon him. Isaac could not do this because God had already given it to Jacob before he was born, for reasons not revealed in the Bible. In Esau's importunate pleading and pungent grief, he cried out, "Have you not another blessing that you can give to me?" Then Isaac pronounced on him a great blessing through which he became a great man in the earth—the progenitor of the Edomites.

They are named after him because Edom means faint. When he sold his birthright to Jacob, he was faint of hunger, and about to die. When Esau found that Jacob had actually disguised himself and had stolen his blessing, he got so mad that he resolved to kill him. He planned to wait till after his father's death, and the days of mourning had passed by. Rebekah overhearing his threats, sent Jacob away to her brother in Padan-aram, his father having blessed him before he started. Thus he was forced to leave so hurriedly to save his life. He ran like a fugitive from justice, taking with him nothing but a staff to protect him from the wild beasts. It was a huge club, such as they use in this day for a walking stick and a weapon.

Thus Jacob in his confused haste, was forced to skedaddle with all his might, haunted with the imagination that Esau was on this track to kill him. Each crack of a brush behind him increased his fear, and hurriedly running the entire ensuing day till nightfall, on he trudged over rugged mountains and rocky ravines, till faint with fatigue, he could go no farther. He stopped at a beautiful spring on the mountain slope and refreshed his fainting body with the limpid water. Worn out and faint with fatigue, if Esau should overtake him, he could only die. But worst of all his guilty conscience lashed him with a cat-o-nine-tails for his lying trickery and rascality. (And all this was useless, as God had given him the thing he was after, by unconditional election to the Messianic progenitorship before he was born). At last he reached utter desperation and felt that he deserved nothing but death and damnation. Totally exhausted, he was soon in a deep sleep.

CHAPTER I.

BETHEL

This is a compound Hebrew word from *beth*, family, and *el*, God. Therefore it means "the family of God." Then and there, Jacob was born from above, and entered the family of God. He arrived at Bethel with an utterly fatigued body and a very guilty conscience. Thus under a crushing conviction he fell; and exhausted nature spontaneously sank him into a deep slumber, nature's sweet restorer. And behold a ladder was before him, resting on terra firma; its topmost round lost amid the dazzling glories of the bright upper world. Radiant angels were ascending and descending upon it. Contemplating the scene, abandoning himself unto God and sinking into His sweet will, he went down to bottom-rock repentance. Alone on Mount Bethel, behold, his burden of guilt was gone, having evanesced amid that ambrosial slumber while heavenly visions and delectable dreams wrapt his troubled soul. Meanwhile the blessed Holy Spirit wrought miraculous grace, giving him a new heart and a new spirit, so that he exclaimed, "How dreadful is this place! This is none other but the house of God and this is the gate of Heaven."

We see this glorious vision of the ladder beautifully symbolizes Christ, because it connected earth and Heaven just as He certifies in John 14: 6, "I am the way, the truth and the life." Therefore you see in symbol, the great and glorious plan of salvation in beautiful panorama, as he con-

templates this ladder. It was not a ladder in one sense, it was a great broad stairway extending all the way from earth to Heaven. Angelic cohorts were descending while triumphant pilgrim platoons were climbing up to Heaven. This is a beautiful type of the King's highway of holiness, which we travel from this world of sin and sorrow into the land of immortal rest, where glorified pilgrims eternally rest their feet on the bright evergreen shore.

We see this wonderful revelation of the Lord to the soul of Jacob who recognizes the tithe law (peculiar to his kingdom from the beginning), recognized by his grandfather, Abraham, who paid tithes to Melchizedek, the prophet-priest of Salem. He gave him one-tenth of the spoils he had taken from the Northern Kings when he defeated them in battle, taking not only Lot and his family and other captives, but also great spoils. We see that Jacob recognized with due appreciation his citizenship in the kingdom of God, entering into a covenant to serve Him through this life and the one which is to come. This beautiful and brilliant stairway reaching from earth to Heaven, lucidly symbolizes Christ, the only way which any soul can escape from this fallen, Satan-dominated world, and make a safe journey to Heaven. He is not only the way, but the truth and the life. The whole Bible is His biography, the Old Testament revealing to us the history of Jehovah, the excarnate Christ; the New, revealing Jesus of Nazareth, the incarnate Christ. Thus the blessed Bible from the alpha of Genesis to the omega of Revelation, is simply the biography of our glorious Christ, concealed in the Old Testament and revealed in the New.

The Holy Spirit is His revelator, revealing Him to the sinner, as in the case of Saul of Tarsus, when on the Damascus road. Shining down on him with a brightness from without, eclipsing the meridian sun in his noonday splendor, he superinduced the great work of regeneration. Whereas, in sanctification the Holy Spirit reveals this glorified Savior within, sitting on the throne of the heart, as we see abundantly verified in the Pauline experience. His glorious regeneration was received in the house of Judas on Straight Street, Damascus, having been superinduced by a conviction fastened on him when Jesus met him on the road. He then and there called him to preach the Gospel, giving him his commission: "To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins and inheritance among them which are sanctified by faith that is in me."

Having sought the second work of grace three years in Arabia, having utterly exhausted legal resources and given up in desperation, he cried out, "O wretched man that I am! Who shall deliver me from this body of death?" (Rom. 7:24.) This is a striking historic similitude referring to the ancient belligerent custom—that of taking a dead soldier and tying him fast to a living captive, limb to limb, back to back. The pestilential miasma exhalant from the putrifying corpse always killed the victim by a most loathsome and tortuous death. In this case, Paul is the living soldier, and old Adam the loathsome, putrescent corpse, constantly deteriorating and getting more obnoxious. In desperation, he cries out, "Who shall deliver me from this body of death?" When our glorious omnipotent Christ receives the job, a second is

as good as a century. Consequently in the same breath, Paul raises a shout of victory. He got the victory, and raised a shout the moment he gave up all his legalistic resources, and in utter desperation, turned the colossal conundrum over to Jesus. In a moment He settled "old Adam," tossing that "body of death" beyond the North Pole, and gave him the victory. Then he shouted uproariously, "I thank God through Jesus Christ our Lord," and perpetuated the same shout through persecutionary storms, tempests and cyclones, conflagrations, imprisonments, shipwrecks, and perils by sea and land, among Jews and Gentiles, till he laid his head down on Nero's block, and the angels wafted him to glory.

Jacob, having been happily converted at Bethel, pursued his journey far away into Mesopotamia, to Padan-aram, where he made inquiry about Laban, the son of Bethuel, and received a good report. Going on, he came to a well where they watered the herds and flocks. He saw a beautiful young lady coming with her father's sheep to water them. The bystanders whom he had interrogated about Laban, responded, "This is his daughter Rachel with her father's flock. Taking the great stone from the mouth of the well, he drew water and supplied her flock; then saluted her with a cordial Oriental kiss, and lifted up his voice and wept. He told Rachel that he is her full cousin, the son of her aunt, Rebekah, who was born and reared on that very ground. Then he went home with her, and met her father, his uncle Laban, introducing himself as the son of his sister. Laban was delighted with him, as he lived with them, a member of his family, helping him do his work. One day he said to him, "Jacob,

I certainly so much appreciate your kind service, but I do not feel like receiving it gratuitously, so tell me your wages and I will pay you." "O," said he, "I charge you nothing, but I will serve you seven years, if you will give Rachel to me that she may become my wife." Laban responded, "I would better give her to you than to another man."

Jacob, having been happily converted at Bethel, pursued fields, shepherding the herds and flocks, and helping his mother in her domestic labor; consequently Laban found him the very man he needed to help him in every ramification of his work. Such was his love for Rachel, as she was so beautiful, bright, good and charming, that the seven years of his service seemed but a fortnight, and he reminded Laban that the time had come for him to receive her in wedlock. Consequently the nuptials were celebrated, and Jacob did not know till the next morning that he had been deceived, Laban having given him Leah, his eldest daughter, instead of Rachel. The Orientals recognize the eye as the index of beauty. Leah's eyes were weak, giving a dull expression, while Rachel's were beautiful, radiant and sparkling. The next morning when he discovered that they had given him the wrong daughter, he calls on Laban and asks him what he meant by it. "O," he said, "that is all right, as the laws of this country do not allow us to give the younger daughter in matrimony before her senior sister. Therefore just go ahead and fulfill her week, and then you shall have Rachel, too, for seven more years of service with me." Consequently he acquiesces, but has to work seven more years for Rachel, which quickly fly away as he loved her so. Thus he gave fourteen years labor for the two daughters. Laban said to him, "Now,

as you have paid for your wives, of course I must pay you extra henceforth for your service."

God so wonderfully blessed Jacob's service as shepherd of his flocks and herds that they had multiplied paradoxically, until it had become really a magnitudinous interest. (In that early day there were so few people in the world and so much land, the latter was not appropriated. They had the use of the land by homesteading it.) Now Jacob proposed to go on and take care of all his herds and flocks, with the understanding that he was to receive the spotted, speckled and grizzled cattle, and the brown among the sheep. Jacob was an exceedingly intelligent man, and used a well-known law in physiology to increase his herds. Down in the water where the cattle would go to drink he placed sticks peeled in such a way as to superinduce streaks, stripes, spots and speckles in the progeny.

Jacob managed to receive the big end of all the herds and flocks; at the same time delivering to his father-in-law his part, in compliance with their contract. I know people generally regard that as a piece of rascality on the part of Jacob, but I do not see it in that way, as he simply availed himself of a law which God had made appertaining to the whole animal creation, including the human body. It does not seem that Laban understood that law, as he came to the conclusion that Jacob was cheating him. We must all admit that Jacob faithfully and literally fulfilled his contract.

It is very clear that God wonderfully blessed Jacob with miraculous temporal prosperity; as well as giving those twelve sons, in order to launch the twelve tribes of Israel in a single family and generation. Thus a beautiful harmony was produced in the kingdom of God which he Himself perpetuated

in the call of the twelve Apostles to launch the Gospel dispensation. Thus *twelve* is given a special honor and pre-eminence. The number *twelve* represents God's children, an admixture of Divinity (*three*; Father, Son and Holy Ghost), and humanity (*four*; north, south, east and west, the cardinal points; as man is king of the world.) Hence *three* times *four* is *twelve*, the sacred number currently used to designate God's children.

Six years rolled away and Jacob's herds and flocks so wonderfully multiplied that he considered it time for him to go back to his native land. Therefore as he was three days journey from Laban, he gathered up all his herds and flocks; and with his wives and children, migrated back to his native land. His father-in-law pursuing, overtook him, and called him to account for not notifying him, so that he could have (as he said) sent them away with his blessings, music and valedictories. Jacob met him face to face at Luz, in the valley of Succoth, between Mount Gerazim and Mount Ebal. Talking matters over, they made friends, and entered into a permanent covenant of fraternal consanguinity, and built a stone monument to witness the transaction, and to fortify all against any future misunderstanding. (If you travel in that country, your dragoman will point out that memorable pillar to you in the valley of Succoth.)

While Jacob was thus prosecuting his journey back to Beersheba, the patriarchal home in South Canaan, angels met him and warned him against his brother Esau. He sent messengers all the way to the land of Idumea, of which land Esau had become the chief ruler and proprietor (as during the twenty years he had grown rich). These messengers gave Esau friendly greeting from his brother Jacob, and asked his

forgiveness for everything he had against him. They returned with the alarming news that Esau, with four hundred men, was coming to meet him. Jacob was no warrior, as he had spent his whole life in hard work, giving no time to military tactics. Esau had spent his life as a hunter and warrior, and had become the greatest Arabic chief in all that part of the world.

By this time he had reached the Jabbok, a tributary of the Jordan. In his deep distress he cried to God to protect him from his alienated and infuriated brother, who had been thirsting for his blood for twenty years, because he felt that he had treated him so cruelly, cheating him out of his birthright in his boyhood, and his patriarchal blessing in his manhood. My amanuensis asks me if Jacob did right in both those cases. I answer in the negative, because in both cases he sinned grievously against God. The falsification and trickery perpetrated by Jacob and his mother to deceive Esau was grievous to God, and brought them under condemnation, and they had to drink the bitter cup of repentance. Meanwhile the grand end for which they did it all had actually been secured for Jacob before he was born. The matter had already been settled by unconditional election appertaining to the Messianic progenitorship, but they did not know it.

The firstborn received a double portion of the estate, consequently they thought it would go to Esau, and they did their utmost to turn it over to Jacob. When Jacob pronounced his patriarchal blessing on all his sons (Gen. 49) he gave to Joseph, his first born by his favorite wife, two portions, *i. e.*, one to Manasseh and another to Ephraim.

Jacob trembled with fright over the startling news brought back by his messengers that Esau was coming to meet him

with four hundred men. Jacob was always a wonderful manager. (We see this prominent characteristic in all the Jews in this day. They are the greatest money-makers on the globe, as they have been in bygone ages; getting rich, where Gentiles stay poor, and actually leading the commerce of every nation under Heaven.)

He now makes out a present for his brother, consisting of selections from the great droves of live-stock which he had accumulated in Chaldea, and which today would be worth thousands of dollars. He divided them up in three lots, so that they would meet him at three different times; and when the servants were asked whose they were, they were to answer, "They belong to thy brother, Jacob, who is coming on behind; and they are a present to his beloved brother, Esau." He also sent his wives and children across the Jabbok, but he remained on the far side, and went to secret prayer, asking God to protect him from his brother Esau.

No other means of grace is so profitable as prayer, as thereby we get light and help from God who alone can give it. Therefore, when Jacob prayed with all his heart, mind, soul, and spirit, the light broke in and revealed his own heart full of inbred sin; conquered and subdued by the regeneration he received at Bethel, but still on hand and struggling for the ascendancy. It was so utterly out of harmony with Divine purity as to actually appall him.

A. B. Simpson was sanctified early in the holiness movement, when there was so little light on tobacco. He did not think about his tobacco, but very soon, while in prayer, it seemed that God drew so close to him that he was afraid he would smell his tobacco breath, and consequently, then and there, he forsook it forever for His sake alone. Therefore,

Jacob, when the light of the Divine Presence revealed his inbred sin, found he had a worse enemy in his own heart than his brother Esau on the outside. Consequently, forgetting the latter, he poured out his soul in agony for a clean heart.

CHAPTER II.

PENIEL.

Meanwhile, the Lord, having come in answer to his prayer, put His hand on him and superinduced the world-renowned wrestling Jacob.

Meanwhile the Wrestler, none other than the God of Israel, demanded of him his name, thus running him into a serious dilemma; because *Jacob* means "*rascal*." (Hebrew words are all significant). For him to confess to God that he was a rascal, was a terrible ordeal; but he was in a strait out of which there was but one possible escape, and that was, the frank, outright confession. The Greek word for *confess*, "*homologeō*," means "*to speak like God*." There is the serious trouble where millions blunder and lose their souls. God says, "You are a liar." You must say, "That is verily true, I am a liar; but Jesus died for all the liars, and do have mercy on me for His sake." The world is full of thieves; God looks on the heart, and if your will is good to cheat a man out of a dollar, you have already stolen it, and stand a condemned thief in the sight of God. Therefore, God, who can not tell anything but the truth, says to you, "You are a thief." Your part is to answer, "That is true, I am a

thief; but Jesus died for the thieves. Do for His sake forgive me." So with murderers God says, "He that hateth his brother is a murderer." Every man in the world is your brother, and every woman, your sister. Therefore, God says, "You are a murderer." If you do not talk as He does, you are certain never to live with Him up in Heaven, as you must have Heaven in your heart if you ever get there. You are to confess judgment against yourself. "I am a murderer, and deserve nothing but the doom of a murderer, death eternal; but Jesus died for all the murderers, and do, for His sake, have mercy on me." The same is true with adultery, fornication, lasciviousness, uncleanness, and everything out of harmony with purity, truth and holiness, which abide eternally in God. You are thus to make a clean breast and confess all. That is the reason why Jacob wrestled the entire night, hesitating to face the music and confess fully. Finally, grace prevailed, and he made the confession, and God knocked his thigh out of joint. The thigh is the strongest part of the body, and symbolizes old Adam, the man of sin, condemned to die, and destined to be crucified, thus destroying the body of sin. (Rom. 6: 6.) This Adam the Second alone can do, and always does when He baptizes you with the Holy Ghost and fire, eliminating out of you everything that Satan has put into you in the Fall, so that the graces of the Holy Spirit, imparted in regeneration—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, (Gal. 5: 22, 23) will have no antagonisms in the heart. All the malevolent affections contrary to pure love—anger, wrath, malice, hatred, animosity, envy, jealousy, prejudice, bigotry, selfishness, self-love, self-ambition, avarice, pride, vanity,

egotism, sorcery, witchcraft, divisions, heresies, sectarianisms, and everything on that line being eliminated, making the heart clean, as it must be in order to become the temple of the Holy Ghost.

When he confessed his name, *Jacob (rascal)* God instantly slew the rascal (*that nature within him*) and changed his name from *Jacob* to *Israel*, which means, "*one that prevails with God*," and is the only name God ever gave to His people. None but Israelites (prevailers with God) will ever get to Heaven, as we must all prevail with God and have the Jacob (i. e., the rascal) slain. When God had wrought His mighty work, He gave Jacob the Peniel experience. "Peniel" is from "*peni*," face, and "*el*," God, and means "*the face of God*," which He reveals to you when He sanctifies you, so you can see Him more clearly.

The night passed, day came, and Jacob, limping on his staff, proceeded on his journey. Though now a cripple for life, he was a conqueror, perfect love casting out all fear; so instead of dreading to meet Esau, he longed to look upon his face after a separation of twenty years. (In my travels through the Holy Land I have been at all these places, having crossed the Jabbok, on whose bank Jacob spent this memorable night of wrestling prayer.)

Sure enough Esau comes along, but instead of running to assassinate Jacob, he threw his arms around him, kissed him copiously, and praised the Lord for letting him see him once more. (The returning Jews have built a memorial city, Symadelpia, on the spot hallowed by the meeting of the brothers.) The brothers mutually embraced, and had a shouting time.

As Esau was not the progenitor of Christ like his brother Jacob, the Bible does not give his biography. God is no respecter of persons, and the facts authenticate the conclusion that Esau as well as Jacob had spent that memorable night with God, and God had wrought a mighty work in his heart through His abounding redeeming grace, which is perfectly free for all. Oh, you say, the present which Jacob had sent him wrought that change. Then what will you do with the fact that Esau, whom God had made rich in the preceding twenty years, utterly declined to accept the present, observing that he had enough of his own, as he was really a king, though not so cognomened, but simply an Arabian Emir. When Esau asked Jacob, "What mean these beautiful fine-blooded animals I have met?" he said, "They are a present from your loving brother Jacob." Then Esau said, "My beloved brother, keep them, for I have enough." Then when Jacob insisted that he should accept them as a souvenir of his brotherly love, he could not decline, but acquiesced; not receiving them as a remuneration for former indebtedness, but as a memorial of his brother's love. He said to him, "My brother, you are traveling through a wild country—yourself, family and property unprotected from marauders. I have these four hundred men, kindly accept all the protection you need till you reach your destination—the family homestead." But as Jacob was then sanctified, perfect love having cast out fear, he was no longer the tremulous, panic-stricken brother, recoiling from the formidable Esau with his four hundred men, but an Israelite, having the victory in his soul, perfect love inundating his spirit. Consequently he is gloriously saved from fear. Therefore, thanking his brother for

his kind offer to furnish a bodyguard to protect himself and family and property in their journey, he went on in faith in the God of Abraham and Isaac to give him all the protection he needed. Esau bade him a loving adieu, and with his four hundred men, returned home to Idumea. Thus were the brothers gloriously reconciled, and became firm friends, and so remained to the end of their lives, not a scintillation of the frictions which had characterized the rivalry of their boyhood and youth remained.

The reason why the Bible holds up Jacob as a paragon patriarch through all subsequent ages is because, though living on a plane of justification normal to his dispensation, he received that glorious sanctification at Peniel, the climax of Christian experience in all ages. With his beautiful regeneration at Bethel constituting the two great works of grace, *sine qua non* of Christian experience. For this reason, throughout the Bible we have constantly held up before us the house of Jacob as our paragon, elucidatory of Christian experience, showing up the fact that we must all have our Bethel and Peniel—clear, distinct, and indubitable. Therefore it will not do to tolerate defalcation appertaining to these great works of grace. We must have these two grand epochs in our experience. Heresies appertaining to these great fundamental truths—a supernatural birth and entire sanctification, both witnessed to by the Spirit—will always prove fatal.

The Bethel experience gives you the supernatural birth and citizenship in the kingdom of God; and the Peniel experience gives you entire sanctification, without which the Lord has decreed that you never shall see His face.

Jacob finally wound up his life in Egypt, living there the last seventeen years of his earthly pilgrimage, under the reign of his son Joseph, who was carried thither by the Ishmaelites, to whom his brothers had sold him.

We have in Samaria Jacob's well, ninety feet deep, and mentioned in the Scripture in the fourth chapter of John. Jesus sat there waiting for His disciples, who had gone to the city to buy food. In the meantime He preached that wonderful sermon on the supernatural birth to the woman who had come from the city for water. She thought he meant the water in the well when He said, "If any one drink of the water I give him, he shall never thirst again." He mentioned water seven times, and she thought He meant the water in the well. He told her twice that she was mistaken, that He meant living water (the Water of Life), which is God Himself, as we see abundantly confirmed in the preaching of Isaiah in Jerusalem, shouting with stentorian voice, "Ho, everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat. Yea, come, buy wine and milk without money and without price." We see plainly that He meant to come to the God of Israel and be saved. Under that wonderful sermon the woman actually received the Water of Life, and became gloriously saved. Forgetting her water-pot and the water that she had come a mile to get, she ran back into the city, preaching all around on the streets, and so stirred the multitude that they followed her in vast numbers, transported with curiosity to see the Prophet who had wrought this paradoxical change in this woman, notorious for her wickedness, living down at the bottom of slumdom. They could

all see that she was wonderfully, radically changed, actually transformed into another woman.

Pilgrims coming from all Christendom to the Holy Land are very anxious to know that they are on the very spot where Jesus walked. They go to Jacob's well in the valley of Succoth between Mount Gerazim and Mount Ebal, memorialized by the gathering of all Israel after they had taken possession of the land.

Joseph's tomb also is in this valley, in full sight of Jacob's well, where they buried him after keeping his body a hundred and fifty years in Egypt, bringing it with them when they returned to the Land of Canaan. Jacob lived in Egypt and died at the age of a hundred and forty-seven years. Joseph had him embalmed and carried back to Canaan, and buried in the cave of Machpelah in Hebron with his father, grandfather, mother, grandmother, and his wife, Leah; Rachel having been buried on the road near Bethlehem, where we may see her tomb today.

Joseph

While Jacob was living in the valley of Hebron, south of Jerusalem, and his ten sons were with his herds and flocks at Shechem, north of Jerusalem (as they seemed to have ranged widely with their herds and flocks in order to give them ample sustenance), he sent Joseph to them to see how they were getting along, and bring him word; the chronologies make him then about nineteen or twenty years of age. When a little boy, Joseph had given himself notoriety in his home by telling his dreams. Though he was too young to have any adequate conception of their meaning, yet as they signified that he would be ruler over all his brethren it aroused their jealousy and prejudice. It seems that his father was a little suspicious that they might maltreat him, and consequently kept him at home with him. As Joseph was the eldest son by Jacob's favorite wife, Rachel, possibly he had decided to give him the birthright, simply a double portion of the patrimony, and regarded as an especial honor in that day. Jacob had also made for Joseph a coat of many colors, which was a sign of royalty. These things had superinduced a prejudice, actually developing into animosity on the part of his brothers.

When Joseph reached Shechem and failed to find his brothers, he wandered over the country, looking for them,

and upon making inquiry, he learned that they had gone to Dothan, about twenty-five miles farther; consequently he walked on. When he arrived the brothers were all together, eating their dinners. As he came in sight, some of them said, "Yonder comes the dreamer; let us kill him and see what will become of his dreams." Therefore upon his arrival, instead of receiving him in brotherly love, they pull off his royal coat. But Reuben pleads with them to spare his life; and they consent to put him into a pit nearby, *i. e.*, a dry cistern, out of which he could not climb without help. Reuben intended to let him stay there as a place of safety, until he should have an opportunity to get him out and send him back to his father. As Reuben was the eldest, it seemed his duty to look after the herds and flocks. Consequently he went away, and during his absence a caravan of Ishmaelites come along on their way to Egypt, bearing merchandise. Then the brothers take Joseph out of the pit and sell him to them for twenty pieces of silver (about \$10), the price of a young slave. So little money had been coined at that time that it was worth about ten times as much as it is now.

Joseph throughout the Bible is a beautiful type of Christ. After Joseph was sold, his brothers kill a kid, besmear his coat with the blood, and roll it up to take to their father. When Reuben came back and looked for Joseph in the pit, and found that he was not there, and not knowing what had become of him, he rent his garments in anguish, and wept aloud; meanwhile the other nine brothers kept the matter to themselves and took Joseph's bloody garment to his father, stating that they had found it. The old man looked at it, knew that it was his son's coat, and thought that he was eaten up by a wild beast; whereupon he gave away to bitter

lamentations, and almost died of a broken heart, weeping and wailing night and day for his favorite son, Joseph. He gave up in despair, saying, "I will go down to my grave weeping over my son."

CHAPTER I.

JOSEPH IN PRISON

Joseph makes the long journey to Egypt, riding upon a camel. (I have been at all these places mentioned. At Dothan I have seen the well in which Joseph was put, which happened to have no water at that time, and the old road to Egypt over which they carried him.) On their arrival, the Ishmaelites sold Joseph to Potiphar, the Captain of the Guards. He was with him three years, and deported himself so wisely that, though a bond slave, Potiphar made him master of all his servants, and superintendent of his house, and possibly of his business. In this position he is a type of the reigning Christ.

But Satan took advantage of Joseph's brilliancy, beauty, wisdom, and loveliness, tempting Potiphar's wife, who actually made an assault on his virtue, even laying hold of his person and endeavoring to constrain him, but he, resisting, fled. Disappointment reacting in the arousal of her indignation, she accused him to her husband. Consequently Potiphar puts him in the imperial prison, where he soon won the confidence of the jailor, who promoted him to office and gave him the superintendency of the prisoners; commit-

ting his business to him. Thus again we see the royal Christ-hood flashing out from his life, even in that dark dreary prison where he remained seven long years.

All that took place at old Memphis, on the left bank of the great river Nile, the largest and most magnificent city in the world at that time, and the first capital and metropolis of Egypt, which was the first country on the globe to have an organized government, to subdue all nations and reign over them.

The fertility of Egypt is dependent upon the annual overflow of the Nile, which deposits sometimes fifteen feet of soil, making this country the "granary of the world" in all ages; the soil producing four crops a year. The semi-tropical climate, having no rains, as the surrounding deserts absorb the moisture of the air and prevent the formation of clouds, making it by far the finest farming country on the globe.

Egypt, under the protectorate of England, was obtained by conquest and cession, between 1870-1890, and is now largely owned by English capitalists, and said to be worth four hundred dollars per acre. This is one of the greatest cotton countries in the world, and the most productive of all. The date palm trees abound, fifty to one hundred feet high before you reach a single leaf. The leaves, with stems an inch in diameter and strong like wood, spread out like umbrellas. Those delicious dates which you have eaten—for they are transported to the ends of the earth—grow on peduncles extended out from the stems of those great leaves. I often wondered how they gathered the fruit! It so happened that I was there in the date harvest on one of my visits, and saw the fruit gathered. The natives climb the trees

almost as rapidly as I walk upon the ground, with a band at their backs to keep them from falling, the rough exterior of the tree furnishing a foot hold. When they have reached the fruit, they lift up a basket with a string, fill it with fruit, and let it down for another to empty, and so they make rapid headway gathering the harvest. The site of old Memphis is literally crowded with those beautiful palm trees.

When Joseph was in prison, the chief butler and the chief baker, who had incurred the displeasure of Pharaoh, were sent to prison. Here they met the Hebrew boy, who possessed not only competency, but unflinching integrity. He had not lost his infantile conversion, when the God of his father, his grandfather, and his great-grandfather, spoke to him through dreams and visions. His wisdom, his knowledge, and his integrity were the wonder of all who met him, for they had no acquaintance with the true God and His spiritual gifts (I. Cor. 12:7-11). The chief butler and the chief baker, each dreamed a dream, which Joseph interprets. He tells the butler that he will be restored to his position, while the baker will be hanged. When the butler was leaving the prison at the command of the king, Joseph asked that he would remember him. When peace and prosperity wait on us like ministering angels, and everything moves along in beauty and harmony, we are prone to forget the suffering millions all around us; therefore the butler forgot Joseph in the prison, till two years had passed, thus rounding out the seven years of his imprisonment. See how the sevens here abound in the biography of Joseph! We have the seven years in prison, the seven years of plenty, and the seven years of famine (Gen. chapter 40). Now it was reserved for Pharaoh to dream dreams. He dreamed that he saw

seven cattle, the finest his eyes ever beheld, looking like elephants, come up out of the Nile and feed on its bank. Then he saw seven cattle, so poor, dwarfed and stunted that the wind could blow them over, come up out of the Nile and feed on the bank, which ate up the seven fat cattle, and showed no change. Then he saw seven of the finest corn heads, large, plump, and so weighty that they dropped down, and then seven stunted, blasted, grainless, chaffy stalks grow up; the latter ate up the former and showed no change. Corn in the Bible is generic for all the cereal grains—wheat, barley, rye, sesame, millet and panic. The latter three are raised for cattle.

Pharaoh called in his wise men, the magicians and astrologers, but they failed to interpret his dreams; then the butler remembered Joseph, and suggested him to the king, as one who could reveal the meaning of his dreams. Joseph is sent for and presented to Pharaoh, who relates his dreams and asks his interpretation. Joseph replies: "The God of Heaven will give the king an interpretation of his dreams. The seven fine cattle and the seven fine, well-filled stalks of wheat, are seven years of plenty, when the whole earth will abound and superabound, and there will be no end to the harvest and the fruits, they will overrun all the granaries and storehouses, till there will be no storeroom left, and still they will abound. The seven poor kine and the seven blasted ears of corn are seven years of famine, when there will be neither earing nor harvest; but all the earth will wither and blight, and gaunt famine will stalk abroad, like an avenging spectre, cutting down everything before him. Now, O king the thing for you to do is to appoint a wise man to go throughout the whole country, build storehouses, and save all the

fruits of the earth." In Egypt, as there is no rain, the cereal grains keep indefinitely. Wheat has been taken from the Catacombs 4000 years old, and sown, and has produced a crop.

But what are the Catacombs? They are the tombs of the Pharaohian age, and also of the preceding ages, and occupy several thousand acres in the desert bordering on the great Nile valley, under the shadow of ancient Memphis. They include the pyramids. The king would begin his own tomb when he ascended the throne, and have a stratum put on it every year as long as he lived. Hence the great magnitude of the antediluvian tombs; the postdiluvian age coming in when human life was dropped down to one hundred years, the tombs were only about one-tenth the size of their antediluvian predecessors, which still are found throughout Egypt, though not perfectly preserved like the large ones, whose magnitude seems to have been a guarantee versus delapidation. Many of those great Catacombs were built entirely under the surface, vast rooms containing those beautiful and costly coffins, occupied by the mummies (the people 4000 years ago understood the art of embalmment, which has been lost; all efforts to recover it in modern times having proved a failure: anyone now discovering the art of Egyptian embalmment would become a millionaire). The coffins in those Catacombs, the nicest mechanism you ever saw, of the most beautiful marble, and the work so elegantly executed as to be smooth as glass, are so large that they have taken the mummies out of them and left the coffins in the Catacombs. Going through those Catacombs, we find ourselves in a city under the ground, and in them there is no end to the hieroglyphics, the first writing that was ever done in the world, pic-

tures being used as object lessons by the Egyptians antecedently to the invention of letters by the Phoenicians. The Catacombs were discovered in 1578 by two workmen. Antonia Bossio, was the first to reveal their treasures. He died in 1629, having spent thirty years of his life in these explorations, and in preparing his book, *Roma Soterranea*. Then men began to take the mummies out of them, ransacking that royal cemetery for more; some tombs having been discovered, since my first visit to that country about twenty-five years ago. Those are by far the largest Catacombs in the world. There are a few at Alexandria and Cairo, and also at Naples and Rome, which the Lord has permitted me to visit. While there are many Catacombs at Rome, we have them at Naples on a magnitudinous scale in the sepulchered cities, Herculaneum and Pompeii, which were buried alive instantaneously at noonday, 79 A. D., when a great eruption of Mt. Vesuvius suddenly wrapped those cities in fiery winding sheets; inundating them with floods of melted lava, burying them so deep, that forests grew upon the surface; as lava is the richest soil, and quickly produces a great forest. 1700 years rolled away, soils formed, dense forests grew, when a man, hunting, chased a rabbit. Following his dog, he soon found himself in a subterranean city, Pompeii.

CHAPTER II.

ON THE THRONE OF EGYPT

Pharaoh listened to Joseph with spell-bound appreciation, for the Spirit of the Lord accompanied him wherever he went.

Then Pharaoh replies: "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art; thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. See, I have set thee over all the land of Egypt." At the same time, "Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vesture of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot, which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt" (Gen. 41: 42, 43). "And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt" (Gen. 41: 44). Thus all the land and everything in it was turned over to Joseph; he was only climaxed by Pharaoh upon the throne. What a wonderful symbolism of the Christhood, do we see in Joseph; in one short hour elevated from the prison to the throne of the world! Until his coronation by Pharaoh, he was a type of the humiliated Christ; then he was thirty years of age, when he stood before Pharaoh, precisely the age required by the Levitical law of the Old Testament, for which Christ had to wait before John was allowed to inaugurate Him into His official Messiahship by baptism. Joseph's coronation by Pharaoh also typified our Lord in His Second Coming, which is even now so very nigh, that the pilgrims are on the constant outlook for His glorious appearing to dethrone Satan and reign in righteousness forever.

Joseph, in the vigor of his stalwart young manhood, proceeds at once to have granaries built, in which to store all the surplus food, which was immense; as Egypt has been the granary of the world in all ages; pre-eminently so in the Chal-

dean, Persian, Grecian and Roman ages. True to his prophecy to Pharaoh, the earth liberally brought forth abundance, which was gathered, and which filled the granaries until they seemingly had an inexhaustible supply.

When the seven years of plenty rolled away, then failure of crops succeeded, probably resulting from a failing of the inundations of the Nile, by which that whole country is irrigated and fertilized annually. The seven years of plenty having come and gone, bleak and burning dearth, with her concomitant, grim, gaunt famine, walk hand in hand and look the people in the face.

Two years of the famine period have already come and gone. Joseph is thirty-nine years old, when Jacob and his great family of seventy-five members, who are about to run out of food, hear in the land of Canaan, that there is corn in Egypt. The father and grandfather of Jacob were rich both in gold, silver, herds and flocks (temporal wealth in that symbolic dispensation, typifying the spiritual riches peculiar to God's people). Therefore Jacob sends his ten sons, with their donkeys, to Egypt to bring back the needed supplies. On arrival, Joseph recognized them all perfectly, though he had not seen or heard from them in nineteen years. His brilliant intellect, his perfect memory, and his heart flooded with the love of God, and his constant prayer for them all by name, had kept them bright in his memory; then they were all older than he, and consequently had not changed so much as himself. When they arrived Joseph treated them with austerity, charging them with coming thither to spy out the land. This was like a thunderbolt out of a cloudless sky, and struck panic to them all, so they fell down around him in servile submission; thus literally fulfilling his childhood dreams. Meanwhile

they talk among themselves in the Hebrew language (as Joseph had not spoken with them, only through an interpreter), and mentioned their awful sin in selling their little brother to the Ishmaelites nineteen years before, which had haunted them all these years. Now they recall how he cried and begged for his life and liberty to the very last. They had no idea that they were understood.

They plead with Joseph and assure him that they are not spies, but all the sons of one man, living in Canaan. He asked them if they were all the sons this man had. They tell him that he has two more, one of them who had stayed at home with his father, and the other one had been dead a long time. Then Joseph takes Simeon as a hostage, while the others return home with the needed bread; at the same time he assures them that they never would see his face again until they bring that other brother, as a confirmation that they had told the truth. The steward, by order of Joseph, helps them to load, putting every man's money in the mouth of his sack. On the road, when it is time to stop and feed their donkeys, every man found his money in his sack, to his unutterable surprise. Arriving at Beer-sheba, they have sad news for their father; they state that the ruler of Egypt treated them very harshly, accusing them of coming to spy out the land, that they might prepare for war against them, and that he had retained Simeon, as a hostage. Oh, what a shock to their father, who said: "This is ruin again; Joseph has been dead these many years, and I am going down to the grave with gray hairs in sorrow mourning over him. and now Simeon is gone. Thus I am deprived of my children!"

The days come and go. When the food is nearly gone, Jacob says to his sons: "You will have to go back to Egypt

and get some more bread, as we will soon be out." They reply: "That is all right, we will go, but we must take Benjamin, because the ruler said we should never see his face without him." The father says: "He can't go; his brother is dead long ago, and now I shall lose him." They still tell him that it is no use to go without Benjamin. Then Judah interposes and tells his father that he will give himself and his two sons as a substitute for Benjamin, and he shall keep them indefinitely. The famine is sore in the land, it is either starvation or go: finally the old man, in deep agony, and with profoundest reluctance, says to them, "We must have bread; therefore take him and go, and the God of Abraham, Isaac and Jacob go with you, and keep you all, and send back Simeon with you. Take the man a little honey and balm, and take double money for the corn, as the deposit in your sacks might have been an oversight."

Now the ten return to Egypt; they meet Simeon, looking better than they had ever seen him. They meet the ruler; he salutes them kindly, and when he comes to Benjamin, says: "I suppose this is your brother, whom you promised to bring." Joseph invites them to dinner with him, setting them down in the order of their ages, to their astonishment. By Benjamin's plate he places five times the usual amount; thus giving currency to the camp-meeting maxim, a Benjamin's mess. Now they have all eaten, and the steward proceeds to load them up for their return, lest their home folks be hungry; Joseph having ordered the steward not only to put each man's money in the mouth of his sack, but in Benjamin's sack, Pharaoh's silver cup with which he consulted the omens and ascertained impending events.

When they are all gone, but before they have gotten out of convenient access, Joseph has his steward with a military cohort dash out after them in hot pursuit, calling them to halt, and ordering every man to dismount and to take off his sack, at the same time accusing them of stealing the king's silver cup. Oh, what a surprise to them all! "Why," they say, "we have even brought back the money you restored to our sacks in our first journey, and how strange that you think we would steal something!" But they begin with Reuben, the eldest, and go through all, and find the cup in Benjamin's sack. "Then they rend their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house" (Gen. 44: 13, 14). Joseph asks why they had done this, and says that he with whom the cup was found should be his servant. Judah then tells him that this "lad" is the favorite son of his father's old age; that he had a brother who was long ago dead, for whom the father still grieved, and if they should go home without Benjamin, it would kill him; and Judah offered himself in Benjamin's stead (Gen. 44: 18-34). Thus far Joseph had not spoken in Hebrew, but had done all his talking through an interpreter. Now he literally dumbfounds them all by speaking to them in their own language: "I am Joseph whom you sold to the Ishmaelites nineteen years ago." They look on him appalled with fright, while he comes to each one with flowing tears, embracing and kissing him; finally, to Benjamin, and oh, how he lingers with him and covers him with kisses! Oh, how they weep and beg his forgiveness! Meanwhile he is deluged with tears of loving gratitude, so glad to see them all again, alive and well after the long separation without a word of information. Their loud crying was heard in the royal palace,

and Pharaoh, asking what it meant, is told that Joseph's family have come, and they were all weeping and shouting. He was glad to hear it, and anxious to do them every possible favor for the sake of Joseph, then his prime minister, having borne all the burdens of the government the preceding nine years.

Joseph explains to them why he was taken into Egypt: that it was in order to procure bread and keep them all from starving to death, stating to them that God did it for their good, though they aimed it for evil. What a beautiful verification of Rom. 8: 28, "All things work together for good to them that love God." Joseph was true to God, and though he grieved over the terrible treatment of his brethren, yet he was actually then on his way to the throne of the world, as Egypt was the greatest and oldest nation on the globe, and the only one at that time having an organized government.

In the run of the ages, Sesostris, Nebuchadnezzar, Cyrus, Alexander, Hannibal, Gengiskhan, Tamerlane, Charlemagne and Napoleon Bonaparte—all spent their lives on the battlefield to reach the throne of the world. Joseph, without any effort on his part, was actually carried by the Ishmaelites into Egypt, where to his own unutterable surprise, he was suddenly promoted from the dungeon to the throne; beautifully symbolizing the happy fate of every true saint, passing through this world of sin and sorrow, two hundred millions sealing their faith with their blood, suddenly going from the lion's mouth and burning stake to the thrones of the heavenly hierarchies.

You see what a beautiful symbolism Joseph is of Christ, who is the Bread of Life, without which every soul famishes; as here Joseph exhorted his brethren to weep no more, since God had sent him to Egypt to provide bread for them all. He

now gives them all many changes of raiment, and Benjamin five changes of raiment and 300 pieces of silver; thus making him rich. In that day factories had never been dreamed of, and clothing was made by hand; hence, it was very costly. Tyre and Sidon, Phœnician cities, became rich, because they found a fish in the sea from which they made the crimson coloring, which was used for dyeing the royal apparel of the kings, queens, princes and potentates throughout the whole world.

Joseph now makes all arrangements to bring his family into Egypt. He sends them plenty of food and wagons for carrying everything they have down into Egypt; at the same time telling them not to regard their stuff, that he has everything they will need, that they have nothing to do but mount the wagons and come along.

When the brothers arrived at Beer-sheba in the land of Canaan all safe and sound, Simeon and Benjamin and Joseph only absent, awaiting their arrival in Egypt, they go in and all salute their father and tell him the good news, that Joseph is still alive and the ruler over all the land of Egypt, and that he was the one whom they met when they went down the first time. Oh, what an unutterable surprise to his father, who had mourned over him as dead for nineteen years! Meanwhile with broken hearts they all confess their sin, and tell him the fact that they had sold Joseph to the Ishmaelites, who had carried him to Egypt and there sold him, and that he is now ruler over all the land. Jacob could scarcely believe their report, that Joseph is alive and prime minister of Egypt; yet, when the wagons arrive and he sees them, he believes, as they tell him that Joseph has sent those wagons and everything they need to carry them into Egypt, where they will

have a delightful home in that land of perennial sunshine, never fading flowers, and never failing fruits. Now they bid adieu to the home of Jacob, their father, Isaac, their grandfather, and Abraham, their great-grandfather, a lovely land, even this day celebrated for its fertility and the geniality of the climate.

CHAPTER III.

JACOB IN EGYPT

In due time Jacob and his family arrive in Egypt. Goshen was considered the richest part of the land. (I have often seen it, that splendid alluvial Nile valley, with soil fifteen to thirty feet deep, black as a raven, and rich as the garden of the Lord, producing four crops in the year this very day; the lovely semi-tropical climate without the cold winters and the hot summers, giving it perennial springtime and autumn; neither clouds nor rains, but every day that wonderful, lovely sunshine with a brilliancy unknown in the Western Hemisphere). Goshen was selected for them to enjoy during their sojourn in the land. Consequently there they pitch their tents.

Soon after this Jacob and some of his sons are taken by Joseph to visit Pharaoh in his palace; the king receives him joyfully, bidding him welcome to the land of flowers and perennial sunshine, the garden spot of the earth and the granary of the world, courteously observing, "The land of Egypt is before thee." Pharaoh asks: "How old art thou?" He tells him one hundred and thirty years, and that his life has been full of sorrow, and that he has not yet reached the age of his ancestors. Then the Patriarch blessed Pharaoh. Jacob lived seventeen years in Egypt.

When Jacob had reached his one hundred and forty-seventh year, he called around him all his sons, taking Ephraim and Manasseh for Joseph, and in that way giving him a double portion of the estate, responsively to patriarchal law; Reuben, really his firstborn, had forfeited the birthright by a disgraceful sin, whereas Jacob wanted to give it to Joseph anyhow, for he was the firstborn of his favorite wife. As he was old and blind, when he put forth his hands to bless Ephraim and Manasseh, as the latter was on his right and the former on his left, he crossed his hands in order to put his right hand on Ephraim and his left on Manasseh; when Joseph, thinking that his father had made a mistake, tried to change them, and Jacob would not change, but told him, that he made no mistake in putting his right hand on Ephraim's head, because he was going to be the greater, at the same time telling him that Manasseh would also be a great people (Gen. ch. 49). You will see among them all that Judah transcendently climaxes all his brethren, arising from the fact that he was the progenitor of Christ. Therefore his father designates him a lion, which cognomen runs throughout the Bible, as the lion is the king of beasts, absolutely destitute of fear, simply regardless and reckless of all odds, thus pertinently representing the Conqueror of Mount Calvary, the Redeemer of Israel, the Shiloh of prophecy and the Savior of the world.

The Sphinx in Egypt amid the pyramids, a solid monolith, *i. e.*, hewn of a solid rock, just one piece, having the body of a lion, the head of a man, and the face of a virgin, representing the god worshipped by the pyramid builders, is one hundred and twenty feet long and sixty feet high, deservedly ranking among the seven wonders of the Ancient

World; the other six being the pyramids; the Coliseum at Rome; the Temple of Jupiter Olympus at Athens; the Colossus at Rhodes, a human statue large enough for all the ships to sail in and out between its feet, as it strode the harbor; the gardens of Babylon; and the Temple of Diana at Ephesus.

When Jacob had finished his benedictions, he told them that he was dying, and asked that they take his body back to the land of Canaan and bury him in the cave of Machpelah at Hebron, with his father and mother, grandfather and grandmother, and his wife, Leah. (Rachel having been buried by the roadside five miles south of Jerusalem as you go to Hebron. You can see her tomb, a large stone monument. I have been in it, and also frequently at the cave of Machpelah, which is guarded by Turkish soldiers, who admit no one; Rachel's sepulcher being in the hands of Jews, who freely admit pilgrims). Joseph, accompanied by a great host of Egyptian magnates, went away to the land of Canaan and buried his father; both the Jews and the Egyptians making great mourning for him, the former forty days and the latter seventy days. As Joseph had his father embalmed, it may be that he is in a perfect state of preservation this day in the cave of Machpelah, while his father and grandfather with their wives have long ago reverted back to the dust, whence we all come. I have often seen the bodies of people who lived in Egypt 4000 years ago still preserved.

CHAPTER IV. JOSEPH'S LAST DAYS

When Jacob had passed away to his heavenly home, his sons taking it for granted that Joseph had spared them all

for the love he had for his father, came to him and plead with him to forgive them. Joseph just had to preach to them with all his might, explaining that whereas they aimed it for evil, God was in it, and did it for good, to save all their lives, as otherwise they would have perished in the famine. They had him enter into an especial covenant with them, assuring them that he did not hold it against them, and never would punish them.

Joseph went out of the world at the age of one hundred and ten years. Having called the elders of Israel to him, he prophesied that they would all return to the land of Canaan, and had them promise to take his bones with them. Therefore, when he died, they had the Egyptian embalmers prepare his body, which would preserve it indefinitely. They kept him through the one hundred and fifty-four years of their subsequent sojourn in the land, till emancipated by Moses, when they went out like a funeral procession. Thus all Israel followed Joseph's coffin out of Egypt, through the sea, and during all their wilderness peregrinations of forty years, through the Jordon, and finally to the inheritance of his son where they buried him. I have often been at his tomb. They buried him in the land of his son, Ephraim (Josh. 24: 32), in the valley of Succoth between the mountains of Gerizim and Ebal, in full view of Jacob's well.

Moses

After Joseph died, other Pharaohs ascended the throne of Egypt, who were not acquainted with Joseph and had no reverence for his memory. As all the nations of the earth then had slaves, the king could not resist the temptation to appropriate the people of Israel as crown slaves; thus adding immense wealth to the kingdom and supplying vast resources for royal enterprise in the way of public works. Consequently Israel went into bondage—all wrong because Pharaoh had welcomed them into the country. Oh that wonderful Scripture! "All things work together for good to them that love God" (Rom. 8:28). Satan is the author of all the wars and slavery in the world; but God overrules everything the devil does to the good of His true people. Slavery was the very thing Israel needed at that time in order to keep them out of wars; as slaves very seldom went to war.

Israel went down into Egypt only seventy-five souls, but during their sojourn increased two millions strong. The royal family, fearing lest their slaves should become greater than their masters, and overthrow them and seize the kingdom, ordered the midwives to kill every boy baby but leave all the girls alive. After the order had been given and duly tested, the king found that there were lots of boy babies; therefore he called the midwives to give an account of themselves; and again repeated his order. Just at this time Moses was born.

There is no doubt but that he was a fine looking baby, because the Greek Bible says, "he was beautiful unto God," *i. e.*, beautiful in the Divine estimation. His parents kept him three months; when they found they could not keep him longer, an ark of bulrushes was made and cemented with pitch, so it was waterproof. Moses was put into the ark, and it was placed on the river Nile. Meanwhile his little sister, Miriam, kept watch over the little ark. The Queen's daughter goes out from the royal palace at Hieropolis, not far from where Joseph married his wife Asenath, the daughter of Poti-pherah, the priest of On. When she and her maidens reached the river, she sees the ark and "sent her maid to fetch it." Looking into it she said, "This is one of the Hebrews' children." Nothing moves the human heart with sympathy like a crying baby, and the heart of the king's daughter was touched with profound sympathy for the babe thus exposed to all the perils of the river. History records that the husband of the king's daughter had recently lost his life in the Ethiopian war, which was waged through several generations. In those times the Ethiopians were the strongest nation in the world, except the Egyptians. History also says that she was a widow without an heir; her father being quite old, she would soon no doubt have to take the throne and rule Egypt. She wished a son, not only to assist her in her administration, but to take the throne in her succession; therefore she conceived the idea of claiming this beautiful foundling for her own son. Meanwhile his little sister, standing by and looking with thrilling interest on the whole scene, asks the queen's daughter, "Shall I go and call to thee a nurse of the Hebrew women?" And Pharaoh's daughter said to her, "Go." She ran and brought her mother to the royal palace, who acted as nurse to the now

royal baby. Oh how wonderfully God manages! Pharaoh was doing his best to weaken Israel lest someone should seize his throne.

We have a beautiful parallel with this in the case of our Savior. While Herod has his soldiers in Bethlehem and the surrounding country killing every boy baby two years old and younger, lest someone might supersede his dynasty on the throne of Judah, the very one, who was going to do that identical thing, was safe in His mother's arms on the way into Egypt.

The result of all this was that Moses received the finest education in the world; for Egypt stood in the front ranks, and her magicians at the head of the world's learning. Scripture tells us that Moses was educated in all the wisdom of the Egyptians, and was mighty in word and deed. To be mighty in word is to be a great scholar and to be mighty in deed, in that age of the world, meant to be a great warrior. History corroborates Scripture, certifying that Moses was a great military chieftain after he reached majority.

With the fall of Thebes, the long war with the Ethiopians was ended and the Egyptian armies returned. It was customary for the magicians, who were the leading educators, to carry the candidate for the kingdom through a series of disciplinary preparations. One was, that he should fast a long time, that he might sympathize with all the poor hungry people; another, that he should do without water a long time, to bring him into sympathy with the people of the desert, dying of thirst. Thus Moses was in preparation for the throne of the kingdom, but Moses leaves the magicians, his teachers, from whom he had received the finest education the world could give, (as they distinctly understood that he was to be

their king) and comes to the palace, telling his royal mother that he cannot accept the crown. The Scripture saith, "By faith Moses, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season" (Heb. 11: 24, 25). By faith he left Egypt and went out, "as seeing Him who is invisible."

Moses, one of the bravest men in the world and an adept military man, not only by education but by practice, proceeds at once to his own nation in the capacity of the judges in Israel, i. e., Samson, Gideon, Jephthah, Othniel, etc., whom God raised up to deliver Israel from bondage. He goes at once to his own people, and seeing an Egyptian cruelly beating a Hebrew interposed for his rescue and slew the Egyptian (accidentally, I am satisfied, only aiming to protect the Hebrew). The next day going out again, he sees two Hebrews in a fight, cruelly beating each other, and interposes; when the one said, "Who made you a judge over us? Where did you get your authority? Do you wish to kill me as you did the Egyptian yesterday?" Then he knew that the deed was known, hence Moses, lest they learn of the death of the Egyptian and punish him for it, left the country.

CHAPTER I.

MOSES IN GOD'S BIBLE SCHOOL

We now reach the second forty years of Moses' wonderful life. Naturally fleet as the antelope, he now moves on the wings of the wind over the Isthmus of Suez, out of Africa into

Asia and far out on the continent to the foothills of great picturesque and historic Mt. Sinai, destined to occupy a place in sacred history. Finally as the days come and go, he reaches the land of Midian, and falls in with the shepherds at a well, watering their herds and flocks. Behold Jethro's daughters came with their father's flocks, and Moses courteously rendered them most valuable service, drawing water for the herds and flocks. Jethro was a prophet-priest, belonging to the Patriarchal dispensation, which immediately preceded the Mosaic. The prophet questioning, why his daughters returned earlier than usual, learned that an Egyptian had assisted them in their daily task. Then Jethro sends for Moses, that he may enjoy their hospitality. Thus he becomes their guest, and in the good providence of God, wedded Jethro's daughter, Zipporah, thus identifying himself with the sacerdotal family, and superseding the daughters in the shepherding of the herds and flocks. O, what a condescension, from the throne of the world, to the shepherd's tent amid the dreary wilds of great Mt. Sinai! God makes no mistakes. While Moses had reached the height of the world's learning, he so much needed the school of Christ, to prepare him for his future work.

O, how we need the school of Jehovah! The great romantic mountains, craggy steeps, frightful precipices, yawning chasms, thundering cataracts, dashing waterfalls, towering billows of the dark-hued deep, lashing the rock-bound shore, flowery dells, silvery moons, glittering constellations, and all sorts of natural phenomena conspire to bring the studious, prayerful, humble, contrite human spirit down to Humiliation Valley, at the feet of Jesus, to be taught by the Holy Ghost the deep things of God. Moses at the feet of that old prophet

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Jethro, in his humble godly home, actually found himself a pupil in the best Bible School beneath the skies,—a forty years curriculum, which has been a radiating sunburst on multiplied millions from that day to this, and destined to move on with ever brightening splendor, till the grand work of Messianic restitution brings back the Edenic purity and glory, till the whole earth is filled with the glory of the Lord. At this time, nothing was so important to Moses as solitary, personal fellowship with the unseen Jehovah. Oh, what a glorious walk with the Almighty, those memorable forty years, preparing him for the legislatureship of the whole world through all subsequent ages; as the laws of all Christian nations are really founded on that wonderful Pentateuch of Moses!

The Jewish Talmuds tell us that Enoch was an ante-diluvian king, who habitually went away from all human abodes, off into the wilds and there spent a long time alone with God.

Solon, the great Athenian law-giver had notoriety for going away and spending much time alone in solitary and uninterrupted meditation.

Lycurgus, the great Spartan legislator, whose laws remained in force 1400 years, told the people that he wanted to make a journey and asked them to keep his laws while he was gone, in which they unanimously acquiesced, when he went away and never returned.

Our Savior lived in this world thirty-three years; taught His apostles for three years, to qualify them for their future, and then returned to Heaven. But His work was so well founded, that it still continues.

When Moses was grazing his flock, his attention was arrested by the wood on fire (not a single bush as generally concluded. In the Orient, when they say bush, they mean

what we do when we say the wood, *i. e.*, the forest or rather the bramble, as they were not tall trees like we have in this country). When Moses sees the wood on fire he investigates. Then God speaks to him and makes known His will.

CHAPTER II.

MOSES BEFORE PHARAOH

Rameses II, the first man in all the world to conquer every nation and sit down on a golden throne, now ruled over the land of Egypt. God had raised up Moses, taught him those forty years in the wilderness, sanctified him at the burning bush, that through his instrumentality should be launched the theocracy, which is simply God's own government; Himself King, reigning without a rival. God's dealing with Pharaoh, through Moses, has been misunderstood by some, who have come to the conclusion that God made Pharaoh an example to evil doers. Pharaoh is an example to all evil doers through his own unyielding stubborn will. Not God but Pharaoh himself, hardened his heart, and the final result was the death of the first born, throughout all the land. [In my father's home, this would have meant three deaths, because he and my mother were the first born in their homes, who with my oldest sister would have gone down under the stroke.] Israel, in the land of Goshen was an exception, where, obedient to the preaching of Moses and Aaron, they had sprinkled the blood of the paschal lamb on all the doorposts and lintels, which the destroying angel seeing, passed by;

so not a Hebrew corpse was to be found anywhere. The people are so aroused that they hasten to the royal palace, where the crown prince is also among the dead, and beseech Pharaoh to let the Israelites depart. The King listens to their intercessions and sends a swift courier to Moses and Aaron, bearing the royal decree. Moses and Aaron give orders to march, for Israel was packed up and ready; thus verifying God's promise that they would not go out emptyhanded, but well supplied financially (not as E. V. that they should borrow money from the Egyptians and go off and never pay it, as the word in the original simply means that they would receive it as a free will offering from their old masters). Thus they march till they reach the Red Sea. God did not lead them over land through the Isthmus of Suez, as they would there have met the Philistines, a mighty nation, exceedingly belligerent and as they had no military education, having been so long in slavery, it was a dispensation of signal mercy not to let them encounter those formidable Philistines.

At this time all nations had slaves; men, women and children selling more currently than camels, horses, cattle, donkeys, sheep, goats, or anything else. These 3,000,000 slaves really belonged to the crown, therefore it meant the loss of a billion dollars in our currency.

As Pharaoh had so often, under the pressure of God's terrible judgments, yielded and consented for them to go, but afterward resumed his former tyrannical austerity; so in this case despite the death knells ringing throughout the land and the whole nation engaged in burying the victims of the destroying angel, he undergoes a reaction and sets out determined to bring them back and hold them as in former years. Over-taking them, hemmed in by the Red Sea in front, and great

mountains on either side, the Egyptian army thundering at their backs, Israel, seeing no possible escape, giving up in despair, cry to Moses: "What shall you do" If you will look at this transaction you will see how to get gloriously converted and how to tell all other people the sure way of salvation. Now hear the greatest preacher on the earth tell the people precisely how to be saved. Moses says: "Stand still and see the salvation of the Lord." As He alone can save you, you have nothing to do but utterly quit sin, give up the devil forever, and cast your soul on the mercy of God in Christ, "stand still and see" His salvation, as that is His business and He is omnipotent and needs no help.

Then Moses walks out in front and lifts up his old shepherd's staff he had used forty years in the wilderness with Jethro's flock, and in Egypt working miracles in the sight of Pharaoh. Satan's preachers, the magicians did their best to counterfeit the miracles of Moses, as the devil now tries to counterfeit everything God does. Hence we should avoid wizards, witches, jugglers, magicians, spiritualists, Mormons or any other of this kind. Moses lifts up his rod and the waters pile up on either side in great walls, when Moses leads the way and shouts to all Israel to follow, meanwhile the fiery pillar before them moves back and drops down between them and the Egyptian army shining like the noonday sun in front giving light to the marching hosts of Israel and at the same time dark as midnight and giving no light to the Egyptians, who, discovering that Israel had moved, and thinking they had found some way of escape along the seashore, pursue them, not knowing they are in the sea, till Israel has crossed over on the other side and out of all danger, thus escaped out of

Pharaoh's country. Then Moses and the children of Israel sang to the Lord in great joy for their deliverance.

When Pharaoh's army is in the midst of the sea, Moses on the other side, reaches his rod out over the sea and commands the waters to resume. They close in and drown all the Egyptians; their military weapons, miraculously floating on the sea and reaching the shore, the men of Israel gather them up and thus prepare themselves for war, quite opportune because the Amalekites soon assaulted them.

Then Moses sent out Joshua, with the men of Israel, to fight the Amalekites; meanwhile he held up his hands in prayer, and Israel signally defeated the Amalekites and drove them back. But when Moses let his hands drop down, the Amalekites defeated Israel and drove them back. Then Aaron and Hur, seeing the situation, set Moses down on a rock, got on either side and lifted up his hands and held them till Israel utterly discomfited the Amalekites.

God honored Pharaoh with his two best preachers. God is not mocked, neither does He mock anybody. If Pharaoh had received God through Moses and Aaron, as He was monarch of the world, he could have sent the Gospel into every home beneath the skies, and thus have shown forth His power, and preached His Word in all the earth.

Israel marches on to Mt. Sinai, and there spends a whole year receiving the law when Moses met God face to face. This was fifty days after their departure out of Egypt and consequently called Pentecost, a word which means fifty.

Our Savior says in His sermon on the Mount, "Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfill. I say unto you till heaven and earth pass, one jot or one tittle shall in no wise pass from the

law, till all be fulfilled" (Matt. 5:17,18). Therefore we must all have our Pentecost which is the fulfilling of the law, when old Adam is crucified. (Rom. 6:6.) This great work Jesus does, when He baptizes us with the Holy Ghost and fire. Satan's preacher puts your body in the water and allows you to rest in carnal security, till you die with the old man of sin in your heart and consequently make your bed in hell, thus making immersion the substitute of the baptism which Jesus alone can give when the old man is destroyed.

Moses was really a father to all Israel, carrying them on his bosom those forty years. Therefore, when they finally reach Mt. Pisgah from whose dizzy summits we have a grand view of the promise land, he spoke his last words to them and all the people wept aloud with crushing sorrow over his departure. They see him, ascending the mountain alone to die, for no one was permitted to go with him. Though a hundred and twenty years of age, Moses' eye was not dim nor his natural force abated; God took him to Heaven and buried his body on Mount Nebo.

Joshua

Among all the great prophets of the Old Testament dispensation, Joshua was the one to bring Israel into the land of Canaan, which beautifully and powerfully symbolizes the sanctified experience. This follows the logical sequence from his very name, which is a Hebrew word and means *Jesus*.

Moses could not lead them in, as the Word says, because he manifested impatience, having lost his experience of sanctification.

When the Israelites were all famishing for water out in the wilderness and could not find any, they murmured against Moses, crying out to him, "Were there no graves in Egypt, that you had to bring us out here to die in the wilderness?" Moses fell down before God, crying to Him from the depths of his soul. God told Moses to strike the great and massive rock on which the hoary mountain towering over them was built, and He would bring out water to satisfy them all. When he proceeded to administer the stroke with his magical rod, he said to them, "Hear now, ye rebels, must we fetch you water out of this rock?" Thus he manifested impatience, as he should have said, "Oh, my beloved brethren." (N. B. The people are not our servants, but the Lord's; therefore, we are never to complain at them.)

There is no doubt but Moses very quickly got his experience back, as is beautifully shown in his subsequent life. He

was really flooded with it in his valedictory sermon. Much truth is taught by deep undercurrents, not revealed in the letter. A great truth is thus taught appertaining to Moses, the legislator of Israel, and consequently so prominent. God used him to reveal the Bible—that wonderful sunburst on the whole world, scattering light from pole to pole, and interpenetrating the dark jungles of sin, ignorance, and superstition—significantly denominated the Bread of Heaven, and the Water of Life; also the Sword of the Spirit, with its two edges, keen as the lightning; the salvation edge, abundantly competent to cut out of you everything you cannot take to Heaven with you (Heb. 4: 12), whereas, the damnation edge is equally sharp and abundantly competent to forever cut off all your hopes of Heaven. You are destined to meet the one or the other.

The great reason why Moses could not lead the children of Israel into the land of Canaan was because he was, in the providence of God, the great legislator; and it would have implied by forcible symbolism, a possibility of sanctification through legal obedience, which is the mastodon heresy of Christendom in all ages, teaching that you can be sanctified by good works.

Aaron could not lead them in because he was the high priest, and it would have fostered the heresy of ritualism, *i. e.*, the responsibility on the part of ecclesiastical officers,—popery, prelacy and priestcraft—to make people holy.

Miriam, the sister of Moses, was a flaming holiness evangelist; therefore she could not lead them in, lest the heresy arise that we can get sanctified through the personal instrumentality of the brilliant holiness evangelists, who, in the good providence of God, are now blessing His Church with their labors of love.

It would give the impression that they have the power to confer the Blessing, which is utterly untrue. Therefore, all these had to die in the wilderness and never reach the promised land. Joshua alone, could lead them in.

When Moses, the last one of the family, bade them all adieu on the plain of Moab and went up to Heaven, the Lord wonderfully magnified Joshua in the eyes of the people, turning all hearts toward him and focalizing their minds on him, as their leader into the land flowing with milk and honey, and abounding in corn and wine, for which their hearts had burned under the powerful preaching of Moses. God had assured Abraham, Isaac, and Jacob that it would belong to them and their children forever, and they would multiply as the stars glittering in the firmament, as the sands of the seashore, even as the dust of the earth; and that they would possess it forever.

Thus, God wonderfully magnified Joshua, to lead them over Jordan's swelling flood into the land of Canaan, whither they had been journeying forty years. All who had reached majority, when they crossed the sea and turned back at Kadesh-Barnea, despite the remonstrances and importunities of Moses, Aaron, Joshua, and Caleb, had perished in the wilderness. A new generation had grown up, who had not played the coward at Kadesh-Barnea, by halting and sending out the spies. The spies explored it from Dan to Beersheba, and brought back their reports; the minority certifying that it was a land flowing with milk and honey, and abounding in corn and wine, and fully equal to the report they had heard; the majority certifying that it was all right, but inhabited by seven nations all greater than Israel, and impregably fortified.

Meanwhile, Joshua and Caleb, who had gone over among the twelve, brought in the minority report; heroically certifying, "We are fully able to go up and possess the land." The people believed the ten rather than the two, and, despite the pleading of Moses and Aaron, Joshua and Caleb, they raised the rebellious howl, "Back into Egypt," and were about to stone their leaders, when God interposed and miraculously delivered them. Then and there they turned back, marching with their faces toward Egypt.

They were put under an awful discipline: defeated by their enemies on the battlefield; visited by destroying angels and fiery serpents; and falling by the way, marking their retreat with their graves, till all who had reached majority when they crossed the sea (except Joshua and Caleb, who were anxious to go in from Kadesh-Barnea), died in the wilderness. Thus they spent thirty-eight years, wandering about and camping in the wilderness. Under the powerful preaching of Moses, Aaron, Miriam, Joshua, and Caleb, great revivals visited them, turning their faces toward the promised land; then they would backslide, commit sin, and God would permit their enemies to castigate them by terrible defeats on the battlefield, driving them back toward Egypt again.

Joshua, these thirty-eight years, availed himself of the opportunity to teach them military tactics, in which they had grand opportunities, not only to learn, but to develop their gifts, in the battles they had to fight with the Amalekites. (In their dispensation, majority was thirty years; with us it is twenty-one.) Therefore, Joshua had grand opportunity to discipline those who left Egypt in minority; and, consequently, did not perish in the wilderness; in addition, there were those who were born on the wilderness journey. Joshua

had a grand company, which he taught, drilled, and disciplined till he had really an extraordinary army running up to 600,000 men, at the time they reached the land of Canaan. During those forty years, they manufactured a good supply of arms in the wilderness, as there were all sorts of skillful artisans among them. (The Jews in all ages have been the most susceptible, cultured, progressive, and aggressive people in the world.) Consequently, under the training of Joshua, they became a wonderful army, triumphing over Og king of Bashan, and Sihon king of Heshbon, conquering those countries on their way to Canaan.

When they came into the land of Moab, Balak the king, sent his most honorable princes far away to bring Balaam, the celebrated prophet, whose fame had filled all the country, and in whom the people had unbounded confidence. Balak believed that if Balaam anathematized Israel, they would literally evanesce from the earth.

Balaam takes his stand on a spur of Pisgah, overlooking the host of Israel on the plains of Moab. They offer the royal sacrifice; and Balak has a princely fortune of glittering gold just ready to enrich the prophet when he should deliver his withering and blighting anathema; but, as Balaam opens his mouth in good faith to curse Israel, behold blessings pour forth. Balak and his princes are thunder-stricken and appalled; but feeling that it is a *Lapsus Linguae* (a slip of the tongue) apologize, make another grand rally and offer more sacrifices to the gods of Moab and give him a stand on a projecting crag, from which he has a more copious view of the Hebrew host.

Again, he proceeds to curse Israel; but, behold, blessings come in thrilling streams of eloquence, pathos, and prophetic

fire, to the unutterable disconcertment of the honorable princes who had brought him from his distant home, that his prophecies might sweep their formidable enemies from the face of the earth.

Finally they make their last rally. Seeking a loftier promontory, from whence he has a more copious view of Israel than hitherto, and as he was exceedingly avaricious and flooded with covetousness for Jacob's gold, rest assured he did his best. He opens his mouth, and oh, how the blessings pour out! "Who can count the dust of Jacob, or number the fourth part of his seed?" brilliantly prophesying not only their conquest of Canaan, but the world. Sweeping down the ages, he hails the Star of Bethlehem rising in His beauty and glory, and flooding the whole earth with life and hope; brilliantly paints the victories of Calvary; sweeping down through the fleeting centuries, sees Him come back to earth on the throne of His millennial glory, eternally defeating all His enemies, filling the earth with His power and glory, and reigning forever. Then Balak, with his cohort of princes, gives up in desperation, orders him to leave his country and never return. He reminds him that he would have made him rich if he had only been true to him.

Balaam, turning again, beholds the goodly tents of Jacob. He takes up his parable again, and utters in grander strains of poetic eloquence than ever before: "Who can curse whom God has blessed?" Floods of most copious and eloquent blessings sweep down from the summit of Pisgah in showers upon the host of Israel.

He finally proves his loyalty to Moab, by going into the army and actually laying down his life for the king who had done everything in his power to utilize him to curse his

enemies; but signally failed, because God gave him every word he spoke, thus defeating Satan in all of his indefatigable efforts to blight Israel with curses, and secure their signal defeat.

This is a most consolatory lesson, confirmatory of the conclusion so transcendently consoling to every pilgrim heart, that all the curses of the wicked, hurled in withering siroccos against God's people, have actually turned into blessings. "All things work together for good to them that love the Lord." You cannot have all things and leave the devil out, because he is not only a thing, but one of the biggest things in all the world. He never quits shooting at us till we pass the pearly portals, and the gate closes behind us. The more you do for God, the more the devil will shoot at you; but you can get out of gun shot, as I really believe I am by His superabounding mercy and grace; so all his ammunition falls to the ground before it reaches me, keeping me shouting the victory to see him actually impoverishing the arsenals of the pandemonium to shoot whole platoons of gattling guns and heavy artillery at me, and actually lose it all.

CHAPTER I.

JOSHUA LEADS ISRAEL INTO CANAAN

The hosts of Israel are now on the plains of Moab in full view of the promised land, though Jordan's swelling tide rolls between. Moses had already delivered his wonderful paternal valedictory, in which they all have solemnly promised

to be true at every cost; already God had wonderfully focalized the popular mind on Joshua, and magnified him in their sight, till they have unbounded confidence in him, a confidence in him, inspired by the brilliant victories he had in their long peregrinations of forty years through the wilderness. Therefore, he gives the orders, "All be ready in three days to cross the Jordan into the land whither we have been moving;" giving directions to the host to watch the ark of the covenant, carried by the priests, 2,000 yards in front, purposely so, that the entire multitude could keep their eye on it.

Meanwhile, he commands the priests bearing the ark, to walk down into the swelling flood, heroically, as if it were a marble pavement; walking out on it and trusting God to split it in twain. (The Jordan rises from the eternal snow fields on Mt. Hermon, up in Syria; and at that time, barley harvest in May, owing to the melting of the snow and ice on the mountain, it was flooded. Overflowing its normal bank, it spread far out over the plain to its second bank, thus sweeping a mighty impetuous swelling flood, as it has so much fall, disqualifying man or beast to stand in its current. This is strikingly significant of sanctification, as that is the great soul harvest, symbolized by the barley harvest of that country in May, and the wheat harvest in June.)

This proclamation of Joshua was literally verified; the river parted in twain the very moment the priests stepped out on it, bearing the ark of the covenant. The flood was sweeping down to its destination in the Dead Sea, only twelve miles distant. The oncoming river piled up, forming a great aquatic mountain on the right, damning up to the city, Adam, twenty miles away, and spreading out over the great Jordan plain like a swelling sea, from the land of Moab to the

Mount of Temptation, (so called because our Savior was there tempted forty days by the devil). The priests bearing the ark, halt in the middle of the river, turn their backs toward the north, and stand between the advancing host and that terrific sea, and shout vociferously, "Go on, O Israel! into the land flowing with milk and honey, and abounding in corn and wine, whither you have traveled these forty years." They retain their position till all the host have passed through and ascended Canaan's happy shore, dry shod.

Joshua had already ordered the elders of Israel to pick up the stones on which they had put their feet as they passed through Jordan, and build a monument on the other shore, as a perennial souvenir of their ingress into the land of Canaan. The symbolism of this is very beautiful. These rocks are the promises of God to all radically abandoned believing souls, to sanctify them wholly and keep them by His power until He comes in His glory. (I Thes. 5:23.) On these solid promises we walk through the Jordan, which symbolizes the death of sin.

When they have all crossed over, carrying the rocks up to the Jordan plain, stretching out by way of Gilgal, to the great Mount of Temptation beyond Jericho, they build their monument as an eternal testimonial that they have actually reached the land, and were living amid the fadeless flowers and perennial fruits of the long anticipated and prayed for land of rest.

Now Joshua leads them all out to Gilgal on the Jordan plain a half dozen miles, where they hold a two week's holiness campmeeting; meanwhile, he circumcises them, thus ritualistically symbolizing their sanctification. During that memorable fortnight, while the campmeeting is running, Joshua walks out

in the lovely moonlight, praying and soliloquizing as he contemplates the towering walls of Jericho, the capital of the Amorites. This nation was the largest of the seven aboriginal nations; a great nation 400 years antecedently, when Abraham was in that country and God gave him all the land, told him he would not receive it then because the iniquity of the Amorites was not yet full, *i. e.*, he was still waiting on them to repent, but they let the 400 years come and go without utilizing the golden opportunities and getting ready to meet God. Consequently, they, with their heathenized neighbors, were reprobated.

Thus, as Joshua is profoundly wrapped in prayer and meditation, he contemplates the dizzy towers of the city, which is the key to all the land, and which he is bound to take in order to make the contemplated conquests. Meanwhile, his attention is arrested by a tall giant standing before him with uplifted sword glittering in the effulgent beams of the clear moonlight. He had promised the Lord that he would never turn back from any man, and He had told him these wonderful words, "Only be thou very courageous and no man shall be able to stand against thee all the days of thy life." That is as true in its application to you, me, and every other human being, as it was to Joshua.

Therefore, Joshua faces him heroically and demands the countersign, thinking he was one of the Jerichonian giants, having come out to challenge him for a hand to hand combat, for which he was ready; when to his joyful surprise, the giant responds, "I am the Captain of the host of Israel." Then he knows He is the Lord and falls down before Him, when He tells him to take off his shoes because the ground on which he treads is holy. He proceeds at once to give him orders

for the conquest of Jericho. "Make ready your host and start out tomorrow morning, and march around it, led by seven priests, blowing seven trumpets. Shoot not an arrow, nor offer them any combat; but return into the camp. Do the same the ensuing morning, and successively until six days have rolled away, marching around the walls, blowing the rams' horns and the jubilee trumpets, but offering them no fight. On the seventh day, move out early and go around it seven times."

Joshua, forthwith, has them all ready the ensuing morning. They go out and march around the city, blowing the jubilee trumpets, and go back into their camp, molesting nothing at all. The next morning is the same; and so on the six days, provoking criticisms and challenges from the Jerichovites, who ridicule them as a lot of fanatics who think they can charm them into captivity and reconciliation by their music. The seventh day they are out bright and early, and marching around; the Jerichovites congratulating themselves on their early relief that day from the nuisance; but sadly mistaken, for instead of going into the camp as hitherto, they kept on marching around until they make the seven tours around the city. Then Joshua bids them all to halt, and commands them to shout! (What they said in that shout, we get from history.) They all shout vociferously, "Our God is mighty in battle!" While they are all shouting uproarously, the great walls rise up in the air, lifted by the unseen, omnipotent Hand, until they see the panic-stricken multitudes standing appalled, dumbfounded and bewildered. Suddenly they come down in an awful crash, and a huge heap of ruins, which the travelers behold this day; as they were never allowed to rebuild Jericho. They did build a city on another spot three miles

south of the old city, which was the Jericho in the days of Christ, where He converted Zaccheus and restored sight to blind Bartimaeus, while preaching to the spell-bound multitude. That Jericho was destroyed by the Romans in the Jewish tribulation, A. D. 60-73; whereas the Christian Crusaders, in the twelfth century, built the Jericho which is now standing, and which I have visited during my four tours in that country during the last twenty years.

In the capture of Jericho, the strongest citadel, we have a beautiful illustration of the Canaan life, which is that of victory; not by carnal might, but by faith, which always does its own shouting. We are to look to God alone to give us victory, as He does not need help; consequently there is but one job left for us to do, and that is shouting. Therefore, the Canaan life literally means victory over the world, the flesh and the devil. We do not get it by anything we can do, but take it by faith, and win the world to our great Captain by our shouts. We should well remember that great fact, as it is the grand secret of the Canaan life, constant victory; omnipotent grace doing all the fighting and winning all the victories, and ourselves doing the shouting.

As this was the greatest battle they had to fight in all the land, the Lord simply excluded all their fighting; only giving them a job on the shouting line. Therefore, if you would migrate out of the howling wilderness and become a bona fide citizen in the happy land of Canaan, you have nothing to do but cross the swelling Jordan, *i. e.*, have old Adam's funeral, and shout down the walls of Jericho.

Now is the time to accept the situation. To cross the Jordan, you have nothing to do but walk out on it as if it were a solid pavement, trusting an unseen hand to split it in

twain, take it out of your way and let you come through with a shout. Sanctification brings you into the happy land of Canaan. You will only possess what you take by conquest, as your title to the land is in the bottom of your shoes; "All the land on which you tread is yours." Therefore, go for the possession of all of it; as you will have nothing to do but shout, and your Joshua will give you the victory all the time. (You know your Joshua means Jesus.) Everything in the city of Jericho was consecrated to God. Achan saw among the spoils which they were gathering for the Lord, a golden wedge and a Babylonian garment, which he took for his own use.

Next, they moved out in the interior and besieged the city of Ai (also called Hai), midway between the Jordan and Bethel, where Jacob was gloriously converted. Here also Abraham, when he came into that country four hundred years antecedently, erected his altar and offered sacrifices to the Lord. In the battle of Ai they suffered signal and awful defeat; the men of Israel were routed and put to flight by the men of Ai. That was an awful matter, as God had miraculously divided the Jordan to let them into that country, and of course He would not divide it to let them out; therefore, the inhabitants might just turn on them and kill them all, as they already had them in a slaughter pen. So Joshua fell down before God, and had the host of Israel on their faces crying for mercy, when God said to him, "Get up and sanctify yourselves and the victory will come back all right." Sanctify, in one phase of its meaning is "to purify," and in this case meant to take the guilty away, so there would be no trouble about the victory. Consequently, Joshua proceeds to cast lots, and it falls on Achan. He said to him, "Now, my son, glorify God by an honest confession, and thus deliver us

from all this trouble." Then Achan confesses the whole matter, that he had taken the golden wedge and the Babylonian garment. Then they put him and his family into a sink hole, and cast on them a great pile of stones; thus turning over the responsibility to where it belonged, letting everyone bury his own sin, which is the law of the Lord.

After the execution of Achan and his family, the victory came right back and stayed with them. Joshua pushed the conquest, everything going down before him in a marvelous and unprecedented way, culminating in the great battle of Beth-horon, where he commanded the sun to stand still over Gibeon, and the moon over the valley of Ajalon, thus prolonging the day indefinitely until he could finish his battle, strike the fatal blow, then and there slaying nine kings. The tide rolled on over all south Canaan, represented by thirty-one kings, all of whom went down at the feet of Joshua, recognizing the dominion of Israel over all the land.

"Do you believe the sun and the moon stood still?" My understanding of it is simply that God, in answer to Joshua's prayer, halted the earth in its revolution on its axis, as well as round the sun, thus prolonging the day, we know not to what extent, as it is not revealed; but astronomy recognizes an irregularity there, a long day. Of course as the moon revolves around the earth, He simply halted her in her onward march. "Why did not the Bible say it in that way?" Because the people, utterly ignorant of astronomy, would have rejected it.

The battle of Beth-horon, shook thirty-one kings down from their thrones, nine of them on the spot losing their heads. This gave Israel victory over the great south, including all the land of the Philistines with their capitals representing their

different principalities, Ekron, Ashdod, Gath, Gaza, and Ashkelon; thus all of the south land was so subdued as to preclude the necessity of farther conquest in that region. Therefore, he marches for the great North, and meets the combined armies of Hamath and Mesopotamia at the waters of Merom, where a tremendous battle ensues; they all go down in blood, thus giving Joshua the dominion from the waters of Meribah on the east to the great sea on the west. Then he proceeds to push his conquest locally in different parts of the country, subjugating enough of the land to settle the nine and a half tribes; the two and a half having already received their inheritance east of the Jordan. Joshua has them all meet at Shiloh, evidently selected in view of its centrality, where he delivers them their possessions, sending them away to settle and live at home in the very paradise of the earth, the land flowing with milk and honey, and abounding in corn and wine. My travels in the Orient have already destroyed my appetite for the American oranges which are frequently sour and pithy. Throughout Palestine and the Bible lands, we, everywhere, meet the fruits of Canaan.

CHAPTER II.

THE CITIES OF REFUGE

The law of Moses has no judiciary, but only the legislative and executive departments. Therefore, to fortify the people against the awful results of certain death in every case of accidental homicide (as the nearest relative is the legal

executive in every case and would kill you as quickly as he could possibly get to you, without judge or jury, simply upon your identification as the slayer of the deceased man, woman, or child), Joshua gave them three cities of refuge on either side of the swelling Jordan, to which any person having accidentally killed a man, woman, or child, could escape and save his life, living with impunity in that city of refuge, till the death of the high priest, after which he was free to go where he pleased with perfect impunity. East of the Jordan, the north refuge was Ramoth; the central, Golan; the south, Bezer; west of the Jordan, the north refuge was Kedesh; the central, Shechem; and the south, Hebron.

Therefore, in case of accidental homicide, the unfortunate perpetrator immediately dashed away to run with all his might for the city of refuge. How thrilling the scene thus frequently transpiring throughout the land, a man or a woman running with all possible expedition for dear life; the avenger on the track with uplifted sword, spear or battle-axe, and doing his best to overtake the fugitive.

These cities of refuge emblemize Christ. Hence you see how brilliant and significant the typical Christhood throughout the pre-Messianic 4000 years. The Holy Spirit, the Executive of the Trinity, in the wonderful, gracious economy, administers three great works of grace, regeneration for the sinner, sanctification for the Christian, and glorification for the saints; the first and the second work transpire in this life; regeneration to bring us into the kingdom of grace, and sanctification to bring us into the kingdom of glory, conferring on us Christian perfection, which is God's normal standard for this life.

There are three distinct attitudes of the terrible sin problem, which the Son of God came into the world to solve

and settle for time and for all eternity. First, actual sin, which is personal and condemnatory, eliminated when our condemnation is cancelled on Heaven's chancery, responsively to radical, genuine, and eternal repentance on our part, accompanied by confession and restitution, and in every case opening wide the door for the Holy Spirit to come in and execute the great work of the new creation, superinducing the supernatural birth, giving the new heart and the new spirit, making us new creatures in Christ Jesus.

When regeneration raises us from the dead, we must go for sanctification with all our might, in order to loose us that we may be at our best for God, minute soldiers, always ready at the tap of the drum to rush for the thickest of the fight, and the hottest of the battle.

Whereas, justification saves us from sin *on* us, condemnatory, sanctification saves us from sin *in* us, contaminatory; yet, while the full salvation enjoyed by the sanctified soul fully qualifies us for the bona fide loyalty of citizenship in God's kingdom in this world, it leaves us encumbered with multitudinous infirmities, characteristic of the holiest people this side the pearly portals; so we should never expect to get rid of them until this mortal puts on immortality, when the blessed Holy Spirit, pursuant to His own normal office and mission, executes that finishing work of the new creation, gloriously saving us from infirmities and conferring on us the angelic perfection, which we must all have to congenialize us to the heavenly state. That wonderful work, He gloriously executes, simultaneously with the evacuation of the body by the human spirit.

The Holy Spirit is omnipotent; with Him a minute is as good as a month; a second, as good as a century. Therefore, when the soul evacuates the body, He simultaneously sweeps

away all our infirmities, *i. e.*, the scars which the heavy tread of sin has left on the immortal spirit; simultaneously conferring angelic perfection, thus preparing us for heavenly society, in which we will never again make a mistake, but like the angels, enjoy such perfect knowledge in our sphere as to preclude those mistakes and blunders, so embarrassing to us in this life—the sins of ignorance represented by the accidental homicide, for which Joshua gave Israel those six cities of refuge, into which they could escape and save their lives, abiding there till the death of the high priest. Jesus is our High Priest forever after the order of Melchizedek, and ever liveth to make intercession for us; therefore, He is our City of Refuge, and He saves to the uttermost, all who come unto God by Him.

CHAPTER III.

JOSHUA'S FAREWELL

Having led the armies forty years in the wilderness, fighting the many great nations that did their best to keep them from entering the land of Canaan, and seventeen years in the conquest of that land, from the seven great nations that occupied it, till he actually possessed a sufficiency for all the tribes, he finally said to the people, "There is yet much land to be possessed." You see, (Joshua 1st chapter) the original donation was bounded by the river of Egypt and the Great Sea on the south, the river Euphrates on the north, and the waters of Meribah on the east, thus giving the vast territory of 300,000 square miles, the very choice of the whole world. The

donation of our Heavenly Father to Abraham and his seed was the identity of the Eden Park (Garden of Eden), the word garden leading Occidentals astray by the implication of a small piece of cultivated ground, whereas, the Oriental signification now is a park of indefinite magnitude.

When Joshua had actually settled all the tribes, he had only used about one tenth of the land. David in his subsequent conquests, quadrupled it; Solomon, his successor, holding it during his reign, by the power of his wisdom; retaining the ground gained by his father. Thus you see the broad significance in Joshua's proclamation, "Yet much land to be possessed."

When in the fulness of time, Jesus came into the world, by reason of their unfaithfulness, the rank and file, led by carnal officials, political and ecclesiastical, rejected their own Christ, after waiting and praying for Him 4,000 years, consequently giving their enemies the dominion over them, so they not only denationalized but expatriated them in an awful exterminating war of seven years. A round million in Jerusalem alone, perished by the sword, pestilence and famine. The scathed and peeled remnant were sold into slavery and led into captivity. Thus, their nationality was slain and buried among all the nations of the earth. Ezekiel, in his dry bone valley, (ch. 37) sees them all resurrected, brought back, and settled in the happy land of Canaan, dividing it all out as Joshua in the beginning. Dan on the Euphrates, following by Asshur, Naphtali, Manasseh, Ephraim, Reuben, Judah, Benjamin, Simeon, Issachar, Zebulon, and Gad; all bathing their feet in the great sea and pillowing their heads on the Oriental mountains, and joining either the other, hand in hand; thus having commercial access to all the world.

Ruth, Deborah, and Barak

CHAPTER I.

DEBORAH AND BARAK

After Joshua and his contemporaries who had fought in his army passed away and another generation grew up who had never seen the mighty works of Jehovah wrought in the leadership of their fathers, and as they had no schools then for the common people, they had no efficacious method of transmitting the oracles of God to the rising generation. Joshua, in his valedictory sermon, had done his very utmost to establish the people firm and steadfast in their faith and obedience to the law, and the prophets, and all the ordinances transmitted from flaming Sinai. The people listened spellbound, as he was to them not only a father, but their champion warrior who had been used of the Lord so wonderfully in their deliverance from all their enemies. They solemnly promised him to be true to God at every cost, and of course meant all they said.

The law forbade their intermarriage with other nations who worshipped idols, and who would certainly lead them astray. Joshua had climaxed his great and burning exhortations and appeals by his own testimony, "As for me and my house, we

will serve the Lord," having fervently appealed to them all, "Choose ye this day whom ye will serve." And they had all with flowing tears and vociferous responses, certified to him, "We will serve the Lord alone." And so they did during the lifetime of that generation, but when the people grew up, who had never seen the mighty works of God, they intermarried with those heathens among whom they lived, and thus got away from the Lord, so that they did not know Him or serve Him. Consequently, He let the king of Mesopotamia subdue them, and when they repented under the terrible chastisement, He raised a deliverer in the person of Othniel, Caleb's son-in-law.

Afterward they sinned again, and He let the Philistines subjugate them by the way of castigation to bring them to repentance, and he raised up Shamgar to break the yoke and deliver them from Philistine servitude.

Again they sinned, and were subjugated by Eglon, the king of Moab, who held them in hard bondage till they cried to God for deliverance, when He raised up Ehud who paid a visit to the king, having prepared him a sharp dagger which he had hidden under his raiment, and watching his opportunity, killed him while he was in his summer parlor. Going out, he locked the door after him, and the people thinking the king was enjoying a refreshing nap, waited till they were suspicious that something was wrong with him, when they got in and found him dead. Ehud having immediately rendezvoused all Israel, and rushing in on the Moabites nonplused by the death of their leader, won a great and decisive victory over them, thus gloriously emancipating all Israel from hard bondage.

Then they served the Lord pretty well during the life of Ehud; but that generation passed away and another grew up that did not know Ehud nor Joshua, Othniel nor Shamgar, nor the mighty works God had wrought through their instrumentality. Therefore, they again went off after the popular religions, worshipping Baal (the sun god), and Ash-toreth (the moon goddess), thus grieving the Holy Spirit, till God permitted Jabin, the king of Hazor up in Syria, as it is now, to subjugate them and hold them in bondage twenty years.

Their repeated efforts to extricate themselves all proved futile, only provoking their enemies to put the yoke on them still heavier than ever. Consequently, the popular mind had collapsed in desperation, now that they could not possibly rid themselves of the awful bondage which had overtaken them. Therefore they cried to God to raise up a hero to rescue them from the awful servitude. This time, He put His hand on an elderly woman, Mother Deborah, who judged Israel, sitting under a palm tree. As she proceeded to judge Israel, she called for Barak, saying to him, "Hath not the Lord God of Israel commanded, saying, Go and draw toward Mt. Tabor, and take with thee 10,000 men of the children of Naphtali and of the children of Zebulun! And I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army, with his chariots and multitude; and I will deliver him into thine hand. And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord shall sell Sisera into the hand of a

woman. And Deborah arose, and went with Barak to Kedesh" (Judges 4:7-9).

Consequently, Barak led those 10,000 men against Sisera, whose headquarters were at Harosheth of the Gentiles. Sisera not only had a mighty host, but those 900 scythe-armed chariots of iron, which they could not resist, as they had nothing in the world competent to meet them. Therefore, they march at double quick, directly toward Harosheth, Sisera's headquarters. That great open plain, is so level that you can see a great distance like going over the ocean. Behold Sisera and his great army are on the march to meet them in the open plains. Of course, their only hope is Divine intervention, responsive to ten thousand fervent prayers on the spot, and twice as many scattered from Dan to Beer-sheba.

Sisera's grand army is utterly disorganized, precipitated into pellmell, helter-skelter confusion, everyone running for dear life; Sisera running with all his might, thinking of nothing but to save himself. Eventually he reaches the Kenite village, and Jael, a young woman, meets him and invites him to come into her tent. Sisera says to her, "Give me a drink of water." She gives him a large bowl of rich milk which he drinks voraciously, and soon falls asleep, utterly exhausted physically. His deep breathing convinces her that he is sleeping soundly, when she takes a wooden mallet and a large iron spike, in that day used to fasten the doors, and stealthily coming to him, she puts it on his upper temple, as his head was stretched out on the dirt floor, and strikes it a violent blow, dashing through his brain, and repeated strokes sending it through the other skull, down into the ground. Going back to the door, she sees Barak running with all his might and shouting, "Have you seen Sisera?" She responds, "Come, and I will show thee the man whom thou

seekest." So he walks in and she leads him back into the prophet's chamber, where he sees the terror of Israel, lying dead, having been slain by the hand of that young woman.

Thus, we see in this campaign, a mother in Israel encouraging Barak, who is commanding the army, and a daughter of Jerusalem with her own hands, slaying the most formidable champion beneath the skies. The ten thousand utilized this wonderful victory and rolled the tide all over Israel; the rank and file of the men having given up in desperation, regarding their fate settled, doom sealed, hope lost, and the glory departed from Israel forever. Meanwhile the ten thousand braves follow up this decisive miracle and carry the war to their enemies, everywhere breaking up their government, either killing or driving their officers out of the country, thus breaking the yoke of bondage on all sides, and setting them free, wielding the influence of a great holiness revival, spreading all over the land, the people everywhere renouncing their idolatry, cutting down the groves of Baal, demolishing his altars, and restoring the worship of Jehovah, till it seemed that surely they never again would get away from the Lord and entangled in the yoke of bondage. Thus you see this victory sweeping the whole country, demolishing all the citadels of their enemies, and destroying their idols, the people, rank and file, get back to the God of Abraham, Isaac, and Jacob.

Oh, how woman's victory is now needed in great Ohio, where the recent election veiled Heaven with mourning, and stirred hell with shouts, by electing the rum demon! If the women could vote, they would quickly drive the whisky devils back to hell where they all belong, and wave the prohibition banner over land and sea, making Heaven rejoice and hell howl. There are many more Christian women in the world

today than men. This involves the concession that there are more women in Heaven than men; and looking a moment at the other end of the syllogism, many more men in hell than women. People shout over their boy babes and weep over the girls, when it should go the other way; because the girls are much easier saved than the boys; take any sphere of human life and you will find it so. Therefore, as it is so much easier to secure the salvation of girls than the boys, we ought to shout over them, and at the same time pray our best for the boys, because salvation is free for all, and God is no respecter of persons.

In all my peregrinations in this country, and all others, when I want information, I ask a woman in preference to a man, as I have known the latter to give me serious trouble by falsification; but never the former.

N. B. My books are all Bible teachers—God's own gifts to his hungry people in all the world through my humble instrumentality, feeding their souls on His precious Word.

In China, the mandarin, *i. e.*, the governor, is too great a man to feed himself; therefore he sits at the table with his hands folded, a cook on the right and another on the left, putting victuals into his mouth, so he has nothing to do but to eat. You would call that perfect attention. The angel waiters beat them out of sight: they are all around you while you are studying the Bible, and lovingly dispensing it to you; the blessed Holy Spirit, the infallible Author, lovingly and luminously opening your understanding to receive it edifyingly. Thus you grow out of pigmies into spiritual and intellectual giants, prepared for the companionship of angels, archangels, and redeemed spirits, who will, with infinite delight, walk arm within arm with you, over the golden streets, and be so delighted to have you serve them as an escort back to this world, which will be for-

ever memorable in the history, romance, and poetry of all celestial worlds, as a battle-ground of God's empire, where His Son met the powers of darkness and fought out the great battle, good against all evil, right against wrong, purity against impurity, wisdom against folly, holiness against sin, Christ against Satan, and achieved the victory, glorious and brilliant, and destined to accumulate velocity through the flight of eternal ages.

Bishop Asbury said he felt an inspiration from God to preach entire sanctification in every sermon, the cogent and irrefutable reason, that the Lord says, without it no one shall see His face. Therefore, I feel a superabounding responsibility, debtor to all, great and small, rich and poor, free and bond, and make it a rule in every sermon, by speech or pen, to tell my auditors the sure way to Heaven, without the responsibility of defalcation, because the word of God is solid as His throne, as you read in 2 Tim. 3: 16, 17, "All scripture is God breathed, profitable for teaching, conviction, correction, for instruction in righteousness, in order that the man of God may be perfect, having been thoroughly perfected unto every good work."

CHAPTER II.

RUTH, A PARAGON SAINT.

In the time of the judges, Elimelech and Naomi, with their two sons, Chilion and Mahlon, migrated into Moab (as there was at that time a severe drought in the land of Canaan), and abode there ten years. Eventually, the three men passed away,

leaving their widows, Naomi and her two daughters-in-law Orpah and Ruth, whom her sons had married in the land of Moab.

Having heard that God had blessed her native land again with returning prosperity, Naomi concluded to go back to her kindred and spend the remnant of her days, leaving her two daughters-in-law in their native land to abide with their people. She had been a true and faithful mother to them, and they loved her. Consequently, they started away with her. She speaks to them lovingly, advising them to remain in their native land with their consanguinity, and as she was only a marriage relative, she asked them to excuse her and let her go back alone to her people, and abide in her native land the rest of her pilgrimage. At the same time observing to them that as there is no hope of her having other sons to give them as husbands, as they are left in youthful widowhood, they should have no scruples to enter into wedlock in their native land. Orpah kisses her a loving farewell and goes back. Ruth says, "I cannot go back, but shall go with you, willing or unwilling. I will abide with you, take care of you while you live, and where you die, I will die, and there be buried; your God shall be my God forever, and your people, my people." Then they both journeyed back on foot, enjoying the unencumbered convenience of poverty, nothing to do but walk along at their leisure, carrying their little luggage in their hands. They availed themselves of the nice beautiful springtime to prosecute their pedestrian journey. (In that country, they have no winter, neither ice nor snow, but the rainy season, cognomened "Winter opening," beginning Nov. 15th, ending March 15th. The balance of the year designated Summer, in which they enjoy very copious dews, with little or no rain). Therefore they

had the beautiful, flowery month of April to make the journey. They arrived at Bethlehem-judah, Naomi's native land, the first of May, the time of barley harvest, the wheat harvest following in June. That country is so very productive in cereals, it looks all white with a ripe harvest.

Providentially, when Ruth in her youthful vigor goes out to glean, which all the poor people had a right to do, according to the law of Moses, picking up the heads here and there, which the reapers had left, she falls in with the reapers of Boaz, a rich bachelor, who had very extensive harvests and many reapers. When he sees her in the field, gleaning, he makes inquiry, "Whose damsel is that?" and they say "She is the daughter-in-law of Naomi, who with her husband, Elimelech, migrated from this country ten years ago to Moab, where he died, and their sons Chilion and Mahlon also. Recently, his widow Naomi has come back; and everyone is glad to see her, for she is a good and true mother in Israel. This damsel is her widowed daughter-in-law."

When she came home in the evening, she carried with her the barley she had gleaned and winnowed out nicely till she had the grain ready for the mill. This was a little hand mill, which they all keep in their houses to this day, and when they prepare a meal, two women sit down on a bench with the mill between them, the one turning and the other feeding and taking out the flour. They grind it just as they use it, thus always having it fresh, which makes it more nutritious, delicious, and hygienical, by far than we have it nowadays.

That night Naomi has Ruth tell her where she has gleaned that day. She tells her that she has been in the harvest field of Boaz. "Oh," she said, "he is a near kinsman; and as your father-in-law had an inheritance in this country, which

quite a while ago, was sold for debt, it is redeemable at any time, as the law does not permit it to be permanently alienated, but it is to continue in the family forever. Therefore, Boaz has a right to redeem that inheritance; but in so doing, he will have to take you, the only heir. Consequently, Naomi and Ruth both proceed to pray for Boaz that the God of their father Elimelech may touch his heart to redeem the inheritance, and so honor the dead by also taking into wedlock his only surviving daughter, his sons having already joined him in the bright upper world. Therefore, the ensuing day, she proceeds with her gleanings, and Boaz had already spoken to the young men and women to show her kindness, and feel free purposely to leave her something now and then, so that her gleanings might be all the more copious, and also to invite her to eat with them. So that day her gleanings were very copious. Consequently, on her arrival at home, her mother-in-law was astonished at the unexpected magnitude of her gleanings.

Boaz receives full information in reference to the consanguinity of Elimelech, and his right to redeem the inheritance in the name of the deceased; but having learned that there is another man who is a little nearer kin, and consequently will have the preference, he proceeds to notify him. He says, "All right, I will redeem it." But when he learns that the redeemer has to wed Elimelech's daughter-in-law, left by his son Mahlon, he declines it altogether, lest in procuring the inheritance of Elimelech, he mar his own. Thus, the field was left vacant for the next kinsman, Boaz. Consequently, he went ahead, wedded Ruth and redeemed the inheritance.

It is a significant fact that the genealogies are only paternal, and not maternal; even that of our Savior takes Joseph

instead of Mary, whereas He was no kin to him. While the Bible abounds in mysteries, it is all perfectly true and unimpeachably consistent. Matrimony unifies the wedded parties so they are no longer twain, but one flesh. Consequently, Mary and Joseph, under the matrimonial law, were one personality.

CHAPTER III.

RUTH TYPICAL OF THE BRIDE—BOAZ THE BRIDEGROOM

Ruth's widowhood typifies the Bridehood of Christ, who has been a widow in all the earth ever since the bloody tragedy of Calvary, when wicked, demonized men, cruelly murdered her Divine Spouse, leaving her in mourning till he comes again to conquer all His enemies and reign forever. Ruth exhibits a beautiful specimen of perfect humility; going into the harvest field and laboring as a gleaner, taking the place of the poorest people in all the land, she manifests her perfect humility, not only by her resignation to perform the most menial labor, but by taking the place of the poor, discounted and depreciated by the aristocracy. The love that she manifested for her mother-in-law, feeble, old, and destitute, so beautifully demonstrates perfect love. Now, see her attitude, though but a damsel, left in widowhood by the death of her young husband, very poor, no money, and no living, voluntarily supporting her old mother-in-law, whom she might have utterly neglected, and would not have incurred popular criticism. Hear her beautiful consecration, and at the same time, her true and perfect love for her, "Where you live, I will live, and where you die, I will die, and there will I be buried; your

God shall be my God." Thus you see she was utterly abandoned to the God of Israel, unknown to her own nation.

Take Ruth in her domestic, social, and religious environments, and she is utterly beyond criticism, a beautiful type of our Savior's widowed Bride on earth, watching and waiting the return of her Divine Spouse to deliver her from her enemies, and take her to Himself forever.

While Ruth so beautifully and brilliantly and illustratively typifies our Savior's widowed Bride on the earth, toiling amid poverty and adversity; Boaz equally brilliantly symbolizes the glorified Savior, as he was a rich Jew, a well-to-do farmer with vast harvests, and troops of work hands. Now, we see him show kindness to Ruth in her poverty gleaning in his field for bread to eat and feed her mother-in-law. Though he was rich and unwedded, and she was a poor widow, a foreigner with no friends and acquaintances to give her a favorable introduction, he enters into wedlock with her, at once elevating her from the poor gleaner to the matron of a palatial home, surrounded by everything heart could wish.

The Lord's people have always been poor, discounted, and persecuted; and they always will be so while Satan is on the throne of the world. Our Savior came the first time, born of the poorest people of the land, too poor to have a lodging, consequently, born in the stable among the herds and flocks. He was a man of sorrow and acquainted with grief; His life was that of constant toil, persecution, and privation; He is finally mobbed and crucified, as Isaiah prophesied, "He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, and who shall declare

his generation? for he was cut off out of the land of living." If Jesus had not died, He would have had no posterity, and His work would have been a failure. Life is germinated in death throughout the entire material world. The prophet exclaims, "Who shall declare his generation?" *i. e.*, His generation is so innumerable that neither angels nor archangels can ever declare all the countless millions, billions, quadrillions, quintillions, etc., generated by the Holy Spirit through the flight of the eternal ages. And so this wonderful multiplication of God's children verifies His promises to Abraham that they should be more than all the stars that twinkle in the sky, or the sands upon the ocean shore, or the dust of the earth.

What a surprise this was to Ruth, in her poverty, to find that the rich farmer, who owned those fertile lands and golden harvests, reaped by dozens and scores of men and women, would actually take her in wedlock. Throughout the world today, the saints scattered hither and thither, widowed because the world has killed our heavenly Bridegroom, make our living by picking up fragments here and there. But some of these bright days, Jesus will ride down on a white cloud, and ask us to take a ride with him to the land of rest for which we sigh and await His glorious appearing, when we shall lay our armor by, mount the fiery chariot in succession of Enoch and Elijah, and soar away to the bright upper world.

Ten thousand omens this day proclaim in our ears His proximity. Reader, are you ready? Widowed because He is gone, but looking for Him night and day, listening for the trumpet, and ready to run out and meet Him with a shout, receive His transfiguration glory, and fly away? I am looking for Him night and day; watching and waiting His glorious appearing, my soul shouts, "Even so, come Lord Jesus."

Gideon

CHAPTER I.

GIDEON'S CALL

The Lord miraculously used Deborah and Barak, to liberate all Israel from the yoke of bondage under Sisera. Peace lasted forty years, till that generation who had seen God's mighty works passed away, and another generation came on, who had not seen the stupendous miracles by which their fathers and mothers had been delivered, and the wonderful works God had wrought among them. Consequently, they again backslid into the popular religion, worshiping the creature instead of the Creator, Baal, the sun god, instead of the great Jehovah who made the sun, and Ashtoreth, the moon goddess. Thus they grieved the God of Abraham, Isaac, and Jacob, who had so wonderfully delivered them out of Egyptian bondage, had led them through the great sea and the swelling Jordan, and knocked down the walls of Jericho, filling the whole country with His mighty works.

This time God permitted the Midianites, the nations of Arabia, to unite against them. Their great country is mainly sandy desert, with rugged mountains; while the land of Canaan, flowing with milk and honey, is rich as the very garden of the Lord. So they very much desired it as a basis of supplies, whether in peace or in war, and as a grazing ground

to recuperate their jaded war steeds. Therefore, they had thoroughly subjugated them, but permitted them to cultivate their lands, grow their crops, and rear up their herds and flocks. But while they waited patiently for the harvest time, the Midianites would come and reap for themselves, at the same time, driving away their herds and flocks, leaving them no sustenance except the gleaning, which was not sufficient to fortify them against famine. This was really the hardest bondage in all their history for four hundred years, and the force against them was so formidable as to strike dismay to every heart and sink the nation into rayless gloom.

God appeared to Gideon in the form of an angel, while he was beating out some wheat, down in a pit, where the Midianites would not detect him and take it from him. This man, as Gideon supposed him to be, addressed him every encouragingly, saying, "The Lord is with thee, thou mighty man of valor." Gideon responds, "Behold, my family is poor in Manasseh, and I am the least in my father's house." Yet the angel persists in his proclamation, "Thou art the man to deliver Israel from the awful bondage." Thus he encourages Gideon, so that he wants to give him his dinner, begging him to wait until he can prepare it and bring it to him. He brings out a bowl of soup and some nice fresh meat and bread for him to eat; when instead of eating it, he lays the meat on a rock, and pours the soup on it, and touches it with his staff. A lambent flame leaps out of the rock and consumes it. Meanwhile he ascends up to Heaven in that flame and is seen no more. Then Gideon knows that He is the Lord, and feels alarmed lest he die.

At once he proceeds to talk to the Lord, and test his call thoroughly, that he may know that he is not mistaken. There-

fore, he proceeds to try it by a simple test in the realm of natural philosophy appertaining to the dew falling on the ground, and a fleece which he would put out, which was to be left perfectly dry, also doubling the test by having it conversely; the fleece receiving the dew and the ground left dry. The next morning he found the fleece so wet that he wrung out a bowl full of water. God is so good and merciful, patient and longsuffering, that He is willing to be tested over and over to fortify our weak faith against detrimental doubt. Therefore, if we candidly deal with God, He will bear with us till we test Him to actual indubitability.

The preceding night, Gideon had cut down Baal's grove and rebuilt God's altar and offered the second bullock a sacrifice to Jehovah. The ensuing morning, the attention of all was arrested by the work of the preceding night, which was a bold act of rebellion, as the government officers were all identified with the worship of Baal, the sun god.

Though Joash was priest of Baal, the prayers of his son were shaking him inwardly with the throes of an earthquake. Consequently, he says, "Let Baal plead his own cause, as he certainly can do if he is a god, as you all claim." Then the people applied his laconic response to Gideon, giving him the name Jerubbaal, *i. e.*, Let Baal plead, which he ever afterward retained.

CHAPTER II.

GIDEON'S ARMY.

Gideon has sent his ten young men constituting his holiness band, throughout all the country (except the great tribe of Ephraim which is directly in their way of ingress and egress),

to blow their bugles and beat for volunteers, as God had told him positively that they would have the victory. His plan was to let them all come in from the great Orient, as "Midianite" at this time was a generic cognomen for all the tribes of Arabia. Therefore, anticipating a general stampede from the battlefield through the land of Ephraim to the Jordan ford; he had left that great tribe unencumbered, to intercept their stampede and kill them in multitudes in their precipitate flight to escape for their lives.

When they assemble on Mt. Gilead, Gideon finds 32,000, all the volunteers he could possibly raise for the war of independence. Already startling news is brought, sending panic to his men, certifying that the great Orient is literally illuminated with the splendor radiated from the steel panoplies of the marching armies on camels, horses, mules, and donkeys, as well as pedestrians innumerable, all moving directly toward Mt. Gilead, as they had definite information relative to the location of the enemy.

The law of Moses positively specifies that they should never take a coward into the war, as his deportment will demoralize his companions, and he will do more harm than good. Therefore, Gideon proceeds to review his army, in order to eliminate all who are faint-hearted, simply calling them to step out five paces in front of the phalanx; and behold, 22,000 respond to his call. He sends these away. I have traveled all along the journey.

N. B. When the Lord baptized me with the Holy Ghost and fire forty-seven years ago, He made me a regular cyclone, having revivals everywhere, grand, sweeping, and smashing, bearing down everything before them. I always started them with a few brave soldiers. If the time appointed was attended

by pouring rains or sweeping blizzards, so as to keep back all the faint-hearted, while the flint, steel, lightning, and dynamite were all proof against inclemency, I would get along alright; meanwhile we would arm, equip, and drill, till everyone would get invested with full panoply, having prayed the fire down from Heaven, making every one a flaming brand like Samson's foxes, turned loose to run everywhere and set the whole country on fire.

Now, the mighty host is pouring into the great plain of Esdraelon, celebrated in Hebrew history for so many battles fought there. As the day is far spent and the Midianites have the insurrectionists in a bag, already surrounded till they cannot escape, they prefer to use the oncoming night in much needed rest, utilizing the ensuing day with nothing to do but to close in on them and have a jubilee, hanging them all, thus nipping the insurrection in the bud and tightening the chains of bondage more impregnable than ever.

Meanwhile Gideon takes his soldiers to the water, as God told him that the elimination was not complete, and that a convenient method would be to separate all who lapped like dogs (took up the water in their hands and drank), and permit all who lay down on the ground horizontally and drank deliberately and copiously, to slip away and join the 22,000 faint-hearted ones. Behold, the elimination cut down the host to only 300; but it has reached an end, as they all have the "perfect love that casts out fear," having passed the scarey line and reached the point where they cannot be affrighted nor intimidated; but everyone is ready at the drum tap, to advance to the firing line, rush to the thickest and the hottest of the battle.

With the 300 braves, he goes back to the summit of Gilead, where they spend a night of prayer. God tells him to take Phurah and go down to the host and hear what they are saying. Stealthily and expeditiously they go down, and behold stretching out over the plain of Esdraelon till vision is eclipsed in ether blue, the host in a profound midnight slumber:—camels, horses, donkeys without number; the deep breathing, especially of the camels, reverberating through the air. Now they drop on their knees in profound quietude, and listen attentively for the Lord to give them the anticipated omen. Suddenly a waking soldier says to his comrade sleeping by his side, "Did you see that?" "See what?" "I saw a barley cake come rolling down Mt. Gilead until it reached the plain of Esdraelon, struck a tent, and knocked it down." The other soldier responds. "I know what it is. That barley cake is none other than Gideon, the son of Joash, a mighty man of war, who is on this mountain to attack us, and we are all dead before we are aware."

Gideon thanks God, takes courage, goes back to the host and says, "Good news for you, comrades; the Lord has given us the host of Midian. They are all in our hands, and will go down before us this night." Then he divides his men into three bands of one hundred each, and sends them at once to different points, encompassing the hosts of the Midianites. Each took a trumpet, a pitcher, and a torch. (This pitcher was larger than our pitcher, as the same Greek word is translated "barrel," as in I Kings 18, which Elijah used to pour the water on the altar.) The first utility of the pitcher was to hide the torch, the second to awaken the sleeping host when they broke them with violence on the rocks. Three hundred pitchers breaking would produce a great clangor, not

only waking up the host, but seizing them with the impression that they were charged by an overwhelming force of cavalry, the clangor of whose steel shod hoofs would awaken the mighty host, numbering 135,000, led by four generals, Oreb and Zeeb, Zebah and Zalmuma.

N. B. These three bands of one hundred each surrounded the entire host which was so large that it put them a great distance apart. Meanwhile the people, contiguous to each one, were suddenly awakened by the breaking of the pitchers and the one hundred flaming torches. Everywhere an awful panic from God seized them, so that they think of nothing but to escape for their lives, taking no time to light their torches, and in the darkness and universal stampede, thinking they had met the enemy, they draw their swords and go to killing the people who have dashed against them.

CHAPTER III.

THE SWORD OF THE LORD AND OF GIDEON

Now the stentorian bugle blast of victory, accompanied by the swelling shouts, have reached the 31,700 faint-hearted who had retired to a safe retreat beyond the crag, whence they could skedaddle to their tents in case of defeat, or rally at once to the battlefield, which they now do with all expedition. Meanwhile, the three hundred braves, radiating out from points precisely in position to command the 31,700 when they reached the scene of conflict, utilized them to the greatest possible advantage. All this time, in their panic, the Midianites

mutually collided in the open plain, and feeling sure that they had met the enemy, had been killing their own people by scores and hundreds, literally heaping the battlefield with the dead. Meanwhile the tread of all the mighty hosts is simply to escape with their lives if possible.

As the stampede moves precipitately through the tribe of Ephraim, the largest in Israel, Gideon, anticipating it, has sent out heralds to stir them all to the conflict. Consequently, every man is at his place to intercept the retreat, killing them in multitudes, so the way is blockaded with heaps of slain. They disarm the dead, turning their arms against the living, dash away in solid phalanx, and take possession of all the Jordan fords, thus strewing the banks with heaps of dead. Two great generals, Oreb and Zeeb are killed, while Zebah and Zalmunna escape, and are pursued by Gideon and his men till they are overtaken. Gideon interviews them in reference to his brothers, who had been killed by them, and finding that they had actually slain his brothers, he dooms them to die in requital, commanding his oldest son to fall on them and execute them. As they are great and formidable generals, and he but a youth, his heart fails him. Then they speak out and say, "Rise thou and fall upon us: for as the man is, so is his strength." Having found that their end had come, they wanted it executed with all possible expedition, and by a strong hand.

Thus that vast army, the flower of the Orient, estimated in history at 135,000, flushed with victory, and feeling perfectly certain this time of suppressing the rising insurrection, melt away like the snow beneath the vernal sun; the four generals and all the officers having been slain, so that there was not another man left influential enough to head another

campaign. Consequently, the victory is complete, shouts roaring everywhere. Once again all free, they give glory to Jehovah for the signal mercy.

God had wonderfully used Gideon, though unknown and uninfluential to liberate all Israel from their hard bondage and send the shouts of victory everywhere over land and sea raising the universal shout of the people, "The sword of the Lord and of Gideon." Consequently, at that early day, long before Samuel was born, the people wanted to make Gideon king, and his family after him forever; but he declines it, turns it over to God, and says that he don't want to be king, but wants God alone to be King forever.

Having nobly survived the temptation to be king, which was certainly a glorious victory, Satan afterward got the run on him, through the love of money. He had a teraphim, *i. e.*, an image, made, which every case proved a snare to Israel. While that was really a sad apostasy on the part of Gideon, we have the consolation that he survived it, as we see his name in the faith roll (Heb. 11), thus settling the matter of his personal salvation, and his reward as a leader of Israel, forever.

Through the instrumentality of Gideon, another period of rest, prosperity, and walk with God for forty years supervened, till Gideon and the 300 braves who brought deliverance to Israel had all gone to Heaven, and another generation grew up, not acquainted with Gideon and the 300 heroes, to bear the responsibilities, and form the destiny of the nation.

Jephthah

CHAPTER I.

JEPHTHAH IS CALLED HOME

After the brilliant career of Gideon, giving rest and victory to Israel for forty years, a stormy period comes on and lasts a few years, in which all his sons lose their lives, excepting the youngest one, who fled away at the time of the massacre and became an exile after the death of Abimelech. Meanwhile the Ammonites and Philistines unite against Israel, determined on their subjugation again.

Jephthah was an illegitimate child, and the family were ashamed of him, and treated him so unfraternally that he went into exile, expatriating himself, and lived far out in Arabia Petra, at Tog. Fortunately, he was true to God; good and encouraging reports came back to his consanguinity. Abimelech killed all his brothers except Jothan, the youngest of all, lest they might rival his inordinate ambition for the pre-eminence, and would have killed him if he had not gone into exile. Finally, Abimelech, himself was killed by a woman, and in view of this formidable union of the Ammonites and the Philistines, the family of Gilead, his father, resolved to send for him to come back. On arrival he expresses his surprise to them, as they were ashamed of him and

had exiled him, that they would now call him back. They all ask his pardon and beg his acquiescence in their unanimous importunity for him to take the leadership, all obligating themselves before God to be true to him.

The Ammonites were proposing peace on conditions that Israel would relinquish all claims on the land they had taken from them. Jephthah reminds them that God had given the land to Israel when they first came into the country, and that Israel claimed it as His gift, and that they would have to content themselves with the donations of their gods, Shemoth of Moab, and Milcomb of Ammon. So he had the strong end of the argument, as their gods were nothing but insignificant names. Therefore, they rendezvous a great army and go against the Moabites and Ammonites.

At this time, Jephthah vows to God that, if He will give him the victory, he will sacrifice to Him the first one coming forth from his home to meet him when he returns to Mizpeh. Lo, and behold, on his arrival, his only child, a lovely damsel, comes out, leaping and shouting and playing the tambourine, so delighted to see him again at home, saved from the awful implements of death to which he had been exposed in the bloody war. When he sees her, he shrinks back and hides his face and exclaims, "O my daughter, you have brought me down low, and into deep distress!" Knowing the Lord as well as her heroic father, she proceeds to say, "Father do not take trouble, but do whatever you have promised the Lord and it is all right so far as I am concerned." Then he proceeds to tell her of his vow that he had made to the Lord, that he would sacrifice to Him the first thing that he saw, if he would permit him to return home victorious. She says, "Perfectly right, go ahead and perform all your

vows to the Lord." And the Word says he did verify his vow.

Then she said, "Let me spend two months first, walking up and down the beautiful mountains of my country, bewailing my virginity." It does not say, bewailing her death. Besides the Word says the daughters of Israel came four times a year to comfort her, and the margin says "to talk with her;" the inspired record thus sustains the conclusion that he did not sacrifice her body for a burnt offering, but consecrated her to the Lord in perpetual virginity, which meant death to the family in Israel, the loss of their inheritance, as she was the only heir. It is difficult for us Gentiles to comprehend the situation of the Jew, who in case of no posterity, lost his inheritance and even forfeited the existence of the family in Israel, thus supervening in the utter elimination of the family from the nation, accompanied by the forfeiture of their inheritance, and that was evidently the thing done in the case of Jephthah and his daughter.

When Jephthah and his army got back, flushed with glorious victory, the tribe of Ephraim united against him (coming over the river, as their inheritance is on the west side, and Jephthah was a Gileadite, living in Perea, east of the river), furiously charging him with an unpardonable insult in not inviting them to the war, and giving them a chance to share the honor, glory, and victory he had won, and certifying to him outright, "We are going to burn your house down." Consequently, they made war on the Gileadites, but received signal defeat. Jephthah was flushed with a glorious victory over the Amorites, his wonderful ability having brought him to the front, where he remained and judged Israel six years.

During the war between the Gileadites and the Ephraimites, the latter were getting the worst of it all the time, and consequently, they retreated back home, having the Jordan to cross; the Gileadites besieged the ford, and when people crossed over, they would ask them to say "Shibboleth," using it as a password. The Ephraimites, in their speech, had the deficiency of the rough breathing, which gives us the sound of "h" peculiar to the great English nation at the present time. When they say "head," they leave out the sound of the "h," and say "ead." Therefore, the Gileadites use that word to detect the Ephraimites running away from the war, and making their escape back home, and in that way they detected and slew 42,000.

This whole earth is a battlefield, and will be as long as Satan is on the throne. While he is the author of all the wars, in order to kill people unprepared, so that he will get them to populate hell, God wonderfully utilizes Satan's wars in the infliction of the righteous retributions against the wicked, thus making the wrath of man to praise Him. And when it assumes such an attitude that it does not promote His glory and enhance His kingdom in the earth, magnify His redeeming grace and dying love, and glorify His great name, He puts His hand on it and restrains it altogether. There is a brilliant symbolism between all the wars which crowd the Old Testament, and the spiritual campaign which we prosecute in the interests of God's kingdom to rescue souls out of the hands of Satan, and eternally save them.

CHAPTER II.

SHIBBOLETH OF THE CHRISTIAN WARRIOR.

Now reader, be sure that you are all right on the shibboleth, as you see the insignificant failure, simply the omission of the letter "h," cost these 42,000 Ephraimites their lives. N. B. We live the Old Testament as well as the New, over and over in our daily lives, and always will till this mortal shall put on immortality. This illustrates the great importance of understanding the Bible, the Bread of Heaven, the Water of Life, the two-edged sword, by which we are protected from all our enemies, the salvation edge, keen as the lightning, which, if you hug it heroically, will certainly cut out of you everything you cannot take to Heaven with you; whereas, if you do not courageously meet the salvation edge, you are bound to meet the damnation edge, which is equally sharp, and certain to cut off forever all your hopes of Heaven. Besides, we all have to meet in the judgment day, the great symbolisms of the Old, and the glorious spiritualisms of the New Testament. Therefore, there is nothing this side of Heaven so important to us as a knowledge of the Bible.

Therefore, you see the grand end of man is simply to settle the matter of Heaven without defalcation or the shadow of a doubt; and there is but one way to get it, and that is to secure it in the heart and life in this world, so that we will take it with us when we go out of it. In this momentous battle, we settle the matter one way or the other; either the reign of righteousness in the heart and life, or that of sin. Con-

sequently, we who go to Heaven, all take our Heaven with us in the heart. Therefore, the thing to do is to enter this war on the conquering side, *i. e.*, under the bloodstained banner of King Jesus.

You will find the shibboleth of Christian conquest in I Thess. 5:23, 24 "The very God of peace sanctify you wholly, and I pray God that your whole spirit, and soul, and body be preserved blameless, till the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." Paul, in the above verses, gives us a double superlative Greek compound, which really constitutes the shibboleth of Christendom, *holoteleis*, from *holos*, wholly, and *teleies*, from *telas*, the end, and consequently means *the completion*. Therefore, the English of the inspired Greek double superlative is simply, "sanctified wholly," *i. e.*, entirely sanctified, in contradistinction to the partial sanctification which we all receive in the regeneration, *i. e.*, the expurgation of all the defilement wrought in the soul by actual transgression.

John Wesley says regeneration is sanctification begun, and advises us when we use the word denotative of the complete work, we had better insert the adjective "entire." Paul frequently uses another double Greek compound, *eilekrinia*, from *eile*, a sunbeam, and *krino*, to judge, literally signifying judgment in the sunbeam, referent to the ancient custom of utilizing the brilliant sunbeam to reveal impurities in air, water, cloth, or anything in whose purification they were interested. Among the many passengers in which we find *eilekrinia*, you may examine 2 Cor. 1st chapter, where the apostle certifies his own sanctification and that of his comrades, Luke, Silas, and Timothy, his evangelistic helpers, "We have been with you in holiness and in the purity of God." Here we have that

Greek compound used by him, through which he certifies the very purity wrought in his own heart, which characterizes that of God, as He frequently says in both Testaments, "Be ye holy, for I am holy;" thus making His own holiness the sample of ours. Hence, you must settle forever this shibboleth question, and the plain English of it is, "sanctified wholly"

Nothing but the blood of Jesus can purify souls, and that is committed to the blessed Holy Spirit, its custodian, and its administrator, who alone can apply it to the heart and purify it from all unrighteousness. He is Heaven's Laundryman; and when our Savior batpizes us with the Holy Ghost and fire, He simply uses the Holy Spirit as His omnipotent agent to expurgate from our hearts the last and least remains of sin.

Utter and eternal abandonment to God puts us on believing ground, where, by the help of the Holy Spirit, we believe that the Blood cleanses us from all sin, and the God of peace sanctifies us wholly, because this is the plain and positive word of the Lord; and we receive everything from God by faith, which is the only receptive grace. I suffered terrible spiritual detriment, wandering in the howling wilderness nineteen years before I reached bright Beulah land, because Jesus never would baptize me with the Holy Ghost and fire till I made the full and eternal abandonment, which put me on believing ground. Then He gave that wonderful baptism with the Holy Ghost and fire, burning up the Free Mason, the Odd Fellow, the College President, and the Southern Methodist preacher, and leaving nothing but John the Baptist No. 2, only a voice for God, shouting, "Behold the Lamb of God that taketh away the sin of the world."

Samson

The Philistines again having ruled over Israel, God sends an angel to Manoah's wife at Zorah, of the tribe of Dan, to notify her that God was going to give her a son whom He will use to deliver Israel out of her hard bondage. She tells her husband what the angel has said in reference to the character of that son, who is to be strictly a Nazarite unto the Lord, and so to remain through his whole life. The Nazarite was the sanctified person in the old dispensation, having three restrictions, as you see defined in the Bible. He was to have nothing to do with the dead. Sin brings death; there would never have been any death, if Satan had left us alone. Therefore, it means that he was to be holy to the Lord all his life, and never have anything to do with sin in any of its forms or phases.

Another restriction was that he should never take any intoxicating liquor, nor eat anything of which it was made, as his power was to be simply that of the Holy Spirit, who is superseded in His office and work by these intoxicants and nervines of every kind, which have no nutriment, but simply operate like the whip and spur on the horse. (I do not know the taste of coffee, never use tea, wine, or any intoxicants whatever, never use tobacco in any form, opium or any nervine of any kind, because they have no nutriment, and, consequently, are worthless as sustenance to the body. Though I am an

incessant laborer, my brain and nervous system working hard, I never had headache a minute in my life. If I had used nervines, I would have had ere this, as I am now past eighty. I have not been troubled with cerebral ailments like the millions around me.)

Another differentia of the Nazarite was that a razor was never to come on his face, nor a clipper on his head.

The reason why the Nazarite was not allowed narcotics, intoxicants, or nervines, is that the Holy Ghost is our nerve; and He is always grieved when we infringe upon His prerogative, usurp His office, and supersede His work. The reason why the Nazarite was forbidden to clip the hair or shave the beard was to differentiate him from all other people. The Nazarite of the Old Testament is simply God's sanctified man.

CHAPTER I.

SAMSON'S LION.

Samson's first expedition was down to Timnath, on a courting expedition, much to the surprise to his parents, who chided him over it, and asked him if he could not find lovers in Israel without going away to the uncircumcised Philistines to find him a wife. They did not know he was seeking an open door to break the yoke of Philistine despotism from the neck of the Hebrew nation. Joshua had been in Heaven nearly four hundred years when Samson came on the scene, and the people had been retrograding from God all that time, gradually going down into darker atmosphere, and perpetually increas-

ing alienation from God. Samson was the last of the judges in the long time of four hundred and fifty years, except Eli, who seems not to have wrought any mighty works, but contented himself in the easy, sacerdotal arm-chair, despite the reign of sin on all sides.

Samson was really the greatest of all the judges, because he commanded a degree of strength, power, and availability utterly unknown. If Israel had only seen her opportunity in Samson, had rallied to him and realized his miraculous power, they would have had no trouble, not only to conquer the Philistines, their masters, but actually the whole world. At the time of Samson, Israel had reached a point of alienation from God, such that it seems they never thought of the grand open door to utilize his miraculous power in the interest of their own glorious emancipation and pre-eminence among the nations.

When they ascertained the wonderful and miraculous gift of Samson, unprecedented in the history of the whole world, and in that respect, a brilliant type of Christ, they should at once have proceeded to declare their independence, which would have been the signal of a great war with the Philistines. It would certainly have brought on war, but with Samson as their leader, they would have been certain of victory, and in all probability very speedy, because Samson was so wonderfully demonstrative, they would soon have found him out, and in that case, would have wound up the war by an acknowledgment of Israel's independence.

If Israel had not actually been too far down in the foggy valley of apostasy, so tangled up in idolatry and worldliness, so spiritually blind, she would have utilized this opportunity to gain her freedom.

Here we see the normal trend of apostasy from God, which is progressive, like everything else finite and human, and as a downward pull gets easier, accumulating momentum and velocity, finally passing the redemption milestone. There is a great rock projecting over the Niagara River, above the Falls, on which is inscribed, "Past Redemption," because when anything floating on the river reaches that point, the current is too strong and swift for it to ever get out; but it is carried on and dashed over the Falls, down into the awful whirlpools below, and hastened to its destination in the Atlantic Ocean.

Therefore, in this case Israel shows her neglectful depreciation of Samson, God's invaluable gift, for whose appreciative reception He actually sent an angel to make two visits to Zorah, in order to have his mother and father duly prepared to conserve His merciful intervention in the gift of their son, the brilliant type of the omnipotent Christ, whom He sent to redeem the whole world. At this time He sent Samson, as an humble instrument manipulated by omnipotent grace in the execution of the redemption.

As his nation ignored and neglected him, it devolved on him to break the yoke of bondage and set them free. If they had done their part, and simply declared their independence, Samson would have had no need to manipulate open doors for his own efficiency. Instead of utilizing him as the unspeakable gift of God, for their enfranchisement, all they ever did was to deliver him to his enemies, showing plainly that they were fast asleep to their golden opportunity.

He goes down to Timnath, avowedly on a matrimonial expedition, simply used as a pretext to transact business with them. Meanwhile he was ready to avail himself of every

opportunity to break the yoke of bondage from the neck of his nation. Going along the road to Timnath, a huge lion meets him in the road, desirous of enjoying him for dinner. Samson lifts it up in the air before his face, and with the muscular power of his arms, crushes in his ribs, smashing the vital organs, killing him instantly, and goes on his way to Timnath, meets his espoused wife and enters into wedlock. Pursuant to custom in that country to run a seven days' feast in connection with the wedding, he tarries till the week has flown. Meanwhile, slipping back, he goes aside to see the carcase of the monster, and finds it full of honey, a swarm of bees having improvised it for a hive. In the case of this lion, the body went into desiccation instead of putrefaction; the great chest cavity proving a convenient depository for a large quantity of splendid honey, characteristic of that country. Taking out a good supply, he goes on eating it and carrying some to his home folks. Thus you see the beautiful symbolism of sanctification. The great salient point is to slay old Adam, *i. e.*, the lion. You see, in this case, Samson had imperiled his life to kill the lion, but found him full of honey for himself and his friends. Therefore, the thing for us to do is to heroically slay the old lion of sin in the heart; for it is the only route to the delicious experience of perfect love. Be sure your lion is killed, and before you are aware, God's bees will fill the cavity with Palestinian honey, confessedly the best in the world.. Therefore, at every cost, slay the lion of inbred sin, and you will have plenty of honey to eat forever.

Samson propounded a riddle to the people attending his wedding, and kept it before them the seven days of the feast, "Out of the eater came forth meat, and out of the strong, came forth sweetness," proposing to give the interpreter thirty

sheets and thirty changes of raiment, a wonderful supply for that age, when there were no factories, and it had to be made by hand. Meanwhile, the feast is running and the Philistines are so anxious to interpret Samson's riddle that they beg his wife to get it from him. She pleads so hard and persistently, till finally he tells her that it was the lion he had slain, full of honey. She let them know, and at the close of the feast, all were ready to interpret the riddle.

At the close of the seven days of the wedding feast, they shouted out "What is stronger than a lion, and what is sweeter than honey." Samson responded, "If ye had not ploughed with my heifer, ye had not found out my riddle."

He then went down to Ashkelon and made a raid on them, and slew enough to capture the thirty changes of raiment and sheets, and pay them off.

CHAPTER II.

SAMSON'S FOXES

We see that Samson had miraculous activity as well as strength, because, he caught three hundred foxes and put their tails together, two and two, with firebrands between them, and turned them loose to run all over the country, setting their cornfields aflame. To understand this, we must remember that they had none of our corn, as it was unknown in the old world, being a native of America, which at that time had not been discovered. But in that country corn is the generic name for all cereal grains; as, barley, wheat, rye, sesame, and millet, the latter to cultivate for animals. They purposely let it get

dead ripe, and as fast as they reap it with their sickles, they tie it into bundles and put it on the backs of great camels, and carry it to the threshing floor, where it is threshed out simultaneously with reaping. Animals are used to tread it out. Therefore, when the harvest is ripe, it will burn like a prairie. Samson wanted all the conflict with them he could get, so he could have a chance to break the chain of bondage from Israel and set them free. He was anxious for a chance to emancipate his people from their hard bondage.

He must have caught those foxes on foot. He could not have trapped them without destroying their activity and defeating his plans of having them run everywhere and set the harvest fields on fire. I have repeatedly been all over that country, and have seen the foxes, which abound there today; as the caves are so numerous that they cannot get rid of them.

This confirms the conclusion that Samson was God's miraculous gift for the emancipation of his people out of that hard Philistine bondage. The destruction of their valuable harvest by those foxes carrying the fire everywhere, so enraged them that they burned his wife and father-in-law in revenge.

In the battle of Lehi, he slew a thousand Philistine giants with the jawbone of a donkey, themselves armed with swords, spears, and battle-axes. The fact is, Israel never gave him an army to command, and, consequently, he had to fight them singlehanded and alone; but he invariably conquered them, actually heaping the battlefield with great piles of the slain. When he dwelt in the top of a rock (the rock Etam, which I have seen) that he might take some rest, the Philistines clamored to Israel to get him and bind him and deliver him to them, as he was giving them so much trouble. See how awfully stupid they were in this matter; instead of rallying around him

and utilizing his miraculous strength and activity to get their liberties, they stultified themselves by pandering to the appeals and actually did bind him and deliver him to them. He consented that they should bind him just as much as they please with ropes, or anything they desired, having obligated themselves to him in a solemn oath that they would not hurt him themselves, as he did not want any war with his own people, since it was his mission to liberate them from bondage. Consequently, they bound him just as tight as could be, and turned him over to them. Immediately he smashed everything, till the great ropes, withes, cords, and chains fell off as if they were sand; and there he, utterly unarmed, would take the jawbone of a dead donkey, or any little thing he could get hold of, and slay them all round in piles. With his supernatural strength and activity, if they had only rallied around and helped him, he could have utilized a full panoply instead of having nothing to fight with. Oh, how they could have carried everything before them, liberated the people from bondage, and recovered everything that their enemies had taken from them. It was really God's condescending mercy, giving His people a chance to secure the permanent victory over all their enemies. But, oh, blind they were! They could not see the golden opportunity.

CHAPTER III.

SAMSON'S FALL AND RECLAMATION.

Eventually, Samson, in the valley of Soreck, saw a very beautiful woman, Delilah, who manœuvred to win his

heart. He was the awful eyesore of the Philistines, so they bribed Delilah to do her best to win and charm him. Meanwhile, they were lying in wait, and just ready to avail themselves of an opportunity she might be enabled to give them, to make a run on him in any way whatever. The lords of Philistia, five in number, representing the prominent cities constituting their principality, Ashdod, Gath, Gaza, Eckron, and Ashkelon, kept their eye on him all the time, watching every moment, and doing their utmost to get the advantage of him, richly bribing Delilah, to entrap him in any possible way and ascertain the secret of his power, which was their unutterable bewilderment.

Thus importuned and bribed by the presiding lords, Delilah puts all her wits to work, to win his heart and prevail on him to reveal the secret of his paradoxical physical power. He tells her, "Bind me with new ropes, and you will have me all right." So they are ready to furnish her anything in the world that she can use, and with all expedition they bring her an ample supply of the strongest new ropes you ever saw. She finds him and says to him, "Samson the Philistines be upon thee." He rises at once and shakes himself, snapping them in twain as if they had been scorched thread. Then she resumes her pleadings, "Oh, surely you don't love me, or you would not deceive me and fool me so." Then she proceeds to bind him with fresh green hickory withes, fastened by the strongest ropes until it looks like there is no possibility of their ever breaking. Again she says, "Samson, the Philistines be upon thee," when he springs to his feet with the activity of a catamount, and those strong green withes are shivered into smithereens, till they dropped down like shavings at his feet. Again she resumes her pleadings. As he was a Nazarite unto the

Lord, his hair and beard had never been clipped. He said, "If you want to hold me, take my long hair and weave it into a web, and fasten me to anything you will by the hair of my head." So she does, and thus gets him woven fast to her great wooden loom, and it looks like there is no chance for him to get away; so she says, "Samson, the Philistines be upon thee." He get up, carrying with him the loom, the web, and everything, as if it had no weight. Again she chides him and says, "Samson, you don't love me; you have deceived me these three times." So she continues to importune and manipulate him, and plead with him to tell her the secret of his strength. Finally he reaches the point, and divulges the secret that it is in his Nazarite vows which were taken by his mother in his behalf before he was born, so that he actually came into this world a Nazarite unto the Lord. When he has thus revealed to her the secret of his strength, she lays under contribution all her wits to get him to sleep. His great stalwart constitution, having lost much sleep, finally sinks down in slumber, till his deep breathing convinces her that he has gone away into the land of nature's sweet restorer. Then she stealthily clips his locks while he is wrapped in the ambrosial embrace of soothing old Somnus, till finally she has actually robbed him of his Nazaritish vows.

Thus Samson grieves away the Holy Spirit, by whose inscrutable omnipotence, he executed those mighty works which have stood before the world a colossal conundrum, while centuries come and go.

Eli and Sons

We have but one administration during the heroic age of Israel of 450 years. Meanwhile, God was their only king, and when they would cry to Him for His mercy, "which endureth forever," He invariably sent them a hero to break their slavish chains, lead them out of bondage, and establish them in peace and prosperity. The last of all the judges was Eli, who contended himself in the venerable tabernacle at Shiloh, and if he ever prosecuted a campaign in his forty years of judicial administration, we are without the record. We need not wonder over this when we see that they let such a man as Samson stay with them twenty years, and never honored him with a solitary campaign.

As they had so lamentably drifted away from God, they actually did not have the wisdom to utilize Samson, we need not wonder over the silence appertaining to the forty years of Eli's judicial administration with the exception of the last half dozen years, so eventful in the castigatory judgments of God against his wicked sons, and really ultimating in his own suicide as the result of the awful paralytic stroke, superinduced by the appalling tidings that the ark of God was taken. The Philistines had carried it away with them to Ashdod, and set it up in the temple beside their chief god, Dagon. The next morning, they found Dagon fallen down before the ark, in the attitude of an Oriental worshipper. They lifted him up

and set him upon his pedestal again. The next morning, they go out and find him not only fallen down before the ark, but his hands cut off; beside, the whole country infested with rats and mice, and the people terribly afflicted with emerods. Consequently, they move it to Gath and set it up in the temple, and the same troubles continue throughout the country. Afterward they take it to Eckron, and the people become so afflicted that they hold a council and resolve to take it back to the land of Israel. They make a new cart and hitch to it two cows with young calves, which they decide to shut up, and if the cows spontaneously carry it back to the land of Israel, they will receive it as an evidence that it is the will of God for them to take it back instead of keeping it in their own country. Therefore, they make the cart, put the ark on it, and hitch the cows to it. They all stand away, leaving them to go where they will, though bawling aloud for their calves, they immediately turn toward Beth-shemesh, the nearest town in Israel, and move along unhesitatingly till they reach the place.

When the people see the ark of God come back, they all rejoice, as it had been absent from them and among the Philistines for seven months. It remained with them but a short time, six months, and the people through idle curiosity, came and looked at it, and fifty thousand and seventy were slain. Consequently, they take it away to Kirjath-jearim, in Benjamin, and commit it to Aminidab, whose house was on a beautiful hill. Having heard of the trouble that came on the people at Beth-shemeth for looking on it, he consecrates one of his sons to take charge of it and to keep the people away from it. It remained with him twenty years, and when Saul was anointed king, we hear of it again out on

the battlefield. It was never returned to the old Tabernacle at Shiloh, but remained at Kirjath-jearim till David was crowned king of all the tribes of Israel. David built a tabernacle for it at Jerusalem, and went down with a brigade of his army to bring it and put it in his tabernacle. Having appointed Uzzah and Ahio to take charge of it, the oxen stumbled and jostled it on the new cart on which they were hauling it. Uzzah put forth his hand to steady the ark, and consequently dropped dead, so grieving David that he stopped there and left the ark in the house of Obed-edom, where it remained three months. God wonderfully blessed that house. At the expiration of the three months, David, with a brilliant army and a grand military parade, goes down to bring it up to Jerusalem amid-roaring music and flying banners. Meanwihle, the whole city is stirred, spell-bound and electrified by the jubilant manifestations, and thus over-awed and moved like the branches of the leafy forest when swept by strong winds, David himself goes leaping and shouting before the ark with the elasticity and sprightliness of his youth. On arrival, the ark is deposited in the tabernacle of David which he had built for its reception, and remained there until Solomon built the Temple, when it was deposited in the Sanctum Sanctorum.

When Nebuchadnezzar captured Jerusalem B. C. 587, he carried all the valuable gold and silver vessels, and utensils with him into Babylon, and kept them there until the emancipation under Cyrus. Those golden vessels and implements constituting the Temple furniture, after the sojourn of seventy years in Babylon and transportation back to Jerusalem, were deposited in the second Temple, built by Ezra, Zerubbabel and Nehemiah, and remained undisturbed until

the destruction of Jerusalem by the Romans during the Jewish tribulation A. D. 66-73, when they were all carried away to Rome, to adorn the glorious triumph of Emperor Titus.

As the ark of the covenant was perhaps the most important in all the vast array of all the temple supplies, and is not exhibited on the Triumphal Arch, we are left to accept the testimony you will find in the book of the Maccabees in the Apocryphal Bible, which is not regarded as inspired, yet there is no reason why they should not contain real historic truth. This book of Maccabees says that on the last night of Jerusalem's evacuation, God commanded Jeremiah the prophet and others to go into the Temple and take the ark of the covenant and carry it away over the Jordan to Mt. Pisgah, so prominent to the view of all Jerusalemites. Here Moses stood and with his strong eagle eye, gazed upon the promised land whither he had led the people, but he himself was called of God from Pisgah's pinnacle to the bright upper world.

The narrative certifies that they carried away the ark to Mt. Pisgah, put it in a cave, and shut it up. As those who did this work left the country and never came back. So no living mortal knew where it was.

As we see sculptured on the Triumphal Arch of Titus an exhibition of that valuable temple furniture, seven golden candlesticks, but do not find the ark of the covenant, the conclusion follows as a legitimate sequence, that the record in the book of the Maccabees is correct, and consequently it is still in the cave on Mt. Pisgah, there to remain till the returned Jews will be enabled by Divine revelation to find it, as God only knows the cave in which it is hidden, as they are innumerable on that mountain.

CHAPTER I.

AWFUL DOOM OF ELI'S HOUSE

Eli seems to have been a godly man himself, as we never heard anything against him personally, and we see that his prayer for Hannah, the mother of Samuel, and the prayer for others, was heard and answered, and amid all of his terrible trial on account of his profligate sons, he took the Lord's side all the time, admonishing and pleading with them, but in vain as he could not manage them. Even when Samuel, while a little boy, received that message straight from the Lord, as he was sleeping on his pallet in the tabernacle, Eli knew that the Lord was talking to him, and told him that it was the Lord, and if he heard the voice again, to say, "Speak Lord, thy servant heareth." Consequently, Samuel came no more to Eli, and the next day Eli knew that the Lord had told him something, and wanted him to tell it. But it was so bad that Samuel hesitated to tell him, until he insisted and pled hard with him. Then Samuel told him that the Lord had said he would have to send terrible judgments on Eli's house on account of the wickedness, as it could not be atoned for by sacrifices and offerings.

When Samuel gave him the sad and mournful information, he said, "The Lord's will be done." Beside the direct prophecy of little Samuel, God sent a man whose name is not given, especially to tell him all about it, and convict them of their wickedness, not Eli in person, but his sons, Phinehas and Hophni.

The law of Moses specifies that when the sacrifice was cooked till it was well done and ready to be eaten, that the officiating priest should stick the three-pronged fork into it and lift it up out of the kettle, and as much of the meat as will stick to it at one time should be his portion. Eli's sons grossly violated this commandment, taking their part of the meat before it was cooked, when it was so strong that they could pick up the whole shoulder or ham, or whatever it might be, with a fork. Consequently, it was several times as much as the law allowed them. So this man of God told them about their robberies and stealth in the house of the Lord, actually fattening their bodies on the purloined sacrifices brought thither by the Lord's people as an offering to Him.

God in His law positively specified their part, but they, grossly violating the law, perpetuated their high-handed robberies in the temple service, to the mortification and discouragement of the people, thus usurping the sacerdotal office, utilizing it in fraudulent speculation, and indulging in beastly gluttony; besides they were guilty of gross sensualities and diabolical debaucheries too awful for delineation.

When the battle was raging at Mizpah, Eli, ninety-eight years old, very corpulent and physically incompetent to travel around, was sitting on a high chair by the gate-post, looking toward the battlefield in constant anticipation of a messenger. Sure enough, he comes with the awful news that both of his sons were among the slain, 30,000, thus verifying the prophecy of that man whom God had sent to warn him of the awful calamities coming upon his family on account of the terrible wickedness of his sons. Having warned him faithfully, he said that the confirmation of his prophecy would be the death of both his sons in the same battle. Eli received the awful

tidings, of course shocking in the extreme, but he evidently would have survived it.

When the tidings that the ark of God was captured by the Philistines were communicated, the shock was more than he could bear. Consequently he fell down headforemost from his high chair, and his neck was broken. He was the last of the Judges, running through the period of four hundred and fifty years, which is a long time in the history of any nation—longer than all the time that has elapsed since the discovery of America by Columbus. Meanwhile, a new world has actually been added to the old, the aborigines having almost evansced from the face of the earth, and great nations overspread the continent from Cape Horn to the icy poles, bearing a conspicuous part in all the enterprises, secular and ecclesiastical, in the whole world.

My amanuensis asks me if Eli was saved. Of course, I think he was. The condition of salvation is submissive loyalty to God and faith in Christ to give us a new heart and a clean heart, which really constitute the salvation of the soul. When little Samuel and the above unknown prophet told Eli of the awful doom coming on his sons, he manifested no spirit of rebellion, but perfect acquiescence in the Divine will. We must conclude, however, that he was exceedingly deficient in administrative ability, as he was well informed appertaining to the profligacy and official dereliction of his sons. He did admonish them, and doubtless did his best to correct them, but made the mistake of his life, retaining them in the sacerdotal office, from which he should have ejected them unhesitatingly, after due efforts to reform and save them. The highest compliment God pronounced on Abraham was, "I know he will command his house after him;" that is, He knew that

he would keep iniquity out of his family. God requires us all to manage our homes harmonically with His precious Word, and tolerate no iniquity on the part of any member of our household. He requires us all faithfully and rigidly to enforce His laws in our homes, with our children and sojourners, regardless of consequences, as He will hold us responsible for all the wickedness in our administration; not only holding us to a rigid account personally for a godly walk and a pious conversation, but He requires the same of every member of our families. Therefore, when Eli had done his best to correct the obliquity of his sons and signally failed, he should have removed them from the tabernacle altogether. This official delinquency was the great mistake of his life, terrifically cutting down his reward in Heaven, if not actually closing the doors against him. If Eli had done his whole duty and defended the house of the Lord against all iniquity at every cost, he not only would have been admitted into Heaven, but received an abundant entrance. As the matter stands, we only have a vague hope that by the skin of his teeth, through the infinite mercy of God, he now rests with the patriarchs and the prophets in the bright upper world.

We should all receive profit studying his biography and giving special attention to all the gaps which he let down. For that reason, biographical reading is exceedingly profitable, as every human being is running the same race from the city of destruction to the New Jerusalem. Especially should all parents profit by the sad delinquencies of this high priest of God in the succession of Aaron, and be sure that we avoid his mistakes and keep evil out of our homes with a strong hand, as in a case of so much importance, there can be no apology for delinquency in the discharge of every duty.

Every Christian home is none other than the house of God and the gate of Heaven. Therefore, we must at every cost keep them pure, Satan out, and the Lord the Senior Partner in all the business transactions. If the children^e prove incorrigible like Phinehas and Hophni, with a strong and loving heart, actually expel them from home, leaving the door wide open to them whenever they will repent and give up the iniquities which would exclude them from Heaven and giving them a glad welcome back home. But if they are going to hell, let them know that the road does not lead to your house, and they will have to take some other route. If Eli had pursued that course with his sons, there is a strong probability that by the help of God he would have saved them.

Sin, anywhere and everywhere, means ruin, sorrow, death, and damnation. In this case, the wife of Phinehas, the elder of the two, as well as his father, died of a broken heart. When the shocking news reached the home, she happened to be on the verge of parturition. The intolerable shock which killed her father-in-law, also killed her; at the same time, the God of nature in His adorable mercy, delivered her son, thus saving his life. The expiring mother with her dying breath, rang out his lugubrious name, *Ichabod*, which means, "the glory is departed," the mournful echo of the broken heart, which took her out of the world, as we humbly trust, into a glorious and blessed immortality, as there is not so much as an insinuation against the Christian character of any of the family except Phinehas and Hophni, who disgraced the ministerial office and grieved the Holy Spirit by their iniquitous lives, bringing physical extermination on their family and throwing a black shadow over their names and spreading a gloomy cloud, eclipsing the glorious hope of Israel.

Samuel

As every Hebrew woman hoped for the glorious maternity of her Lord, whom the holy prophets all certified was coming into the world, she regarded sterility as a calamity, second to death only. Therefore, Hannah, the wife of Elkanah, wept much over her dismal doom, bewailing her reproach among the people. During the periodical visits to Shiloh to offer sacrifices and enjoy the tabernacle service, she attracted attention by her reticence and incommunicativeness, till Eli the high priest made her a subject of special diagnosis. He observed her lips moving as if talking to herself in an inaudible voice; therefore, he concluded that she was drunk, and proceeded to admonish her to let the drink alone and be sober as becometh the house of the Lord. She notifies him that he is mistaken, as she was not drinking at all, but praying to God importunately, deep down in her interior spirit imploring the Lord to look in mercy on the unfortunate estate of His handmaid, bemoaning her sterility and imploring Him in mercy to give her a son, and thus take away her reproach among the people. At the same time she promised to consecrate him fully and unreservedly to the Lord, a Nazarite from his birth. Eli then joined her in the prayer and God in mercy answered them and gave her a son whom she named Samuel which means, "sought of God."

CHAPTER I.

INFANTILE CONVERSION

Here we have a notable example of the transcendent value of that prenatal regeneration which in superabounding vicarious atonement reaches every soul far back in the prenatal state, the moment soul and body united, constitute a personality. (Heb. 2:9.) "By the grace of God Christ tasted death for everyone, not as the English Version, every man; but the Greek *hyper pantos* everyone. Therefore, we see that wonderful redeeming grace in Christ by the vicarious substitutionary atonement actually reaches every human soul antecedently to the physical birth. Consequently, every human being is actually born a citizen of the kingdom. Samuel, John the Baptist, and many others, including your humble servant, having been happily converted antecedently to the forfeiture of the infantile justification, and consequently, Satan's black lasso was thus headed off. Samuel's infantile conversion solves the problem of his wonderful usefulness in his day and generation, delivering Israel from Philistine bondage forty-five years by the power of prayer, co-operated by the blessed Holy Spirit, so that they prospered almost a half century under his administration. The towns and cities and their environments which they had taken from Israel, were restored, and prosperity reigned throughout the whole country. Really, he began his prophetic office at the early age of six years, that is before he had lost his infantile justification. Thus through his sainted mother and father, happily introduced to the Lord, he learned

to walk with Him and talk with Him. We see that he actually used him to deliver that important prophetic message to Eli, appertaining to the awful doom of his profligate sons, disgracing themselves even in their temple services, actually subordinating their priestly office to vile debaucheries, thus bring down the awful retributions of a sin avenging God not only on themselves, but the whole nation, as 30,000 were actually slain by the Philistines in the same battle in which Phinehas and Hophni lost their lives, an awful Divine retribution for their wickedness, as it had been specifically prophesied that they would both be slain in one battle.

This pre-natal regeneration actually sweeps every apology for the damnation for a solitary soul, because every human being is born a citizen of the kingdom, and if converted antecedently to the forfeiture of that citizenship by personal transgression, would never be a sinner. While this prenatal regeneration superinduces the birth of every human being in the kingdom of God, by the superabounding grace of God through the vicarious atonement of the Lord Jesus Christ is actually born into the kingdom of God and can only get out by the commission of known and willing sin. While this is true, we must admit that everyone generated in Adam the first has inbred sin by heredity, Psalm 51:5, "I was shapen in iniquity and in sin did my mother conceive me."

Conversion simply means "turning around." Though every child by the wonderful redeeming grace of God in Christ is born a Christian, yet he has in his heart this hereditary depravity which turns his face away from God toward this wicked world, sin, Satan, and hell. Therefore if he does not get turned around, like little Samuel by his sainted mother Hannah, John the Baptist by his godly mother and father,

the apostle Timothy by his mother Eunice and grandmother Lois, your humble servant by his shouting Methodist mother, and multitudes whose names are in the Book of Life, in every case he would go directly into sin the moment he reaches accountability, which the old theologians placed at the age of seven. No definite age can be given, as it depends upon the amount of light they have; the more, the brighter, the sooner infantile justification will be forfeited if that light is rejected. Therefore, out in the wilds, where the light is very dim, they would retain their infantile justification to a much later age, while amid clear and effulgent Gospel noonday, accountability may be reached at the age of three or four years, and of course if resisted, justification retreats and condemnation supervenes. I know not how old I was when happily converted in my mother's lap. She preached to me the everlasting Gospel, telling me the great Archangel Gabriel would soon come down from Heaven and bring the biggest trumpet in all the world and blow it so loudly that everyone would hear, even the dead in their graves, and all living and dead would leap out of their graves and fly up to meet the Lord in the air. Meanwhile it seemed that I could see the great archangel standing on a lofty mountain pinnacle, whose blue summits surrounded my childhood home, and she said that God would come down on His great white throne and open the books of eternity, and judge everyone out of the things written in those books, rewarding the good and punishing the bad. Then she said the world would take fire and burn, and I said, "Oh, mother, where will I be when the world is on fire?" She said, "My child, you will be shouting with the angels in the air." Then says I: "How do you know it?" She said that she had given me to the Lord for a preacher. "You will live

long to preach the Gospel, and when the world is on fire, you will shout with the angels in the air." Her maternal prophecy has been fulfilled these sixty-two years, and I am still preaching night and day and expect to continue till I exchange the silver trumpet for the golden harp. This is the reason why I am like Samuel, in the providence of God, superabounding in labor, having preached these sixty-two years from the Atlantic to the Pacific, the Gulf to the Lakes, and four times around the historic world. The Lord used me to preach, both by speech and by pen, this being my one hundred sixty-sixth book, all telling people the sure way to Heaven, as revealed by His precious, infallible Word.

Therefore, Samuel was one of the few so fortunate as to head off the devil by an infantile conversion. At this point is the greatest delinquency of the Church. I do not believe there ever was a mother on the earth who could not, by the help of the Lord convert every child He gave her, if she only had been right herself, and had begun in time, because every mother wields an almost omnipotent influence over her child for weal or woe. As a rule, parents are not only utterly ignorant of the relation their little ones sustain to the kingdom, but are managed by their children, as the camel, though so large and strong, is managed by a little child, simply to economize the more valuable time of an adult; whereas the child could not do anything with him if he had any idea of his own power. How we do need floods of light dispensed from the pulpit, appertaining to this grand truth, *i. e.*, the infantile relation to the kingdom. The good reason why parents do not understand it is because their preachers as a rule are grossly ignorant, and should unhesitatingly proceed to receive the necessary information to utilize this great and valuable truth,

which would actually revolutionize the Church, defeat Satan, and bring on the Millennium, when the normal order will be the happy conversion of the children before they reach responsibility, and forfeit their justification; then leading them on to a glorious sanctification before they backslide.

CHAPTER II.

SAMUEL'S JUDICIAL ADMINISTRATION

The more appropriate epithet for these brilliant characters, male and female, whom God has raised up in answer to prayer, to deliver Israel out of bondage, into which He had let their enemies drag them as a retribution for their sins, in order to superinduce the needed repentance and reformation, and to secure their salvation, would be heroes; as it was really the heroic age of Israel. Therefore, the more pertinent name would be the Book of Heroes, running through that long period of four hundred and fifty years intervening between Joshua and the kingdom of Israel. Eli was the last of all the judges. When he died, Samuel was thirty years old, having entered upon his prophetic office at the early age of six years. During those twenty-four years which intervened till the expiration of the judicial period, he proved a brilliant light and a tower of strength to all Israel, traveling about as well as serving in the Tabernacle. The Spirit of God was on him, magnetizing him among the people, and was wonderfully utilizing him in those dark days, when all the great master spirits, Deborah, Barak, Gideon, Jephthah, and Samson, whose

influence was so brilliant, as even in their day, miracles had passed away.

Samuel's administration, though prophetic rather than military, was practically a prolongation of the judicial, during his forty-five years, down to the coronation of Saul as the first king of Israel. Meanwhile, he traversed the whole country, holding courts at Mizpeh, Bethel, and Gilgal, all the time peregrinating the country and looking after every interest, civil and religious, appertaining to the theocracy as Moses had given it, enforcing the law everywhere, and doing his best to fortify the people against the idolatries which dominated all nations throughout the country, with the solitary exception of Israel. During his administration, he looked to the Lord alone for guidance and help, and thus protected the people by the light, wisdom, and grace radiating from the holy Scriptures, and thus practically serving in the office of prophet and priest. By his blameless life, wisdom, and spotless integrity, he walked before the people and preached the everlasting Gospel with the Holy Ghost sent down from Heaven, God so blessing his labors of love as to actually give his chosen people victory over their enemies on all sides.

About twenty years after the death of Eli, when Samuel's administration properly set in, he had a great campmeeting, as you read 1 Sam. ch. 7, at Mizpeh; an immense host were in attendance. Meanwhile the Philistines concluded that they were taking council against them, and actuated by jealousy, resolved to break it up. Consequently, they come with a great army, banners flying and horns blowing, marching in on them. The men of Israel take fright and run away. Meanwhile, Samuel is on his knees in prayer by his altar, on which he has offered a sucking lamb, typical of the innocent Savior,

and there he pleads with God for deliverance. Meanwhile the Philistines are not seeing the little old prophet down on his knees by his altar, and they are pursuing fugitive Israel. In answer to Samuel's prayer, God sent a great hail storm and discomfited the Philistines. The men of Israel seeing the stampede of the Philistine army, turned and ran after them with all their might, and chased them, slaying many of them in their flight, thus achieving a wonderful victory. In this we have an illustration of the manner in which Samuel protected Israel from their enemies, and you see that he did it by prayer, as on this occasion they came to break up their big camp meeting with a vast army, thoroughly panoplied with swords, spears, and battleaxes. But Samuel, on his knees by his sacrifice, the bleeding lamb, so brilliantly typifying the Lamb of God, to be slain on Calvary for the redemption of the whole world, prevailed with God, and brought victory. This gives us a sample of Samuel's defense of Israel, the forty-five years of his administration, traveling round and round and holding courts of justice and conducting great revivals, offering sacrifices and keeping all the people on the Bible line by his faithful preaching, fortifying them against the detrimental influence of their heathen neighbors on all sides.

CHAPTER III.

SAMUEL'S RETURN FROM THE INTERMEDIATE PARADISE

This wonderful prophet lived 111 years, having been called to the prophetic office at the early age of six, thus

preaching 105 years, forty-five of which elapsed after the death of Eli, the last of the Judges and antecedently to the coronation of Saul, the first king of Israel. He actually served as prophetic judge of all Israel; *i. e.*, protecting the nation in his judicial administration, and at the same time, in the capacity of prophet, faithfully preaching the Gospel with the Holy Ghost sent down from Heaven.

After Saul had unfortunately lost his experience, and become a miserable backslider, actually proving irreclaimable, so that God verified His Word, Gen. 6:3, "My spirit shall not always strive with man," God ceased to answer him in dreams or visions, by Urim or Thummim.

After he had been on the throne about forty years, the Philistines, his old enemies, for whose subjugation he had been called to the kingdom, as they were so formidable and troublesome to Israel, united in a great exterminating war against him. Saul's army was encamped on Mount Gilboa, on the other side of the plain, on which they met and fought. Israel suffered signal defeat, and retreating before the triumphant Philistines, till the latter drove them back into the Gilboa range, so far as to enable them to move their camp to Gilboa and push the battle day by day, decisive victories resting on their banner, till Saul, amid terrible pressure, as he could get no information appertaining to the impending issues, because God no longer answered him, in dreams, visions, by Urim or Thummim. Therefore in desperation, accompanied by a few men, he walked away in the night to consult the witch of Endor, in disguise, because he had banished all the witches and wizards out of Israel, in which he was right, because the law of the Lord required it from the fact that they are Satan's preachers and still flood the world, in spiritualists,

jugglers, magicians, mesmorists, hypnotists and all sorts of legerdemainers on that line.

Though he had disguised himself, the witch discovered his identity during his interview with her, imploring her to call on the spirits and give him an answer in reference to his impending fate. She proceeds to call on the spirits, as you find the spiritualists of our day do. God availed himself of that opportunity to send Samuel at once from intermediate paradise of upper Hades of the lower world. Consequently, he at once comes up, recognized by Saul and all present, as he had lived 111 years among them. The witch was scared almost to death when she saw him, and said, "I see gods coming up out of the earth."

She had no expectation of a resurrection from the dead, but just an answer from some evil spirit there present, as spiritualists nowadays receive responses to questions by rapping a table or, in some cases, communicating with their medium.

Samuel now proceeds to deliver his awful message to Saul, "Tomorrow shalt thou and thy sons be with me." During the old dispensation, the dying saints did not go to Heaven, because Christ was to be the first fruits of them that slept. He was to lead the way and all his disciples followed, walking in his footprints. You see in the case of Samuel, God's holy prophet, that he came up out of the earth, confirming the conclusion that he had not been up in Heaven, but down in Hades, in Abraham's bosom (Luke 16:24), so-called because they were all saved through the Abrahamic covenant, which was not valid till sealed by the blood of Christ. He abolished the intermediate paradise and took the Old Testament saints with Him to Heaven at His ascension.

Saul

CHAPTER I.

SAUL'S CONVERSION AND CORONATION

I have often seen Yelya, the home of Kish, the father of King Saul. The donkeys of Kish had strayed away, and he sent his son with a servant to hunt them. They went all over the country searching everywhere, until Saul was afraid his father would get uneasy. Consequently, they concluded that if they could find a prophet somewhere, they would consult him and perhaps he could tell them something about the donkeys. So they ask some women if there is a prophet anywhere in that country. They say, "Yes, we are looking for an old Prophet to come here today, as there is a great meeting to sacrifice to the Lord." While talking, sure enough, the old prophet comes in sight, meets Saul and the servant giving them a kind invitation to go with him to the meeting, and dine with him. Then they proceed to the dinner, Samuel giving Saul especial attention, as if he were a prince. When they leave the table, he takes him aside and pours the anointing oil on his head in the name of the great Jehovah, the God of Abraham, Isaac and Israel, kisses him, and tells him that as he is going home to meet his father, who is very uneasy about him, (as they had remained so long away hunting the don-

keys; having already informed him that they had been found all right and they could rest easy about them) and for the relief of his father he should go directly home. Samuel told Saul that when he got to Rachel's sepulcher (which is seven miles from Jerusalem) on his journey home, that he would meet a band of prophets who would salute and bless him; and that "God would give him another heart." It is also stated that when he met the Lord's prophets, "God turned him into another man." Therefore, you see there can be no defalcation appertaining to the problem of his conversion, which is really as clear as that of his great and illustrious namesake a thousand years subsequently, when he was so powerfully converted, in the house of Judas on Straight Street in Damascus. That very room, this day, is a sacred souvenir of the inspired record, and used by the Greek Christians in the worship of God. Paul and Ananias standing there in marble statuary, the latter pouring the water of baptism on the head of the former, an incontestable testimony to all travelers, solving the controverted point appertaining to the mode of Christian baptism.

Samuel was very old and the service of his sons in his succession was not acceptable, they, unfortunately, having failed to receive the beautiful graces of the Holy Spirit so prominent in the wonderful life of their prophetic father. Consequently the people were clamoring for a king who, as in the case of other nations, could lead them on the battlefield. Therefore, Samuel has a great holiness convention at Mizpah, where they proceed to consult the Lord in reference to the important selection of His infallible choices to succeed Samuel and rule over them. Having cast the lots, the tribe of Benjamin is selected, (N. B. We would say draw straws, as you have often seen, looking to God in prayer to manage the

matter and make the selection for us.) The lot having fallen to the tribe of Benjamin, they proceed to cast lots for the family of the king, and it falls on Merari. Then, in the family, they cast the lot for the man and it falls on Saul. By this time, as he has seen the lots approaching him, through sheer timidity, he has run away to hide. So they cannot find him and have to appeal to God to find him for them, when He tells them that he is hidden among their stuff. Then they soon find him and bring him out. He is head and shoulders above all the men of Israel; thus, by his physical magnitude, vindicating the verdict of the lots. "Long live the king," all the people shout aloud, with the exception of a few malcontents who criticise, saying, "Can Saul save us?" Saul, here, shows a beautiful spirit of humility so harmonical with his recent conversion, when God gave him another heart and he actually went to preaching, as we have the statement that the report went abroad, "Saul is also among the prophets." When an old friend met him, after Samuel had anointed him for the kingdom, and asked him what the prophets said to him, he answered that Samuel told him the donkeys had been found, and said nothing about his anointing him for the kingdom. This and his running off and hiding when the lot fell on him, shows a beautiful spirit of true humility and amiable modesty; beautifully showing up the fact that he was a lovely subject and all right when God chose him for the kingdom, not only his humility, modesty, and meekness, but also his physical magnitude was an exceedingly commendable factor, in view of the fact that the Philistines, the most formidable enemy of Israel were a nation of giants, contrastively with others. At the time of Saul's coronation, the Philistines, having taken advantage of Samuel's superannuation, were giving Israel

awful trouble. And at the same time the Ammonites soon invaded them and showing a terrifically hostile spirit, and a determination to subjugate them and hold them in servitude. Saul, quickly, made a great rally, marched against them and achieved the infinite encouragement of all Israel. Saul reigned over Israel forty years, he was brave on the battlefield and wise in the council chamber. His oldest son, Jonathan, was very brilliant and promising in his youth, immortalizing himself as a leader of the Lord's host.

The Philistines were so aggressive and valiant in combat that they actually pressed their conquest across the peninsula between the Mediterranean, and the Dead Sea, and with great force were holding their ground when Jonathan with a lonely armor bearer, slips down in the night, climbs the citadel and shouts the battle cry. God put a panic on all the Philistines, a dismal affright, trembling and quaking, and the panic spreads with accelerated velocity. And as the normal result, a precipitate stampede supervenes and Saul's army hearing the shout of victory, rally and join in the fight with all their might, pursuing hotly the stampeded host heroically following up the victory, chasing them all the way back to their cities, Ekron, Gath, Ashdod, Askelon, and Gaza. In this case of Jonathan's putting to flight that great army, we have a brilliant fulfillment of God's promise, "One shall chase a thousand and two shall put ten thousand to flight." We also see a grand illustration of the Divine economy, confirmatory of the conclusion that we are not agents, but instruments in the hands of the Omnipotent Agent, *i. e.*, the Holy Spirit; who has nine graces by which we are saved and nine gifts by which we save others. These graces, love, joy, peace, longsuffering, kindness, goodness, faith, meekness, and holiness, are imparted

by the Holy Ghost in regeneration, and made perfect in sanctification when all antagonisms, anger, perturbation, discouragement, pride, malevolence, vanity, doubt, and disobedience are destroyed by the baptism of the Holy Ghost, expurgating inherited depravity and consuming everything out of harmony with His blessed and holy will. Thus it gives us perfect rest in Jesus, and a heaven in the heart incessantly, gravitating toward the home of the blessed, where the wicked cease from troubling and the weary are for ever at rest. While we must have these nine graces to bring Heaven into the heart and victory into the soul, the nine gifts, wisdom, knowledge, faith, bodily healing, the workings of dynamites, *i. e.*, Gospel victories, prophecy, discernment of spirits, language and interpretation of languages, (1st. Cor. 12:8, 11.), constitute our panoply with which we fight the devil, win the victory and save souls. While Jonathan symbolizes the Gospel preacher *i. e.*, the Christian warrior, the armor-bearer symbolizes the Holy Ghost, the author of all these gifts. When you go out to fight for Jesus and win souls for God and Heaven, He goes along with you, and carries all these nine gifts, leaving you unencumbered, swift and brave enough to run through a troop, and active enough to leap over a wall. This wonderful example is for us all. We are in the enemy's land; Stygian armies are all around us; satanic myrmidons, incarnate and excarnate, *i. e.*, men and women in these mortal bodies, and demons disembodied, sweep through the air in grand armies. (Eph. 2:1) Thus you see the beautiful economy of the Christian warfare, the Holy Spirit going along with us, carrying our panoply, sword, spear, gun and battle-ax, and handing us the very weapon we need, the very moment we

need it, leaving us nothing to do but fight valiantly the battles of the Lord.

The brilliant conversion of Saul; his own marvelous heroism and the paradoxical gallantry, the valor and wisdom of Jonathan, inspired all Israel with reduplicating courage, till the whole country resounded with praises to the God of Abraham, Isaac and Jacob. It really seemed that the victory had come to stay.

CHAPTER II.

SAUL FLICKERS ON SANCTIFICATION AND BACKSLIDES

Now God, through His prophet Samuel, orders Saul to take his army and go against the Amalekites, to spare none, but destroy them all and everything they had. The reason of this was because they had fought against Israel forty years to keep them out of the land of Canaan. This symbolizes the sanctified experience; thus, symbolically, teaching all Christendom that we must destroy everything that ever did fight against our sanctification; otherwise we will all backslide and make our bed in the hell of the apostate soul. N. B. They lived in the symbolic dispensation, when everything which appertained to Israel as a nation, applies to us as individuals, we cannot keep our sanctification unless we actually destroy everything contrary to pure and perfect love; or we cannot abide in Beulah Land, whose fertile soil will not grow anything obnoxious, but everywhere abounds in love, joy, peace, long-suffering, kindness, goodness, meekness, faith and holiness.

Therefore Saul, in his royal capacity, must represent all Israel in the destruction of everything that fought them in their efforts to reach the Promised Land. As we have been singing through the ages, "Oh, who will come and go with me, I am bound for the promised land?" That is the song of Israel marching through the wilderness, determined at every cost to reach the Promised Land. Unhesitatingly, Saul marshals his army and marches into great Arabia, to the land of the Amalekites, fights against them, heroically carrying out the command of the Lord; finally, returning home and arriving at Gilgal, he meets Samuel who came down to meet him. Saul meets him with happy congratulation, "I have performed the command of the Lord." Then says Samuel, "What means the lowing of these cattle and the bleating of these sheep?" "Oh," says Saul, "the people would bring them home with them to offer sacrifice to the Lord." Samuel responds, "Obedience is better than sacrifice, and to hearken, more precious in the sight of the Lord than the fat of rams! Disobedience is the sin of witchcraft, and stubbornness as idolatry." Those sins you see, are the worst of all. The law required them to drive all the wizards and witches out of the country, from the simple fact that they are the devil's preachers, leading the people down to hell. In our day it is called Spiritualism, the very same as witchcraft in the old dispensation. That is the reason why the tongue movement has damaged the holiness work more than anything else, because they have no tongue; but simply noises like birds and frogs imparted by evil spirits, which throng the air, sweeping through it in vast armies, led by the devil (Eph. 2:1). When you seek anything but the Lord, and evil spirit will give you something to get you away from the Lord. Hence the wreckage of this

demoniacal tongue movement is awful, the greatest detriment which has ever assaulted the holiness people. It robs many of them of their experience and turns them over to demons.

Then he tore his robe and said, "So God hath rent the kingdom from thee and given it to thy neighbor." Then he went into the camp and Agag, the old king of the Amalekites, came out to meet him with a complacent smile, congratulating himself that the leniency Saul had extended him would still be honored by his prophet; but Samuel lifted up a sword and hewed him to pieces, despite his congratulatory salutation when he met him, "Surely the blindness of death is past." It seems really hard for the poor old king to be hewn to pieces; yet, we must remember, God makes no mistakes. Samuel was a prophet and he said to him, "As your sword has made mothers childless, so will mine make your mother childless." "Whoso sheddeth the blood of man by him shall man's blood be shed" (Gen. 9:6). That is God's straight command.

In the above Scripture, Agag symbolizes Adam the First, and Samuel, Adam the Second, who alone in all the universe is competent to slay Adam the First. Samuel was about ninety years old when he did this work, in which he beautifully and potently symbolizes Christ. This was the fatal stone over which Saul stumbled, going down to rise no more; as he grieved away the Holy Spirit, so God never more answered him, either in dreams or visions, by *Urim* or *Thummim*, but cast him away. His conversion was brilliant and glorious, abundantly illustrated by his humility and meekness, shrinking from his election to the kingdom and hiding himself. Not only did he spare Agag when God had told him to destroy everyone of them; but the best and fattest of the herds and flocks, avowedly to offer sacrifices unto the Lord. We see

this spirit manifested throughout this country, people making fortunes by rascality, then joining the church, keeping their ill-gotten gains, and giving of this to carry on the Lord's work. The truth of the matter is, God is not poor, He says, "If I were hungry I would not tell you, for the cattle upon a thousand hills are mine." Therefore, He doesn't want ice cream suppers and strawberry festivals, as He has plenty of the substantials. All the churches ought to keep this problem conspicuous before their eyes, remembering that God does not want ill-gotten gains, and He makes the destruction of the sin personality an absolute *sine-qua-non*. You see Samuel God's holy Prophet, who so potently symbolizes Christ, hewed Agag into pieces. Agag was really guilty of murder, as Samuel here certifies, and consequently inforces the Divine law (Gen. 9:6), which specifies blood for blood. In this momentous transaction Agag symbolizes old Adam, the sin personality, whom Adam the Second alone could destroy. Therefore Samuel, in his symbolism of Christ, must destroy him, thus forever setting forth to all the world the incontestable fact that the sin personality must be crucified and the body of sin destroyed (Rom. 6:6). Whereas verse 5 says, that the burial into the death of Christ is executed by baptism—not as the Immersionists preach, that the baptism is a burial—but here we have the statement buried by baptism *i. e.*, that baptism is the buryer, *i. e.*, the undertaker who buries the old corpse, Adam the first. The same baptism having performed the office of sheriff in his arrest, and hauled him to the cross till he is dead, dead, dead, and his body destroyed, and finally buried into the death of Christ. Verse 2, "Know ye not that

so many of us as have been baptized into Jesus Christ were baptized into His death." Baptism, throughout the Bible, has no meaning but a purification.

In the case of King Saul he spared Agag, who symbolizes the old man of sin in every human heart, without a solitary exception in all the world and through all the ages. "I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51:5). "Lord, I am vile, conceived in sin; born unholy and unclean; sprung from the man whose guilty fall, corrupts his race and ruins all." Reader, has the Agag in your heart been slain? If he is dead, you know it; as dead men never kick, nor strike, nor retaliate. When the old man is dead, then the fire begins to spread and you sing out your song, "I feel the fire burning in my heart."

Samuel said to Saul: "Disobedience is as the sin of witchcraft! and stubbornness as idolatry." Wizards, witches, spiritualists, jugglers, enchanters, magicians and sorcerers, fortunetellers, etc., are Satan's preachers for the delusion and damnation of souls. While idolatry is simply devil worship. Satan is the god of this world (II Cor. 4:4) and doing his utmost, through his false prophets, to deceive the people through his myriad devices, to get them off after anything but God, which is idolatry. God alone is the Creator, and entitled to the loyalty and homage of all His creatures. Idolatry, as defined by Paul (Rom. Ch. 1), is simply creature worship, in counterdistinction to the adoration, perfect submission, and joyful appreciative loyalty, which intelligent creatures, with infinite delight and adoring wonder from the depth of the heart, soul, mind and spirit, pour out to our blessed heavenly Father; who created us in His own image

and likeness that we might do His will on earth, as the angels do it in Heaven.

In salvation you must lose sight of everything but Jesus, and then take Him for everything you need in this world and all others, by simple faith, as human work is itself idolatry, and utterly destitute of salvation. "By grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath ordained that we should walk in them" (Eph. 2:8-10). You see this Scripture, and hundreds of others equally strong, forever sweep away the hell-hatched heresy of salvation by works, preached by Catholics, Mormons, and even orthodox preachers after they backslide, grieve away the Holy Ghost and become aliens to God and strangers to grace, as multiplied millions are now traveling through the great Protestant church, down to the backslider's hell. While Pagandom and Mohammeddom are gross idolatry, great Christendom also abounds in it, worshiping popery, prelacy, priestcraft, magnificent edifices, gothic domes, high steeples, pipe organs, paid choirs, dramatic performances, festivals etc. Thus are they verifying our Savior's testimony: Broad is the road that leads to death, and thousands walk together there; while wisdom shows a narrow path, and here and there a traveler."

Only the people who are perfectly given up to God, and trusting Jesus alone for salvation, being free from pomp, and pageantry of a Satan-dominated world, are free from idolatry.

CHAPTER III.

ONCE IN GRACE, ALWAYS IN GRACE.

Satan tells lies, men tell jokes; but God always tells the truth, and cannot tell anything else. The above caption is a downright falsehood. It goes on the hypothesis that there is no backslider in hell. The very opposite is true—backsliders alone are there. God cannot create anything bad. Three things He never created: a devil, a sinner, and a snake. He created angels pure and holy, but free and on probation. Some of them kept not their first estate (Jude 6). Satan was the great and glorious archangel Lucifer until he sinned and was cast out of Heaven (Isa. 14:12; Rev. 12:4). Read these Scriptures, and you see that Lucifer was not only cast out of Heaven but drew after him one-third of the heavenly host, who with him were cast down to hell. Lucifer, by his fall, became the devil; and the mighty host of angels which followed him were transformed into demons.

How appalling to contemplate nine-tenths of all the preachers in the world now preaching this awful hell-hatched humbuggery, once in grace always in grace; Satan's seekest plank to hell; and nine-tenths of all nominal Christendom drinking it down. Doubtless, many of them never were really converted, but mistook conviction for conversion, which if not utilized, in its normal trend to a joyful regeneration, is in its nature evanescent.

Here in the case of Saul, we have demonstrative and irrefutable proof appertaining to the falsity of this favorite and popular ecclesiastical dogma, rendering carnal pulpits so mag-

netic to the unsaved multitudes who throng the popular churches and hang spell-bound on the eloquent lips of favorite pastors. This dogma is really the only hope of the carnal multitudes who constitute the rank and file of the popular churches; papistical and Protestant. The biography of Saul is really an unanswerable refutation of this popular and dangerous heresy, from the simple fact that we have the clear, *ipse dixit* of the Holy Ghost, certifying that when Saul met the Lord's prophets at Rachel's tomb, God gave him another heart, in the same connection certifying that He turned him into another man,—ransack the vocabulary of the English language with all its words and you will never succeed in the formulation of a stronger affirmation confirmatory of a clear and indubitable supernatural birth.

Hence you see, the case of Saul irrefutably sweeps from the field that favorite Satanic dogma, seductively cognomened, the final preservation of the Saints. Surely, it is our privilege to persevere to the glorious finale; yet, let us remember Paul's admonition I Cor. 11: 12, "If a man thinketh he stand, let him take heed lest he fall."

The fact of Saul's apostasy is indisputable. His conversion was so clear, the Holy Ghost specifying that God gave him another heart and turned him into another man, that he got along splendidly till he flickered on sanctification, sparing Agag, who symbolizes the old Adam in the heart, who must, without defalcation, be destroyed.

Cato always wound up his powerful orations with the statement, "*Carthago delenda est.*"—Carthage must be destroyed." With every human being on earth, as it was with King Saul, Agag, *i. e.*, the sin personality, must be destroyed; otherwise, like Saul, you will be forsaken of God.

David

After Saul's rejection of sanctification and fatal apostasy in the case of Agag, Samuel visited him no more; but mourned over his doleful fate, a hopeless apostate, the victim of self-will and stubbornness and all other evil predilections, which only die with Adam the First. Consequently God appeals to Samuel, ordering him to go to Bethlehem and anoint him a king from the family of Jesse, who had eight bright sons; notifying him also to take with him a heifer, to offer sacrifice, lest Saul should find out his errand, from his standpoint insurgent work of anointing a rival king.

On arrival, Jesse brings out his sons, Eliab, the first born, brilliant, erect, stalwart, and royal in his intelligent physique. As he passes before him, God says, "Look not on his countenance, or on the height of his stature; because I have refused him." Then Abinadab comes with a similar fate, followed by Shammah and the ensuing four; no king there! Jesse is puzzled, and responds, "There remaineth yet the youngest, and behold, he keepeth the sheep." Then Samuel says, "Send and fetch him: for we will not sit down till he come hither." Post-haste, he sends the swiftest runner after him, abiding his substitute with the flock. His face is beardless as that of a little lassie; ruddy, brilliant, and rosy. God says to Samuel, "Arise, anoint him: for this is he." Then and there, he pours the oil on his head.

CHAPTER I.

DAVID'S JUVENILE SANCTIFICATION.

That David enjoyed the sanctified experience, when he slew Goliath in the battle of Eliah, can never be contradicted; as he there clearly demonstrated in the presence of those two great armies, the perfect faith in God. The proof, "Perfect love casting out fear," (I John 4:18) abundantly demonstrated by his heroic acceptance of the challenge which had rung in the ears of the whole army forty days, without a response, and then perfectly fearlessly meeting him, utterly unarmed, without sword, spear or battle-ax, and nothing but the sling in his pocket with which he threw rocks to a great distance in the protection of his flock. Fixing the smooth stone in his sling and whirling it around his head with great rapidity, so as to give it momentum, he aims at the giant's eye brow, hitting it precisely. He falls prostrate with a tremendous clangor of resounding arms; when the stripling running, taking the giant's sword, cuts off his head, which he bears in triumph on the top of his spear to the jubilant Hebrew army. Meanwhile, the Philistine army in downright violation of their solemn contract to abide the fate of their champion in a non-conditional surrender, stampede from the field, pursued by Israel to their cities Ekron, Gath, Ashdod, Askelon, and Gaza; cutting them down in their precipitate stampede and heaping the earth with the slain. Returning to the battle-field, they spoil their camps, everything having fallen into their hands, thus winding up the war with glorious

victory perching on Israel's banner and all the country from Dan to Beersheba, jubilant with the shouts of triumph.

David had availed himself of the solitude, in the wilderness with his flock, to commune with God, sink away into His blessed divinity, inundated with the blood, yet to flow on Calvary, but so obviously symbolized by bleeding birds and beasts, on Jewish altars slain, whithersoever he turned his eyes in that land, flooded with symbolic Gospel truth. Thus alone with the innocent sheep, so beautifully symbolizing God's people in all the earth, in all nations, walking in the light, he joyfully experienced the efficacy of the cleansing blood (I John 1:7), which has been efficacious in every age and nation, from Abel down to the latest posterity of Adam's ruined race.

In the company with those innocent sheep, the Bible type of God's people, he had been so enabled, to turn his eyes from a God-forgetting world, and, looking within, like Moses, had beheld Him who is invisible, thus reaching the culmination of complete and eternal abandonment to God, which is the only ground on which the feet of evangelical faith can tread securely, and triumphantly receive and appropriate entire sanctification.

Thus amid the bleating flocks, the singing birds, the rippling rills, the twinkling stars, the beautiful radiance of the lovely queen of night, and amid the gorgeous glory of the golden sun, so brilliant in that semi-tropical climate, by the aid of the Holy Spirit, he has been enabled to receive and appropriate the pearl of great price, receiving and appropriating the omnipotent covenant-keeping Jehovah, truly the excarnate Christ of the Old Testament, for everything needed in this world and the world to come. He had actually experienced the

answer to the fervent prayer arising from a truly contrite heart and obedient spirit.

Antecedently to Pentecost, the patriarchs and prophets record sanctification proleptically, *i. e.*, in advance of its normal dispensation; while we receive it historically, *i. e.*, through Christ who has already come, done His work, ascended up to Heaven and is now interceding for us, and ready with the Holy Ghost and fire to baptize every contrite abandoned human spirit, responsively to the exercise of receptive and appropriative faith.

Thus David's Christian experience begins in his infancy. Oh, what a brilliant encomium does God pronounce upon David, calling him a man after his own heart! And what an encouragement to you and me, to hear him certify that God is no respecter of persons. Therefore, it is our glorious privilege, in the heroic succession of David to be a man or a woman after His own heart. What is the solution of that problem? It is very simple and easy; as it verily means to always obey Him.

The blessed Word says, that David never disobeyed him, except in the case of Uriah, when the devil slipped in like a weasel, dropping the black veil over his eyes, holding up his royal prerogative as an apology for the dark iniquity with which he tempted him, decisively achieving the victory and holding him in his grip a whole year, till God sent Nathan the prophet, to preach that wonderful sermon, face to face. This sent the arrow of conviction to his heart, bringing him down low to the dust, where he wept and mourned night and day till the victory came, and, best of all, came to stay. Throughout David's long life, we have the inspired testimony that this was the only instance in which he disobeyed God. Watch his admin-

istration throughout his life, and you find he always enforced the law of the Lord, despite the most potent influences to the contrary. In his administration, he was simply God's viceroy, never having a throne as mentioned in the Bible, simply meaning his right to rule. Hence we see when those two young men, Beneus and Hypher concluded that he would give them a princely fortune for the head of Ishbosheth, the king of Israel, instead of the felicitous remuneration anticipated, as the executive of God's kingdom, he condemned them both to die for murder (Gen. 9:6), "Whoso sheddeth the blood of man: by man shall his blood be shed," and had their murderous hands cut off and hung up at the pool of Hebron (whither they all go for water) as a terror to evil doers.

You see in the case of Joab, the greatest military chieftain in the world in his day, whose service God so wonderfully honored, in the subjugation of all the enemies of Israel; despite his wonderful achievements, David condemned him to die, giving as a convincing apology, that in two different instances, he had shed the blood of war in time of peace; slaying Abner, the captain of the host of Israel, and Amassah, the captain of the host of Judah. Consequently the only possible way to take innocent blood out of the country, was the faithful enforcement of the Divine law. The same God is ruling today. Terrible calamities are coming on people on all parts of the earth, because innocent blood is crying to God. Therefore, we should all profit by David's beautiful exemplification, showing all who read his inspired biography, his unfaltering obedience to God, and at the same time all of us, to our profit making the application to ourselves, rigidly obeying God under all circumstances, and utterly regardless of consequences.

Hence the transcendent importance of entire sanctification, the destruction of the sin-personality, as early as possible in this fleeting life.

CHAPTER II.

DAVIDIC SYMBOLISM.

We have already expounded David's experience; so fortunately received in childhood, thus fortifying him against the awful temptations incident to youth and young manhood. We now proceed to investigate his typical character, which is that of the regenerated Christian, fighting against inbred sin; terrifically beleaguered by the "old man" of sin though conquered and bound. Old Adam is a personality, hereditary in every human heart, and destined to be crucified—entirely destroyed and buried into the atonement; *i. e.*, "the fountain filled with blood, drawn from Immanuel's veins." This "old man" is the body of sin, in every human heart, which Jesus crucifies when He baptizes you with the Holy Ghost and fire; washing away inbred sin and utterly burning up everything disharmonious, dissimilar, and antagonistical to God, perfect humility, faith, and love.

In David's typical character, he not only symbolizes the unsanctified in a constant war with inbred sin, but he beautifully symbolizes the militant Christ in His first advent, in constant war with the devil and his myrmidons; excarnate in the open air, sweeping in armies innumerable, led by Satan (Eph. II); but incarnate, in the officials of both Church and state united against Him and bent on his destruction,

making Him a fugitive for His life; His enemies after Him incessantly to kill Him outright, and His friends after Him to crown Him king. Consequently, the three years of His ministry were an incessant run for His life. We see He had to have these three years to teach His own apostles, and thus qualify them to launch the Gospel church; three days being amply sufficient to lay down His life and redeem a guilty world from sin, death, and hell.

What a striking similitude between the life of the incarnate Christ on the earth, and David, those seven years, a constant fugitive from Saul. Saul was after him incessantly to kill him, even giving him his daughter, Michal in wedlock. As he was a poor boy,* unable to give a dowry, he consented to receive as a substitute, the scalps of two hundred Philistines, feeling perfectly sure that they would kill him in a perilous effort to kill a hundred of them. He was seriously disappointed, for in one campaign, he got two hundred instead of one hundred. He even took him into his family that he might have a chance to kill him, actually sending a band of soldiers to his own house to kill him, when his daughter deluded them by the stratagem of a wooden effigy, dressed up in his clothes and lying in the bed; thus passing it for her sick husband. She let him down from a back window, thus giving him a chance to make his escape. Also at his own royal table, having decoyed him hither to a family dinner, he threw his javelin at him with all his might which would have certainly killed him if he had not dodged and let the strong wall receive the fatal blow. Thus for seven long years, Saul with his army pursued him everywhere, over hill and dale, mountain and vale, through winter and summer, hunting him like a partridge. So our loving Savior, amid all his persecutions

blessed His enemies, even restoring back the ear of Malchus, the leader of the mob who came to arrest him in Gethsemane, when Peter had amputated it with his sword; praying for his own murders with his latest breath imploring His Father to forgive them observing, "They know not what they are doing." David in the great cave of Engedi, while Saul was asleep with his army, went and took his spear and cruise of water from his head, in order to convince him that he did not want to hurt him and would not if he could. Also when Saul and his army in the valley of Zyphe were all wrapped in slumber, David not only took his spear and cruise of water from his head, but cut a piece from the skirt of his coat that he might know undoubtedly that he had a perfect opportunity to take his life but would not hurt him nor suffer any of his heroic comrades to lay a finger on him.

We also have in David's royal administration, this symbolism perpetuated. As Israel was surrounded by Gentile nations, hostile to her, jealous of her, convicted by her presence (as she refused to worship their idols, and inter-marry with them they were always in a state of insatiable hostility, seeking an opportunity to wage an exterminating war against her; not only enslaving her people, but doing her best to recapture her Canaan land, flowing with milk and honey and abounding in corn and wine, always regarding her as a new-comer, invading their country and taking it by conquest, thus feeling that it was theirs by pre-emption, and consequently anything and everything they could do to get it back, would simply mean the recovery of their just rights out of which they had been defrauded. Even when David, having reigned over his own tribe and that of Benjamin for seven years, came to the throne, united Israel, the Philistines had recently rolled

their conquest almost all over it, in the great war they had recently waged, culminating in the victories of Gilboa, thus shaking the commonwealth of Israel from the center to circumference.

CHAPTER III.

DAVID'S ROYAL ADMINISTRATION.

The death of Saul and his sons in the Philistine war had given that gigantic nation the conquest of the whole country, except Judah and Benjamin, where David reigned the first seven years.

Therefore, the magnates of Israel, thus left without a king, held a council; and from the consideration of David's rigid adhesion to the Divine law, even to the depreciation of his personal and administrative interest, concluded to invite David to a royal banquet at Jerusalem, without an intimation of any business pending, but simply extending him regal courtesy and hospitality. When they have mutually enjoyed the banquet, he interrogates them, "For what did you call me hither today?" "Oh," they say, "we have a little business with you. We just want to put on your head the royal crown of the ten tribes, in addition to Judah and Benjamin, which you have served these seven years, with universal satisfaction."

Joshua fought seventeen years for the conquest of the lands which he had turned over to the twelve tribes at Shiloh. The citadel of the Jebusites one of the seven aboriginal nations, he was never able to capture because of its impregnable fortifications by nature and art, the southern spur of great Mt.

Zion, projecting out over the valleys of Hinnom on the west and Jehoshaphat on the south east, there collapsing and forming smoothing-iron point mountains precipitous on the two sides, fortified by great walls built on the brink, leaving nothing but the heel to be protected by another great impregnable stone wall

From the beginning they have built their cities in the most inaccessible places. The first city ever founded, that of Cain in the land of Nob, which I have often seen, stands on the plain of Beca, 5000 feet above the sea level, between the great mountain ranges, Lebanon on the west, protecting it from sea pirates, and anti-Lebanon on the east, fortifying it from marauding bands from the continent. In the early ages, they deposited their money in the temples of their gods.

Jerusalem, means "possession of peace," because it is the most impregnable city in the world, fortified by nature. The deep valley of Hinnom, impassable to an invading army, runs all the way from north to south, protecting it on the west; while that of Jehoshaphat, parallel with it on the east, runs all the way between great Mt. Zion, on which the city is built, and Mt Olivet, the largest in all the Holy Land, on the east. till it reaches Mt. Moriah, which constitutes the southeastern division of the city Mt. Zion the southwestern, Mt. Bezetha on the east, separating from Zion and Accra on the west, by the Tyrubian valley.

When the valley of Jehoshaphat reaches Mt. Moriah, on which the temple stands, it changes its trend from due south of southeast thus running on the hypotenuse of a right-angled triangle till it intercepts the valley of Hinnom, with which it forms a smoothing iron point, jutting out a grand promontory, over these united valleys.

As this smoothing-iron point, fortified all around except the heel by these deep mountain-gorges, it rendered this city, so indefragable that Joshua in his seventeen year's war never succeeded in taking it. When the ten tribes all joined Judah and Benjamin in the unanimous coronation of David, his first enterprise was the capture of that citadel. When they heard of it, as you see in the Bible, they made all manner of fun of him, observing that he would have to take away the lame and the blind before he ever could make any headway, (meaning that it was actually so impregnable that all the laboring people could go ahead with their work and give the siege no attention, from the simple fact that the lame and the blind, were abundantly competent to hold it against any force David could send against it.)

David adopted an utterly novel policy, when he got ready to open siege, offering the captaincy of his army (the most important office in his kingdom), to the man who would be the first to get up to the gutter. Joab, and Abishai and Ashael, the sons of Zeruiah were the boasted champions in the world in that day. Joab the eldest undertook it and seems to have received miraculous help, climbing up the wall like a squirrel, a thing which had never been known. He actually gets over it and fastens a rope which he had on his shoulder dropping it down to help his comrades to climb and consequently they get into the citadel, and to the surprise of everybody, capture it, after an occupancy of twelve or fifteen hundred years and pronounced the strongest citadel on the globe. At that time they changed its name to the city of David, which it retains to this day. (Many people reading the Bible, think the city of David is but another name of Jerusalem which lies entirely north of it.)

The Philistines in their victory over Saul and his army, after he had fought them all his life, forty years, made such headway that it seemed that the hope of Israel had actually gone down in the gloom of an eternal night. Therefore, when David was crowned king of all the tribes, the attention of this formidable nation was turned on him like a hawk watching a chicken till he could seize on and devour it. Therefore, they rendezvous a great and formidable army and come against him, determined to lay siege to Jerusalem, which has been the target of the heathen nations in all ages, having stood seventeen sieges and been destroyed seven times. The Lord spoke to David and told him, when he heard the noise of a going in the tops of the mulberry trees, to rest assured, that the Lord was going forth before him to battle and to proceed without trepidation. Sure enough that noise like an army with the tread of cavalry and the clang of chariot wheels was heard in the tops of the mulberry trees; they all rushed forth to battle against them, achieved a wonderful victory against them which they followed up to glorious and permanent dominion over that great nation of formidable warriors. As all the nations round about had in turn held them in subjugation, David proceeded to subdue them all as the years moved along, Joab the Napoleon of the age leading his armies; conquering not only the Philistines but the Moabites, the Ammonites, the Edomites, the Syrians, the Arabians, and others round about; actually bringing Israel to the front of the world. While the Word says that David never disobeyed the Lord except in the case of Uriah when he got an awfully hard fall and remained a backslider a whole year till gloriously reclaimed under the ministry of the prophet Nathan; yet Satan deceived him and got him into serious trouble because

he numbered Israel. Joab, in reference to the matter enjoyed the light of God and protested against it with all his might, yet David was strong-headed and as Joab was commander-in-chief actually constrained him to attend to the matter. So soon as it was done, God sent the prophet Nathan to David to prophesy against him and tell him that he had sinned against God in numbering Israel and that God was going to execute an awful righteous judgment by way of castigation; either a seven years' famine, which would have starved them to death; or a three months' retreat and constant defeat by his enemies, or a three days' pestilence. David chose the latter, as the famine would have destroyed his great nation, which he loved so dearly, his own consanguinity, while three months' defeat by his enemies, he knew that they would show him no mercy and would take everything from him. Therefore, he said, "Let me fall into the hands of the Lord," because he knew that God was merciful and consequently, he would rather risk Him than anybody in all this world.

Therefore, the pestilence sets in and the people are dropping dead on all sides; two days come and go, and 72,000 fall, till David gets alarmed, falls down before God and pleads with him to cut him down and spare the sheep, as he called the people. As he cries aloud to God to let him die, thus bearing his own sins and serving as his own scapegoat; sure enough His great loving heart is moved with compassion and He answers his prayer in a happy affirmative, opening his eyes to see the destroying angel standing on the azure firmament above Mt. Moriah, with uplifted sword, cutting down the people on all sides. He calls him away and David sees him depart, and consequently knows that his prayer is answered and the pestilence gone.

At that time, the threshing floor was on the summit of Mt. Moriah and belonged to a very pious Jewish proselyte, Ornan, the Hittite, and the animals, cattle and donkeys, were treading out the corn (wheat or barley); David shouted aloud to Ornan, begging him to sell him the threshing floor, that he might erect an altar unto the Lord and offer sacrifices. He responded, "For that noble purpose, I will gladly donate it to you; also the oxen for sacrifices and the threshing implements for fuel." David responds, "That is exceedingly generous in you and I so much appreciate it; yet I cannot afford to offer a sacrifice to the Lord that cost me nothing." Then says Ornan, "If that is your attitude, set your price on it, pay as He leadeth you and take it." David proceeded to erect the altar and offer sacrifices; overflowing with gratitude to God, for his signal mercy taking the pestilence away. Then pursuant to the prophecies of Nathan, encouraging him to build the temple, he immediately projected that great and noble enterprise, which God never permitted him to build; as he kept him all his life, subduing those inveterate enemies of Israel, who had through the bygone ages from the day of Joshua, hung around them, like lightning on the skirts of the clouds; watching night and day for an opportunity to make a fatal assault. God kept him on the battle-field all his life, using him to bring Israel to the front of the world.

While God in His infinite wisdom kept him at other work and never permitted him to build the temple, yet he rewarded him for it as if he had done it. Oh, what an inspiration to you and me to be full of good enterprises in the interests of his kingdom all our lives, with this happy assurance, that if he keeps us at other work and never lets us consummate those

enterprises, he will reward us in the bright upper world as if we had accomplished the great and noble work, cherished in our hearts in the interest of His kingdom.

CHAPTER IV.

DAVID'S AUTHORSHIP.

While David was the greatest warrior in the world in his day, as well as the leading statesman of all the earth, he was at the same time,—prophet, poet, and musician. Therefore, he is the conundrum of the ages, unparalleled in the history of the world for the transcendent versatility of talents. He was honored, second only to Moses in the authorship of the Old Testament, God giving us through him one hundred and fifty beautiful, thrilling, edifying, and electrifying psalms. David was not only a natural poet, born into the world full of heavenly pabulum for oncoming millions, but a natural musician endued with the most brilliant gifts. You frequently find in the psalms, the word “selah” isolated, *i. e.*, having no perceptible connection with the message of truth in which it is inserted; so the people have no idea what it means. It is a musical note; but as sounds and melodies can not be transmitted through the coming and going generations, they have long ago evanesced and perhaps will never be known again by the readers of those beautiful psalms; which were all in David's time set to music. He also invented his harp and many other musical instruments; actually enjoying the championship of the world in music and poetry, in the role of 3000 years never equalled, much less eclipsed.

We certainly appreciate the wisdom of the Bible publishers in all nations and languages, inserting those 150 beautiful psalms in the New Testament, which is now in many nations, rolling out by the steam press and carried to the ends of the earth, by the noble philanthropy of British, American and other societies, sown beneath every sky for the insignificant sum of five cents per copy. Do not forget to pray for the philanthropy, which is sending the bread of Heaven on the wings of the wind to the famishing millions of antipodal worlds and sea-girt islands.

Among these one hundred and fifty, you should commit to memory the first and twenty-third, keeping your heart flooded and your tongue winged with celestial fire. In the former, we have the blessed man, whom we must all verify, and in the latter the Good Shepherd who is everything to us, journeying through this howling wilderness, environed with constant perils, till we reach the land of rest, the saints delight. This blessed man never "walks in the counsel of the ungodly," as that would mean his irretrievable ruin; nor stands in the attitude to keep them from flying to the Savior as that would crimson his hands with their blood, sealing his doom in endless woe; nor does he ever sit in the seat of the scornful, *i. e.*, he is proof against all Satan's allurements to draw him into infidelity. Here we have no negative character, showing up the things which he never does, and is followed by his positive character, thus jointly giving us a perfect diagnosis of God's blessed man, the light of the world and the heir of Heaven. "His delight is in the law of the Lord," *i. e.*, he not only read the Bible, but is delighted with it; at the same time responding like little Samuel, "Speak Lord thy servant heareth." This blessed man meditates on the precious Word of God night and day;

losing no time, but economizing every fugitive moment. Hence you see that the Word of the Lord is everything to us, the bread of Heaven, the water of life, and the two-edged sword.

This blessed man is like a tree planted by the rivers of water, where the soil is always rich and abundantly irrigated, so that it has nothing to do, but grow and flourish, gladdening man and beast with its delicious fruits. Whatsoever this blessed man does, prospers, from the simple fact that God is in it, and there is no failure about it. Oh, how decisive the contrast with the ungodly, who are like the chaff blown away by the wind, buried in the oblivion of rolling centuries; while the Lord's blessed people live on through all coming ages. "To live in hearts we leave behind is not to die."

Solomon

As David was blessed with a number of brilliant sons, of course each one was ready to appreciate his royal succession. Absalom, the champion of masculine beauty, aspired to the kingdom. The people in the nation came ever and anon to the beautiful sacred metropolis on the highlands of Zion, especially during the great annual camp meetings, Passover in the spring, Pentecost in the summer, and Tabernacles in the fall. Absalom watching the gates, did his best to enter into a happy acquaintance with every citizen of the kingdom, at the same time by his fulsome congratulations, sympathies and kisses, clandestinely stealing their hearts, without a thought of suspicion on the part of his affectionate father.

Adonijah, the full brother of Absalom, also conspired to usurp the kingdom, covering the whole matter with the mantle of a religious festival, to which he never invited Solomon, thus showing his rivalry against him. Pursuant to the order of David, Zadock the priest, Nathan the prophet, and others, took Solomon to the lower pool of Gihon and anointed him king over Israel in the succession of his father, proceeding to mount him on his father's mule, blow the trumpets and all shout aloud, "Long live King Solomon."

The Lord miraculously appeared to Solomon twice, asking him what he most desired, to whom he responded, "I

only desire wisdom." (The multitudes of all ages and nations, especially the crowned heads, go for riches and honors.) God told him that He would give him wisdom above every man that had ever lived on the earth, and though he had not asked for riches and honors, like all the balance, he would give them to him too, which He did to the astonishment of all his contemporaries.

As demonstration of the God-given wisdom let us consider the case of those two harlots (E. V.), or as I would translate it, "two women keeping a hotel," as the first meaning of *Zonah* is, "A female tavern keeper;" harlot coming in secondary. So in the case of Rahab the harlot, (E. V.) I would translate it, "tavern keeper," as we know she was a godly woman, because her name is in the faith roll (Heb. ch. 11), and she is included in our Lord's maternity. The same is true in reference to the harlot in Gaza with whom Samson stopped; as he was God's Nazarite, his name in the faith roll, he would not have lodged in a house of ill fame.

When these two tavern-keeping women came to him to settle the controversy in reference to the mother-hood of the living child claimed by both, each one certifying that the dead belonged to the other and the living to herself, not another person in all the world would ever have thought of just what he did—call for a sword to sever it in twain. One of them heroically said, "Go ahead, divide it;" while the other one with gushing tears plead with him, "Oh, do not touch it with that sword, but give it to this other woman!" Then he knew that she had the true motherly love in contra-distinction to her competitor.

In everything Solomon astonished all his contemporaries, by his superhuman wisdom which we see wonderfully manifested

in his union of all nations by drawing them into treaties of amity and commerce.

The world had been trying from the days of Cain to rule by the sword; but Solomon without a drop of blood; united all nations on the broad platform of common and universal interests, brought into availability by the wonderful wisdom God had given him. Oh, what a pity all nations from that day did not profit by Solomon's wisdom instead of going back to the old diabolic line of blood, thunder, death, and destruction, which has draped the nations in mourning till this day, only to be relieved by the dethronement of Satan, when Jesus comes on His millennial throne.

CHAPTER I.

SOLOMONIC SYMBOLISM

While David symbolizes the Militant Christ, hotly pursued night and day by his enemies, Solomon beautifully typifies triumphant Christ, who had conquered all his enemies on bloody Calvary, satisfied the violated law, redeemed the whole world from sin, death and hell; with his own bleeding hands, and built up the King's highway of holiness every step from the City of Destruction to the New Jerusalem.

Solomon had no battles to fight, as David had gone on before and had gloriously conquered the enemies of Israel. Therefore, he had nothing to do but sit down on a golden throne, his crown radiant with the rays of an unsetting sun, and his sceptre sweeping the circumference of the globe. Solo-

mon symbolizes the sanctified experience: as our David (Christ) has conquered all of our enemies and purchased this throne with His own blood; consequently, the Christian has nothing to do but eternally abandon to God.

Moreover, the king made a great throne of ivory and overlaid it with the best gold; the throne had six steps, two lions on either side, and a great lion on the right and one on the left of the throne; the rear of the throne being round.

David had no throne, as he was a man of war, and constantly on the battle-field. He had achieved a complete victory for Israel; so Solomon had nothing to do but sit down on his throne, and rule the world for God.

The sanctified experience has two hemispheres; the negative, which crucifies the old man of sin, destroys and buries him in the Atonement. Read Romans 6:1-6, and you will see all this done by the Baptism with the Holy Ghost and fire which Jesus alone can give.

This snowy white ivory throne symbolizes the perfect purity which Jesus gives when you comply with Romans 6:1-6, receiving His baptism with the Holy Ghost and fire, which alone can do the mighty work of expurgating the sin personality out of the heart. At this point false preaching does its havoc and keeps you from ever sitting down on the throne of King Solomon, and, consequently, cheats you out of your soul.

Why the words of Jesus, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it," are so alarmingly verified, is because the world is thronged with Satan's preachers, palming off on the people his false gospel; twisting, turning, and dodging, instead of receiving the plain

Word of the Lord and getting the body of sin in you,—whose members are envy, jealousy, prejudice, bigotry, hatred, animosity, anger, wrath, malice, evilspeaking, passion, lust, temper, i. e., all the malevolent affections, and everything out of harmony with perfect love and purity,—exterminated, so your heart is clean, and you are ready to meet God.

The reason why the popular churches are opposed to sanctification is because that old man of sin rules in them, and he is not willing to die. The way to Heaven is a death route, and can only be traveled by people who heroically get the body of sin (in the heart) eradicated, by the baptism with the Holy Ghost and fire.

This throne of holiness is ivory, pure and white as snow, the negative side of sanctification, which exterminates all sin out of the heart giving you the sweet and blessed experience of purity. Then follows the glorious positive hemisphere, which is the infilling and abiding of the Holy Ghost, and in this Scripture, represented it by the pure, refined gold, with which Solomon overlaid that throne. You find it beautifully portrayed by Ezekiel 47:1-12. This throne has six steps and two lions on either side of you on every step, helping you to climb the holy stairway; these twenty-four lions on the steps typify the twelve tribes of Israel and the twelve apostles (as the Pilgrim now enjoys the benefit of both dispensations). Meanwhile, on either side of the throne stands a great lion, these two representing the Savior of the world, the Lion of the tribe of Judah; and the Holy Spirit, the Executive of the Trinity, the Convictor of the sinner, the Regenerator of the penitent, the Restorer of the backslider, the Sanctifier of the believer and the Glorifier of the believer. This mortal shall put on immortality.

As you sit on this sanctified throne, these two great Lions protect you from everything that could invade your felicity; meanwhile, the rotundity of the rear, fortifies you against all the fanaticisms, which would run you out on a tangent, switch-nig you off the great trunk line running from the City of Destruction to the New Jerusalem. The six steps which ascend the throne you must take or you will never sit down in it. The first of these is Faith appertaining to the experience of sanctification by the second work of grace, received after the glorious experience of regeneration wrought in the heart and witnessed by the Holy Ghost, bearing witness with your spirit that you are a child of God. If you are caught by the Zinzendorfian heresy that you got it in conversion, you must throw it away; because Jesus in His valedictory prayer for the sanctification of all his disciples, in all ages, certifies that He does not pray for the sanctification of the world, showing positively that you have to be regenerated, which means to take you out of the world and make you a disciple in order to make you eligible for sanctification. Therefore, your first step up this holy ladder is to believe in it and that it is for you, and that you must have it or lose your soul. God loves a positive character, and will always give him all needed help.

The second step is Spiritual Conviction, which none but the Holy Ghost can give, and without which you never can ascend this stairway and sit on the throne of holiness.

The third step is Resolution. Forty-one years ago, when I was in a great revival in Camp Giradear, Missouri, with great audiences and altars thronged, Brother Johnson, pastor of the Methodist Church at Charleston Missouri, heard of the great revival, (the holiness movement then just beginning), arrived after I had preached and opened the altar. He met God

at the door, and ran down the aisle, falling at the altar and roaring aloud, "I will have it or die." (This was his first holiness meeting, though he had heard of the movement and his soul was hungry). Of course he got it, and has long ago gone to Heaven.

The fourth step is Consecration, which is simple and easy if you walk in the light and thus evade Satanic bewilderments. You only have two bundles to put on the altar, (Christ Heb. 13:10),—the known and the unknown—the latter, a mountain and the former a mole hill, as we know very little comparatively with what we do not know; yet we have a blessed consolation, that we will have all eternity in which to learn, after we get to Heaven. The unknown is just as easily put on the altar as the known, because God knows it just as well as what you know most perfectly. "The altar sanctifies the gift" (Matt. 23:19).

I was in a glorious revival in Ohio County, Kentucky, in which the people were passing with triumphant shouts into Beulah Land. Henry Brown was my kind host. His family entered in with jubilant testimonies. It seemed like he just could not get through. At that time, Africa was the scarecrow of Christendom, with cannibals, crocodiles, boa-constrictors, lions, leopards, etc., eating up the missionaries. When Henry made his consecration, he could not see any thing but great old dark Africa rising before him and monsters gaping wide their mouths to devour him on arrival. He went out to plow; his heart so heavy; he falls on his knees in the furrow, constantly doing his best to get all on the altar. The Dark Continent throws her dismal clouds over his vision, and he hears the howling monsters; but grace prevails, and he responds jubilantly, "All right, Lord I am just so glad to

take Africa with all the trepidations which popular rumor has floated over this country." Then jumping over the fence he bids the people good bye, telling them all, I am off for Africa, good bye!" (When we get sanctified wholly, God tells us His secrets, hitherto withheld). Now He proceeds to talk to him, "Henry Brown, you are forty-one years old, past the age for a foreign missionary. It is better to take young people and let them settle for life. I need you here in your native land to tell the wonders of redeeming grace and dying love." Henry responds, "As I saw Africa, every time I consecrated, I took it for granted You wanted me to go." The Lord responds, "Oh, I wanted you to be willing to go, as now I see you are; and that means that you are all right for My work in your native land."

This fourth step of Consecration simply means full and eternal abandonment to God, for this world and all others,

The fifth is Faith, which simply receives the blessing, after full consecration has put you on believing ground, and it becomes easy and spontaneous.

Therefore, when you have put on the altar all you know and all you do not know, despite doubt and devil, believe our Savior's word (Matt. 23:19), "the altar sanctifies the gift." Beware of Satan's chicanery, saying to you, "Do you feel it." As faith is the only receptive and appropriative grace; the proceeding five steps simply bring you up and put you on believing ground, where you have nothing to do but ring out your song,

The sixth step is the throne itself, which you have already reached, and nothing to do but sit down and rest forever, lost in the will of God; eternally sinking deeper into His blessed divinity.

The Queen of Sheba came from the most distant country in the known world far away on the Persian Gulf; riding a camel 5,000 miles, over sandy deserts, and rugged mountains, and beneath the tropical sun, to satisfy her curiosity which had been aroused by rumors borne to her distant land, relative to the wisdom and glory of King Solomon,—reports so paradoxical that she could not believe them; yet when she arrived and saw for herself, her heart melted and she said, that all she had heard was true, and the half had not been told. So giving him a princely fortune as a souvenir of the benefit received sitting at His feet, and drinking in the profound truths, falling from his inspired lips, the dispensers of his wonderful wisdom acquired by his intellect illuminated by the Holy Ghost and flooded from God's own prolific hand, she returned to her own country, electrified by the transforming light and power of the blessed Holy Spirit, through the instrumentality of Solomon. The tall peers and humble saints were enriched with that superbounding wisdom, of which God in His mercy had made him the happy recipient, beyond all others, who had ever lived on the earth.

CHAPTER II.

SOLOMONIC ENTERPRISE

If you ever travel in that country, as perhaps you will, you will be much edified exploring the enterprises of Solomon.

As the stone far down under the earth is so much softer and more easily cut and polished than aeriated stone, Solomon

took them out of great Mt. Zion on which the city stands. You enter his quarry from the out-side under the north wall, a hundred yards east of the Damascus gate and find yourself apparently in a great grotto, having been excavated by the removal of the great and beautiful stones which you will see in the temple now. He procured them not only for the temple, but the palatial buildings. This formed a great vacuum a thousand yards long, and a hundred wide, and a hundred feet high, used this day for the Universal Convocation of the Masonic Fraternity, from all the ends of the earth.

When you are exploring the holy campus, thirty-five acres surrounding the Temple, your dragoman will escort you down a stone stairway and you will find yourself in a large area excavated horizontally into Mt. Moriah from the south side. Native stone pillars are left for the support of the superincumbent strata; the city is built all over the surface. This area of several acres, under the mountain, was occupied by Solomon's horses, chariots and other vehicles, of which he had such a wonderful supply.

Twelve miles south of Jerusalem you come to Solomon's pools, three of them, 300 yards long, a hundred wide, and sixty deep, elegantly cemented so they contained an immense supply of water for the city, carried thither by a stone aqueduct, supplying the brazen sea on the twelve oxen for temple use and every other demand in that mountain city too high to dig wells, and consequently this copious supply of excellent mountain water an invaluable blessing. His great enterprise was the Temple, the wonder of the world, for beauty and value, as the columns all around it are precious stone, and every one a different color. Solomon utilized the mines of Ophir to supply the millions of dollars he put into sacred vessels, utensils, and

the vast amount for ornamentation. This temple was the wonder and glory of the whole world, symbolizing the human heart in which God wants to dwell,

When Solomon dedicated it, he sacrificed 22,000 oxen and 120,000 sheep; quantity symbolizing quality, as they all typified the Lamb of God bleeding and dying on rugged Calvary. Josephus says it was customary to sacrifice 250,000 lambs during a single Passover.

Among the enterprises of Solomon, we should not forget the paradoxical availability of his supernatural wisdom, utilized in the organization of all nations throughout the known world into mercantile associations, uniting them in treatise of amity and commerce; thus mutually cultivating their acquaintances and profiting by the interchange of the productions, which in that day were carried on the camels' back, from nation to nation, throughout the whole world. David had brought Israel to the front of the world by his military prowess, and his work was perpetuated by Solomon through the wonderful diplomatic availability of that wisdom which God conferred upon him giving him pre-eminence over all the other kings, princes and potentates; thus miraculously using him in the leadership of the whole inhabited earth.

CHAPTER III.

WAS SOLOMON SAVED?

As we have not his name in the faith roll, we cannot answer that question definitely and positively. Of course I

believe he was saved, whereas his name is omitted from the faith roll in loving kindness to all who should ever live on the earth, lest they might drop down the standard too low and lose their own souls.. Solomon, in the royal administration and Biblical authorship, symbolizes the sanctified experience, typifying our glorious Christ in His second advent sitting on the throne of David. Then the heavenly millennium will gird the world with salvation and fill the earth with His ineffable glory. As the sanctified experience is the normal Bible standard, free and ready for every soul who will honor the omnipotent Christhood by perfect submission, receptive and appropriative faith, we should all keep before us constantly the deplorable apostasy of King Solomon, admonitory of our constant liability to lose our hold on God and go down. While we are all to ascend the throne of holiness already expounded, and whereas we have the help of twenty-four lions in our heroic efforts to ascend the throne and two more monstrous lions, to fortify us against the combined powers of earth and hell, co-operative to dethrone us, yet we are perfectly free to rise up and walk down from that throne, as omnipotent grace is never compulsory, but always optional.

Great truths are taught in the Bible, not only literally, dogmatically, and exegetically, but by the correction of the different books, comprising the sacred volume. Take Job, Psalms, Proverbs, Ecclesiastes and Songs of Solomon; these five books correlatively reveal the great truth of full salvation.

Oh, what a wonder that Solomon should ever fall a victim to Satan's fiery darts, as we all know he did to our deep sorrow. We frankly admit that he backslid, became an idolater to the infinite grief of the Holy Spirit; breaking the heart of his loving, heavenly Father, who had appeared to him twice

and so wonderfully blessed him with the extraordinary endowments of heavenly wisdom. While we are so astounded over the fatal collapse of Solomon, despite the mighty hosts of heavenly environments, we should the more sedulously take warning remembering Paul (I Cor. 10:12), "If any one thinketh he stand, let him take heed lest he fall." When we remember that Solomon, with every conceivable incentive in his favor, went down under the awful besom of Satanic temptation, we should all wake up, thank God, take courage, watch more diligently, and pray more importunately as the days come and go.

We here observe that the popular mind labors under a great mistake with reference to Solomon's polygamy; considering it parallel with that of Brigham Young, the celebrated Mormon prophet in the bygone century. In case of Solomon it was the normal effect of the state policy, prevalent in that age of the world, to receive a woman as the representative of her nationality in the royal court, instead of a man, as the current custom of the present day—(e. g., our nation sends a man to the capitol of every other nation, there to represent our interests; whereas in Solomon's day, they would send a woman, the daughter, sister or cousin of the King.) As Solomon was the greatest royal diplomatist in the world, a great blessing to all nations by his wise negotiations, entering the treaties of peace, amity, and commerce, with every nation under Heaven, this superinduced the coming of so many women into his court, who were idolaters, worshiping the popular divinities, which filled the world at that time. As the Jews alone worshiped the true God, the world was literally inundated with polytheistical idolatry. Therefore, these women influenced Solomon to build temples at Jerusalem, and through courtesy

to them, attend their meetings,—thus in a sense becoming an idolater, though still ostensibly worshiping Jehovah. Thus as the Word says, “Solomon was led away by his many strange wives.”

As the book of Ecclesiastes is a mournful wail from beginning to end, it is believed that Solomon wrote it under a deep conviction, a radical repentance, and a thorough consecration, responsively to which the Lord restored him. Last of all he writes those wonderful love songs, which simply consist of a melodious dialogue between the sanctified soul, the Bride of Christ, and her Lover, the fairest among ten thousand, altogether lovely.

Elijah

Elijah was a man of like suffering as we are; he prayed that it might not rain, and it rained not upon the earth for three years and a half. Again he prayed and the heavens gave rain, and the earth brought forth her increase. The inwrought prayer of a righteous man availeth much. The Greek word here is *energeo*, from *en*, in and *ergo*, to work; consequently, it means that the prayers that the Lord works in us, avail much; E. V. "fervent, effectual." The statement in E. V. in this Scripture, "prayed earnestly," in the original is "prayed with prayer," i. e., with the prayer God gave him. For this reason it was so miraculously prevalent as to enable him to lock up the heavens and withhold the rains three and a half years. It was an awful remedy, yet in the finale, a great blessing. Israel, God's church-nation, the custodians of His revealed truth, were utterly switched off into idolatry; having forsaken and ignored the law of the Lord, and having gone headlong after the idols of the polytheistical nations around them, who served dumb idols as a futile substitute for Him who alone can take away the sin of the world.

Elijah is called the Tishbite, but it seems no one knows the meaning of Tishbite. He came from Gilead, east of the Jor-

dan, and breaks in on inspired history as suddenly as if he had risen from the dead, having never been heard of before, and standing unexpectedly before Ahab in the forum, roaring with a stentorian voice, "As the Lord liveth, before whom I stand, there shall not be dew nor rain these three years, but according to my word." This shows that he had true light, and was master of the situation, seeing the awful and irretrievable apostasy of the nation as no other living man. Already they had slain all the Lord's prophets they could find. Obadiah, Ahab's chamberlain, having hidden 100 in two capacious caves, and fed them with bread and water till they could find an opportunity to escape with their lives.

Thus the wonderful infilling and illumination of the Holy Ghost had enabled Elijah to sink so deep into the blessed Divinity as to actually realize incessant contact with God, so that He gave him his prayers; and in that case, He always does answer them. This is a most valuable lesson for us all, as it furnishes the golden key to unlock the problem of prevailing prayer. It seems that Elijah never had much to say, as all that we have revealed of him is so intensely focalized that it reminds us of lightning coming so fast as to give no time for thunder.

CHAPTER I.

ELIJAH'S EXILE OF THREE AND ONE HALF YEARS

When Elijah prophesied against Ahab, so boldly and unequivocally, God told him to run at once and hide himself by the brook Cherith, as they would have killed him speedily.

Eight times, the Lord has let me visit the Brook Cherith, where He hid Elijah in a cave so completely that his enemies never found him. Meanwhile, God's ravens faithfully brought him food, morning and evening, and the brook, the largest in all the wilderness of Judea, supplied him water three years, and then failed. God then sent him away to Zarephath in Sidonia, where he saw a widow out gathering up some sticks to make a fire and cook her last meal for herself and son, expecting to soon perish, as the famine was on and there was no hope.

Elijah asks her to bring him a piece of bread to eat and a cup of water to drink. She tells him that she has only the one handful of meal, and a little oil in a cruse. He tells her to bake him a cake, and to rest assured that the meal would not run out; so she takes him at his word, as she had faith in God. He stops with her six months, and the meal holds out all right.

Then God tells Elijah to go back to Israel, after an absence of three and one-half years, which time he has spent in constant prayer, holding on to God to deliver Israel from the adamantine chains of popular religion, idol worship, as everything but the real adoration of God alone is idolatry, now as well as then.

As he goes back, he sees the desolations of the famine stalking through the country like an avenging spectre, cutting down man and beast. He is making for Ahab's palace at Jezreel, his northern capital, where he had delivered him his prophecy 1260 days antecedently. He meets Obadiah, and tells him he wants to see Ahab, and to bring him to him. As Obadiah knew the Lord carried him about at will, he said that he feared to go and bring Ahab, lest the Lord would take him away and the king would blame him for deceiving him.

Elijah told him to rest easy, as he would stay there. Ahab and Obadiah had gone in different directions to the brooks to see if they could find some forage to keep their stock alive. Obadiah went to find Ahab and bring him to Elijah. When Ahab salutes Elijah, he says, "Art thou he that troubleth Israel?" And Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Then he proceeds, "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the Lord: and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken."

CHAPTER II.

THE DEBATE AND ITS VERDICT

Now the multitudes have assembled on the great mountain over which the Lord has permitted me several times to travel. It is ten miles long and four miles wide, bounded on two sides by the Mediterranean Sea; its soil rich and productive, normally abounding in all the fruits of Canaan's happy land.

In Elijah's introductory speech, he reminds the people how God sent down the fire to consume Abel's lamb on the

altar; also how He sent the fire down and consumed Abraham's sacrifice, as well as all others in by-gone ages, differentiating Himself from the heathen gods.

In all ages, God's religion has been characterized by the fire, falling from Heaven in answer to prayer; while that of Satan is peculiarized by iceberg formality, dead ritualism, and hollow hypocrisy. Though the nation had been sidetracked by Jereboam and had actually ignored the law of God, and neglected the ordinances, and sunk down so low in polytheistical idolatry, yet the relics of primary truth lingering with them, so they knew that the true God answered by fire; whereas the idolatrous priests could only resort to Satan's wildfire and man's foxfire as a substitute by which to deceive and sidetrack the people. However, the multitude agreed with Elijah that the true God answered by fire.

As there were 450 prophets of Baal, and the multitude with them, of course Elijah gives them the field. Therefore, they offer their sacrifice in the morning, and go to praying to Baal to send down the fire, and have a wonderful time crying aloud to him until the noonday, when the heat of the burning sun makes the sacrifice smoke a little. They think it surely will take fire, and they become more importunate and enthusiastic. Elijah exhorts them, "Cry aloud: for he is a god; either he is talking or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked." They leap on the altar and cut themselves with knives until the blood flows, and still no fire falls. If they could possibly have played off a delusion on the people, substituting Satan's wildfire or man's foxfire, they would have done it; but Elijah and many others were watching them, so there was no chance for a cheat.

Finally at three o'clock P. M., the time for the evening sacrifices, the crowd interposes and makes them give Elijah a chance. Elijah proceeds to rebuild the Lord's altar of unhewn stones, as the law specifies, because man's tool put upon it would pollute it. It had so long been neglected that it was fallen down. He put wood on the stone, and then laid the sacrifice on and made a ditch around the altar. Finally, he poured on the sacrifice, twelve barrels of water (the word translated pitcher, Eccl. ch. 12, the earthen vessel in which they carried water from the fountains), thus in the use of the water, convincing the people that there was no concealed fire about, and consequently there could be no deception.

Origen, a decendent from a family of Greek philosophers, his father and grandfather, both preachers, was the first man in all the world to write commentaries on the Scriptures. I have seen them in this own native Greek language. Describing this transaction, he used the word, *baptidso*, baptize, showing positively that it was done by pouring, thus giving us the real scriptural definition of baptism, which cannot be refuted by all the advocates of immersion.

Elijah poured the water upon the sacrifice, and Origen says he baptized the sacrifice. As Origen lived and wrote in the third century, you see his preaching family went back to the apostles. Hence we have positive proof that the apostolic baptism was effusion and not immersion, in beautiful harmony with all the Scriptures, as the ordinance typifies the real baptism with the Holy Ghost and fire, which Jesus alone can give and without which no one can be saved.

When Elijah had poured the water on the sacrifice till it overflowed, not only the sacrifice, but the wood and stones, he prayed to God and said, "Lord, God of Abraham, Isaac,

and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God." Then God answered his prayer by sending down the fire from Heaven, which burnt up the sacrifice, and the wood, and licked up the the water. The great multitude raised up the uproarious shout, "The Lord, he is God; the Lord, he is God."

The law (Deut, 17: 3) positively makes death the penalty for idolatry, as God thus ordered them to put evil out of their midst. He had ordered them not to permit idolaters, wizards, witches, and Satan's creatures of any sort, to live among them, as they would lead them astray. Elijah's great work was to restore the law which so many had cast aside and trodden under foot. Consequently, when the multitude saw the fire descending like lightning from Heaven and consuming the sacrifice, they raised the shout, "Jehovah is the God," and Elijah shouted to them to arrest all the false prophets, thus enforcing the law. Therefore, they arrest the false prophets and take them down to the river Kishon, at the base of the mountain, and there slew them all.

Elijah had prayed against rain three and a half years in order to bring Israel back to God. Now he sees his prayers answered: the people forsake the false prophets and slay them, thus avowedly coming back to God to obey the law and serve Him in the beauty of holiness.

Now Elijah proceeds to pray for rain with all his might. He had his boy preacher look out over the great sea, whence a cloud would arise, there magnificently in view from the holy mountain. While the prophet prays, his servant watches till he sees a cloud arise from the sea, the size of a man's hand.

Then the prophet gives word to the king to order his chariot at once, and be ready to go home, as the long drought is over, and the rain is come to copiously supply all the land. Ahab is quickly in his chariot, and Elijah, after the Oriental style of a royal courier, running before him twenty miles to his palace in Jezreel, amid the pouring rain. As Ahab had given up his idolatry and had come back to God, the Lord's prophet was delighted to serve him, thus manifesting his loyalty by running before his chariot. When they arrived at the palace in Jezreel, Queen Jezebel, who had not attended the debate on Mount Carmel, but had heard of the sad fate of the false prophets, sent him word that he would be among the slain prophets by that time on the morrow.

Then Elijah made the mistake of his life, taking alarm and running, instead of staying until God told him to go, and looking to Him for protection, which would certainly have been forthcoming. I do not believe that Jezebel aimed to kill him, but wanted to scare him away, so he would leave the country, and torment her and her subjugated husband no more. If she had aimed to kill him, she would have hidden it from him, lest he should run away.

CHAPTER III.

ELIJAH'S FLIGHT AND RETURN

As Elijah knew that Jezebel, in Ahab's name, ruled the kingdom, he thought that she would again drag them all back, precipitating his arduous work into wreck and ruin; consequently,

after the long run before Ahab's chariot, in which God so wonderfully helped him, he starts away to run for his life.

I have often seen Elijah's convent, four miles south of Jerusalem, built by the Greek Church in commemoration of his sleeping on a rock by the road. He continued his flight away down south to Beer-sheba, the southern terminus of Palestine. Elijah was a man of wonderful physical hardihood. Thus we see he outran his young preacher and had to leave him at Beer-sheba while he continues his journey.

Elijah lies down to rest under a juniper tree, and God sends an angel to him to feed him, as his run had been so long and hard. He is now, perhaps, out of reach of his pursuers and he lies down and sleeps, and the angel comes and awakens him to eat. In the strength of that food, he traveled forty days to Mt. Horeb. As God had not called him to Mt. Horeb, it seems that he went thither to resign his commission, as he had given up in despair.

Therefore, in desperation for his enterprise of legal restitution, he runs for his life. In that journey of forty days, we recognize very prominently an important disciplinary phase; because it is only 200 miles, and that would be five miles per day, whereas I have walked forty, and have no doubt but Elijah was my superior pedestrian. It is said that he made the journey of forty days on the strength of the food delivered to him by that angel; showing up the fact that he spent the time in a spiritual rhapsody, temporarily superseding and neutralizing the normal physical functions, so that they remained unchanged. This was the case with our Savior's body during His temptation in the wilderness, fasting forty days, and not feeling the sensation of hunger, because the

mighty host of angels with Him superinduced heavenly society, in which they do not need mortal food. So also Moses and Joshua on Mt. Sinai, when God gave them the law, also fasting forty days, under similar environments. Doubtless he received special blessings from God during those forty days, not revealed, as the travelling simply amounted to no more than a little physical recreation. Having finally reached the holy mountain, where the law was given, and lodging in a cave, God speaks to him, "What doest thou here Elijah?" harmonically with the fact that he had not called him thither, but he had fled away from Jezebel, on his own responsibility. Then he responds, "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." Here he simply confesses that he had made a failure like his predecessors, and consequently is no better. Therefore, he wants the Lord to excuse him from his work and let him die. Here we see a profitable lesson for us all, fortifying us against discouragement; as we do not know the good we are doing. God alone knows it, and eternity alone will reveal it. Here he tells God that he is left alone, they have slain all his comrades, and are hunting him to kill him. God proceeds to correct his mistake, telling him that there are still 7000 men who have not bowed the knee to Baal; but Elijah did not know it. Therefore, we should be content to work for the Lord, though we may see no fruit of our labor.

Elijah was the greatest of the prophets, even honored with a translation, thus gloriously delivered from the grim monster and his disintegrating grapple, complimented with a fiery

chariot to ride away from this world of sin and sorrow to the land of rest, whither every pilgrim is bound, where sin and sorrow, pain and death, are felt and feared no more. Yet we should profit by the mistake he made, confirmatory of the conclusion that none of us will ever be free from infirmities till this mortal shall put on immortality. Having spent his life in an arduous and indefatigable effort to restore the law, finally giving up in despair, he had retreated from his field of labor, whither God had sent him, and walked all the way to that holy mountain where God gave the law through His servant Moses, there to resign his commission, confessing that his work had been a failure, though he had done his best, and asking God to let him die.

While alone, praying in that cave, he recognizes an awful tempest sweeping without, smashing everything before it, a tremendous earthquake, rending the rocks and splitting the mountains; this followed by an awful conflagration, wrapping the elements in fire; yet as the Word says, God was not in the hurricane, the earthquake, nor the fire. After these had expended their wonderful dynamics, his person meanwhile secure in the cave, he goes to the door, and in humiliation, covers his head with his mantle, pursuant to his universal habitude, verifying our Savior's commandment, "Pray always," i. e., be always in the spirit of prayer, whereas we cannot be constantly in its meditation and reiteration. Meanwhile, God speaks to him in a still small voice, commanding him to go back to Palestine, whence he had fled for his life, and call Elisha to take his place, finish his work, and anoint Jehu to be king over Israel, and Hazael king over Syria. That still, small voice is God's own peculiar method of communication, so infinitely consolatory and unutterably fraught with blessings

to all humble, contrite, faithful souls, even including you and me and every other one who will turn over his ear to God.

Having reached the Jordan valley, so rich and beautiful, he finds Elisha plowing with twelve yoke of oxen, not to one plow, as I have often seen them plowing in that country. They only use one yoke of cattle to each plow. I once counted twenty-three plows running in one field, each one drawn by a yoke of cattle. As he walks along, without saying a word, he throws his mantle on the shoulders of the plowman, moving on his way, his velocity unabated. The Orientals go much more on signs and symbols than the Occidentals. Elisha perfectly understood the lesson taught, simply meaning his succession. Therefore, leaving his plow, he runs to him and responds, "All right, but please wait a little." Going back, he offers the yoke of oxen as a sacrifice to the Lord, calling in his neighbors, kindred, and friends, treats them to a valedictory sacrificial banquet, and bids them adieu, to meet them in Glory. He never more came back to his farm, though you see plainly that he was not a poor man, but a big farmer, running twelve plows in that garden spot of the earth, with every conceivable incentive to hold on and prosper, as in former years. It was distinctly understood that he was to succeed Elijah, involving the assurance that his work was speedily winding up, leaving the field to his successor. As Elijah had found the work so hard that it had reacted on him in signal discouragement, Elisha profits by this revelation of the difficulties involved, asking him to intercede with the Lord in his behalf, that he should receive a double portion of his spirit. Elijah told him that if he saw him while going out of the world, that he would receive a double portion of his spirit. Consequently, he settled that matter, sticking to

him till he saw the chariot descend, his master mount aboard, and fly through trackless ether till eclipsed by cerulean skies.

CHAPTER IV.

NABOTH, AHAB AND AHAZIAH.

Naboth's vineyard was near to the summer palace of Ahab; and being covetous to possess it, Ahab offers its worth in money, or an exchange of another vineyard. Naboth refuses to sell it, as it is his inheritance from his father. Greatly displeased, Ahab goes into the palace and lies on his bed, refusing to eat. When Jezebel finds out the cause of his disappointment and displeasure, she proceeds by treachery and false accusations to have Naboth put to death. When the news goes forth that Naboth is dead, Jezebel says to Ahab, "Arise, take possession of the vineyard." As he had been executed for high treason, his property simply reverted to the government, according to the law of all nations in all ages. Therefore, she tells Ahab to walk out and take possession of the vineyard.

God speaks to Elijah, ordering him to go at once to Jezreel and into Naboth's vineyard and meet Ahab, look him in the face, and tell him, "The dogs that licked the blood of Naboth and ate his flesh, will lick your blood and eat the flesh of Jezebel; meanwhile every male in your family will be cut off by a violent death; thus exterminating your posterity from the earth."

Eventually in the transition of the years coming and going, Benhadad, the king of Syria, making war against Israel,

ordered his soldiers to make the king of Israel a specialty in that war; God thus manipulating him for the destruction of the man who had sold himself to do evil, and actually led the nation into idolatry. An Assyrian soldier drew his bow at a venture, not aiming at anything; away went the arrow, passing through the joints of Ahab's harness. His body was enveloped in a coat-of-mail, supposed to render him invulnerable; but the arrow found room to pass through a joint separated sufficiently for its admission. This fatal arrow did its work. Though they started home with him at once, he died in the carriage on the road; the vehicle being washed at the pool after he was taken out of it, and dogs also licked up his blood which stood in the carriage, as dogs licked the blood of Naboth, of whose murder he was guilty.

Ahaziah his son succeeded him. Having fallen through a lattice, and received serious wounds, he sent away royal messengers to Ekron of the Philistines, to intercede with their god, Baal-zebub, for his healing. When they started, God at once sent Elijah to meet them and say to them, "Was it because there was no God in Israel, that you sent off into a heathen land to consult their dumb and lifeless god to heal your wounded body? Say to him, 'Because thou hast done this, thou shalt not come down from that bed, but die on it.'"

When Elijah met the messengers and delivered the word which God gave him, they went back to the king and told him. He asked them what kind of man he was. They said he was a hairy man. Then the king knew he was the prophet Elijah, who had given his father so much trouble that he had done his best to kill him, sending his soldiers into all nations to hunt him, and obligating them that if they could ever

find him, they should notify him so he could take him. Therefore Ahaziah sent a captain with fifty soldiers to take him and bring him to him that he might put him to death. They find him sitting alone on a hill top, where he had met the king's messengers. Now they are approaching to arrest him and take him to the king, when he lifts up his voice in prayer vociferously, so they could all hear him, "Oh, Lord God of Israel, if I am thy prophet, let fire from Heaven fall on these men." Sure enough, it came sweeping down like an avalanche of sheet lightning, falling on them in consuming flame, and they do not bring him to the king. He sends another fifty men under a captain, with orders to arrest him and bring him to him. These make the same effort to take him, when again he cries aloud, "Oh, Lord God of Israel, if I am thy prophet, bid fire descend from Heaven and consume these men who have come to arrest me and take my life." Sure enough, the prayer is answered and they share the awful fate of their predecessors. Then the king sends another company of fifty under a captain, who instead of demanding surrender that they may take him and kill him, fall down and plead for mercy; so, instead of having a cohort of enemies to arrest and kill him, he has a crowded altar of penitents seeking mercy and salvation. Then he did just what he would have done to the others if they would have come in humility and kindness. When they fell before him and implored mercy, God's angel at once said to him, "Go along with them and be not afraid. I will take care of thee." Therefore, he went and performed God's commandment, as He had sent him to deliver his message; and that was the reason why those two companies proved utterly incompetent to take him, as he had to live to deliver the message that God had given him for the idolatrous king.

Therefore, he went right along with the captain and his fifty soldiers, preaching to them on the way, and delivered his message: "God sent me here to ask you, Is it because there is no God in Israel, you sent away to a heathen land and appealed to Baal-zebub, the god of Ekron, a helpless, dumb idol, to heal your wounds? Therefore, they will never be healed, as he is utterly impotent. Consequently, you will never come down from that bed, but die there."

CHAPTER V.

ELIJAH'S TRANSLATION

God did not permit Elijah to remain long on the earth, after his flight from Jezebel, and retreat to Mt. Horeb, where the law was given, there to confess his failure in the great work of legal restoration, for which God had sent him into the world. Therefore he pleaded with God to let him die. God, in His condescending mercy, answered his prayer, as He is very apt to do, in infinitely greater blessings than we ask. He surprised Elijah by sending the fiery chariot down from Heaven to take him home.

Elisha stuck to him to the very last, and walked by his side through the divided Jordan, over into his native land. Here the tornadoes were soon whizzing around them, and the elements apparently became preternaturally tempestuous, when the chariot lowers and Elijah mounts aboard.

We find, in the New Testament, God honors him and Moses by sending them to the Mount of Transfiguration.

Jehu

Responsively to the order of Elijah, Elisha, his successor, went at once and commissioned a young prophet to run away to the seat of war at Ramath Gilead. Israel and Syria had been for several years engaged in a deadly conflict there. The young prophet had orders to hunt up Jehu and anoint him king over Israel, commissioned from God to fulfill the prophecies of Elijah. Therefore, he enters Jehu's room and calls him aside to an inner chamber, and anoints him, and poured the oil on his head, and said unto him, "Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord,*even over Israel." Jehu goes back to his cohort, who, when they find that he is anointed king, bow to him in perfect submission.

CHAPTER I.

DEATH OF THE KINGS OF ISRAEL AND JERUSALEM, AND AHAB'S SONS.

Now Jehu peremptorily gives order, "Every man to his chariot!" In a moment they were all ready. Meanwhile Joram, the son of Ahab, king of Israel, was in his palace at Jezreel, convalescing from the wounds he had received in the

war at Ramath Gilead. Azariah, the king of Jerusalem, was paying him a social visit, and comforting him in his bodily affliction. A sentinel stood on the high watch tower all the time to espy an approaching enemy. He sees a cloud of dust rising in the air, stirred up by the violent driving of Jehu, and he shouts, "A troop cometh!" At once the king orders a man to go post-haste and meet them.

By this time the army is in sight and the sentinel watches the courier, till he meets them, and observes that he comes not again, and so reports to the king. That was very alarming. The truth of the matter was, Jehu had roared on him, "Fall in with us, or you are a dead man;" and to save his life, he had obeyed the order. The king sends another man on the fleetest horse to meet them. The sentinel sees him meet them, but as he shared the fate of his predecessor, the only chance to save his own life, he had fallen in with them. Hence, the sentinel reports, "He meets them, but cometh not again, and the driving is furious, like that of Jehu."

Then the two kings both put out with the royal cohort to meet the coming army. When Joram arrives within hearing, he shouts aloud, "Come you in peace, or come you in war?" Jehu roars back, "How can there be peace while the whoredoms and witchcrafts are so many?" At the same time shooting him through the heart, and he drops dead in his chariot. At that moment, the king of Jerusalem takes fright, turns and runs for his life, with Jehu after him, in a precipitate chariot race. Soon he, too, is fatally wounded, and dies at Megeddo.

Now dashing precipitately, he goes to the royal palace; Jezebel, having painted her face and tired her head, looks out from an upper window, and shouts, "Had Zimri peace

after he slew his master?" Jehu roars aloud, "Who is on our side?" Three chamberlains appear at the window, to whom he roars aloud, "Throw her down!" They were satisfied that it was death or obedience; consequently, though their office was to take care of the queen and serve her, they instantaneously obey Jehu and throw her out of the window, down upon the stone pavement, dashing her to pieces. Meanwhile, Jehu with his army, takes possession of the royal palace, and he and his men sit down at the table and eat their dinners. Then he says to them, "Go, see now, this cursed woman, and bury her, for she is a king's daughter." When they go, they find nothing but her bones and jewelry, as the dogs had already eaten her up.

Jehu now writes letters to all the people in charge of Ahab's seventy sons (in our parlance, doubtless most of them grandsons), stating to them, "As your king is dead, proceed at once to make a selection from his sons, put him on the throne and fight for him." Already the news had reached them that Jehu had slain the king and queen, and the king of Jerusalem, and had taken possession of the royal palace and the kingdom. Consequently, they were panic-stricken and sent him word in post-haste, "We do not want any king, but yourself; we are your servants." Then he wrote in several letters (so as to reach all the people who associated with Ahab's sons) these words, "If you are my servants, send me the heads of Ahab's seventy sons as quickly as you can." In due time they came bringing the heads to him. Then Jehu says, "I confess I have killed the two kings; but who have slain all these?" Speaking ironically, as of course, he himself was guilty, because he had issued the order as the only alternative of crowning one of them and fighting for him; and

they knew they would have had Jehu to fight in that case, and would stand no chance of victory.

On their way to Samaria, reaching the shearing house, they met forty-two friends of Azariah, king of Jerusalem, whom Jehu had killed; and Jehu had these all put to death.

Proceeding on the way to Samaria, he also meets Jehonadab, and says to him, "If thy heart is as my heart, give me thy hand;" reaching out, he took him by the hand and lifted him up into his chariot, to ride by his side.

Then Jehu proceeds to write to all the officers of the government, political aristocracy and popular magnates, inviting them to the inaugural sacrifice in the magnificent temple of Baal, at the capital in Samaria, stating to them that Ahab had served Baal much but Jehu would serve him more. To his own disgrace, he was lying to them, and cunningly setting a trap in which he adroitly caught them all.

Jehu so maneuvered the whole matter that the government officers (who were all Baalites, the secret of Ahab's notorious idolatry) might be gathered together. They very naturally concluded that Jehu simply wanted the kingdom and was going to let internal matters run as under his predecessors, serving Baal instead of Jehovah, whose laws they literally despised, because they delighted in carnal liberties. Therefore, the great multitude crowded the temple of Baal to enjoy the inaugural ceremonies and sacrifice.

Everything is now ready for the reception and the inauguration of the new king; the official and influential magnates of the kingdom are all there awaiting the inaugural sacrifice, ceremonies, and banquet. Jehu and Jehonadab enter the crowded temple, and walk down to the altar, and offer the sacrifice to Baal, amid roaring shouts, "Long live King

Jehu!" Meanwhile the smoke of the sacrifice ascended up and the odor fills the temple. Now, arrangements having all been made for soldiers to keep all the doors under lock and key, they proceed with the work of slaying. As Samuel hewed Agag to pieces, so they cut them all down, as they were unarmed and thought of nothing but attending the inaugural sacrifice. Therefore Jehu's soldiers proceed unmercifully with the awful work of bloody massacre. The temple was deluged with a sea of blood. Oh, what an awful scene of indiscriminate massacre! Not an influential person survives to hold up the banner of the idolatrous government which had dominated the country since the days of Jeroboam. Thus Jehu literally fulfilled the prophecy of Elijah, certifying the utter extermination of Ahab's dynasty from the earth; not a solitary son having survived.

God used Jehu to execute righteous judgment against these ungodly dynasties, who had led Israel into idolatry, and whose extermination was the only hope of the nation (and as the Savior of the world was coming through that nation, the only way to save Adams lost race from irretrievable wreck and ruin). Jehu was the very man to execute those righteous judgments, though in his official life, he never did fully follow the Lord. We hope he made his way to Heaven, yet he ran an awful risk.

While he dethroned the Baalites in the government, he never served the Lord with all his heart, as in that case, he would have taken away the golden calves which Jeroboam had put in Bethel and Dan for the people to worship; neither did he take away the high places (the rural idol temples).

Throughout the Bible, we find many prominent cases where God has used people to do great and important works,

who did not serve him with all the heart, but were Jehus, and, consequently, competent to do extraordinary works of great and invaluable utility to mankind.

CHAPTER II.

THE JEHUS OF DIFFERENT AGES:—NEBUCHADNEZZAR, CYRUS, ALEXANDER, AND CAESAR.

God used Nebuchadnezzar to carry the Jews into captivity, and thus destroy idol worship among them. After the return from captivity, they never more went into the polytheistical idolatry.

When Jeremiah's seventy years had rolled away, He raised up Cyrus, the Medo-Persian king, to break the yoke of captivity and restore them to their native land; even furnishing millions of money from the royal treasury, to rebuild the temple and the walls of Jerusalem, despite the bitterest opposition.

When God wanted to give His precious Word to the whole human race, He led the weak and insignificant Greek nation to the top of creation, in poetry, oratory, philosophy, and the fine arts. God honored those people to formulate the most wonderful language the world has ever known; in force, flexibility, elasticity, melody, euphony, symmetry, simplicity, and mechanism, so perfect as to fortify against Satan's multitudinous and diverse perversions. He needed a Jehu to give this miraculous language to the whole world. Consequently, He raised up Alexander, a youth of one and twenty,

who inherited the petty kingdom of Macedonia in northern Greece. Xerxes, the great monarch of the world-wide Persian empire, marshalled an army, which was said to number about 2,000, 000, and came against them, feeling perfectly sanguine of success. But he suffered such a signal defeat that it had the effect to stir up the Greeks for the conquest of the whole world. Thus God used Alexander to conquer the Persians and preserve Greece that the Greek language might become the world language, used to carry the Gospel over the world. One hundred twenty-five years rolled away and God sent His Son into the world, the infinite joy of expectant nations, sending out the apostles into every nation under Heaven, who like their glorious Leader, all preached in the Greek language, which was known in every nation under Heaven; God's miraculous preparation for the evangelization of the whole world. Rest assured, Alexander was a Jehu from top to toe, the very man God needed to give the Greek language to all the world.

Later God raised up the Roman Cæsars to build up a strong world wide government; and they, not knowing it, were the Jehus used of God to establish the very government necessary to the world's evangelization, *i. e.*, one consolidated government, including every nation under Heaven, and that an absolute despotism. That very government was none other than the Roman Empire, when the time arrived for the evangelization of the whole world. Under other circumstances, the apostles, comrades, and contemporaries, would have been arrested and imprisoned when they undertook to cross a national line. Therefore, that world-wide despotism was God's miraculous providence, in His mercy, utilized in the evangelization of the whole earth.

Elisha

God spoke to Elijah in a still small voice when he stood in the mouth of the cave in Mt. Horeb, and ordered him back to the Holy Land, to call Elisha in his own prophetic profession, anoint Jehu to be king over Israel, and Hazael king of Syria. He found Elisha plowing in his rich Jordan farm, (twelve plows running simultaneously, illustrating the fact that he was farming on a large scale, the most fertile soil beneath the skies), yet unhesitatingly he left all and gladly responded to the call to preach the everlasting Gospel.

Accompanying Elijah the remnant of his pilgrimage, he repeatedly importuned him to intercede with God that a double portion of his spirit should be given unto him, which Elijah assured him would be his happy lot, if he saw him fly away on the fiery chariot. Consequently he stuck to him the balance of his life, which was not long. He witnessed the lowering of the chariot, and saw Elijah mount aboard, drop down his mantle, which he picked up, and returned to the flooded Jordan where they had both passed through the clefted river. He struck it with the mantle, accompanied by these words, "Where now is the God of Elijah?" when the swelling flood again cleft in twain, giving him a delightful walk on terra firma to his native shore, in sight of Jericho, the site of the

great city which God knocked down while the host of Israel marched round it, blowing the rams' horns and shouting, "Our God is mighty in battle!"

The Word says that whereas the land was rich and productive, the water was not at all satisfactory; history certifying that it was bitter. Elisha asked for a cruise of salt, which he cast into the waters and healed them. If you ever visit that country, they will show you Elisha's fountain, a great spring, flowing out from beneath the Mount of Temptation. It is a world's wonder for magnitude, running a mill within a hundred yards of its exit out of the mountain, and all right in every respect; perfectly clear, cold, sparkling, delicious, and hygienical. As you know, God forbade them to rebuild Jericho. You will now find this fountain, where the city stood in the days of Joshua.

When Elisha started away from Jericho to Samaria, the Word says, "Little children mocked him, saying, 'Go up, thou baldhead.'" Elijah was a hairy man with plenty of hair on his head and Elisha was bald. Recognizing Elijah's mantle, which he always wore, and seeing the contrast of their heads, it provoked their mockery. The prophet turned and anathematized them, *i. e.*, pronounced a woe upon them, when "she bears came out of the mountain and tore forty-two of them." We may here observe that the same word is used in the last verse of John's first epistle where he said, "Little children, keep yourselves from idols." The context shows that he meant the whole congregation, feeling like they were his little children, because he was a hundred years old. The same word is also applied to Joseph when twenty-five or thirty years old. We also read about the Hebrew children, Shadrach, Meshach, and Abednego, cast into the fiery furnace at least

thirty years old. Therefore, these mockers of Elisha were grown people, and responsible for their treatment of God's prophet, and should have taken his warning, "Touch not mine anointed and do my prophets no harm."

Under the ministry of Elijah and Elisha, prophetic schools sprang up at Bethel, Gilgal, and Jericho. The latter two places are on the Jordan plain in full sight of the river on whose bank, the forest trees abound, which are not so common in that country as in this. They needed more room, observing, "The place is too strait." Consequently, they went to the Jordan to cut down timber to enlarge their lodgings, when an ax flew off the handle and fell into the river, which flows so rapidly, stirring up so much mud as to be always so murky you cannot see an inch below the surface. There was no chance to get the ax in the bottom of the river, where it couldn't be seen, and had already sunk into the mud. The man, grieving over it shouted, "Alas, master! for it is borrowed." Elisha proceeds to help him out of his trouble, having him point out the place where it fell. Then he threw a switch on the water, and the ax appeared upon the surface, swimming, and he had nothing to do but to pick it up.

On another occasion, they were eating greens for dinner, and some one shouted the alarm, "There is death in the pot," because they had, inadvertently, gathered gourd leaves, not knowing that they were poisonous. He threw a little meal into the pot and told them to go ahead and eat all they would, as the pottage was healed.

— On one occasion, when a multitude was hungry, and bread was lacking, he miraculously multiplied the loaves so that they all had plenty.

When the king of Israel and Jehoshaphat, the king of Jerusalem, and Edom, were all united against the Moabites, Jehoshaphat who was true to God, appealed to Elisha to help them. He acquiesced for his sake, responsively to the double request for water to drink and to cook their victuals (as they were in a desert). Moab, at that time, was very populous and strong, and exceedingly warlike. He said, "Make this valley full of ditches." Then water came flowing from the east filling them with a superabounding supply to their infinite delight. When the sun was rising the ensuing morning, the Moabitish army saw the waters, looking red as blood. Knowing well that there was no water there, they settled down on the conclusion that the triple army had fallen out among themselves, fought and killed each other; forthwith raising the big shout, "Moab, to the spoils!" They rush forth in full force; meanwhile the triple army was in ambuscade, and they precipitate directly into their midst. They have nothing to do but rise up and capture them, thus achieving a brilliant victory.

A poor widow appealed to Elisha to help her in her troubles, telling him that they were going to sell her boys for debt. He asked her if she had anything. In that country the olive tree is as common and abounding as the oak in this country, living a thousand years, and exceedingly fruitful. The people live on the fruit, as a substitute for both meat and bread; as it is so oily, it suffices for butter, lard, light, and lubrication. She said she had nothing in the world but a small quantity of olive oil. He told her to go at once and borrow vessels on every side; all sorts; stone, wood, earthen—everything that would hold oil. She at once sent her boys in all directions to help her gather up vessels, and bring in all they could find. Then he told her to take the oil she had

and proceed to pour it into these vessels. They pour each one full, continuing till the last one; when behold the oil was all poured out, she had nothing to do but sell it and pay all her debts, leaving her a good supply for her living. As the oil held out as long as she had a vessel to receive it, the conclusion is that the Lord would have given her much more, if she had borrowed more vessels. Water, air, fire, wine, and oil are the symbols of the Holy Ghost. This stupendous miracle warrants the conclusion that God will fill all the empty vessels, with the oil of life, holiness, gladness, and victory. Hence all we have to do to get all the oil we want, is to furnish the empty vessels, *i. e.*, get the heart emptied of sin, and the Holy Spirit is just ready and waiting to fill it with a heavenly prelibation.

CHAPTER I.

THE PROPHET'S CHAMBER ON THE WALL

I have repeatedly been on Mount Carmel, so celebrated in the history of Elijah and Elisha. If you ever visit that country, you will certainly go to Elijah's convent and other notable places on that holy mountain. It was the headquarters of Elijah, when the Lord honored him with the fiery chariot and a heavenly transfiguration. Elisha continued through his life to make this holy mountain headquarters of his evangelistic peregrinations. Journeying from Samaria to Carmel, he stopped at Shunem and lodged with a devout brother and sister, whom God had not comforted with children. They so much appreciated his visits that they built a chamber on the wall,

supplying it for accomodation of the prophet. Sympathetic with her sterility, which a Hebrew woman regarded as the greatest calamity, he delighted her heart with the information that God would give them a son, which to their infinite delight, was literally verified. Now, when the boy became a valuable helper on the farm, they are all out reaping the harvest. The boy is smitten with sunstroke, carried home, taken up into the prophet's chamber, and laid on his bed, and soon is a corpse. His mother mounts the donkey and goes with all expedition fifteen miles to Mount Carmel. Meeting the prophet and falling at his feet, she takes hold of him with unutterable agony, when Gehazi, his boy preacher, proceeds to pull her away; but the prophet remonstrates. When he ascertains the trouble, he tells the fleet youth to take the staff and run and lay it on the corpse, thinking that he would revive; and perhaps he would, had their faith been sufficiently receptive. He and the woman came on with all expedition. Elisha goes up into the chamber and lies down on the corpse, putting hands, feet, body, eyes, mouth, nose, on his, meanwhile pleading with God to send back his soul from the spirit land, to reinhabit the body. He begins to revive, manifesting symptoms of returning vitality, sneezing seven times, and actually convalescing into normal life and activity. So the prophet takes him down and delivers him to his mother.

In the run of oncoming years, as Elisha preached in that country forty years after leaving his Jordan farm, succeeding Elijah, with the understanding that a double portion of his spirit should rest on him, he wrought fourteen miracles, while Elijah wrought seven.

In the process of time, this family went away and lived seven years in Philistia, on account of a drought in their own

land. Then they returned, finding the inheritance which they had received from Joshua at Shiloh, forfeited and occupied by others. When they came back, Elisha appealed to the king, introducing to him the father, mother, and the young man, and telling him the facts in the case, when Jehu restored to them their inheritance, with the proceeds which had accumulated in their absence.

We are astonished that the Jews were so hard to convince that Jesus was the Christ, when He wrought so many miracles. His disciples all believed that He was a prophet and the greatest of the prophets, because He wrought more miracles, by far, than any prophet who had ever been on earth. The explanation of this is found in the fact that Elijah and Elisha had filled that whole country with miracles, 800 years antecedently. Shunem stands on the south-western slope of Mount Little Hermon, where Elisha raised that young man from the dead; while the city of Nain where Jesus raised from the dead the widow's son, is on the northwestern slope of that same mountain. Throughout the whole country, they were traveling over the ground traversed by Elijah and Elisha, who had literally dotted it with miracles.

CHAPTER II.

FAMINE IN SAMARIA—SYRIAN ARMY SCARED OFF

At one time in the life of Elisha, the Syrians besieged Samaria two years, cutting off all ingress and egress, finally superinducing an awful famine; so that the people were starving to death. Meanwhile Elisha the prophet was in the city,

and all this time assuring them that the Syrians would never be able to take it. King Jehu is walking on the wall, great and massive, 200 feet high, when a woman shouts to him, "Oh King, please make my neighbor comply with her contract she made with me. We were both starving, and we agreed to eat our sons; casting lot to determine which one to eat first, the lot fell on mine. We proceeded to cook him and eat him. We are again starving, have nothing to eat, and she has hidden her son and will not bring him out that we may eat him and not starve to death." The shock on the king was so awful that he rent his clothes and put on sackcloth, to a Jew the index of the greatest calamity. When the people saw it, they all clamored, "Oh King, what is the matter?" He answered, "I am going to kill the prophet Elisha for deceiving us these two years, telling us that the Syrians would never take the city. The people are starving to death! Women eating their own children!" Then the king, accompanied by his lords, goes down to the prophet's cottage and tells him, they are going to kill him, for prophesying falsely. The prophet looks him in the face, and says, "Can you not wait one more day?" "Oh, we have waited two years, and what good will it do to wait another day?" "Oh," says the prophet, "by this time tomorrow, a measure of fine flour will be sold for a shekel at the gates of Samaria, and two measures of barley for a shekel." Then one of his lords, on whose arm he was leaning, spoke out, contradicting the prophet, saying, "If God would make windows in Heaven and pour it down, it could not be so cheap, as the people are so hungry." Then the prophet says to him, "You shall see it, but not eat of it."

Then the king consents to take him at his word and wait one more day before he surrenders the city to the Syrians. That evening at night fall, four lepers came to the gate of the city, all starving; and having heard that they were starving to death in the city, they hold a consultation among themselves, in which they observe, "We are starving here, and if we enter the city, they are starving there." Consequently they conclude to surrender to the Syrians, saying, "They can but kill us; we would rather be killed than to starve to death." Consequently they go to the camp, enter the first tent, find nobody and see not a soul, but find plenty of food; and as they are so hungry, they proceed at once to eat to their satisfaction, and pick up the balance to take with them. They enter another tent and find plenty of food, but see no person anywhere. Then one of them observes, "Men, this is a time of blessing to us, and if we eat this food while the people in the city are starving, God will send a judgment on us, and it will not be well for us. I propose that we go at once and tell the king." So they do; when he says, "I know those crafty Syrians; they know we are starving; they have left their tents to decoy us into them, and are lying in ambush till we come in, and they will all run on us and take us alive and enslave us."

One of his lords observes, "There are still four horses in the city which have not starved to death. I propose that we mount them and go to see what has become of the Syrian army. They see their trail, their garments, their vessels, and different things thrown away in their flight, and pursue them all the way to Jordan. They see that they have crossed over and gone back to Syria; thus having raised the siege, left the city and gone home, leaving their tents, furniture, and

everything, with plenty of provisions. Therefore, they proceed at once to take possession of everything, spoils of war incalculable and superabounding; but especially do they gather up the food of every kind and bring it to the gates (the market place of ancient cities).

The ensuing morning they proceed to sell out the food to the people. The king appointed that lord on whose arm he was leaning when he administered the death warrant to the prophet Elisha for prophesying falsely, to take him to the market place. (This lord had contradicted Elisha, when he said, "By this time tomorrow a measure of fine flour will be sold for a shekel at the gates of Samaria, and two measures of barley for a shekel.") The people were so hungry that they would not wait for the auction, but rushed forward *en masse*, trod him down and killed him. So the words of the prophet that he should see the food and never eat it were fulfilled.

The solution of this wonderful problem is the simple fact that God, in answer to Elisha's prophecy and prayer, had caused the Syrian army to hear a noise like thousands of war chariots, and myriads of war horses charging, so that they said, "Why, the king of Israel has hired the king of Egypt and the kings of the Hittites to come against us, and our safety is only in flight." Consequently they all took fright and ran precipitately for their lives. Thus they utterly evacuate the country, glad to escape with their lives, giving up the field, and verifying the Scripture, "The wicked fleeth when no man pursueth, but the righteous is bold as lion."

CHAPTER III.

THE SYRIAN ARMY SMITTEN WITH OPTICAL ILLUSION

At one time there was almost constant war between Israel and Syria. Eventually, Benhadad the king called his senate together and said, "Men, you must look for spies, as there is no doubt that we have them in our camp." They respond, "No, King, you are mistaken; we are all true men, ready to die for our king and country." Then says the king, "I know you are mistaken, because all of our plans are reported to the king of Israel; they head us off everywhere." Then a man rises up and says "King, I can explain that. There is a prophet in Israel who tells the king everything you plot at midnight." "Well," says the king, "that is light on the subject. We will have nothing to do but hunt up that prophet. You bring me his head, and then we will have success. For the present, we will fight against none but the prophet. Therefore, you must move out and find him, and I will send an army at once to surround and take him, so you will have nothing to do but to cut his head off and bring it to me." Another man stands up and says, "King, if that is all you want to know, I can tell you now. He is running a protracted meeting at Dothan." Then the king sends an army to go directly and surround Dothan. Arriving in the night, they coil around the city like a huge boa-constrictor, cutting off all egress and ingress. The next morning, Gehazi, the boy preacher, goes out and runs back panic-stricken, saying, "Oh, father, we die today!" "Why, my son?" "Be-

cause we are surrounded by the Syrian army, and there is no chance to escape." Then he says, "I'll walk out and see for myself." They go out and the boy says, "Now, father, you see that we are surrounded on all sides by the Syrian army, and there is no chance to get away." Elisha says, "That is so, my son, but there is another army around us much larger than the Syrians." "Oh," says the boy, "there is nobody here but Syrians." Then the prophet asked the Lord to open the young man's eyes, and behold, looking around, he sees the whole mountain aflame with the splendor of the rising sun, radiating from the swords of the angels, mounted on their war chariots all around. Then the young man's fear evanesces.

Then the Lord puts on the army an optical illusion (not as E. V., "smote them with blindness," because you see from the context, they all had their eye sight; because they marched immediately twenty miles to Samaria, which blind people could not have done). The effect of the optical illusion was the forfeiture of their local recognition. Many of them were well acquainted with Dothan, and would certainly know it when they saw it; immediately everything around them looked strange, and they said, "Why, this is not Dothan! Our guides in the night have made a mistake, so they have stopped too soon and we have not yet reached Dothan." Another effect of the illusion was the recognition of the prophet as their own commander, so that he walked out and gave marching orders, which they promptly and gladly obeyed, believing that he was leading them on to Dothan to take Elisha, whereas Elisha himself was leading them directly to Samaria, the very place they did not want to go. Consequently they march along without a suspicion till he leads

them right into Samaria, and Elisha turns them over to King Jehu, who pursuant to the current war policy, thought they would kill them all. He said to Elisha, "Shall we smite them?" Then he said, "No, do not hurt a one of them, but give them a good dinner, as they are hungry, having marched all night. Then they fixed them up a grand royal banquet, and they all ate a Benjamin's mess.

Then says the king, "What shall I do next?" "Oh," says the prophet, "Send them home." They go away roaring out shouts of gratitude to the God of Israel, who had so wonderfully blessed them through the instrumentality of His prophet and faithful praying people, walking home with wonderful elasticity. On arrival, they gave to the king their thrilling report of the hospitable reception, the royal banquet and the glorious camp meeting, prayers, and blessings; the former so electrifying them as to cause them to feel Heaven coming down and flooding their souls; and the latter so transporting them that it seemed surely they were shouting through the gates of the New Jerusalem.

The effect on the king and his magnates was really magical, and we are not surprised when we hear his proclamation, "Gentlemen, this war is over, as we never fight a people who flood us with their loving kindness and tender mercy, of which you have been the happy recipients." This shows up the transcendent power of grace and love, bearing victory to all who in the good providence of God become their happy recipients.

When Napoleon Bonaparte had held the world in his grip a quarter of a century, and finally died in hopeless exile on the lonely island of St. Helena, he gravely observed, on his dying bed, "Nebuchadnezzar, Cyrus, Alexander, Han-

nibal, Cæsar, Gengis Khan, Tammerlane, Charlemagne, and myself all founded kingdoms by the sword, which have passed away, leaving not a vestige of their former grandeur; but Jesus Christ founded a kingdom by the power of love which is still standing, destined to fill the earth and abide forever."

In the case of Ben-hadad sending the army to surround and capture Elisha, cut his head off and bring it to him, you see a brilliant illustration of the transcendent power of truth, righteousness, grace, and love. Reader, I hope you are on the same line, now, saved to the uttermost and filled with the blessed Holy Spirit, inundated with God's perfect love.

CHAPTER IV.

HEALING OF NAAMAN THE LEPER

During the Syrian wars with Israel, among the captives taken was a lovely little girl who felicitously knew the God of Israel, and was acquainted with the prophet Elisha. She was serving in the house of Naaman, the "George Washington" of his nation. In her domestic labor, she was often overheard in prayer. Her sweet, obedient spirit had already won the confidence of all the family. Ever and anon, they had heard her prayers going up, "Would to God that my master was in Samaria that the prophet Elisha might recover him of his leprosy." Though Naaman was the father of his nationality and the hero of the kingdom, unfortunately leprosy had broken out on his body, still local as we see from the record, and consequently he was not exiled, but still in

his office; the whole nation weeping over his incurable affliction which had recently appeared on his body. Eventually the family speaks to the king about the prayers of this little Hebrew slave. Studying over it, he soliloquizes, "Who knows but that the prophet may have power with the God of Israel to prevail on Him to heal my great and valuable captain." Therefore, he proceeds to fit him with a royal retinue of ten camels, carrying the aristocracy of his kingdom, a princely fortune of gold and silver, and ten changes of raiment. Therefore Ben-hadad sent away in royal pomp and pageantry the captain of his host, to be the appreciated patient of Elisha's God. Having reached his cottage, the royal cavalcade halts, while a courier bears the king's epistle to the prophet, turning over his royal favorite to him for healing, and at the same time, making him a millionaire if he will only accept the royal benefaction.

Naaman expected him to come and strike his prophetic right hand over the cancer, and in the name of Israel's God, bid it retreat, but he is unutterably surprised when he declines all the princely fortune, and simply responds, "Go, dip seven times in Jordan." He receives it as an insult to his royal majesty, and immediately orders all to march back to Damascus, as the enterprise had proved a failure, and the prophet, instead of coming out and putting his hand on the leprosy, had told him to go and dip in that muddy Jordan; meanwhile vociferating, "Are not the waters of Abana and Pharpar, rivers of Damascus, better than all the waters of the Jordan." Those rivers are limpid, clear, beautiful, and bright, and abundantly supply that city of 300,000 inhabitants, irrigate all its beautiful gardens and orchards, which are really wonderful, as well as run its machinery. I have drunk out of both, and

followed them up to their mountain source. Therefore, I do not wonder at the startling disappointment of Naaman, because the Jordan, rising from the snowy capped summit of Mt. Hermon, the highest in all that part of the world, has so much fall, conducing to an exceedingly rapid flow, which stirs up so much mud that you cannot see an inch below its surface.

Thus the cavalcade was moving straight back to Damascus. His servants prudently speak to him not a word till he has time to cool off and reflect; when they gather around him and say, "General, you must remember that no physician on earth can heal your leprosy, and in obeying the prophet, you have nothing to lose and everything to gain; because, for aught you know, he will prevail with his God to heal your leprosy, which is your only conceivable hope; otherwise, it will soon so develop as to consign you to hopeless exilement, alone to suffer out the fleeting remnant of your days."

As his anger had subsided, and reflection resumed, without saying a single word, he ordered the driver to turn his camel's neck straight toward the Jordan, all following on in single file, as the camel is so large that there is not room for him and the parachute, high up on his hump, to go double file as we do on horses. Therefore, they all move steadfastly down to the river. Though the paradoxically rapid flow and the opacity superinduced by the mud renders the current exceedingly dangerous, yet his servants, expert water-men, with loyal enthusiasm, were ready to give him all possible attention, securing his personal safety. They proceed to dip him and let the murky waves roll over him, lifting him up and looking at the eating cancer which shows up all its ferocity; the ugly gangrene threatening dissolution in due time. Now, responsively to the acquiescence of their royal majesty,

they dip him again and look at the threatening foe, and find no change whatever. As they have set out to literally obey the prophet, they dip the third time and see no change; proceed with the fourth immersion and look in vain for a hopeful change; proceeding to dip him the fifth and the sixth times, and with tremulous awe now constrained to the concession of no symptom discernible for the better; yet there is another chance; forlorn hope still lingering, conserving the maxim, "While there's life there's hope." Therefore, they dip him the seventh time and look in vain for the leprosy; the ferocious gangrene and every other symptom, utterly evanesced, and the flesh restored in its beauty and hygienical symmetry, like the pure flesh of a child, and not a solitary trace of the persistent foe discernible.

The cancer in this country is a modification of the Oriental leprosy, and is rapidly increasing among the people. Sixteen years ago, a troublesome sore on my body gave me much pain, especially from the friction of my clothing, against which I endeavored to fortify by the bandage, which would frequently come off. I was dining at the table of a great physician, Dr. Kelly, a blood relative, when I spoke of the troublesome sore and my futile efforts to keep a bandage on it. He observed, "Cousin Will, I must look at that sore." Consequently we retired and he looked at it. The very moment his eye glanced at it, he said, "Oh, Cousin Will, it's a cancer, and you must take the first train for Cincinnati, and have it removed; as it will do its work quickly and you have no time to lose; we could attend to it here, but you should be near home." I had a big round of appointments in Oregon and Washington which I was very reluctant to disappoint. Therefore, instead of going to Cincinnati, I went at once to the Great Physician, turning my case over to Him;

"Now, Jesus, this troublesome sore on my body has finally been pronounced a cancer. I know that Thou art the only Healer of all ailments, physical as well as spiritual; if my work is done, the cancer is all right, as I know of nothing that would turn the key and unlock the pearly gates more felicitously than this cancer, which my doctor says will do its work quickly. Therefore, if my work is done, and this cancer is the angel porter to open the gate and let me in, it is all right, and I have not a word to say; but if Thou hast more work for me to do, Thou must take this cancer; I know it is sure to do Thy bidding, and if Thou dost tell it to leave my body, it is certain to go." While thus praying in that conversational style, which is peculiar to my daily life, I heard Him say, "Cancer, go." It did go. The doctor put a bandage on it using no medicine, but simply raw cotton, to protect the friction of my clothing. He had no trouble to make it stick, illustrating the fact that the leading physicians in all lands frankly admit, that they have no power to heal diseases and do not claim any, as that belongs to God alone. Their work is to simply help nature, i. e., to serve in the capacity of a nurse; and they are the best in the world, as they have so much more knowledge of the human system than any other class of people on the earth. Therefore, beware of the fanaticism that discards physicians altogether; as we need them diagnostically to tell us what the disease is; mechanically to perform operations for which no one else is competent, and hygienically to tell us how to live harmonically with the laws of health, which are indispensable; as otherwise, we violate them, sin against nature, and die before our time.

The reason why the first six dips in the water had no effect on Naaman's leprosy was because they were all man's work, and commanded by the prophet merely as blackboard exercises, demonstrating to us the utter impossibility for all human efforts and medical devices to ever heal the body, and pre-eminently true appertaining to the soul which none but the Great Physician can possibly medicate successfully. The number seven, throughout the Bible, represents Christ, and is used more frequently than any other number. Therefore, we see Naaman tried the water six times and got nothing; then he tried the Christ of God one time and got everything—perfectly healed. If I had gone to the doctors for the removal of my cancer, as you know, they so frequently come back; consequently my relief would not have been permanent. But when Jesus took it away, these sixteen years have come and gone and it has never come back.

The case of Naaman is a glorious inspiration to all Bible readers to beware of that seductive, carnal security in which multitudes acquiesce; depending on the manipulations and intercessions of popery, prelacy, and priest-craft; vainly thinking that interceding priests can take their sins away. The problem of salvation for soul and body is very simple; utter abandonment to God for this world and all others; which alone can put you on believing ground; the blessed Holy Spirit constantly on hand to give you all needed help to make this abandonment. In this attitude of perfect, eternal, and unconditional surrender to God, you have nothing to do but to receive the healing, whether of soul or body, or both, by simple faith in the omnipotent Christ, who came into the world to destroy the works of the devil, and never fails to do it when we trust Him alone,

The trouble in all ages has been idolatry which means looking to something else besides God. Take the idolaters now throughout the whole world, and they all say that they all believe in the great God that made them and every thing else, and they claim to worship Him; yet they will worship other gods. He takes in no partners, as His omnipotence utterly precludes the need of any. Therefore, we have nothing to do but fully abandon, thus reaching believing ground, where we receive everything we need by simple faith. The churches are crowded with people who are not fully given up to God and looking to Him alone for salvation. Consequently they do not get it; but go down with the idolatrous millions of all ages.

There never was a time when Israel did not profess to worship the great Jehovah, in the succession of Abraham, Isaac, Jacob, and Moses; but the trouble was they would worship other gods. Consequently, He let the Babylonians carry them into captivity, in order to save them from the polytheistical idolatry, to which they clung with the pertinacity of a drowning man. You see in the case of Naaman, how Elisha utterly declined the princely fortune, gold, silver, and raiment, thus illustrating before the idolatrous world his utter abandonment to God, and perfect faith in Him to fulfill His promise to feed us like the birds and clothe us like the lilies.

We have here a mournful spectacle in case of Gehazi, his junior preacher, who had spent his life with him, witnessing his stupendous miracles, nobly and heroically resisting all the temptations of this vain, vile world, moving in gorgeous panorama before him, till this stupendous fortune was sent to his master who declines it all. Poor Gehazi broke down, yielding to the temptation, like the apostle Judas, who sold out

Jesus for filthy lucre. So many preachers are caught with Satan's financial lasso. Here we see Gehazi who had spent a quarter of a century in the enviable companionship of Elisha. After this panorama of stupendous miracles, what a pity to get caught with the devil's filthy-lucre bait! Yet you see the sad and awful catastrophe when he ran after Naaman and accepted a lot of gold and silver, and raiment; thus grieving the Holy Spirit so that God permitted Naaman's leprosy to rest on him and his family forever. What a warning to all the preachers and saints of all ages!

CHAPTER V.

ELISHA ANOINTS HAZAEL KING OF SYRIA.—RESURRECTION OF HIS BONES

Before Elijah mounted the fiery chariot, he deputed Elisha to go to Damascus and anoint Hazael, the king's chamberlain to succeed him on the throne; evidently for the good reason that he would castigate Israel for their idolatry, and thus fulfill God's merciful providence. When the prophet met him and called him to the kingdom, he broke out crying. When he asked him why he was weeping so, he said because he saw the awful atrocities he would commit against Israel; slaying them without mercy, committing murders, too shocking to specify.

Then Hazael responded, "Do you think your servant is a dog that he would be guilty of these diabolical cruelties and shocking massacres?" Now that he has the information of

his coming kingdom, he yields to Satanic temptation, goes to the royal palace (as Ben-hadad the king was sick and had sent to him to consult the prophet in reference to his recovery); and when he arrived, the king asked him what the prophet said in reference to his sickness. He responded, "All right. He says you will get well." But the ensuing night, he saturated a heavy cloth with water, put it over his face and held it till he smothered and expired; then took the kingdom himself.

His reign was long and prosperous as he was wise in counsel and brave on the battlefield, ranking in Syrian history among the greatest and most aggressive; castigating Israel, literally verifying the prophecies of Elisha, which he rejected with contempt, saying he would not be guilty of those appalling atrocities. This is a lesson for all coming generations, that is, that none of us know to what extent we may yield to temptation and do things that we now think that we would not do.

When Hazael got the throne, the men, and the money, he yielded to the thirst for conquest, pre-eminence, and military glory. We should all profit by the biography of Hazael during his long reign of Syria, when he went ahead and committed those awful atrocities which Elisha saw in prophetic panorama, and which he positively certified he would not do.

He was candid at the time he spoke to the prophet and no doubt would then have died in his tracks before he would have committed the appalling massacres, but Satan immediately assaulted and so prevailed that instead of waiting for the king to die that he might succeed him, he went immediately and killed him, took the kingdom into hand, and amid the desolating wars of coming years which he prosecuted, in the interest of his kingdom, eventually he actually did all those awful things.

We should ever remember Paul's admonition, "If a man thinketh he stand, let him take heed lest he fall" (I Cor. 10: 12). So long as we are in this world, we are on probation, and as Satan is so much wiser and stronger than we, we know not to what extent he may defeat us. We should remember that Satan and all his myrmidons were at one time angels in Heaven, bright, pure, and holy; "yet they kept not their first estate" (Jude 6). The political maxim, "Eternal vigilance, is the price of liberty," is true in the spiritual kingdom. Jesus warned His apostles to the very last hour, "Watch and pray, lest you enter into temptation."

I have repeatedly been at Elisha's tomb in the basement of the great church of John the Baptist, in Samaria. We read in the Scriptures about the Moabitish bands invading Israel and slaying a man, whom they wished to hide, and consequently, sought a sepulchre in which they could deposit him. It so happened in their expedition to bury the man, that they reached Elisha's sepulchre and dropped the man down on his bones, and God in His miraculous providence imparted the resurrection power. Consequently when they had disposed of him, lo, and behold, he jumped up and ran after them, of course, superinducing precipitate flight. Reader, be sure that you, in the succession of Elisha, are instrumental in raising souls from the dead; and you may rest assured that when you lie down to wait the judgment trumpet, your work will continue, and coming generations will testify to the resurrection power of your bones, as this man whom they dropped on Elisha's bones.

Jonah

The Lord has let me make the four journeys through Palestine and the Bible lands, and I have often looked on the tomb of Jonah on his native inheritance, in the land of Zebulun, a majestic hill. This majestic hill, honored with Jonah's nativity and sepulchre, overlooks lovely Cana of Galilee, commemorated in the inspired chronicles, by the working of our Savior's first miracle, turning the water to wine. If you ever visit that country you will be sure to go thither, as it is only three miles from Nazareth, the home of Joseph and Mary where our Savior spent the first thirty years of His life.

Jonah was a poor rural youth, with no educational opportunities, as they had no common schools, and he was too poor to go away to Jerusalem and attend the Rabbinical seminaries. God commanded him to go to the world's metropolis and capital, the herald of the awful destruction of God's retributive judgments against their wickedness. This judgment pending over them was to be carried out in forty days, when that proud, aristocratic, wealthy emporium of the world's commerce and riches, the center of aristocracy, the patron of idolatry, the rendezvous of wickedness in every conceivable form, really Satan's seductive hell-trap, into which the magnates of the nations gathered to revel in hilarity, debauchery, sensuality, and every species of diabolism, was to be destroyed.

When God gave Jonah the call, he fell on his knees at once to pray over it; meanwhile Satan gave him an awful panorama of the proud, wicked Ninevites, grossly insulted by his message of woe, stoning him to death on the street, and tumbling him over a precipice, to be devoured by the vultures.

The known world at that time was small, and Tarshish in Spain, 1000 miles west was the most distant place to which the ships on the Mediterranean were sailing on their mercantile expeditions. Recoiling from the awful responsibility, and thinking that if he gets out of the Holy Land, which he knew belonged to the God of Israel, that He would lose sight of him, and of course He would turn the commission over to someone else. Consequently he walks all the way to Joppa, about eighty miles, and having bought his ticket to Tarshish, embarks on the ship.

CHAPTER I.

DEGLUTITION, SANCTIFICATION, AND EJECTMENT

Infidels criticize the Bible, alleging that there are no whales in the Mediterranean Sea. The allegation is easily answered. The Bible does not say a whale at all, but a great fish, and it is supposed to have been a whale because it is the largest fish in the sea. The Greek word is *cetus* which simply means a "sea monster," of which there are many besides whales. While the shark is not as big as a whale, he has a mouth large enough to swallow a man. Sharks abound in that sea. In my last tour, I saw a great school

of sharks following our ship to eat offals thrown overboard. Besides God could have sent a whale from the Atlantic Ocean through the strait of Gibraltar directly to that ship on which Jonah had embarked.

. As they had neither mariner's compass nor steam engine in that day, storms were awfully perilous. As they were sailing, one of those awful storms burst upon them. All on board were crying aloud to their gods to deliver them. While all the others were weeping, wailing, and bemoaning their fate, Jonah was fast asleep, till the captain, with unutterable astonishment, discovers him and cries aloud, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not."

Meanwhile they all cast lots to ascertain the guilty party on whose account the God of the deep sea had sent that storm. The lot falling on Jonah, he was too honest to lie, especially under the awful conviction then settling down on him, and precipitating him into a bottom-rock repentance. Therefore, Jonah unbosoms the whole matter, in an unreserved confession of his disobedience to God, and flight from His presence, and even surrendering himself to them for ejection into the tempestuous sea in order to save all the rest.

Consequently, they do their very utmost to row the ship to the land in order to save his life, but finding it utterly impossible, are forced to throw him overboard in order to save their lives. The sea monster was already there waiting to swallow him down into his capacious maw. Here we see a continuous miracle running through the three days and nights while in the stomach of the monster. Without Divine inter-

vention, he would have suffocated immediately, for the want of air to breathe.

We see Jonah was a truthful man, as abundantly evinced by the frank confession made to the sea captain, when the lot identified him as the guilty party. Consequently, we have here a most notable case of seeking and finding sanctification. Now that the whole world is shut out and he is left alone with God, the environments in every way conducive to the complete and radical consecration, utter and eternal abandonment to God, indispensable to put us on believing ground where we can receive sanctification by faith. Rest assured he did some importunate praying, transcending anything he had ever reached in all his life. No wonder he concludes that he was actually in hell, as he says, "Out of the belly of hell cried I." In case of Jonah, he had not reached hell, and, consequently, was still on praying ground.

God never fails to hear and answer the penitent, contrite, believing soul who has left the devil forever, and cast himself on the mercy of God in Christ, with the penitential acclaim,

"Here, Lord I give myself to Thee;
'Tis all that I can do."

And it is all we have to do, for His omnipotence needs no help, neither interceding priest, nor officiating clergymen. The great secret is solved in the utter and unconditional abandonment, for this world and all others, followed by the exercise of receptive and appropriative faith.

When he got sanctified, the whale got sick and ejected him. (Oh, the multitudinous Jonahs now swallowed up by the worldly church whales! But if they will only go for holi-

ness, they will soon be ejected, because these whales cannot stand the Lord's fire and dynamite.) Now Jonah again finds himself on *terra firma*.

CHAPTER II.

NINEVITE EVANGELIZATION.

Now he has before him five hundred miles of dreary wilds, his way intercepted by rugged mountains, yawning chasms, burning deserts, flooded rivers, and all the time exposed to the perils of wild beasts. He is ashamed of the cowardice that he showed when the call reached him and he should have responded with joyful enthusiasm; but he now has the "perfect love that casts out fear," and makes him delight in hardships, privations, dangers, and all sorts of adversities for the sake of Him who had redeemed him from that miniature hell, the stomach of the whale, and blessed him with a glorious opportunity to go on an evangelistic tour to the center of the world, whence the light of his humble ministry would radiate out to the ends of the earth.

It required three days to traverse that city of 600,000, then isolated for its magnitude and pre-eminence. God had already given him his sermon, as He will give you yours if you will take it, leaving you like Jonah, without excuse. His sermon had but one sentence, without a solitary ray of hope or mercy, but the awful, dismal, doom, "Yet forty days and Nineveh will be overthrown." Spellbound, the people

listen to the strange preacher, unknown to a solitary soul. Satan had told him before his flight, that they would stone him; and, consequently, he ran away. Now his perfect love gives him imperturbable peace and rest. He is perfectly resigned to martyrdom, and ready to meet it with a shout. But, instead of wrath and retaliation provoked by his message of destruction and doom, he finds himself in a regular camp-meeting, the people crying for mercy as he preaches, while journeying through the streets, which concentrate at the royal palace. Consequently, Jonah soon finds himself standing before the gorgeous palace of the world's metropolis, where the king among the multitudes hears the awful proclamation of the destruction in forty days.

The whole city from the king on his throne to the peasant on his straw bed, seems to have been, in mercy visited by the Holy Spirit, who does His faithful work, sending the awful truth in lightning bolts to their hearts, lifting the veil and giving them a look into the awful doom into which they are precipitately plunging without a solitary ray of hope. Because, in the message, there was no allusion to love, mercy, peace, pardon, reconciliation,—nothing but the solitary sentence of dismal doom.

Thus conviction like a nightmare settles down on the rich, the poor, the free, the bond; the small and the great, old and young, high and low; even the great king of the world vacates his throne, lays aside his crown, rends his garments, puts on sackcloth covered with ashes, and falls down prostrate before God, and issues his proclamation to all his people, to lay aside their work of every kind, to put on sackcloth and ashes, to weep before God and fast three days and

nights. Not only do all the people join in the fast, but also their animals were to receive no food nor water.

Here we see a beautiful illustration of repentance, as God Himself defines it. You will remember the words of Jesus (Matt. ch. 12), "The men of Nineveh shall rise in judgment with this generation and shall condemn it; because they repented at the preaching of Jonah; and behold a greater than Jonah is here," *i. e.*, Jesus Himself, the Savior of all who will repent before God, with a broken heart and a contrite spirit. We should all profit by this definition of repentance, given by our infallible Savior, actually showing us how to get saved by simply walking in the footprints of the Ninevites; also showing up the Satanic superficialism of so much modern revivalism; going through a lifeless form and even shedding a few crocodile tears, professing to get converted, proceeding to join the church, when the fallow ground of their unregenerated hearts has never been broken up by the Gospel plow.

As repentance is man's side, we cannot afford to be superficial or spurious. We must come to the solid Word of the Lord, and like these Ninevites, humble ourselves before God, cry to Him night and day, till the Heavens bend in mercy, and the Lord shakes the kingdom of Satan by the tread of His presence, giving us the Spirit, bearing witness with our spirit that we are the children of God; having passed from death unto life, and "from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." We see, in the case of the Ninevites, how God changed His administration in reference to them when they

changed their attitude toward Him, beautifully confirmatory of the consolitary fact that God wants to save every soul, and always does when it repents. "Repent and be baptized, every one of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38), i. e., the baptism with the Holy Ghost, which is sanctification.

In this passage we have an error in the King James version, which makes repent and be baptized, grammatically and logically co-ordinate, which is not true, as the Greek *metanoesate* is the second person, plural number, and imperative mood, showing that it applies to everybody, as Jesus says in Luke 13 ch. "Except ye repent, ye shall all likewise perish," showing that without repentance, there is no salvation. That when man repents, God always saves, is confirmed by the preaching of John the Baptist and Jesus, "Repent for the kingdom of heaven is at hand," showing positively that repentance prepares us to enter the kingdom of Heaven. In the above passage, baptize is not co-ordinate with repent, as it is, in the Greek, *baptistheto*, and has for its subject, *ekastos humon*, each one of you, which is in the third person singular, showing clearly that the baptism was only for those who had repented, and had been saved. As baptism is God's mark on His own people, it is awfully grievous to the Holy Spirit to give it to a sinner as some do, thus deceiving them and cheating them out of their souls, making them take water instead of the Holy Ghost; and, consequently, find hell instead of Heaven, as God alone can save. Woe unto the people deluded by false prophets to take the preacher instead of Jesus, the water instead of the Holy Ghost, and, consequently, hell instead of Heaven.

CHAPTER III.

JONAIC SYMBOLISM

As God commanded Jonah to go and preach to Nineveh, the capital of the world, so He commanded all the Jews to go and preach their own Christ to the whole Gentile world (Matt. 28:19); "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." The apostles were all Jews, and Jesus gave them this commandment to go and make disciples of all the Gentiles, *i. e.*, get them truly and genuinely converted to God. And, if they had only done it, oh, what a glorious honor would have been theirs in preaching their own Christ to the whole Gentile world, worshipping dumb idols, who had no power to do anything for them,

Just as Jonah played the coward and ran away, so the Jewish nation, with the exception of the little handful of our Lord's disciples, only a hundred and twenty, shrank from the ordeal, refusing to obey the God of Abraham, Isaac, and Jacob, who had created this world and all other worlds, and who is the only God in the boundless universe.

The Jewish nation played the Jonah by rejecting their own Christ, instead of going and preaching Him to all the world, and lost the honor, blessing, glories, and emoluments of leading the whole world from deluded idolatry to the worship of the true God, who alone can do for us just what we need.

When they played the Jonah, rejecting their Christ and thus running away from God, He sent a whale to swallow them, *i. e.*, the world to guzzle them down into her great capacious maw. At that time, great Rome who had conquered all the world, not only represented it, but had become the world herself. Consequently the great tribulation came along, A. D. 66-73, seven awful years occupied in swallowing down the great Jewish nation. Roman policy was, "rule or ruin," *i. e.*, a nation that she could not rule, she blotted from the escutcheon of nationalities, not killing them, but enslaving them. At that time, all the world had slaves, as men, women, and children sold better than horses, cattle, sheep, camels, or anything else. The Romans waited a third of a century for the Jews to become loyal and cease to crown those false Christs king, which was high treason against the imperial government. Finally A. D. 66, when old Vespasian was on the throne, there were three false Christs in Judea, all of whom had been crowned king by their followers, and were fighting against each other, thus superinducing an awful civil war among themselves, which so discouraged the emperor that he proceeded to issue that famous autocratic decree of Hebrew denationalization and expatriation, *i. e.*, proclaiming to all the world that there was no longer a Hebrew nation on the globe. That did not mean that he was going to kill them, but sell them all into slavery, as slaves have no nationality as citizens. When they were sold into slavery, the normal effect was the obliteration of their nationality.

What an awful symbolism of the storm that overtook Jonah's ship, and the deglutition of the voracious whale which swallowed him down, deep into his maw, carrying him to his dismal den amid the caverns of the dark stormy sea, there to

digest him, as he would have utterly disintegrated if God had not put his merciful hand on him. Just as the whale got sick and hastened away to eject Jonah out upon the earth, so the world in the Jewish tribulation swallowed them up, obliterating their nationality. So from that day to this, they have been lost in all the nationalities of the earth, yet we see God's wonderful providence in preserving their generic identity through all the rolling centuries, while so many nations once powerful and celebrated in history, have evanesced away, and lost their identity forever. Yet the Jews through all these long rolling centuries fraught with myriads of revolutionary storms, still exist as a distinct people, like Jonah in the stomach of the whale, God's hand on him, preserving him from disintegration and assimilation with the body of the whale, which would have supervened as an inevitable result without Divine intervention. The very fact that the whale could not digest Jonah and utilize him for his own nutriment, involved the conclusion that he was going to get out and live to himself and glorify God.

As the Jews are God's chosen people, His providence has followed them in their infinitesimal dispersions in every nation under Heaven, and is still on them, and will very soon make the world so sick that it will vomit them out, as the whale did Jonah.

We have every assurance from the prophecies, that the time of the world's nausea and ejection of the Jews out of her voracious maw, is now looming in view. Let all the saints pray that God may reach down His hand and use the dynamics of the present great war in the ejection of His ancient people out of the world's huge stomach, and their restoration to their native land.

Oh, what a flame of fire was Jonah in Nineveh. He shook the city from center to circumference, dethroning Satan and bringing down the great king of the world with his princes and potentates into the dust of humiliation, to cry mightily to God. As Jonah proved the most efficient preacher who had ever been in the world metropolis, Nineveh, so the Jews gloriously converted to Christianity, will shake this world by the lightning and dynamite of the blood washed and fire baptized preaching.

CHAPTER IV.

ARE YOU A JONAH RUNNING AWAY FROM THE LORD?

Take the warning now, before the storm catches your ship and your inevitable fate of ejection and cetaceous deglutition, which was the mournful fate of the Galilean prophet.

Therefore, if you are playing the Jonah, remember the whale is on your track and the storm is coming. You need not think you will escape the storms, because they are raging in all parts of the world, and plenty of whales are ready to swallow you. Therefore, cut the matter short in righteousness, by one eternal "yes" to God, accepting the situation without compromise or reservation, as His call is your glory and honor. Therefore, close it at once, and off to Nineveh, with faith in God to give you the glorious revival which crowned the preaching of Jonah.

Isaiah and Hezekiah

CHAPTER I.

ISAIAH'S CALL TO PREACH.

In the year King Uzziah died, this juvenile prophet saw a wonderful vision, God's presence filling the temple, the porphyry columns on all sides shaking as if the earth were quaking; the cherubim hovering over the pinnacles, shouting aloud, "Who will go for us?" He endures the scene till grace prevails and he responds, "Here am I, send me, but I am a man of unclean lips." The lip is the exponent of the heart. Hence the frank confession that he is not sanctified. God finds so few people who are fully given up to Him to have his way with them without reservation, that He takes all He can get, in superabounding grace and mercy supplying our deficiencies. Therefore, He sends an angel with a live coal from Heaven's altar to put it on his lips and expurgate inbred sin, thus giving him the pentecostal baptism 700 years in advance of its dispensation. These seraphs had three pairs of wings, the one to cover the face, the other the feet, and the third pair for locomotion. These three pairs of seraphic pinions beautifully and brilliantly reveal the evangelistic equipage, pertinent to everyone called to preach the everlasting Gospel. The twain covering the face, gloriously symbolizing humility which is the most important Christian grace out of the nine catalogued (Gal. 5: 22, 23).

When John Wesley preached Fletcher's funeral, he said, "There lies in that coffin, the most saintly man I ever knew, and I never expect to know another such till I to glory go." When God raised up Wesley to launch the Holiness movement in England, Fletcher was pastor of a wealthy church at Madeley. Riding along in a coach, he heard loud singing in an old barn near the road and asked the driver who they were. He responded, "They are Methodists." They had driven them out of the churches on the charge of fanaticism, till they were using old barns and vacated houses. Wesley having been driven out of the church, where his father preached all his life, the door locked against him, stood on his father's tombstone in the yard, which he had erected with his own money, and preached to the listening crowd.

When the driver told him that they were Methodists, he said to him that he had heard of them but had never seen any of them. Meanwhile the paradoxical reports had so aroused his curiosity that he was anxious to fall in with them and see for himself; the driver observing that he was in the same attitude. Consequently he stops and they both go in. It settled Fletcher's destiny for time and eternity. Thinking he was a Christian, finding himself mistaken, he seeks and finds the Lord; then goes for sanctification, and receives the experience. The persecutions were so awful; stoning, egging, and clubbing them; as on one occasion, when Wesley was preaching to a crowd in the night on the street, the mob came, and attacked them, knocking out their lights. The people skedaddled into the darkness. Getting hold of the preacher, they dragged him into a back alley, beat him till they thought he was dead, and all went away. In the mud and his blood, he lies till day.

Other times they threw him into the water, when he said he never thought about the danger of drowning, but only about the messages in his pocket which he feared would get wet and be ruined. Fletcher was naturally very timid, more like a woman than a man, therefore he backed down from testimony and lost his experience; going for it again with all his might, five times getting it and losing it, because he couldn't stem the persecutionary storm, as the law didn't protect them as it does now.

Finally, when he sought the sixth time, he found it a hard pull to get it back, and profited by the warning, and just roared aloud everywhere he went, and never afterward flickered an iota on testimony. Consequently he never lost it any more. When they asked him what was the most important grace, he said "Humility;" then they said, "What next?" and he said, "Humility," going on till the fourth time, and they concluded that he would say it all the time, and desisted. Fletcher is the great authority of Methodism, establishing the doctrine of Christian Perfection as taught in the Bible, refuting the Antinomianism heresies and giving this great Bible truth a fortification by his unanswerable arguments which have withstood the battering rams of heresy these 150 years, till the holiness movement has spread throughout Christendom and become the great recognized orthodoxy, which all denominations must receive or go into their merited sepulchers.

One set of wings covered the face, symbolizing humility; and another covered the feet, symbolizing purity, as they are down on the ground in contact with diversified defilements; thus showing up the indispensable qualifications of the preacher—perfect humility, so he is humble enough to go and preach to the poor, the prisoners, slumites, and off-casts of the earth,

just ready to abide any destiny superinduced by an infallible Providence, who is in everything to His true people, really making everything a blessing to them.

Then God sent the angel with the live coal from Heaven's altar, to take inbred sin away, by the baptism with the Holy Ghost and fire. He says, "Be ye clean, that bear the vessels of the Lord." Our Savior forbade His own apostles to go out preaching under the pentecostal dispensation, until they received the sanctifying baptism. Enoch, another ante-diluvian enjoyed it 300 years, walking with God without a break; Moses received it at the burning bush; and here Isaiah, 700 years before pentecost, is actually preaching night and day in the fullness of the spiritual baptism.

The other two wings are to fly, thus brilliantly symbolizing the locomotion necessary for the Gospel herald, as the commission (Matt. 18: 19), includes the *go* as well as *preach*. The Lord give you this vision, reader, as He is so nigh, and we are to preach the Gospel to every nation antecedently to His return, we need you to fall in line, responsive to the heavenly vision, "Here am I, Lord, send me." If you are not sanctified, He has plenty of fire, and angels waiting His bidding to carry the live coal, and put it on your lip; loosing your tongue at both ends and giving it elasticity in the middle, and at the same time, crown you with perfect humility and baptize you with the Holy Ghost and fire, thus investing you with the full evangelistic equipment. He has the wings, just ready to outfit with the permanent locomotion, to run to the ends of the earth and preach the everlasting Gospel with the Holy Ghost sent down from Heaven, to awaken the slumbering millions in every land. If that youthful Hebrew had declined this call, you and I would have never heard his name. Reader, I

entreat you to emulate his heroic example, accept the situation just as you are. If you already enjoy the fiery baptism, so much the better. If you do not, it leaves you without excuse, as the angelic millions throng around Him, ready waiting His commission to bear to you the live coal from Heaven's altar. His precious blood will never lose its power, till every father, mother, son, and daughter of Adam's ruined race, who will accept it, shall be saved to sin no more, and the bloodwashed millions shall go up with shouts from every nation under Heaven. Glory, honor, dominion, and praise to Him who hath loved us and given Himself for us

CHAPTER II.

THE HIGHWAY AND THE HOLY WAY

"An highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 8-10).

Here we see this wonderful highway which the Conqueror of Mt. Calvary hath built with His own toiling, bleeding hands, every inch of the way from the City of Destruction to the New Jerusalem; neither lion nor ravenous beast on it, nor toll

gate, as it is perfectly free for all; rich and poor, small and great, high and low, wise and unwise. You have nothing to do but tip your hat to the devil, bid him a long farewell, dash off on this wonderful highway, run with ever accelerated velocity, till you leap with a shout through the pearly gates, receive a starry crown that will never fade away, but accumulates new luster through the flight of illimitable ages.

You enter this highway only by the supernatural birth. General Booth says, "Sinners are *under* sin, converted people *above* sin, but sanctified people *without* sin." Thus you see this highway is no part of this world, but built up through the firmament above the world, so high that the man of the world cannot get on it and has but one way to reach it, and that is by supernatural birth, which takes him out of the world and gives him membership in the Church of God which is on this highway, above the world, up too high to commit sin. "He that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God (I John 3: 9).

So long as we are on probation, we are free to yield to temptation and commit sin. "He that committeth sin is of the devil." Hence you see, in order to commit the sin, you have to come down from the highway to this vile world and commit it there. The moment you get your consent to commit the sin, you at once slide down into the devil's kingdom. N. B. Here you see that the holy way is in the center of the King's highway, and really the only safe place to prosecute this journey from the City of Destruction to the New Jerusalem; from the simple fact that Satan's armies, demoniacal and human, are all over the world, and doing their best to keep you in it till they can dump you into hell, and when you

get out, they fight night and day to get you back into the world—hell's feeder. Therefore, if you dare to walk near the edge of the King's highway, they will shoot you, or lasso your head, hand, or foot, and drag you down; whereas, if you are in that narrow path, central in the highway, their ammunition will all pass over your head and never hurt you, and you are also out of reach of their lasso, *i. e.*, really out of gun-shot; so Satan actually wastes his own ammunition firing on you. If you are not in the holy way, it is only a question of time, as Satan's armies are absolutely indefatigable, and are certain to get you sooner or later. Consequently you see that you must reach this narrow, interior way, which alone will lead you through the pearly portals into the New Jerusalem.

How are we to get into this interior way, central in the highway? The word above quoted answers the question, giving the one and only qualification for pilgrimage along that narrow way, "the unclean shall not pass over it;" at the same time, specifying "that wayfaring men though fools, shall not err therein." Therefore, you see you do not need patrician birth nor collegiate education to qualify you to travel that way. N. B. Your heart is yourself; it fills the whole body; every atom having inherited Satanic leprosy from the fall. So in every case, it is polluted from center to circumference, as this grand old prophet says, "Wounds, bruises, putrifying sores; they have not been bound up, nor mollified with ointment; no soundness, from the crown of the head to the soles of the feet." Thus you see we must open our eyes to the plain and unmistakable truth of God.

In the former dispensation, false prophets abounded everywhere, crying out, "Peace," when there was no peace. We

have them this day, superaboundingly, not only denouncing but ridiculing total depravity; hoaxing and fooling the people, telling them that total depravity means that you are as bad as you can be; which is not true even of the devil, because he is progressive like all other finite beings, and getting worse all the time. Saints on earth and in Glory, as well as the angels, are progressing in holiness, wisdom, and perfect love, and will so continue forever.

Total depravity simply means, utterly bad and no good, till the Holy Spirit gives you a new heart and thus puts good in you. God, throughout the Bib'le, pronounces the sinner "dead." As a dead man has no life in him, so the sinner is utterly destitute of the Divine life—a spiritual corpse. In regeneration, we are raised from the dead, but still full of depravity, till it is expurgated by the cleansing Blood, applied by the Holy Spirit, when Jesus baptizes you with the Holy Ghost and fire. Baptism never does mean immersion, as so many following false prophets are led to believe. Jesus Himself defines it over and over, giving it but one definition, either in the Old or New Testaments, and that is a *purification*; constantly using the word *catharidzo* which has no meaning but "to purify," and occurs thousands of times in the Bible.

We all need teachers, as confirmed by our Savior teaching His own apostles three years to qualify them to launch the Gospel ship; as three days would have been enough for Him to suffer and die, redeem the world and go back to Heaven. But in that case, Satan would have covered Calvary with his black wing and the people would have relegated His work with the fables of the heathen gods, and poured into hell by generations, as if He had never come and redeemed us all by His precious blood. He had a hard time to teach that

Bible School those three years as His enemies were after Him constantly to kill Him.

You see the absolute necessity of getting into the holy way, central in the highway, otherwise, somewhere sooner or later, Satan's artillery will reach you. Jesus is ready and willing to baptize you with the Holy Ghost and fire. The Holy Ghost, the Executive of the Trinity, is the Custodian of the Blood, elixir of purgation, which alone can eliminate all depravity from the heart, making it perfectly clean. He is Heaven's Laundryman, who applies this infallible panacea when Jesus pours Him down on your soul; thus giving you a clean heart, the shine, the shout, and the victory. Therefore, you cannot afford to take any risk on the supernatural birth, which puts you on the King's highway, and entire sanctification which puts you in the interior way and gives you a certain passport through the gates, into the New Jerusalem. Scottsville, Texas, is the oldest Holiness camp in great Dixie land, where the people used to come together from the ends of the earth, and God sent the power down in pentecostal flames, piling the holy mountain with the slain, astonishing the multitudes with the resurrection power, and electrifying all with the sanctifying baptisms descending daily upon the crowded altars.

In justification, we give all our sins, actual, original and hereditary back to the devil whence we got them, and in radical repentance, accompanied and confirmed by confession and restitution, we receive a through ticket to Heaven; yet we must add to it the health certificate, as every inch of the world is contaminated by sin.

When we reach the New Jerusalem, we will find guardian angels with swords crossed above the pearly portals, and utterly refusing to admit immigrants from this world, from the

fact that every inch of it is blackened and contaminated by the sin plague. In justification, we get the through ticket; in sanctification, we receive the health certificate; therefore, the supernatural birth is the only passport to the King's highway; whereas the holy way in the center, alone enters the Celestial City, and we can only reach it under the Blood as the Word positively certifies, "The unclean shall not pass over it, yet wayfaring men shall not ere therein."

Hence we must have these two great works of grace, the supernatural birth, to take us up from this fallen world of sin and sorrow, and put our feet on the King's highway, and the health certificate which we receive when we get under the Blood, the infallible elixir of purification from hereditary depravity.

CHAPTER III.

ISAIAH ON THE MILLENNIUM

This wonderful evangelical prophet far back in the law dispensation, not only powerfully preached the triumphant pentecostal experience, but he sweeps on into the glorious millennial reign, when "the glory of the Lord will cover the earth as the waters cover the sea."

The Millennium will not be the final restitution of the earth, but transitionary to it. Isaiah, describing the millennial state in chapter eleven, says, "The cow and the bear shall feed; their young ones shall lie down together: the leopard will lie down with the kid (with no disposition to eat it); and the lion shall eat straw like the ox." This shows that the carni-

vorous animals will lose their thirst for blood, and become granivorous under the glorious millennial dispensation. He goes on to say the baby will play at the hole of the asp, *i. e.*, a very dangerous, poisonous snake, but so changed that it will not hurt the baby, but serve as a toy to entertain it. The weaned child will delight itself at the den of the cockatrice, so awfully poisonous, illustrating the fact that venomous reptiles will lose their poison, as well as their ferocity, and thus become harmless during the Millennium.

Uzziah had reigned fifty-two years, good, true, and faithful to God, when Isaiah saw his wonderful vision, the great Jehovah filling the temple with the cloud of His glory, and the cherubim hovering over the pinnacles on their three pairs of wings. He was unable to resist any longer the call which had long been ringing in his ears; and now, responsively to the vociferous cries of the cherubim, he acquiesces unequivocally, shouting aloud, "Here am I, send me."

Then he moves out heroically, wrapped in a flame of pentecostal fire, to preach the glorious Gospel of full salvation through the Christ of prophecy, 700 years before the star of Bethlehem arrested the attention of the Oriental wise men, to mount their camels and make for the land of corn and wine, flowing with milk and honey, determined, at every cost, to find Him who is born King of the Jews.

After Uzziah, unfortunately, Satan supplied the throne with a number of kings, all verifying the proclamation that the wicked shall not live out half their days; hence, coming and going speedily like the weaver's shuttle, till a third of a century rolled away, when Hezekiah was crowned king, a godly successor of David, Jehoshaphat, and Uzziah, who died

the very year Isaiah saw his vision and received his call to preach. So, having stemmed the storm of thirty-three years, what an impetus to his humble, unpopular, depreciated ministry, thirty-three long years, supervenes with the coronation of Hezekiah, who heroically falls in line with the evangelical prophet, and with his royal banner unfurled to Palestinian breezes, leads off the greatest holiness movement in the history of the Church since the days of the prophet Samuel and King Saul in his early administration.

King Hezekiah not only expurgated idolatry from Jerusalem but travelled into all the rural cities round about and even through the northern kingdom of the ten tribes, who had followed Jereboam into the great apostasy, everywhere doing a grand iconoclastic work, destroying the idols and taking away the places of idolatrous worship, generally on mountains, and purifying the inheritance of Jacob from center to circumference; expurgating idolatry from the land from Dan to Beer-sheba, even destroying the brazen serpent; of course much to his own reluctance, because it was a beautiful souvenir of a glorious deliverance from the poison snakes which invaded their camp. This brazen serpent, Moses had Aaron manufacture, resembling the fiery serpents, which had invaded their camp and were killing the people. At the same time it symbolizes Christ. This brazen serpent was purposely made to resemble those poisonous serpents, as much as possible, and the people, dying of the poison all around, looking at it, convalesced immediately with shouts of victory, beautifully illustrating the fact that the Son of God took our form that He might reach and save us.

The power of idolatry is the strongest predilection of the human heart, and only destructible by the baptism Jesus gives with the Holy Ghost and fire, which exterminates all the

debris accumulated by ignorance and superstition. In Christendom, the water god is this day at the head of the idolatrous column; so many people actually regarding immersion in water as essential to salvation; really idolatry because you cannot find the word in the Bible, Old or New, nor the fact revealed either directly or indirectly, confirming the conclusion of its paganistic origin, as the heathen all practice it now for the remission of their sins.

George Fox, the founder of Quakerism, was not opposed to the ordinances; but, finding the people had idolized them, and were depending on them for salvation when they really had no experience, and were not saved, consequently God led him in the succession of Hezekiah, (the great holiness leader in his day, who destroyed the brazen serpent because the people would worship it,) to repudiate the ordinances altogether, so that the people, delivered from their idolatry, would seek the Lord alone with all their hearts, and get saved.

Hezekiah had reigned fourteen years when he was afflicted with an incurable ulcer like an eating cancer, and Isaiah told him to set the house in order (*i. e.*, arrange his business), because he would die. Then he turned his case over to God, who healed him in answer to his prayer and that of Isaiah. He added fifteen years more to his life, confirming to him His Divine intervention, by moving back the shadow on the dial of Ahaz ten degrees, as you would turn back the hands of a watch.

Isaiah in all his ministry, far back in that early day, powerfully and lucidly preached salvation by Christ, as if He had already come. This was about 700 years before He walked over the hills and valleys of the Holy Land, accompanied by

His apostles, preaching His glorious Gospel, which He and they sealed with their blood.

Nicodemus made the mistake, and thought the Lord meant something to be done to his body, asking, "How can a man be born when he is old; can he enter the second time into his mother's womb and be born?" Jesus not only corrected his serious mistake, but castigated him for his ignorance, "Art thou a teacher in Israel and knowest not these things?" This shows clearly that he ought to have known better; then observing, "You must be born from above," showing clearly that the experience comes down from God out of Heaven; when the Holy Spirit creates the Divine nature, *i. e.*, the Christ nature in the dead soul, in contradistinction to fallen Adam, that is the water of life. Therefore, when the Holy Spirit regenerates you, that very moment you are born of water and of the Spirit, *i. e.*, you begin to live the Divine life, wrought in the heart by the blessed Holy Ghost sent down from Heaven, the Spirit of the Father and the Son, to administer salvation to every human spirit.

What a shame for the preachers in this glorious Holy Ghost dispensation, to humbug the people with the idolatry of their cold water theology, when the old prophets far back amid the types and shadows of so much darker dispensation, denounced idolatry in every form and phase, like messengers from Heaven. They fought idolatry all their lives, sealing their faith with their blood, Isaiah winding up life by a cruel saw cutting him in twain, because he would not, to save his life, compromise with idolatry. All creature worship is idolatry.

Reader, be sure that you lose sight of everything but Jesus and take Him alone for everything.

Jeremiah

An interval of seventy-five years elapsed between the ministry of Isaiah and Jeremiah, during which, idolatrous kings led the people back into the depths of idol worship.

Manasseh (the son of Hezekiah the royal leader of holiness in his day) side by side with Isaiah, the prince of the prophets in his generation, began to reign when only twelve years old. Unfortunately, influenced by carnal companions—despite the godly example and heroic life of his royal father—instead of seeking the Lord, he yielded to the capture of Satan's dark lasso, going after sinful pleasures. As he got under the influence of worldly people, they led him into gross idolatry; consequently he became awfully wicked, leading the people into all sorts of idolatry and worldliness, till God permitted the King of Babylon to carry him away a prisoner and torture him terribly.

In his case, we see the normal fruits of a godly home. His father had been so loyal, true, heroic, and aggressive, traversing the whole country, destroying the idols not only in the kingdom of Judah, but also in Israel, where the ten tribes had been led astray by Jeroboam. When alone, a captive in Babylon, he had time to reflect. Meanwhile the family altar and temple service passed in panorama before his eyes; the example of his noble, true, and faithful father,

to glory gone, looked him in the face; his mind having nothing to do but reflect and see the awful mistakes.

The result was, there in his lonely exilement, among strangers and enemies, he sought and found the God of his noble father, turned over radically and thoroughly, becoming His devout worshipper. God heard his prayer, broke his captive chains, and sent him back to Jerusalem, restoring to him his throne, crown, and kingdom. So he ruled to the end of his life. Though he did his best to save his family, his sons, who reigned after him, followed his sinful example before he was converted, rather than his godly precept as well as example after his restoration to his throne.

Jeremiah was preaching powerfully at this time, and during the siege of Jerusalem by Nebuchadnezzar, he did his best to get them all to surrender to Nebuchadnezzar and go to Babylon. He had before him this wonderful example of Manasseh, who had been converted while a captive in Babylon.

CHAPTER I.

JOSIAH; THE PROPHETESS HULDA; THE WORD OF THE LORD LOST AND FOUND

Fortunately, Josiah in his childhood enjoyed the teaching of the prophetess Hulda. He began to reign at the early age of eight years; proving exceedingly zealous and faithful, not only in Jerusalem but in all parts of the country, doing his best to destroy idolatry and bring the people to the worship of the true God.

After Solomon had backslidden through the influence of his many strange wives, who were idolatrous, and influenced him to tolerate the worship of idols in Jerusalem, his Ammonitish wife prevailed on him to admit the worship of Moloch, her God. He set up Moloch's image in the valley of Hinnom. It had the body of a man and the face of an ox, was hollow like a stove, so they could build a fire in it, heat it hot, and then put a child in the arms, turned up in receptive posture, and make music so uproarously as to drown the crying of the little sufferer, thus offering to him human sacrifice. This statue remained in Jerusalem till the reign of Josiah, having survived the extensive iconoclastic work of Hezekiah but finally Josiah took it away. Se he proved really a sunburst on all Israel during his reign of thirty-one years.

As the house of the Lord had been polluted with idols by his predecessors so long, the service of God utterly neglected, and idols set up and worshipped there in the temple, Josiah had a general cleaning up, and purification, restoring everything back to its place. Meanwhile, Shaphan the scribe discovered the Bible, which had been dropped down in the rubbish and neglected. Kings had come and gone, and the Word of the Lord had been unknown.

When Shaphan found it he took it to the king and read it to him, and he rent his clothes with horror, put on mourning and wept night and day before the Lord. Meanwhile Hulda the prophetess spoke to him the Word of Lord, that terrible judgments would come on Jerusalem on the account of sins. She prophesied the desolation and pending captivity, the awful castigatory judgments which really did take place, but told him that God was going to take him to Heaven before it transpired, thus showing signal mercy.

CHAPTER II.

JEREMIAH'S GROTTO UNDER MT. CALVARY

All travelers visiting Jerusalem enter this cave, in that country, called a grotto. It is large enough for several families, who live in it in their apartments separated by stone walls. The entrance is so large that it is pretty well lighted by the sun. Jeremiah is cognomened in history "the weeping prophet," because the theme of his prophecy was the awful doom of Jerusalem and the Jews on account of their idolatry and diversified wickedness. He wrote his prophecies and lamentations in that grotto. "Oh that my head were waters, and mine eyes a fountain of tears, that might weep day and night for the slain of the daughter of my people!"

A favorite theme with him was the potter and the clay. It is a significant fact that the art pottery, while one of the oldest in the world, has never changed. Tyre and Sidon were at one time at the front of the world. The Phoenicians occupying them were the first to invent letters and formulate the alphabet, far back in that early day, long before factories were known. They learned to make the most beautiful, costly, and comfortable garments in all the world, having discovered a fish in the sea from which they extracted the beautiful scarlet red thus getting the run of nations in furnishing the wardrobe of the kings in every land and clime. Beirut, Syria, is now the successor of those ancient cities. Sidon has been somewhat rebuilt in the last twenty-five years, but Tyre yet verifying the prophecy that it would become a rock on which the fisherman would dry his net. I have watched the potter hours together as he made the vessels, and have seen the literal veri-

fication of Jeremiah's sermon that the potter has power over clay to make one vessel unto honor and another unto dishonor. This is used by the whole Calvinistic world as an argument confirmatory of election and predestination; but it signally fails. The word "honor" in the original is *Timee*, and means financial remuneration. If you will contemplate it, you will understand its theology. The potter in every case, regardless of the size or character of the vessel, invariably sets out for a financial success, *i. e.*, a vessel, that will sell for the money all right, and does not care anything about the character and the use they make of it. If it brings the money all right, it is honorable in the potter's vocabulary. Then what is a dishonorable vessel? It is simply a failure, spoiled in the making; the potter doing his best to make it all right, but the clay mars in his hands. So the vessel is spoiled, and fit for nothing but the ditches or the walks, the pikage of the roads. Then how could this apply to the Omnipotent Potter? It is very simple: God always sets out to make a good man or a good woman, who will do His will on earth as the angels do it in Heaven. Then as He is omnipotent, why is there ever any failure? Stick to your text, and the question furnishes its own answer. The reason why the potter makes a failure, is because there is something in the clay that makes it mar on his hands; so he is constrained to throw it down with the rubbish. Well how does that apply to a person? We have the problem solved in the simple fact of our absolute freedom, to obey or disobey God. In the former case He will make a vessel unto honor every time; as it is His will for us all to be good, useful, prosperous, and happy. Therefore, if we are perfectly abandoned to Him, and limber in His hands, He will make us a vessel to His honor and glory,

and our own immortal felicity every time. But, just as the marring of the clay in the hands of the potter defeats his effort to make an honorable vessel, *i. e.*, one that will fulfill the purpose and bring in the money all right, he has to dump it into the ditches. So God would make a good man or a good woman every time, who would prove a success and a blessing in their day and generation, and a star in His crown, through the flight of eternal ages; but when our will antagonizes the Divine will, His glorious enterprise is hopelessly defeated.

When Josiah was killed in battle at Megiddo, and his son Jehoahaz succeeded him on the throne, he was soon carried away into Egypt by Pharaoh and never got back. He was succeeded by Jehoiakim who actually took his knife and cut to pieces the Word the Lord delivered to him by the prophet Jeremiah, and threw it into the fire. Meanwhile Jeremiah boldly and candidly warned him of his impending danger and told him that he and his family would be carried into Babylon and never get back, and it turned out just that way. Jehoiachin succeeded him, and on the same idolatrous, wicked line, was soon carried away into Babylon, and never getting back, was succeeded by Zedekiah, the last king of Jerusalem.

CHAPTER III.

JEREMIAH'S PROPHECY.

Jeremiah prophesies to them that they must all take the yoke of Babylon. God showed him a vision, in which He

revealed to him that Nebuchadnezzar would actually conquer all nations, and those that resisted him would perish by the sword, pestilence, and famine, and be carried into captivity. He saw in the vision, Tyre and Sidon, and all nations receiving the yoke of Babylon, and he pleads with them with all his might to surrender to Nebuchadnezzar. Pashur, the high priest, actually smote him and put him in the stocks (not simply in prison, but in the attitude of terrible suffering), punishing him severely for his prophecy; but Zedekiah the king sent for him and had him brought back. As he was preaching and pleading with them to surrender the city to Nebuchadnezzar and go to Babylon, assuring them that if they did not, they would perish, the princes and leaders of the people, with the great crowd, clamored against him and told him he should die for prophesying falsely. But he referred them to the case when Hezekiah was king, and the prophet Micah cried out against the wickedness of the people, telling them if they did not repent and obey God, that Jerusalem would be desolated and turned into a field and plowed. He reminded them that the people, instead of killing him, took warning and repented; and God changed His attitude toward them, and never inflicted that awful punishment; so that prophecy was never fulfilled. "Now," says he, "I am in your hands; you can do as you please with me. If you kill me, you will have innocent blood on you and on the land, which God will avenge, sending terrible judgments on you. I am telling you the truth, because the only way you can avoid these awful judgments is to repent and come back to God; in that case He will have mercy on you and turn away the awful calamities." Thus he went on, preaching to them with all his might. Finally

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they changed their minds in reference to him, speaking out and saying, "You shall live."

Jeremiah was surrounded by people out of harmony with God, violating His laws, and in rebellion against Him; still Jeremiah persisted in telling them the whole truth as God had revealed it to him; called him to the prophetic office at the early age of fourteen years. When he told Him that he was but a child and did not know anything, He told him that he had nothing to do but speak what He gave him. So he did, in meekness, patience, and love, with his heart broken and tears flowing because he saw the wickedness of the people, and the awful impending judgments, which God had revealed to him.

In the ministry of Jeremiah, we really have a sample of the present day; wickedness abounding whithersoever we turn our eyes; great churches full of sinners frolicking, dissipating their way down to hell; full of sin and running over; holding membership in the church and walking hand in hand with the world; revelling and rushing precipitately to an awful judgment, to stand before the great white throne, unprepared to meet God.

Jeremiah with flowing tears, those long years, was honored as God's mouthpiece to his nation, whom He had chosen to the greatest honor ever conferred on a man, *i. e.*, the progenitorship of His Son,* destined from before the foundation of the world (as He saw the fall and provided the remedy) to come, preach His glorious everlasting Gospel, teach His own apostles those memorable three years, thus qualifying them to launch the Gospel Church, honored to bear the oracles of truth, righteousness, holiness, and Heaven to a lost world; having a hard time to teach this wonderful Bible School those memorable three years, as His enemies were after Him constantly to kill

Him, and His friends to crown Him king, in which case the Romans would have killed Him as the rival of Cæsar, and guilty of high treason against the empire. Thus He was a constant fugitive to prolong His own life those three years and prepare the inspired "Twelve" to carry the precious heavenly treasure in earthen vessels, to every nation under Heaven. Thus the greatest honor that ever can be conferred on any people, God richly poured down on the children of Abraham, and exalted them to the leadership of the world, the custodianship of His saving truth, and the progenitorship or the Redeemer of Israel, the Shiloh of prophecy, the Christ of God and the Savior of all the world.

When an Egyptian army came to Jerusalem during the siege, the Babylonians then retired, and the Jews took great courage; the false prophets, especially Hananiah, exhorting them with all his might to renew their courage, and fight heroically, as with the help of the Egyptian army they would be able to defeat Nebuchadnezzar and hold the city. Meanwhile, Jeremiah was constantly exhorting them to surrender to the Babylonians, assuring them that they would come back very soon and renew the siege, which they did. Jeremiah had been prophesying all the time that God had given all the nations of the earth into the hands of the Babylonians, and the only security of the Jews and all other nations was to take the yoke of Babylon and wear it meekly, patiently, and acquiescently till God's time for their deliverance. Now the princes all come to the king and protest against Jeremiah as an evil prophet, disloyal to his country, and weakening the hands of the fighting men. Meanwhile, Hananiah takes the yoke that Jeremiah had put on his own neck, illustrative of an example for all the Jews to follow, and breaks it; and

Jeremiah said to him, "This year thou shalt die;" and he did die the seventh month of that year. While the prince urged the king to slay Jeremiah as an evil prophet, he so far yielded as to put him in prison, simply confinement in an open yard, where he had plenty of room. A relative of his waited on him in reference to the family inheritance at Anathoth in Benjamin, north of Jerusalem, with a proposition that he should redeem it, as he was the one according to the law of Moses, who had the right to redeem it; as no inheritance in Israel could permanently be alienated, but only temporarily, till the year of Jubilee, when it would all come back. As Jerusalem was besieged and had every probability of capture and the deportation of the inhabitants, everything was in confusion; so property would not sell at all. Yet Jeremiah knew that they would all be brought back in seventy years, and consequently proceeded to redeem the family inheritance.

While there in the prison, Zedekiah the king sent him word that he wanted a private interview with him, in which he insisted that he should tell him what to do. As the loyal party, so epitheting themselves, were for holding on in hopes of defeating the Babylonians, and pronounced all others disloyal malcontents, the king wanted his conference with Jeremiah in secret, lest this prince find it out and rebel against him. Therefore, he proceeds to tell him plainly the whole impending issue, as by this time the Babylonians have come back, driving away the Egyptians and renewing the siege. Therefore, he tells him they will take the city and burn it with fire, carrying the people into captivity, with the exception of the poor and uninfluential, and advises him to surrender the city to the Babylonians, as in that case they would not burn the city, and if they took him to Babylon, they would show

him royal favor. Then he told Jeremiah that he was afraid to do that lest the Jews should massacre him.

So the captain of the prison cast Jeremiah into a dismal, dark dungeon, in which he sank into the mire. In that dismal pit he would soon have died, as the supply of bread, in the prison from which they had given him a piece every day, had given out, and famine was in the city. When Ebed-melech, a colored chamberlain of the king, notified him of Jeremiah's injectment into that dungeon, and the deep mud in which he was suffering, and destined soon to die, the king ordered him to get him out as quickly as possible. So he took thirty men and went to his relief, taking with them old rags and a strong rope, and dropping them down to him. He put the rags beneath the rope so that it would not afflict his body, and they lifted him up out of the mire and the dungeon.

CHAPTER IV.

THE CITY IS CAPTURED BY THE BABYLONIANS,—THE PEOPLE CARRIED INTO CAPTIVITY

Jeremiah had prophesied to them that if they would all surrender to the Babylonians, and serve Nebuchadnezzar, they would not burn the city; and after serving the Babylonians seventy years, they would send them back at their own expenses, to repossess their inheritance and abide indefinitely. He had urged Zedekiah to surrender the city to Nebuchadnezzar and go into captivity, telling him positively the awful doom that awaited him in the city if he did not peacefully

capitulate and cast himself on the mercy of Nebuchadnezzar. But Zedekiah proved too cowardly to forsake the so claimed loyal party, who believed the false prophets, crying peace. This is equally true today, as the world is still flooded with false prophets, prophesying smooth things to the people instead of giving them the straight truth of God, "The soul that sinneth, it shall die." (Ezekiel 4 and 20.) "The wicked shall be turned into hell with all the nations that forget God." (Psa. 17: 9.) Consequently, Zedekiah held out to the very last. When the Babylonians took the city, he, with his princes and family, in the darkness of the night, manages to escape through a gate between two walls, and run away as far as Jericho, fifty miles, where they are overtaken by the Babylonian soldiers, captured and carried away to Riblah in Syria, Nebuchadnezzar's lodging, where he slew all the king's sons and his princes before his eyes, and then put his eyes out, and carried him and the queen and their daughters into Babylonian captivity. Meanwhile they burned Jerusalem, the king having appointed Gedaliah governor of Judea, as it then became a Babylonian province. He gave Jeremiah his choice, to remain with him in the land, or go with the captives to Babylon, as that was Nebuchadnezzar's order, to let him be perfectly free.

As Daniel, Meshach, Shadrach, and Abednego had already been there twelve years, farther up north in the country irrigated by the river Chebar; thus those five prominent preachers were already in Babylon. Consequently Jeremiah felt led by the Lord to stay in Palestine and preach to the people left in that country to take care of it. Gedaliah made Mizpah, so celebrated in Hebrew history, in full sight, his headquarters;

proceeding to organize them, for the habitation of the country, as Nebuchadnezzar, in his conquest of the whole world, made it his rule to leave people enough in every country to keep down the wild beasts. When Esar-haddon, one hundred thirty years antecedently, had carried away the ten tribes into captivity, that same country, at that time Chaldea, but now Babylonia, he left the poorest people to take care of it and keep down the wild beasts; but proving incompetent in the latter, he had sent other nationalities in there to help them, as the lions, which are native in that country, were multiplying against them until it was feared that they would exterminate the people. Therefore, these fragmentary Gentile nationalities, sent in by Esar-haddon to augment the remnant left by Shalmaneser, who first carried them into Babylonian captivity, intermarried with the Jews, and thus developed a mongrel population, neither Jew nor Gentile, who constituted the inhabitants of Samaria in the days of Christ. They were antagonistic to each other, so that they had no dealings, *i. e.*, religiously, as there is no doubt but they, commercially, did interchange the products of the earth and other mercantile commodities.

Gedaliah, the governor of Judea by appointment of Nebuchadnezzar, was kind to Jeremiah, taking him along with him, evidently the providence of God, as He wanted prophets in all parts of the world with His people in order to keep them on the Bible line, with no leader but Jehovah, *i. e.*, the incarnate Christ, no guide but the Holy Spirit, and no authority but God's infallible Word. While Daniel and Shadrach, Meshach and Abednego, were preaching at Babylon, Ezekiel was preaching on the Chebar in the north country; thus keeping the hope of Israel, the coming Messiah, con-

stantly prominent before their eyes. All were co-operating in the great plan of the world's redemption, through the Christ, the Lamb slain from the Foundation of the world.

If the incarnation had supervened in the early ages of the world, it would have been confused and lost amid the fables of the heathen gods, thus evanescing from the popular mind. As the whole Bible is simply the biography of Christ, the Old, excarnate, and the New, incarnate, therefore it is absolutely necessary to keep His progenitorship unmixed with other nationalities, so He could be traced back to Adam, and actually take our place under the law, thus reaching the mediatorial attitude an expiatory capacity, thus reaching the whole human race with the tangible, intelligible, and efficient panacea of redeeming grace, dying love, and sanctifying power.

While Governor Gedaliah was organizing the people at Mizpeh and preparing to take care of them, unfortunately a faction sprang up against him, headed by Ishmael, and developed into his untimely assassination. After considerable confusion, civil war, and blood-shed despite all the faithful preaching of Jeremiah, pleading with them to remain in Judea, they determined to go away into Egypt, under the leadership of Johanan.

CHAPTER V.

HIS MARTYRDOM FOR TRUTH

Notwithstanding his ringing prophecies warning them not to go to Egypt, but to stay in Palestine where God would take care of them; whereas if they went to Egypt,

they would meet sword, pestilence, and famine, yet they went. True to his prophecy that Nebuchadnezzar would invade Egypt, conquer and take it, he did so in a short time. We hear no more of Jeremiah's prophecy after he left Judah. All conclude that he suffered martyrdom, that he was stoned to death, as he was prophesying with all his might, day and night, disaster and ruin in Egypt, to the irreconcilable discomfiture of the people.

We have seen he would have been killed in Jerusalem if God had not interposed and sent that colored man Ebed-melech, with thirty others, to draw him up out of the deep mire in the dark dungeon, into which they had cast him, and where he would have died very quickly of malaria and starvation if he had not been rescued.

As he began to prophesy at the early age of fourteen, he was only fifty-six years old when they carried him to Egypt, and we never hear of him any more. All circumstantial evidences focalize in the conclusion of his martyrdom.

The Jews were utterly unwilling to be under any other government, and, consequently, they would rebel as soon as they had recuperated from a subjugating war, which was not long, because they were always the most thrifty people in the world, getting rich where Gentiles stay poor. This proved an incentive to their rulers to take them out of their own country; and they thought that the destruction of their cities by fire and transportation would annihilate that longing predilection to return to their native land. But as they were custodians of the Divine oracles, and diffused light and truth in every land whither they were scattered, you see their transportation into captivity by their enemies at their own cost

was pushing the missionary work with gigantic velocity and impetuosity into every nation under Heaven.

Contemplate this great host of Jews carried away to the capital and metropolis of the whole world, from whence the people go to the ends of the earth, and whither they come on mercantile expeditions and curiosity explorations from every nation under Heaven.

As the Jews have always been the merchants of the earth, they will go everywhere on their long tours to find something on which they can accumulate a fortune. Now, behold the long cavalcades, multiplied thousands going away to Babylon, the center of the known world, whence radiates in all directions the light of civilization, science, literature, philanthropy, and philosophy.

Thus, you see the wonderful magnitude of God's missionary enterprises, in giving all nations into the hands of Nebuchadnezzar. This together with the invincibility of the Jews, superinducing insurgencies, revolts, and revolutions, giving kings endless trouble to hold them in subjugation, all conspired to their dispersion into every nation under Heaven.

Oh, how miraculously He opened the mouth of His weeping prophet Jeremiah, living in the very generation that saw Jerusalem destroyed and the inhabitants carried into captivity. All his life he boldly, fearlessly, and unequivocally proclaimed the awful calamities pending, and at the same time, exhorted them to escape the sword, pestilence, and famine, and other awful calamities, by submitting to Nebuchadnezzar, exposing his life to constant peril, culminating in martyrdom at the early age of fifty-six years.

Here we see the beautiful and powerful illustration of the real attitude of the real Gospel preacher. God permitted

those terrible castigatory judgments to come on the people for their awful sins, and especially idolatry, the most grievous of all sins, because its normal effect is to divert the people from the true God, who alone can save, focalizing their devotion on dumb idols which never had an existence, much less any power to save souls.

Thus we see how God's judgments are literally flooded with mercies. While these castigatory judgments, executed by the sword, pestilence, famine, and exilement, costing them not only all their earthly possessions, but their inheritance in Israel, a land flowing with milk and honey, and abounding in corn and wine, thus exhibited a dark picture on the negative side, alienated from their delightful homes, exiles and pilgrims among all nations, wearing out their lives and finding graves in foreign lands,—yet the positive side is that of missionaries, carried by others at their own cost, to all heathen nations of the globe, dispensing the precious word of life, telling the deluded millions, bowing down to wood and stone, the wonders of our blessed heavenly Father, the omnipotent Creator of every human being; and telling them about the Savior, that God had promised to send into the world and redeem them from sin, death, and hell.

Jeremiah spent his prophetic life looking the people in the face and telling them the stubborn facts as God revealed them to him, that Nebuchadnezzar was to take the whole world. Consequently, as a peace measure, he exhorted them to make a short cut on it by surrendering to him and going willingly to Babylon, where Daniel, Shadrach, Meshach, and Abednego had already been preaching twenty years. At the same time, he prophesied that they would serve the Babylonians seventy years, and then be brought back, rebuild the

temple and the walls of Jerusalem, redeeming their inheritance which could not be alienated from them till the year of jubilee, when they would all come back.

Jeremiah also wrote letters to the Jews already in Babylon, warning them against false prophets, who were all the time cheering them up by prophesying that they would very quickly be emancipated and get back. He not only warned them against the false prophets who were crying out "Your redemption is at hand," but also assuring them that they would never get back till the seventy years had expired from the time of their captivity, B. C. 606, which would run them down to B. C. 536. So he did his utmost to comfort them in the situation so they would wait patiently the time of their redemption.

We know that all the prophecies were signally and marvelously fulfilled. Isaiah, who lived and prophesied seventy years before Jeremiah, had predicted their return out of captivity, and even called Cyrus by name, long before he was born, whom God raised up to fulfill Jeremiah's prophecy, and brings Israel back out of captivity. Cyrus himself said that the God of Heaven had commanded him to build a house for Him in Jerusalem which is in Judea. Consequently he took money out of the royal treasury to rebuild the temple and the walls of Jerusalem; meanwhile, Sanballat, the governor of Samaria, and Tobiah, his official comrade, did their best to defeat the enterprise; not only trying to decoy Nehemiah away on a pretext of consultation, when they aimed to kill him, but also stirring up all the surrounding nations to antagonize the work, and even threatening them. Yet they moved steadfastly on, paying no attention to their threats, armed and ready at any moment to fight in case of an attack, actually building

the wall with the sword in one hand and the trowel in the other. God so miraculously helped them that everybody was unutterably astonished, seeing the work progressing till they pushed it through to completion, so everybody could rest in perfect security. This illustrates the fact that as we go preaching the Gospel, we must be ready to contend heroically for the faith once delivered to the saints (Jude 5); never intimidated by the assaults of heretics, but fearless of men and devils, push the Lord's work along to completion, with songs of triumph.

Daniel and the Three Hebrew Children

While Jeremiah was pleading with all the people at Jerusalem and in Judea to surrender to Nebuchadnezzar and go away to Babylon without a murmur, he felt that he was turning them over to the brilliant and heroic ministry of Daniel, Shadrach, Meshach, and Abednego, who were already there, having gone on before them twenty years, and were blessed with the privilege of taking a full course in the royal college gratuitously, and preaching to the captives who had been going thither.

The people should have obeyed Jeremiah and gone unhesitatingly, saving all that terrible effusion of blood, suffering from the sword, pestilence, and famine; and also saving the great, beautiful holy city, the cradle of Israel, and the light of the world, which went down in an awful conflagration when the Babylonians finally took it.

CHAPTER I.

THE ROYAL COLLEGE

God, in His infallible providence, gave Nebuchadnezzar all the nations of the earth, in order to unite the whole world

in one consolidated government, so there would be no obstruction to its universal evangelization by His people Israel, who alone enjoyed the knowledge of the true God. Without that consolidation of the nations into a universal kingdom, it would have been impossible for the Jews to travel everywhere with the proclamation of the true God who created the world and everything in it, and who alone has salvation for the lost millions. They would have been arrested, imprisoned, enslaved, or killed, whenever they entered a strange nation.

Nebuchadnezzar made a rule to have his wise men hunt out the brightest and most promising boys in every nation, and bring them to his royal college in Babylon in order to educate them for governmental service; thus availing himself of the greatest intellects and most brilliant talents in all the world, to insure the most efficient administration under Heaven. God managed this royal enterprise so as to have them select out of the Hebrew nation these four brilliant juveniles, whose hearts God had touched with His blessed Spirit to seek and find in Him the richest of all treasures accessible by fallen humanity, *i. e.*, an experience of personal salvation.

When they brought them to the college and gave them their places at the dining table, because they knew that the heathen knew no difference between clean and unclean animals, lest they might violate the law of Moses, eating unclean meats, and thus grieve the Holy Spirit, they asked their overseer to give them plain vegetable food and fruits, and excuse them from the costly food of which the king himself ate, and had provided for his college boys, thinking that it would make them healthy and vigorous, not only physically, but also intellectually. The overseer was afraid that it would

displease the king, because they would not look so fat, flourishing, ruddy, and beautiful as their college comrades of other nations. However he consented to try them a fortnight, and then look at them and judge them by their condition. Therefore, he took them at their word, and when the time came, the king came in and looked on them all, and found the Hebrew boys the most beautiful, vigorous, and brilliant in all that assembly of chosen youths. The exegesis of this is obvious; as plain food is more hygienical for the body, mind, and spirit, than the costly edibles. After this they let them at their own option abstain from the costly food altogether, and live on edibles, plain, cheap, and hygienical; of course abstaining from swine and all other unclean animals.

"Brother Godbey, shall we eat swine?" I see, I Tim. 4: 4, "For every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer." We see from this Scripture that, under the Gospel dispensation, we have large liberties, free to eat anything and everything, hog or anything else, yet we are to remember that God has given us intelligence and education, and commands us to walk in the light. Doubtless, the ancient prohibition was hygienical in its signification. I am neither a Jew nor a Dowieite, and consequently have no vows against swine, but am free to eat it; yet I do not, except in case of necessity, as it is too heavy for my digestive organs. Therefore, I normally abstain, for hygienical considerations. In many countries, they eat almost every thing. In Africa, if they kill a boaconstrictor, they live like kings, as his meat tastes so much like fish. You would not know the difference. Recently a man was eating in an African hotel, so delighted with the fish, as he was

superlatively fond of that meat, he continued to have the waiter serve him again and again, taking a 'Benjamin's mess,' at the same time eulogizing it as the best he had ever eaten. Finally, he interrogates the waiter, "Please tell me what kind of fish this is, so I can call for it in my travels over this country." Dropping her head, she responds in an undertone, "Sir, it is snake." But it was too late; he had already gorged his stomach with the serpent.

CHAPTER II.

CHRONOLOGICAL IMAGE, REVELATORY OF THE GENTILE AGE.

Nebuchadnezzar had a dream which engrossed all his intellectual powers with thrilling and burning enthusiasm, so that he could not rest day nor night. Though having wrought on him with adamant grip of inextricable enchantment, so that it haunted him like a spectre every moment, yet his memory had so relaxed its grip that he could not possibly recall a solitary item. Therefore, he assembled the magicians, astrologers, enchanters, and all the wise men, hoping that they could reveal it to him with the interpretation. They all went for enchantments; but in vain, as none of them could strike a trace of it. They said to the king, "You must tell us the dream and we will tell you the interpretation, as we have never known a parallel case of anyone requiring us to tell the dream and give the interpretation, and we do not

believe there is a magician on earth who can satisfy the demands of the king on this present occasion.

Taking the view that if, as they claimed, they received the interpretation from the immortal gods, those gods would reveal to them the dream also. Consequently, he decided they should be slain as false claimants and deceivers of the people, ordering Arioch, the captain of his guard, to put them to death and confiscate their property if they did not succeed in revealing the dream. Though Daniel, as it happened, had not been before the king, yet as Arioch ranked him with the magicians, he notified him of his fate along with his comrades; but Daniel observed that he had not been before the king, and had not received a chance to meet his demands. Arioch was so glad to learn this, because he dreaded to execute the magicians. Consequently, he escorted Daniel to the king, telling him that he had not been before him. Therefore, the king says to him, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answers saying, "There is a God in heaven that revealeth secrets and maketh known to the King Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: Thou, O king, sawest and beheld a great image. This great image whose brightness was excellent, stood before thee; and the form thereof was terrible. -This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass; his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and of clay, and break them to pieces. Then was the iron, the clay, the brass, the silver, and the

gold, broken to pieces together, and became like the chaff of the summer threshingfloor; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 31-35). The king responds, "That is all perfectly true, just as I saw it, but it had gone from me till I could not catch a glimpse of it." "Now," says Daniel, "I will give you the interpretation of that wonderful dream. 'Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power and strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heavens hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall rise another kingdom, inferior to thee, and another third kingdom of brass which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: for as much as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these

kingdoms, and it shall stand forever. Forasmuch that thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof is sure.' ” (Dan. 2: 37-45.)

The king received Daniel's service with great appreciation, proceeding at once to make him prime minister of his kingdom, then filling the earth represented by the golden head. Here, we see the supersession of the theocracy, *i. e.*, the Divine government, which went down with the fall of Jerusalem B. C. 586, when God, for reasons to us not revealed, turned over the world's government to man, selecting Nebuchadnezzar, the most competent man in all the world, giving him all the kingdoms of the earth. We see also a lucid revelation and confirmation of the sad fact of man's failure on the earth. He failed in Eden, and fell. Instead of profiting by the awful warning of the flood which destroyed all the unsaveables and incorrigibles on the earth, cutting down the world to one righteous family, thus giving a great victory over sin and its awful consequences and transcendent incentives to virtue, truth, righteousness, and holiness, he proved a failure in the postdiluvian world, plunging deeper into sin than in the antediluvian.

While the concession that man is a failure seems very discouraging, we have the blessed consolation that God is always a success. Therefore, the very fact of man's failure proves an inspiration to fly to God whose arms are wide open to receive every fugitive, if fully abandoned to Him in humble faith. We see in this chronological image the fact that man

is a failure. Human government begins with a golden head, which was the Babylonian kingdom, miraculously used of God to unite every nation in a great consolidated government, so the Jews, who alone had knowledge of the true God, could travel to the ends of the earth, preaching the Gospel of their dispensation to all nations. God in His mercy marvelously using Nebuchadnezzar to carry them into captivity so they would have access to all the world.

This was followed by the Medo-Persian breast and arms of silver. Silver is vastly inferior in value to gold, thus illustrating the downward trend of human government. N.B. God in His good providence used the Medo-Persians to emancipate the Jews, under the leadership of Cyrus the Great, in fulfillment of Jeremiah's prophecy that they would return at the expiration of seventy years, rebuild the city and Temple, having been delivered during their captivity from their polytheistical idolatry.

Next we have the Grecian kingdom, under Alexander the Great, symbolized by the abdomen and thighs of brass. Brass is vastly inferior in value to silver. Alexander's conquest of every nation under Heaven made him literally master of the world. This was God's method of transmitting their beautiful and wonderful language to every nation, as the normal effect of government is to transmit the language of the rulers to their subjects. Consequently, after 300 years rolled away, God sent His Son into the world, and He sent His apostles to preach the Gospel to every nation. This beautiful Greek language, the strongest and most significant in all the world, was in every nation under Heaven.

Then we come to the Roman kingdom, symbolized by iron legs; as their soldiers marched to the end of the earth,

subjugating every nation, consolidating them into one vast government. This was God's preparation for universal evangelization, without which the apostles would have been arrested, imprisoned, enslaved, or killed, whenever they undertook to cross a national line.

The feet of the image, made of iron mixed with clay, illustrate the progressive weakness of human government; the ten toes, representing the ten kingdoms into which the Roman empire was disintegrated when conquered by the Goths, Huns, and Vandals. After 400 years more, they conquered Rome, A. D. 476. As the image was in the northern hemisphere, facing the tropical sun, Britain symbolized the great toe on the right foot, and Russia the great toe on the left foot.

Daniel says that during the days of these kings, the God of Heaven will set up a kingdom that will never be destroyed, but will destroy all the kingdoms on the earth, and stand forever, *i. e.*, the Millennium will be set up. This cannot be the spiritual kingdom as the Post-millennialists vainly tell us because (Dan. 7: 18) "The saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." This proves positively that He does not, there, mean the spiritual kingdom, because the saints all have that in their hearts already, whereas, you see they subsequently come into possession of this kingdom which God sets up in the days of these kings, which will fill the earth and stand forever. The prophecies all show that we have reached that time when we should, as never before, be on the constant outlook for this stone, cut out of the mountain without hands, to strike the image on the feet, knock it into smithereens, fill the earth, and stand forever.

CHAPTER III.

RELIGIOUS UNIFICATION

As Nebuchadnezzar had conquered all the world, he felt it would be a blessing to all to effect a universal religious union, uniting all his kingdom in a grand fraternity, taking in all nations, tribes, kindreds, tongues, and peoples. Nebuchadnezzar made a golden image in the shape of a person, set it up on the plains of Dura, issuing his royal proclamation to every nation under Heaven to come (or send delegates) and join in the world's congress. Thus they gathered from every land and clime to worship the golden image, in all conceived pomp, pageantry, and parade, with every musical instrument on the face of the whole earth. While the grand parade and festival was moving along, and all the people bowing down before the golden image, Shadrach, Meshach, and Abednego, prominent officers in the government, whom Nebuchadnezzar had educated along with Daniel in the royal college, were observed standing upright while all others were on their faces at the feet of the golden image. It is reported to Nebuchadnezzar, who gets very angry to think that those young men on whom he has spent his money for their education, and honored them with government offices, would thus produce discord and antagonism in his grand effort to unify all the religions of the world. Therefore, he calls them to account for their behavior. They simply notify him that they cannot worship his golden image. Then he gets very much excited and reminds them that the fiery furnace is ready for all rebels, and to consider the matter before they go any farther, as he would give them another

chance to repent and atone for the disharmony and confusion already superinduced by their attitude. They responded, "We are not caring about this matter, as we know that our God can deliver us from your furnace, though heated seven times hotter than ordinarily, (i. e., just as hot as it can be) but if it is His will for us to suffer martyrdom, we are delighted to seal our faith with our blood." So hot was the furnace that the officers who threw them therein were actually burned to death in their proximity of the furnace. The fire actually melted their iron bands till they dropped off like water, but it did not so much as singe their garments, not leave the smell of fire on them. The king is looking into the furnace and sees them perfectly free, spry, active, and elastic, and says to his magnates, "Did we not cast in three?" And they responded in the affirmative. He said, "Behold, I see four walking around in the fire, and the fourth one is like unto the Son of God." Thus Divine intuition revealed to him the Son of God, despite the darkness of the idolatry in which he had spent his life. Then he calls aloud to them, "O Shadrach, Meshach, and Abednego, come out!" So they walk out, and there is no sign of fire, not even the smell of it. The old king is utterly upset, and says to them, "Now, I know that yours is the only true God, and there is no other God in the world who can deliver after this sort; consequently, I issue my proclamation that all the people shall worship the God of these Hebrew juveniles, and any one who shall blaspheme shall be cast into the fiery furnace."

While the Jews were in their own country, they worshipped Baal, Ashtaroth, and other polytheistical divinities, thus pandering to the popular religion, at that time prevalent throughout the whole world. But their Babylonian captivity forever

cured them of the paganistical idolatries; and we do not wonder, as there at the headquarters of the Gentile world, the king of all the earth, surrounded by his princes representing every nation under Heaven, boldly confesses to the multitude that the God of Israel is the only true God, who has all power in Heaven and in earth; admitting that the religion of Israel not only stands pre-eminent, but true, to the exclusion of all others.

CHAPTER IV.

INSANITY AND CHRONOLOGY

It has happened in process of time (Dan. 4th Ch.) that Nebuchadnezzar became crazy, so that he was utterly incompetent to the arduous and responsible labors of the world's chief executive, and it is said that God gave him the heart of a beast. As the heart is the thing itself, if you had the heart of a dog, you would think you were a dog; so he thought he was a donkey, and went away and lived with them for seven years, and his head was wet with the dews of heaven, and his hair grown out like the eagle's feathers, and his nails like the eagle's claws, till the seven years had rolled away, and then God gave back to him his wonderful intellect.

When his princes discovered that he was all right, they rallied to him, reinvesting him in his royal apparel, mounting him on a regal sedan. They re-enthroned him, and he reigns the world to the end of his life, about twenty years.

Here we have the key that unlocks the mystery of the ages and lets in a flood of light on the momentous issues of the

unveiled future, in which we are all so much interested. In these prophecies, a day stands for a year, as we see confirmed in chapter nine where Daniel says it would be seventy weeks from the founding of the second temple by Ezra and Zerubabel, after the return from Babylonian captivity, till the Messiah be cut off, i. e., Christ crucified, which turned out to be 490 years; thus verifying the year-day system, as seventy weeks are 490 days. Just as Nebuchadnezzar's insanity was parenthetical in his long and eventful administration, so the Gentile times are parenthetical in the Divine administration, which intermitted from the fall of Jerusalem, B. C. 587, till the Lord shall come down on His millennial throne, establish His kingdom in all the earth, to continue forever and ever and ever.

The Lunar Chronology, measured by the revolutions of the moon around the earth, was used by the patriarchs and prophets, and gives the Gentile times 354×7 equals 2478. 587 plus 1915 equals 2502. 2502 minus 2478 equals 24. Hence you see according to Lunar time, the Gentile times are already out, and twenty-four years over. Dan 12:12 gives the tribulation forty-five years, which will be included in the Gentile times. The Calendar Chronology, used in Europe, (and as John saw all of his prophetic visions on Patmos, a European island, he used that chronology), measures time by the revolutions of the planets around the sun, and has 360 days in a year. 360×7 equals 2520. As the Gentile times began with the fall of Jerusalem, B. C. 587; add to this 1915 and you have 2502. 2520, the calendar time less 2502 leaves 18, showing up the fact that the Calendar Chronology expires the Gentile times plus eighteen years. As Dan 12:12 gives the tribulation forty-five years, 45 minus 18 equals 27. Hence you see the Calendar Chronology makes the

Rapture of the saints, which will take place immediately preceding the tribulation, overdue twenty-seven years, whereas the Lunar Chronology as we see above, expiring the Gentile times twenty-four years, *i. e.*, giving the Gentile times already expired and twenty-four years over, including forty-five years (the tribulation), makes the rapture of the saints overdue sixty-nine years. While the Solar Chronology, used in America, and measuring time by the revolutions of the earth around the sun, gives us 365×7 equals 2555 years of Gentile times. 2555 minus 2502 equals 53. As the tribulation, forty-five years, belongs to the Gentile time, and the rapture of the saints (Dan. 12: 1-3) will precede the tribulation, 53 minus 45 equals 8 years. Hence you see according to our chronology, the longest of all, the Rapture of the saints is due 1923, eight years hence. Of course, God, who made the sun, planets, and all the Heavenly hosts, and operates them at will, is not tied to chronologies. They are for us, that we may not be taken on surprise, as all the wicked world, when the Lord comes to take away His Bride, and execute righteous judgment. Our Savior recognizes the saints of the Bridehood, standing with loins girded and staff in hand, just ready at a moment's warning, to go to meet the Bridegroom.

CHAPTER V.

BELSHAZZAR'S IMPIOUS BANQUET

Nebuchadnezzar had conquered all the world, spoliated all the cities to enrich Babylon, cognomened the glory of the Chaldees. It was surrounded by a wall 350 feet high and eighty-

seven feet broad, and was 15 miles square, and 60 miles in compass. Under the wall, supported by stone arches, was the great river Euphrates, rolling his swelling billows. The great walls on either side prevented the overthrow of the city in time of high water.

Nebuchadnezzar, lived twenty years after his wonderful conversion to the God of Israel through the instrumentality of Shadrach, Meshach, and Abednego. Venerable with years, he went the way of all the earth. He was succeeded by his grandson Belshazzar, who, unlike his father, gave way to a voluptuous life of pleasure, festivity, and revelry. Belshazzar, dressing his palace with all the luxuries the world could command, and congratulating himself that no human power could break down the wall and get into the city, with resources for a twenty year's siege, if it should so transpire, went ahead with all the pomp and pageantry, festivity, and revelry, feeling perfectly secure, and giving himself no concern about Cyrus and his army.

Cyrus first rode around the city, accompanied by the generals of his army, investigating the walls everywhere, to see if there were a chance to make a break. Finding none, he does his best to scale the wall by bridges, built of those tall palm trees. This was given up as an impossibility. But he learns of a certain day when all the Babylonians are in the habit of giving way to intoxication. He has his soldiers dig a great abyss and turn into it the Euphrates, thus vacating his channel under the wall through the city, till Cyrus and his army can ride in on their horses. Meanwhile, Belshazzar and his lords have neglected to close the great iron gates leading from the river bed up into the city, so that they march in at

midnight and slay 70,000 men on the streets, because they were to stupid with wine to make a successful resistance.

At the same time, Belshazzar with his thousand lords, their wives and concubines, and the royal aristocracy, having, in their drunken hilarities, taken out the golden vessels spoliated from Solomon's temple, are drinking in honor of the gods of Babylon, and blaspheming the God of Israel, when an armless hand is seen writing on the wall, in a language strange to all the people; even the wise men of Babylon all signally failed in its interpretation. But the grandmother tells them about Daniel, how wonderfully wise, and filled with wisdom from the immortal gods, and how eminently servicable he was in the days of his grandfather. Consequently they bring him in, and he unhesitatingly reads the writing on the wall, which had already sent panic and dismay to the voluptuous king, so that he was trembling from top to toe, his teeth chattering and his knees knocking together. Daniel deciphers the writing, "Thou art weighed in the balances and art found wanting; thy kingdom is divided and given to the Medes and Persians." By this time, Cyrus, with his army, has reached the royal palace, enters and takes possession. That very hour Belshazzar is slain and his kingdom goes into the hands of Cyrus.

CHAPTER VI.

CATHOLICISM AND MOHAMMEDANISM.

In the seventh chapter, Daniel saw the beast with the seven heads and ten horns. Among the latter, a little horn came up, waxed great, became strong, and cast down the hosts

of Heaven and trod them under his feet. Before him three horns fell, and this little horn continued to increase, and reaching out his Briarian arms, encompassed the whole world, and exalted himself against the God of Heaven, making war with the saints of the Most High. This little horn is the Pope, called little because his temporal dominions at the beginning were very small, till the three horns, *i. e.*, the kingdom of the Ostrogoths, Lombards, and Ravenna, all fell, before him and he took possession of them. Then he moves on, claiming authority over all the kings of the earth, and in the dark ages, actually appropriating it. Meanwhile, he awfully persecutes the saints, till as we see in verse 18, the kingdom of God is given to the saints of the Most High, to possess it forever, and ever, and ever, *i. e.*, the Millennium, which is now dawning.

The Son of man, *i. e.*, the glorified Savior, comes in a cloud and receives a kingdom from the Ancient of Days, *i. e.*, God the Father, which will never pass away. That is the same kingdom received by the saints of the Most High, verse 18; because whatever is His belongs to the saints who constitute His Bridehood, and serve as His subordinates, in the government of the whole world, through all eternity (Rev. 20:6). All of Satan's churches, Romanism, and the Protestant churches which have fallen, and everything but straight Holy Ghost religion, shall have evanesced; thus clearing the way for the coronation of Jesus, King of kings and the Lord of lords, to reign through the flight of eternal ages.

We have Mohammedanism, also denominated a little horn, because he was an Arabic false prophet, and Arabia though a large country, is mostly a sandy desert, and always politically weak. Mohammed claimed that the archangel Gabriel

came for him and took him to Heaven, where he stood before God and received his commission to kill everybody in the world who would not accept the Koran, the Mohammedan Bible, certifying that God had told him that He had sent prophets into the world, also Christ and His apostles, to persuade the people to repent; but they were so wicked they would not. And, consequently, He now sent him with a sword to compel them to repent.

The world was in an attitude to appreciate such a leader as bloodthirsty Mohammed, who in his Koran says, "A night spent in arms is more acceptable in the sight of God, than months of fasting and prayer;" actually exhorting his men to kill everybody who does not accept Mohammedanism. Therefore, they swept over the fairest portions of the civilized world, Palestine, Syria, Mesopotamia, Phrygia, Pamphylia, Cilicia, Egypt, and the barbarian states of northern Africa, Ethiopia, Armenia, etc., and crossed at Gibraltar into Europe, overran all Spain; crossing the Pyrenees into France. The war had been running a full hundred years, when the young king of France, Charles Martel defeated them at the battle of Tours, A. D. 733; thus winding up the first prophetic period of the Moslem wars (Rev. 9: 1-11).

The second period of the Mohammedan wars was prophesied by John. Rev. 9: 12-23 is the second woe, and the duration there is given a year, a month, a day, and an hour; as a day stands for a year, there are 400 years, during this awful scourge of God. The first period, as you see in the first paragraph of the 9th chapter, denominated the first woe, running five months, *i. e.*, 150 years. These appalling castigatory judgments, permitted of God, to chastise and purify the fallen churches, are estimated to have martyred 100,000,

000 of the Christians; meanwhile, Catholicism as we have it prophesied in the seventh chapter of Daniel, slew 50,000,000 to 100,000,000. That wonderful and decisive victory at Vienna, A. D. 1683 fulfilled Dan. 8:25, "He shall be broken without hand." All Christendom united during the Crusades and fought 200 years to break the false prophets; finally failing, and so utterly defeated at the battle Hattin, A. D. 1187, as to be driven out of Asia, leaving 10,000 buried in the Orient, and have never since gotten back except incidentally to go as pilgrims, on a short tour. These awful castigatory judgments, God permitted to come on the Church through the instrumentality of Mohammed; but finally, in that great battle of Vienna, He reached forth His omnipotent hand and broke the back of the false prophet, who has been dying ever since.

CHAPTER VII.

DANIEL IN THE LION'S DEN.

The Babylonian empire wound up with the fall of Belshazzar, who was slain with 70,000 leading spirits of the kingdom that memorable night when God sent an armless hand to write his doom on the wall, which none but Daniel could decipher, i. e., the death knell of his kingdom, when the dominion of the world passed into the hands of the Medes and Persians, Darius succeeding to the throne, and Daniel, prime minister, as in the former days of Nebuchadnezzar, though having been neglected by Belshazzar the ten years of

his reign, and two other presidents associated with him as the king's immediate subordinates. Meanwhile, 120 princes served under them throughout all the provinces of the kingdom. These two presidents were anxious for an opportunity to enrich themselves in their office; but Daniel, prime minister, was so honest that they knew they would stand no chance unless they could complicate him in reference to the law of his God.

Consequently, they resort to a stratagem, appealing to the king to issue a decree that no person should offer a petition to any god but himself in the ensuing thirty days, as a test of their loyalty. In those despotisms, they always worship the king as a god. But as a confirmation of their unflinching loyalty, the decree that no one was to worship any god save the king, went forth, signed by the king; and the laws of the Medes and Persians could not be changed. Daniel proceeded unhesitatingly, from the beginning, with his windows opened toward Jerusalem, to pray morning, noon, and evening, to the God of Abraham, Isaac, and Jacob, to the great Jehovah who created the world and all things in it, and who alone is God, while all others are mere idols.

Darius saw at once that they had drawn him into a serious entanglement, as Daniel was the best man he had, on whom he could perfectly rely to protect his interests against the fraudulent speculations, so prevalent in the government officers. Consequently, he went to work with all his might to save Daniel's life from the awful doom of ejection into the lion's den; but signally failed, as the laws of the Medes and Persians could not be changed. At the same time, he expressed a great desire that Daniel's God would be able to deliver him from the lions. Yet there is no evasion of the

issue, as Daniel's guilt was apparent to all; nothing to do but look in at his open window and see him in prayer, morning, noon, and night, to the God of Israel, instead of the king.

Therefore, they cast him into the lion's den as the sun is going down; his enemies feeling satisfied that he would be eaten up, and so out of the way of the projected schemes of mal-administration, to enrich themselves from the boundless resources of the revenue constantly coming in from the 127 provinces of the empire. The king spends a sleepless night, praying in behalf of his favorite officer. At daybreak, he runs away to the lions' den, and shouts aloud, "O Daniel, is thy God able to deliver thee?" He responds, "O king, live forever! My God hath sent His angel and hath shut the lions' mouths, that they have not hurt me." Then he calls to him to come out, and proceeds to issue his royal proclamation to all the people throughout his universal kingdom, certifying that the God of Daniel is greater than all other gods, of whom none can deliver after this sort, and that whosoever should blaspheme the God of Daniel, should be cast into the lion's den. He proceeds at once to prosecute the enemies of Daniel, who had thus conspired against him. He cast them into the den of lions. By that time, they were voraciously hungry, so they, with wide open mouths, received them as they fell.

Thus, the third ruler of the universal empire has come out boldly in royal proclamation to the whole world, certifying that the God of Israel is not only the omnipotent Creator of the universe, but all other gods are the mere creatures of human imagination.

Hence, you see the solution of the interesting problem solved in the exilement of the Lord's people in Babylon, the

center of population, in order to deliver them from pagan polytheism. Israel could not resist the temptations to worship false gods, consequently, He let them be carried away to the center and headquarters of the world, and see literal demonstrations of the utter futility of the pagan divinities, and hear the kings who ruled the whole earth, proclaim to all their subjects that Jehovah, the God of Israel, was the only true God, and the rest all dumb idols. Thus He cured them of their hitherto incorrigible predilections for polytheistical idolatry, and after their emancipation, they never again went back to it.

Esther and Mordecai

CHAPTER I.

AHASUERUS DEPOSES QUEEN VASHTI.

The Ahasuerus of the Bible is known in history as Xerxes the Great, who reigned subsequently to Cyrus the Great, whom God used to restore the Jews out of Babylonian captivity. The empire, in his day, extended from India to Ethiopia; containing a hundred and twenty-seven provinces. He called a great convention from all parts of the earth, assembling the princes, lords, and magnates of every nation under Heaven, and held it a hundred and eighty days. He showed them the wonders of his kingdom, which he had gathered from all lands throughout the whole world; the grand trophies of his victories. The last seven days wound up in a grand royal banquet, feeding everybody and enjoying festivity, drinking copiously of the delicious wines. Satan had not yet invented alcohol, which is the great trouble nowadays, as it is a narcotic poison, killing the people by millions.

Amid their festivity and hilarity, the king merry with wine, *i. e.*, intoxicated, concluded he would like to let the guests of his kingdom see his wife, Queen Vashti, who was

very fair and beautiful to look upon. Consequently he sent for her to come into the capacious royal festal hall, that they might all have a chance to look upon her beautiful face; but she modestly shrank from the ordeal. We Occidentals can hardly understand the modesty of the Orientals, where the high caste women never unveil their faces in promiscuous crowds. Hence, in our country, we cannot understand the embarrassment of the situation when the queen was to be the spectacle for strangers from the ends of the earth to inspect, diagnose, and contemplate.

Queen Vashti failed to put in her appearance, to the disappointment of the "Upper Ten" myriads awaiting her coming with anxiety, to feast their eyes on her beautiful form and physiognomy. Therefore, the princes held a conference in which they considered the queen's disobedience to her husband's order, and decided as she was the example of all nations, actually the queen of the whole world, the most influential woman in it, her example would be exceedingly detrimental and subversive of material dominion in the homes throughout the whole world, *i. e.*, the headship of the husband and the subordination of the wife. Thus, concluding that the example of the queen was destined to prove dangerously detrimental to domestic government in all the earth, they passed an ordinance requesting the king to depose her from the queenship. He, at the time merry with wine, gave them his signature. The laws of the Medes and Persians made it irreversible, as you read in the Bible that their laws could not be changed, but had to stand as they enacted them. Therefore a committee consisting of royal aristocracy was appointed to ransack every nation, and cull out the most beautiful virgins in all the earth, and take them through an educational and purify-

ing curriculum, and present them before the king, and give him a chance to make a selection for the queenship. They were about four years in the work, exploring all nations and making the selection.

Esther was an orphan girl, a descendant from the family of Saul, the first king of Israel. Her uncle, Mordecai, had brought up and educated her. It so happened that she was taken by the committee, and in the providence of God, who was really in it all, when the time came to appear before the king, that he might make his selection, it so eventuated that the lot fell upon Esther, and she entered into wedlock with the king. Thus she was honored with the queenship of the world; her uncle, Mordecai, having charged her not to make known her racehood as that was a matter of no importance with the king, because all nations had a place in his dominion, and it was understood that he was the imperial sovereign of all the people on the earth, who were all interested in the queenship.

CHAPTER II.

QUEENSHIP OF ESTHER AND FALL OF HAMAN

As years moved along, Haman the Agagite, *i. e.*, a member of the Royal family, had wonderfully progressed in the appreciation of the king and his magnates, so that he actually made him prime minister; pouring on him riches and honors, superabundantly, so that he practically, as the king's substitute, had everything in his hands; thus relieving his royal majesty and letting him rest in his palace, free from the cares

crowded on him by the 127 provinces constituting his universal empire.

Meanwhile days and years go by, and it so happened that Mordecai, who held an office in the government requiring him to sit at the gate and transact some kind of business, became cognizant of a plot, concocted by the chamberlains, to slay the king. They were found out, apprehended, and executed. The matter was committed to the royal chronicles, with other items of importance in the run of the kingdom.

Haman, having reached the pinnacle, promoted to the prime ministry, conversing with the king, proceeds to tell him that there is a race of people, comparatively few in number, but widely scattered throughout all the provinces of his kingdom, peculiar in the fact that they are isolated, unlike other people, contrary, odd, and disobedient to the government. Therefore, their removal would be a great blessing, and prove a benefaction to the public peace and safety, as they were actually an insurrectionary element in the land. At the same time, he proposed to drop into the royal treasury a large sum of money, offsetting all that the government might lose in the way of revenue coming in from these people in case of their elimination.

The king, fully confiding in Haman's wisdom and unflinching loyalty, just handed him his ring which he used to impart his stamp to all public documents, in order to transact the king's business. Consequently, Haman proceeds to write letters to the government offices in all countries, bearing the king's signature, offering the Jews as a prey to the people that would take it on themselves to destroy them on the thirteenth day in the last month in the year. As the Jews are the most industrious, thrifty, and lucrative people in all the world, making

fortunes where the Gentiles remain poor, of course these communications would stir up desperadoes everywhere to rush in and massacre them, taking their property, on that day appointed for the extermination. Of course, the massacre would leak out some way, and every Jew that heard of it would at once be its voluntary herald to spread the news and sound the alarm to his people. As fast as they heard it, they resorted to fasting and prayer to God to deliver them from their impending doom of demoniacal murder. Many of them actually put on sackcloth and ashes, mourning day by day, among the latter, Mordecai was conspicuous, as his office was at the king's gate.

When Queen Esther heard that her uncle was in mourning, invested in sackcloth, she sent him apparel, with a request to take off his mourning, as he was a government officer, and a person in sackcloth was not allowed to come into the royal compass, much less the palace. Mordecai then sent her a letter telling her about the plot to massacre the Jews on the appointed day, and stating to her that God had put her in the queenship that she might have an opportunity to intercede with the king in their behalf. She answered him that it was very dangerous to go into the interior palace with a petition without an invitation as, in case the king did not hold out the golden sceptre, even the life of the petitioner was in danger, and that she had not been invited into his presence in thirty days. Mordecai told her that she must go anyhow, observing that if she did not, that God would provide for the Jews in some other way; but that God had put her there for that special purpose. Then she acquiesced, sending word to her uncle to have all the Jews in the city fast and pray three days; meanwhile she and her maidens would do the same, and at the end of that time,

she would go in before the king; and if she perished, all right. Therefore, they all spent the three days in fasting and prayer. And at the end of that time she ventures into the interior palace, and stands by the marble pillars. The king, recognizing her, at once reached out the golden sceptre, saying, "What is it, Queen Esther? Your petition shall be granted, even unto the half of my kingdom."

She responded, "I much desire that you and prince Haman come to a wine banquet in my room today." He immediately sends for Haman, and they go directly. At the table, he says, "Queen, let us hear your petition, and it shall be granted, even to half of my kingdom." She responded, "My request is, that you and Haman shall dine with me again tomorrow, and I will communicate to you my petition." Haman goes away to his house on tiptoe, exalted above the stars, so wonderfully elated, thinking of the transcendent honors conferred on him by the king and queen. Arriving at home, meeting his wife, Zeresh, and his lords, he tells them his wonderful honors more and more, higher and higher, going on to say, "Even this day I have been invited by the queen along with the king, to a royal banquet in her house, to the exclusion of all others in this worldwide empire; and I am invited back tomorrow with the king and queen alone. While I am thus honored far beyond everything I ever thought or asked, yet I have one trouble, while others are bowing to me, Mordecai, sitting in the gate, whom I passed a few minutes ago, ignores my royal majesty. (Doubtless Mordecai gave him the ordinary salvation, but as he was the king's prime minister, representing his royal majesty, the people were falling before him as the king himself, with the single exception of Mordecai.) Then his wife Zeresh, and his lords, who con-

stituted his council board, proceeded to give him advice, suggesting that he build a gallows in his own yard, fifty cubits high, *i. e.*, about seventy-five feet, and hang Mordecai on it as a terror to all people who dare to condemn his royal majesty. To this he acquiesces and has the gallows built immediately. Thus he determined to get rid of Mordecai, taking vengeance on his tormentor.

It so happened the ensuing night, that the king could not sleep. Consequently, he has them read the Chronicles to him for pastime, till the long dreary night is relieved by the dawning of the morning. At that moment Haman rings the door-bell, and they tell the king it is Haman calling on him, and he tells him to come in. "Now" says the king, "I was just asking these brothers what should be done to a man whom the king delights to honor? So I turn the question over to you." Haman, soliloquizing in his own mind, "Whom does the king delight to honor? Am not I that very man, as he has been honoring me above all other men in the world?" Wherefore, feeling sure that he is the man the king delights to honor, he responds to him, "Let the king send his most honorable prince to invest that man in a royal robe, mount him on the king's horse, and lead the horse through the streets of the city, shouting aloud, 'Look here, all ye people, and see the man whom the king delights to honor.'" Then the king says, "Now, Haman, you are my honored prince; therefore, take Mordecai and put on him my clothes, mount him on my horse and lead him through the streets of Shushan, shouting aloud as you go, 'Look here, all ye people, and see the man whom the king delights to honor.'" Of course, it was a killing job to Haman as he hated Mordecai worse than a rattlesnake, yet it would not do to disobey. Consequently, he goes ahead and

waits on him, at the same time almost dying of grief and animosity. The moment he gets through, running home, he hides his face. Then his wife says, "If you have begun to fall before Mordecai, you will be likely to continue;" and she and his princes are all shocked, alarmed, and mortified.

Even while they are talking, a servant comes calling Haman to go to the queen's banquet according to appointment. When they had eaten, the king again says, "Now, Queen Esther, proceed and tell us your petition and it shall be granted, even unto the half of my kingdom." She proceeds to say. "Oh King, my petition is that you shall save the lives of myself and people." He is astounded, responding, "My dear, what do you mean?" "I mean the simple fact that we have all been sold for massacre, and the day appointed, the thirteenth of the last month in the year. If we had been sold for bondmen and bondwomen, I would not say a word; but as we have been sold for the slaughter, I petition you to rescue us from the pending massacre and let us live on the earth." "Oh," says he, "Who has done this?" She responds, "This wicked Haman." Then a burst of indignation at once flashes from his face, and rising up, he walks into a palatial recreation room for a moment of reflection. Haman, beseeching the queen to show him mercy, falls down before her, and the king returning, says, as wrath flashes from his eyes, "Is it possible that he will insult the queen right here in my presence?" One of the princes observes, "O king, Haman has built a gallows fifty cubits high in his own yard to hang Mordecai, the very man who saved your life." Then the king says "Go, hang Haman on it."

Then Esther (neither the king nor Haman knew that Queen Esther was a Jewess, as Mordecai had her withhold

the revelation of her racehood) proceeds to make her request, and that was that measures be taken at once to counteract the decree which Haman had sent forth in the king's name, for the massacre of all the Jews. The king at once appoints Mordecai in Hāman's place, the head man of his kingdom, handing him his ring to seal all documents in his name, and authorizing all the government officers throughout his universal empire to take notice and protect the Jews against their enemies. Therefore, the king put on Mordecai's head a golden crown, investing him with a royal robe, so as to represent the king in person. Mordecai proceeds to write letters, sealed by the royal ring, and sends at once to the government officers in every country under Heaven (as the Jews were then thus widely dispersed over the entire known world), everywhere stirring up the officers to be on the lookout when the massacre day arrived, to protect the Jews against their enemies. N. B. As the decree had been issued in the king's name, it could not be changed because the laws of the Medes and Persians were absolute. Therefore, the only chance was to counteract it. As Mordecai had become prime minister, he put into availability every conceivable expedient to save the lives of his people.

CHAPTER III.

PRIME MINISTRY OF MORDECAI AND PROTECTION OF THE JEWS.

Sure enough, when the massacre day rolled around, riots broke out everywhere, their enemies attacking the Jews and doing their best to kill them, while the government officers and

their friends helped them. Therefore, the Jews as a rule had the victory, not only defending themselves, but gaining friends so that many people joined them and became proselytes, *i. e.*, turned Jews. Therefore, the plot against them, and the war, turned in their favor, broadening all their acquaintances of the people, as well as adding to them many converts. Wherefore, the whole affair eventuated decisively in favor of the Jews. N. B. In all their victories over the enemies, they never took a cent's worth of spoils, whereas, their enemies, so far as they could, took everything the Jews had. The contest between the two grandly conduced to the popularization of the Jews, and the people saw that they were an honest godly race, whom desperadoes were trying to rob.

When the massacre day rolled around, 500 of the enemy, who assaulted the Jews in Shushan, the capitol, where the royal family and Mordecai, the prime minister lived, were slain. The riot prevailed throughout the whole empire, superinduced by the enemies of the Jews everywhere, who took advantage of the irrevocable decree which Haman had made; and though, Mordecai could not revoke the death warrant which had gone forth against all the Jews, he could counteract it. The new administration of Mordecai, himself a Jew, brought into availability all the government officers to protect the Jews. The revolution which normally supervened from the fall of Haman, and his succession by Mordecai, brought all the government officers into sympathy and co-operation with the Jews, thus popularizing their cause, giving the Jews favorable introduction, conspicuity, and prominence throughout the 127 provinces constituting the kingdom.

Mordecai, the most intellectual man in the world, became practically (though not nominally), the ruler of

the world, as Ahasuerus ranked him on the throne, as Pharaoh did Joseph in his day, when really Joseph ruled the kingdom in the name of Pharaoh. So we have a repetition of the transaction in the case of Ahasuerus and Mordecai. Thus the Jews were brought to the front of the world, scattering the knowledge of the true God (in contradistinction to their dead and dumb idols), to every nation under Heaven. Thus God, in His providence, actually used them to preach the Gospel of their dispensation to all the world, under Mordecai, their great Pauline apostle. Oh, how wonderfully God managed this whole affair in the promotion of His true people, thus opening wide the door for the world's evangelization.

CHAPTER IV

ALL-AROUND-THE-WORLD HEBREW EVANGELIZATION.

This took place 509 B. C. Let us see, in the world's history, how wonderfully we find the fruitage of that promotion of the Jews to the front of the world. It is a well known historic fact that there was a great movement in Persia, led off by Zoroaster, a brilliant apostle of truth and righteousness, who preached the great doctrine of the one God alone. He had a vast following in that country, which continued prominent and influential, lighting it up with the knowledge of the one true God as taught by the Jews those 500 years antecedently to our Savior's advent into the world. If he had lived in the Christian era he would have been a powerful preacher of the Gospel, a bright and shining light in the Christian Church.

They continued till the coming of the Mohammedans in the Middle Ages. Mohammed began to preach A. D. 607, himself a son of Abraham, an Arab, as Ishmael, Esau, and the children of Keturah, Abraham's second wife, all became pioneer settlers of that great country.

Mohammed did his best to supplant Christ, recognizing Jesus of Nazareth as a prophet, along with the long list of Hebrew seers, but denying His Divine Sonship as all the Mohammedans do now; as I have often heard them talk, readily admitting that Jesus was a prophet, but actually getting mad when you say He was the Son of God, and responding to us that it is awful blasphemy for anyone to say so, for God was never married and consequently could not have a son. Of course that is a silly foolish argument, yet the Mohammedan preachers are characteristic of such pusillanimity, and what a pity they are now rapidly spreading over Africa, thus keeping all explorers scared out.

In the prosecution of their bloody campaigns, beginning about the middle of the eighth century and running on a hundred and fifty years (Rev. 9: 1-12), when arrested by combined Christendom under Charles Martel in the battle of Tours, France, they suffered signal defeat; superinducing the Crusades, in which Christendom united, fought two hundred years, recovering the Holy Land; but they only retained in eighty-eight years, when they were driven out by Saladin the Great, in the signal victory on Mt. Hattin, by the Sea of Galilee, A. D. 1187, which gave a new impetus to the Moslem power, so that they moved on 400 years (Rev. 9: 11-23), finally suffering signal defeat in the battle of Vienna Austria, when the Christians, led by John Sobieski and his Polish army, so signally defeated

them, verifying Dan. 8: 25, "He shall be broken without hand, *i. e.*, though all Christendom, combined in the crusades, had fought the false prophet 200 years, they never succeeded in breaking him; but when God, by His permissive providence, had utilized him to castigate and purify corrupt Christianity those 800 awful years of blood and slaughter, finally Oct. 12th, 1683, He broke his power, and he has been dying ever since; though so wonderfully tenacious of life by Satanic medication, he is still the "thorn in the flesh" of Christendom. When Mohammedans overran Persia, the followers of Zoroaster, that great and good man, the fruit of Hebrew evangelization, fled away to India, where his followers abound this day, a hundred thousand in Bombay alone

Contemporary with Zoroaster in Persia, lived Buddha in India, a great and brilliant man, who taught some of the blessed truths revealed in the Bible; preaching against idolatry and pleading with the people to seek wisdom, righteousness, humility, brotherly love, kindness, mercy, purity, and philanthropy in all its ramifications. After he was dead, the people deified him, thus going into idolatry. Consequently, he has today 400,000,000 followers in the great Orient, a long way from him in precept, life and character.

Contemporary with Zoroaster in Persia and Buddha in India, also lived Confucius in China, one of those brilliant master spirits who rise here and there over the world in different countries. Confucius taught much beautiful truth, sublime philosophy, noble philanthropy, exhorting the people to practice virtue, truth, honesty, charity, humility, meekness, and especially brotherly love; at the same time, teaching them the truths appertaining to the omnipotent, omniscient, and omnipresent Creator of the universe, and would, if he had lived in

the Christian age, have stood at the front of the Lord's ministry an honored, an efficient leader of the embattled host. After he was dead, his followers deified him and retrogressed into idolatry.

CHAPTER V

ISRAEL SAVED FROM POLYTHEISTICAL IDOLATRY.

We do not wonder that Cain led the way, worshipping the sun, moon, and stars, as these luminaries are so conspicuous as to win the adoring hearts of fallen, ignorant humanity, ever since the exodus out of Eden, where God talked with them face to face. Here the idolatry is worshipping the heavenly host (as you know all creature worship is idolatry). It was so influential as to actually absorb the holiness church begun by Abel and perpetuated by Seth, Enoch, Methusaleh, and Noah. After the intermarriage of the holiness people with the Canaanites, the former rapidly dwindled as the good ones died and went to Heaven, and their children took their place without getting saved, till we see but the one righteous family left in the great antediluvian world, which had run 2200 years and wonderfully multiplied on the earth.

Though the post-diluvian patriarchal church, organized in the family, was launched on the purely spiritual basis, under the leadership of Noah, and adorned with such characters as Melchizedek, Job, Abraham, Isaac, Jacob, Joseph, Jethro, and Moses, yet that awful trend to worship the sun, moon and stars, and actually ramifying out and taking animals and many other things, seems to be the predominant bent of the human

heart. Consequently, God found it necessary to scatter His people into other nations throughout the world, that they might come in contact with the highest authorities on the earth and hear them confess the great fact that there is but one omnipotent, omniscient, and omnipresent Jehovah in all the earth, and all other gods are simply nothing at all, never had any existence and of course are of no availability in any sense, from the fact that they are nothing at all.

Here you see Nebuchadnezzar honored with a dominion of the whole world,-convinced by Shadrach, Meshach, and Abednego in the fiery furnace, gloriously delivered so that they had not the smell of fire on their garments, and the case so positive, thronging multitudes of witnesses to it, that there was no evasion of the issue. Hence the Jews hear from the brightest lights of the whole world and the rulers of the earth, that Jehovah, revealed in the Bible is the only God, and we are His creatures; and the only thing we can do to prosper, live, and be happy is to be true to Him, regardless of everything else. There they heard his testimony and actual repudiation of all other religions except that revealed in the Bible, God's own book, in superabounding mercy given to reveal to us the sure way to Heaven. Then the case of Belshazzar, the head of the world, the ruler of all nations, we see his confession to Daniel, fully corroborating the testimony of his illustrious predecessor, his own consanguinity. Then we come on to Ahasuerus, their successor, actually wedded to a Hebrew woman, promoted to the queenship of the world, and Mordecai the Jew, his prime minister, ruling the world in his name, and the Jews, victorious over their enemies who had plotted their destruction; all the officers throughout all nations, taking sides with them in the bloody revolution, having for its object

their extermination; but resulting in grand accessions to them in all parts of the world, Gentiles proselyted in the Jewish Church. Therefore, Ahasuerus, monarch of all nations, reigning over the 175 provinces, actually embracing all the known world, and himself practically became a Jewish proselyte having a Jewess with him, sitting by his side on his throne, the queen of the whole world, and a Jew his prime minister, ruling the world through his subordinate officers, in the king's name.

CHAPTER VI.

THE HEBREW JEHOVAH, CHRIST THE SAVIOR.

What a wonderful missionary enterprise in this world-wide dispersion of the Jews, thoroughly convinced that idolatry was the devil's nonsense, and their's was the only true God, who alone can save, and consequently in their dispersions into every nation under Heaven, every one nominally served as a missionary. And so it was like taking up Christians in multitudes and carrying them into all heathen lands today. We know this would be the very thing to reveal to the heathen the true God, and thus evangelize the whole world, responsively to the commission (Matt. 28: 19), to go and make disciples of all nations *i. e.*, all the heathens.

Therefore, as we contemplate these grand and magnitudinous deportations under Shalmanezar, Sennecherib, and Nebuchadnezzar on different occasions, all of these kings carrying Israel into captivity, and looking to us, like an awful retribution sent on them, we see it was a glorious privilege of

going away to preach the Gospel at the expense of the recipients of the glorious message of truth, righteousness, and holiness of God.

The people generally think that there was no Savior till Jesus was born in Bethlehem, but this is a great mistake. Christ was the Lamb slain before the foundation of the world (Rev. 13: 17); the Jehovah of the Old Testament, the Christ of the New Testament. Let us hear the testimony of John the Baptist on this subject, "And he confessed, and denied not: but confessed, I am not the Christ * * * He said, I am the voice of one crying in the wilderness, make straight the way of the Lord" (John 1:20, 23). "Prepare ye the way of the Lord and make his path straight." That is a quotation from Isaiah, showing that the Jehovah of the Old Testament (as that is the Hebrew word he used) is actually identical with the Christ of the New. Let us also hear Paul's testimony (I Cor. 10: II), "They tempted Christ and were destroyed by serpents." Therefore, you see from these two great and indubitable witnesses, the Jehovah preached by all the Jews, as that is their designation of Israel's God, in the English, translated Lord, is the Christ of the world, denominated Jehovah, till He was born in Bethlehem. Therefore, the idea that the Jews did not have the Savior of the world and preach Him everywhere they went is untrue, as He was as efficient to save souls before His incarnation as afterwards, none other than Wonderful Counsellor, Almighty God, Everlasting Father, and Prince of Peace (Isa. 9: 6).

Therefore, all the Jews were really preachers of the Gospel, because Christ is the Gospel, as the word means good news, and that good news is that we have an omnipotent Savior, ready at all times to save to the uttermost, conquer

Satan, give us the victory, the shine, the shout, and the leap; heavenly bells ringing from the crown of our head to the sole of our feet,—“sanctified wholly.” Oh, what a gross misapprehension Bible readers have encountered in all ages, sighing, groaning, and pitying the Jews because they were carried into captivity, when as it was really a shouting time because it multiplied missionaries over a world of lost sinners, to preach to them the unsearchable riches of Jehovah Christ. Jesus said (John 9:18), “My Father worketh and I work,” thus responding to the fanatical Jews, raging with wrath because He performed His works of mercy on the Sabbath; apologetically referring them to the example of Himself and His Father who never did stop working; as the vast celestial universe of suns, each one accompanied by a grand retinue of worlds, *i. e.*, our sun attended by eleven great worlds; in a similar manner all these suns are attended by vast retinues of worlds, all of which our Heavenly Father keeps in their places. When God takes me out of this world, I believe it will be because He has more use for me in some other. I am so delighted to work for Him here. When He calls me out of this world, I have an idea He will send me off to other worlds to preach the Gospel of holy, conservative loyalty to the newly created inhabitants of newly formed worlds, where sin, sorrow, pain, and death have never thrown their dreary blight; thus utilizing my humble, electible instrumentality in the gospel of felicitous, loyal obedience, thus fortifying them against the probability of apostasy which has turned this world into a graveyard and draped it in mourning. Who would be better qualified for this work than we people who have spent our lives in this war of King Emmanuel against the devil, confronting his intrigues, and coming out with big roaring shouts every time.

J o b

Among all the books in the world, it is certified that the book of Job is the oldest. It is supposed to have been written nine years before the departure of the children of Israel from Egypt. It is supposed that the Pentateuch (*i. e.*, the first five books of the Bible) was written by Moses 3584 years ago. Job was 140 years old when his awful afflictions came upon him, and he lived 140 years after he passed through them. It is certified that he was not a Jew, but an Arab, and as that country was settled by Abraham's children (through Ishmael, Esau, and Keturah), the presumption is that he was a son of Abraham, belonging on the Arabic side of the house.

During my first three tours in Palestine and other Bible lands, I often gazed upon the land of Uz from the Ante Lebanon Range, running north and south through Syria. The guides pointed it out under its modern name Hauron. (In the roll of ages almost all the countries in the world have undergone nominal revolutions.) When in that country the last time, nearly four years ago, I rejoiced to find a railroad running directly out of Palestine through the land of Uz, Job's country. I found it a beautiful mountain table land, exceedingly fertile and fruitful,—enjoying a delightful semi-tropical climate, *i. e.*, no severe cold nor excessive heat. It is certainly an earthly paradise, being far up above all river

floods and excessive summer heat, peculiar to the low lands in in that climate.

History says that Moses, during his sojourn with his father-in-law in Midian near the close of those forty years went to the land of Uz, and visited Job, after his convalescence from his awful affliction, and his restitution in every respect. All his vast estate had been given back and doubled. His seven sons and three daughters were given back to him in the second family singly, for the good reason that his seven sons and his three daughters in his first family, whom Satan destroyed with a cyclone, were living in Heaven, which is a much better country than the earth, and, consequently, it made his family double, in all fourteen sons and six daughters.

CHAPTER I.

SATAN VERY RELIGIOUS.

We see, in the assembly of the Lord's people, that Satan is present, and when God asks him what he is doing, he professes the very innocency of an angel: "going to and fro in the earth and from walking up and down in it." It reminds us of his archangelic life when he was the light bearer of Heaven (as his name, Lucifer, literally signifies, a beautiful compound word, from *lux*, light, and *fero*, to bear). This logically involves the conclusion that, during the demiurgic ages, while this world was in the creative development, he enjoyed some prominent part in the execution of it. The dragon's tail (*i. e.*, Satan's influence) drew after him one third

of the stars, (i. e., one third of the angels) and cast them down to the earth (Revelation 12), his Satanic majesty, thus having been precipitated out of Heaven by the expurgatory army under the Archangel Micheal, lighted on this earth, and made the assault on its proprietors, King Adam and Queen Eve, signally defeating and capturing them both, taking out of their hands everything they had. Thus he usurped the throne of the world (II Cor. 4: 4), which he encumbers this day. And he is stirring earth and hell to hold it, despite the awful Armageddon earthquake now rocking the world with its premonitory shocks—God's merciful warning to all the people to get ready for the pending glorious rapture of the saints.

Thus Satan makes his apology, vindicating his own innocence. The next regular meeting rolls around and the sons of God have assembled in His presence, and Satan is again in his place, vindicatory of his characteristic promptitude—always on hand when the regular meetings roll around. We see (II Cor. 4: 4) that God actually pronounces him the god of this world. (The word *world*, here means *age—this age*). As this world is included in the redemption, in due time it is destined to receive the fiery baptism, like your soul and mine, burning out everything Satan put in it. Thus it shall be thoroughly purified, and brought back to the Edenic state, in verification of that beautiful scarlet thread running throughout the Bible, assuring the pilgrims on the King's highway of the complete restoration of all things back to the Edenic state. (Acts 3: 21.) That strong Greek triple compound *apokatastheos*, from the verb *thithem*, "to restore," and the adverb *kata*, "thoroughly," *apo*, "back to the beginning," really

signifies *the restitution of all this world back to the Edenic state* where Satan found it.

Anointed eyes have nothing to do but look around and see indubitable and irrefutable confirmations of Satan's dark dominion, about 100,000,000 pagans in the world, down at the bottom of brutal degradation, verifying the Pauline prophecy (Romans chap. 1), actually sunk beneath the brutes, which are divinely fortified by instinct, thus protected against the groveling debaucheries and gross sensualities characteristic of the heathen. Moreover, the heathen worship the devil directly and avowedly, in order to appease his wrath and mitigate his castigatory punishments, which they so much dread.

When I was in India preaching to the people, the devil worshippers, in their devotional orgies, actually had the 'chirp and mutter,' as mentioned by Isaiah, which has characterized Satan's worshippers in all ages. Wizards, witches, sorcerers, magicians, jugglers, necromancers, spiritualists, and Mormons, have, to our sorrow, caught too many of our dear hungry holiness people, seeking the fulness of God, but captured by the demons which throng the air (Eph. 2: 1), playing the Holy Ghost on people. Satan himself is an adept in playing God and deceiving the people, who are praying to the false prophets; and all wizards, witches, jugglers, and legerdemainers are demonized, and worship Satan, who then plays God on them and deceives them. The Pagans are the apostasy of the patriarchal church, in which, Melchizedek, Abraham and Job and others not a few, shouted their way through to glory; but their children, long captured by the devil, now worship him.

To this dark catalogue we must add 450,000,000 Catholics, the apostasy of the apostolic church, in which Peter, Paul,

John and all their comrades preached the everlasting Gospel, sealed their faith with their blood, and shouted their way through to fadeless glory and ineffable bliss. It is sad to contemplate the awful raid Satan has made on their children, to see their summary delusion. No wintry morning is too cold for them to rise up before day, press out to the early mass, and pay the debauched priest to forgive their sins. Then directly out of the church they go into the saloon and get drunk; then off to the brothel, to wallow in gross sensualities and groveling debaucheries, thus prematurely killing their poor fleeting bodies and bringing them down to premature graves; then they are buried in a so-called Christian cemetery, with the funeral solemnities all pointing to a glorious immortality in the blessed beyond. But they have lived and died in wickedness; and instead of angels coming from Heaven to waft them away, demons come from the pit and drag them down.

It is said that an Irishman fell dead in a dance and Satan took him and was carrying him down to hell, when St. Peter [whom they worship for a god, as well as the apostles and the Virgin Mary and the Archangels Gabriel and Michael and the cannonized saints,—gross idolatry, “worshipping the creature instead of the Creator, who is blessed for evermore,” (Rom. 1 chap.)] overtook the devil on his way to hell with the soul of the Irishman who had dropped dead in the dance, and demanded him to give him up, as he was a good Catholic. Satan responded that if he was a good Catholic, he had died on his territory, and consequently belonged to him. Therefore, Peter was disappointed, and had to go back without him, while Satan carried him down to hell.

Thus we have about 100,000,000 pagans, 300,000,000, Mohammedans, and 450,000,000 Catholics, the awful aggre-

gate of 750,000,000 actually worshipping Satan as an angel of light, and all of them, except some of the pagans, believing that they are worshipping God. He, through long rolling ages in his early life, was a great and brilliant arch-angel shouting around the effulgent throne till, unfortunately he conceived the idea of being a god instead of an angel, and thus sharing with Jehovah the dominion of the celestial universe. Consequently, thus deflected from his delectable attitude as God's joyful, restful, and happy love slave, he lost his hold on Him and was cast out of Heaven, so it was with all the other fallen angels, for whom redemption was ever made, as there was in our case, I trow because they were all adults, and spontaneously deflected from God with their eyes open, having been caught by the fatal aspiration to the pre-eminence. This was evidently the reason why the fallen angels had no redemption, whereas, in case of humanity, atonement is made for all. Jesus, by the grace of God, tasted death for every man. He uses that strong word, *hyper*, which always reveals the vicarious, substitutionary atonement; thus developing the glorious consilatory fact that every human being, by the wonderful grace of God in Christ, is actually born under the atonement, *i. e.*, in the kingdom of God, and only get out as they sin out. The prophet Samuel, John the Baptist, the Apostle Timothy, your humble servant, and many others whose names are in the Book of Life, having been happily converted antecedently to the forfeiture of the infantile justification. Thus is Satan's dark lasso headed off, and we are fortified against evil habits, which he fastens on people, even in childhood and youth. These evil habits cling like barnacles to the ship as she plows the ocean from shore to shore; and like the vampire, stealthily creeping nearer his sleeping victim, till he can drop his seductive

tentacles on the body just anywhere, having the power to open the pores of the skin and suck out the blood so clandestinely as not to awaken the sleeper; meanwhile, with his wings, gently fanning his unconscious victim into a profound slumber, till the life blood evacuates the veins, and the heart, bereft of vitality, ceases to beat, and the morning finds the palling lifeless corpse lying on the bed, without a solitary external mark indicatory of the murderous vampire, then sleeping soundly in his den. Oh, the paradoxical magnitude of Satan's deluded church membership in pagandom, under the reign of gross brutality; in Mohammedanism, paralyzed by the nightmare of demoniacal millions, playing God on their deluded victims; in Catholicism, girding the world with the superstitions, popery, prelacy and priestcraft! 450,000,000, looking to the debauched clergy to take away their sins, and 100,000,000, of fallen Protestants leaving everywhere the mournful verification of our Savior's teaching that, "Broad is the way that leadeth to destruction, and many there be which go in thereat."

Meanwhile the holy people (in all nations white, black, yellow, red and brown) are truly worshipping the Lord of hosts, who commands us in both Testaments, "Be ye holy for I am holy." They are really worshipping the only true and living God who created the heaven and earth, land and sea; and yet on these few, Satan runs all sorts of side-tracks and devices to deflect them from the grand trunk line of "Holiness to the Lord," running from the city of destruction to the New Jerusalem. God the Father, President; God the Son, Conductor; and God the Holy Ghost, Engineer. Though the tunnels be long and dark, the bridges high, so the head grows dizzy when we look down on the tree tops far beneath, yet we make as good time then as when darting over the great

plains. Thus onward we spread our flight, shouting the victory, having nothing to do but keep our seats and we'll go as fast as the iron horse with his bowels of fire and breath of steam, speeding his flight through mountain tunnels, over long trestles and high bridges, till we hear the Conductor, (as we have no brakeman on this road, because it's all the way up Mt. Zion and we need none) call aloud "Union Depot, New Jerusalem, the end of the road, all get off the train." Then we will see on the platform fathers and mothers, brothers and sisters, husbands and wives, and comrade soldiers shouting aloud, calling our names and bidding us welcome home!

Satan is so greedy, he is not satisfied with his teeming millions of deluded victims going pell-mell down to hell through paganism, Mohammedanism, Catholicism, and dead Protestantism; but, oh, how he shoots at the few holy people, doing his very utmost to side-track, derail, ditch, and strand them, running on us all sorts of heresies. When it is no longer possible to hold people satisfied and resting in carnal security, deluded by popular churchisms, and they have such an awful nightmare of conviction on them they just will seek sanctification, he lets go his grip and says, "Go ahead and get it, but be sure you don't go too far." As Pharaoh when he could not possibly hold Israel any longer, thus said to them; hoping they would stop out in the wilderness awhile, and he could bring them back into bondage again; so the devil, when he sees you are going to seek sanctification, becomes exceedingly prudent and warns you against the danger of getting too much religion, quoting that scripture, "Be not righteous over much," but he withholds the explanatory clause, lest you wear yourself out, i. e., wear your body out; for as your body is the temple of the Holy Ghost, we should be careful to perpetuate our

physical health, till we can finish our work. Therefore if you will actually get the experience, (despite all the efforts of the devil to stop you in the wilderness, so you will never reach the land flowing with milk and honey and abounding in corn and wine, your feet on the King's Highway of Holiness and speeding along with shouts of victory) he will do his utmost to pull you over on the other side, running you into wild fanaticism, so he will get you in the end.

Satan's first heresy, since the launching of the holiness movement, started in New England, urging the holiness people to go for the third blessing of power, Acts 1:8 "Ye shall receive power, after that the Holy Ghost is come upon you." The true reading, "You shall receive power, the Holy Ghost having come upon you." The Holy Ghost Himself is the power, and if you go to seeking any other, the devil will give you lots of it, and get you sure.

The second heresy on that line was the third blessing of fire, which broke out in Dixie land and swept the South and West; founded on the Scripture, Matt. 3:11, "He will baptize you with the Holy Ghost and with fire;" urging the people whom Jesus has baptized with the Holy Ghost and fire to go on and seek a third blessing of fire; thus opening the wide door for the devil to give them wild fire, fox fire, and hell fire in abundance, thus leading them into wild fanaticism. The above Scripture is a wrong translation, the true reading being, "He will baptize you with the Holy Ghost and fire." Eph. 4:5 says that there is only one baptism, which He gives Himself, and which we all must have, or lose our souls, and that is with the Holy Ghost and fire.

The third heresy on that line, which broke out in Los Angeles, Cal., having been brought thither by an illiterate

colored man from the South, was, "The Tongues." This teaching is utterly untrue, as they have no "tongue" and never did; but simply noises, like birds and frogs, which Satan's preachers have practiced in all ages. Isaiah warns us to beware of the wizards and witches, which "chirp and mutter." The magicians, and sorcerers, and necromancers, and jugglers, and the devil worshippers in all ages, and Spiritualists, and Mormons have always had it. It came to us from the Spiritualists. When you seek anything but the Lord, an evil spirit will at once come in and give you something and get you away from God. They cannot give you a language, and Satan himself cannot impart to you a language. I know languages, utterly strange to you; but I cannot give you one to save my life, as that is the work of God alone. The "Tongue Movement" has damaged the holiness people more than anything else, because it has led so many of them into demonism. These demons, which throng the air are in vast armies (Eph.2: 1), were all fallen angels, a higher order of beings than we, and our superiors in wisdom and strength. Therefore we cannot cope with them. They aim at our damnation and are determined never to relax their grip. Our only security is to let them alone, keep our eyes on Jesus with no other leader, and no guide but the Holy Ghost, and no authority but God's precious Word. I am acquainted throughout the continent and largely in the world, and know many good holiness people who have been thus side-tracked and gone headlong to ruin; some of them having fallen into gross sins and the blackest disgrace; and the great multitude who having maintained their integrity as loyal citizens and church members have lost their usefulness, grieved away the Holy Spirit, and gone into eclipse.

CHAPTER II.

SATAN'S ASSAULT ON JOB'S ESTATE

When the devil came to God's meetings, he appeared among His children as an innocent amateur of light and truth. And God tantalized him with his servant Job, certifying that he was a perfect and an upright man, who feared God and avoided evil. Satan reminded God that He had made a hedge about him, i. e., given him a princely fortune, thus hiring him to be good. (N. B. The devil has no confidence in anybody's religion, judging them by himself, which is very natural; and the more you are like him, the less confidence you will have in anybody's religion. I have no doubt that Satan actually thought that God had paid Job to be good.) Then God silenced him in short order, turning over Job's vast estate, 3,000 camels, 500 yoke of oxen, 500 donkeys and 70,000 sheep, into his hands. (Job's land was the best in the world. There were, at that time, so few people that they explored around and only used the richest and most productive.) However, God positively told the devil that He would not let him put his hand on Job's person; but everything he had was in his hands to do what he would. Immediately he sent a cyclone to catch the house of the oldest brother in which Job's seven sons and three daughters were all celebrating his birthday, catching it up in its whirls spinning it around like a top till they all swept with a shout into the bright upper world, as they, in the footprints of their heroic father, were all godly people. At the same time, as you know (Eph. 2:1),

he is "the prince of the power of the air;" his demoniacal armies bivouacked up in the firmament.

Then he dispatches a diabolical battalion to the Sabeans *i. e.*, people of Sheba, over whom reigned the Queen of Sheba, far out on the terminus of great Arabia, bordering on the Persian Gulf and the Red Sea.

They came with all expedition to make a predatory raid into the land of Uz, finding 500 yoke of oxen pulling the plows to sow the rich lands with the cereal grains, and the 500 donkeys all grazing hard by, they took the oxen and donkeys away to their distant lands.

Meanwhile he dispatches another demoniacal party to Chaldea, stirring them up to make a predatory raid on Job's 3000 camels, his caravan for commerce, which transported the vast productions of Job's paradoxically fruitful country to every other nation in the whole world. In that country, at present, we never see wagons, because the camel can carry as much on his back as the wagon can haul, and is so much cheaper.

When Great Britain got ready to excavate the Suez Canal (100 miles long and 100 yards wide, connecting the Mediterranean and Red Sea, and separating Asia and Africa, costing \$100,000,000), they went into Arabia and hired 3000 camels (just the number Job had) and used them to execute that stupendous work. This wonderful enterprise brought a sunburst on the commercial itinerant world, as it shortened by one-half the voyage from Europe into the great Orient, India, China and Japan.

The camel is the most useful animal in the world, the only one competent to traverse the great desert, where there is no water, as he can do without it several days together amid the burning tropical heat and the suffocating sand storms; and, as he lives 100 years, he is a great convenience.

At the same time Satan sends an awful simoon to sweep from the South over the Arabian desert into Job's grazing ground on the border, and suffocated his seven thousand sheep with their shepherds. These awful calamities have transpired simultaneously, runners come from every scene, bearing the sad and awful news. Before the one had rehearsed his lugubrious tidings, another was just waiting his opportunity to deliver his appalling message of destruction, calamity, and woe, till they all got through, and the appalling panorama of crushing catastrophes had moved before him. He rent his mantle in Oriental manifestation of signal calamity, shaved his head and face, and fell on the ground with these words, "Naked am I now, and naked came I out of the womb of my mother; the Lord hath given, and the Lord hath taken away; blessed be the name of the Lord."

The Bible says that amid all these calamities, Job never murmured nor complained a single word, neither did he sin. It is a significant fact, appertaining to us all, that we came into this world utterly destitute, and having nothing but what God has given us; therefore, it is exceedingly impertinent and unreasonable to complain of anything, because what we have is only loaned to us, and we do not own anything. Therefore, if the Lender sees proper to take it away, He has done us no harm, as it was His optionary loan; so let Him remove it at His option. Thus, amid all this, God says that Job sinned not.

CHAPTER III.

SATAN'S ASSAULT ON JOB'S PERSON.

The monthly meeting had rolled around again and Satan was in his place in the amen corner in his habitual attitude as a leading member of the church. Devil as he is, we must give him credit for obeying that one commandment, not to forsake the assembling of ourselves together, and we are forced to commend his promptitude as a church goer. No wonder that he so efficiently and successfully utilizes the inside way to hell, even preferring it to the outside broad road, which encircles the whole earth: because when he can get his people to take membership in the church and worship him instead of God, he has a double grip on them,—two chances for their damnation. When his people are traveling the world way to hell, he is always uneasy about them, lest some holiness crank turn on them a damnation battering ram and uncap the burning pit till they get a suffocating draught of brimstone, take fright, run to the mourners' bench and get saved. Whereas, when he has them well hoaxed in the Catholic, or formal Protestant church, he knows that it will take a miracle of grace to get them out of his hands, because they will have to get saved in spite of himself and their church too. Therefore, Satan is a wonderful church goer, and his counterfeit religion, which fills the world, except the few true saints, is his slickest plank to hell.

You see, during the awful Armageddon, which is looming in view, fearfully adumbrated in the Oriental Wars (Rev. 18),

Babylon falls. That word simply means "confusion" and applies not only to great Catholicism, the harlot mother, but to her daughters and all the Protestant churches. You see then the Apocalyptic angel proclaims fallen is Babylon, the mother of harlots and abominations (idolatry which includes all the religion in the world except the straight sky blue, Holy Ghost, regeneration and sanctification). Many are still honest and doing their best, walking in all the light they have, ready to walk in more and brighter light the moment it shines in. Therefore, he calls them all to come out of Babylon that they be not partakers of irremedial and irretrievable destruction. This is certainly very consolatory and reminds us of our Savior's prophecy in his valedictory sermon which He preached on Mt. Olivet, antecedently to his crucifixion, in which he says that the tribulation which Daniel gives (45 years) will be shortened in the interest of the elect, (the people who will let God save save them.) He knows every one of them. Therefore, the awful tribulation judgments will simply take out of the world the multiplied millions who have crossed the dead line, grieved away the Holy Spirit and will not let God save them; meanwhile multiplied millions, especially in heathen lands, where the light has shone so dim, will be spared.

Now after Satan has so horrifically and appallingly destroyed Job's children and property, God looks him in the face as if nothing had transpired and said, "Satan, have you considered my servant Job, that there is none like him in the earth, a man that feareth God and escheweth evil?" Satan responds "Skin for skin, everything will a man give for his life; but you touch his body and he will curse you to your face." And God said to him, "Satan, do anything to him you please, but I will not let you kill him, you cannot do it."

Then Satan proceeded at once to send on him that awful black leprosy, the terror of the Orient. The very mention of it strikes panic to the nations. When I was there in 1899, it was reported to be in Egypt, though I never saw anybody that had it or had seen any other person; yet the whole Turkish Empire was quarantined against Egypt on account of the plague, black death. Consequently, when we sailed from Egypt to Beirut, Syria, our ship with all her crew and all her passengers were arrested and put in quarantine ten days on account of the plague in Egypt, because we had sailed from that country. All that time we were guarded by soldiers with loaded guns, so if any of us had attempted to escape we would have been killed on the spot. At the expiration of the ten days, physicians came on board and examined us all; finding no symptoms of the plague they permitted us to land. King Herod at Cæsarea, Palestine, (Acts 12) was smitten with it because when he delivered a speech the people shouted over it and said it was the voice of God and not man, and he did not give God the glory and the worms ate him up. This terrific scourge, Satan put on Job. Amid all this horrific affliction, Job shouted the victory. There was no Bible then, and the light was dim in the absence of the written Word; yet Job, in his communion with God, understood the two advents of our Savior in the world: the one to suffer and redeem us by His blood; and the other to conquer and reign forever, raising all his saints from the dead and transfiguring the living. Therefore he leaped through the rolling centuries, passing His first advent and the tragical scene of Calvary, and sweeping down the ages to His second coming to resurrect the buried saints and transfigure the living, hear him shout, "Though after my skin worms destroy this body, yet in my flesh shall I see

God, whom I shall know for myself and not a stranger," (Not as E. V.) because he was acquainted with Him and consequently would know Him. "I know that my redeemer liveth, and that he shall stand in the latter day upon the earth." Thus, you see Job shouts the victory in his terrible bodily afflictions.

Eliphaz, Bildad, and Zophar, leading preachers in the Uz conference, came to see their afflicted brother, to comfort him in his deep distress. However, they actually proved to be his tormentors, because they proceeded to castigate him for the sin of presumption in professing Christian perfection. They assured him, that it was an impossibility in this life, and that he had committed a great sin in professing it, for which God had sent on him those awful castigatory judgments, to chastise him for the sin of presumption and to warn others against the same. Meanwhile, Job stoutly maintains his profession without flickering an iota. Consequently they get into a big debate, Job professing sanctification and those three big doctors of divinity on the other side arguing stoutly that nobody can have it; asserting, "Who can bring a clean thing out of an unclean thing? Even the heavens are unclean in His sight, and he charges angels with folly." Thus the debate ran on, day after day, till Job appeals from man to God. He at once took the appeal, coming in a whirlwind, turning the debate into a holiness meeting; at the same time saying to Eliphaz, Bildad, and Zophar, "You have not spoken that which was right concerning me as my servant Job has," thus condemning them and vindicating Job. But did not Job say, "I have heard of thee by the hearing of the ear, but now I see thee. Therefore, I repent in dust and ashes, I have spoken things too high for me?" The solution of this confession is the simple fact that Job had undertaken to explain the the-

ology of his afflictions, which had not been revealed to him. Patience is a most important Christian grace, as more people lose their experience through impatience than any other way. Repentance, in this case, simply meant to change the mind. God came in the whirlwind and took the debate into hand and turned it into a holiness meeting, calling those three big anti-holiness preachers to the altar while Job prayed for them. He settled the theological problem indubitably and eternally, positively condemning the doctrine preached by Eliphaz, Bildad, and Zopher, and indorsing Job all the way through. He had preached Christian perfection with all his might. So Job changed his mind in reference to the philosophy of his afflictions, which he had endeavored to give them, but made a failure because God had not revealed it to him and he was just guessing at it. The Bible sets forth the fact that all of Job's afflictions were for all the Christians that will ever live on the earth, to fortify them against impatience, so fatal to spirituality; as there, we have in Job's biography, an extreme case which covers all the ground. Nobody ever has had or ever will have more to complain of and to murmur about than Job, but he actually shouted through it all, God Himself certifying that he did not sin nor charge Him foolishly.

Now we have a wonderful holiness meeting; our heavenly Father conducts it, these three big presiding elders are on their knees, seeking sanctification with all their might. Job is down by them on his knees, praying for them importunately. And Elihu, shouting jubilantly, patting them on the head and saying, "Go for it, I got it in that way."

I have read this Scripture frequently in Hebrew, Greek, and Latin, as I have in my Bible, which I brought all the way from Germany, in parallel columns. The Greek says

they all got it. Hence, you see that was certainly a wonderfully glorious meeting. History repeats itself over and over, through all the rolling ages. The Lord gave me the experience of sanctification nearly forty-seven years ago, gloriously baptizing me with the Holy Ghost and fire, burning up the Free Mason, and the Odd Fellow, (and I was chaplain in both lodges) the college president, and the Southern Methodist preacher, leaving nothing but John the Baptist Number Two, as you remember he ignored his personality, certifying himself to be only a voice for God. That is all I have been from that memorable epoch in my biography, both by speech and pen, as this is my 168th book, and all of them are plain and simple Bible teachers, *i. e.*, preachers of the Gospel, being already scattered around the world. In my journeys, I have met them in all countries. Twenty years ago, to my infinite delight, having first reached Jerusalem the holy city, and being so wonderfully electrified to walk in His footprints in the land of His nativity, ministry, and martyrdom, I could not forbear singing,

“I’ve reached the land of corn and wine,
And all its riches freely mine.”

But I was so surprised to find my books there. Having outraveled me, they reached the holy city, high up on holy Mt. Zion, ahead of me. When I reached great, old, dark India, the land where idolatry has reigned through the ages, how surprised I was to find my commentaries there translated into the native languages, and studied by those black, yellow, and brown preachers of that far off land. As the Lord gave me the experience five years before the movement reached Dixie Land, crossing the Ohio River at Cincinnati, thirty-one years ago, he used my humble instrumentality to pioneer the holi-

ness gospel, from the Atlantic to Mexico and from the gulf to British America, through the different states. While thus helping to evangelize great Texas, from Louisiana to the Rio Grande and up into Pan Handle, through that vast dominion, I was terribly persecuted, the preachers denouncing me from the pulpit as a northern fanatic, bringing the wild fire to disturb the churches. In that great prairie state there is much soil, as rich as the garden of the Lord. At one place a railroad crossing germinated a city like a mushroom, in a night, which became a county seat and was soon well supplied with churches. When I got within forty miles of it with my evangelistic work (assisted by two fire baptized young men as the movement was utterly new and I had no help on the ground), all the churches in Hillsboro called a convention, and mutually agreed to unite and keep that northern fanaticism out of their city. They passed an ordinance closing the church doors against the disturber and splitter of churches as they denounced him. The Methodist pastor was so smitten with curiosity that he mounted the car and came forty miles to my meeting, that he might better post himself, and that he might the more efficiently protect his church, as well as others, against the invader. God had already answered prayer, and the power had come down and the fire was falling on all sides, and the miracles of grace were astonishing the people. He had been with us but a few hours till God's lightning knocked him down and he was roaring and agonizing at the altar, in due time coming through with the tremendous shouts of victory. Having spent two or three days with us, he said to me, "Brother Godbey, you have innocently gotten me into trouble in my pastoral charge, so I cannot go back alone; you must go with me." I responded, "I am overcrowded and cannot reach

you soon." He answered, "I have had this matter before the Lord, and have heard from Heaven that you are going with me now." Then we acquiesced and gave him an appointment, which he sent in the next mail, to give him my next service after the meeting in which I was then engaged.

We began with an evening service. The following day at the dinner table he came to me weeping, notifying me that his board had summoned him to meet them, and that they were going to close me out of the house, pursuant to the conference into which they had entered to close all the doors against me. I said, "Go at once to meet your board and take your discipline, (the law of the church) which gives the pastor full control of the house till the conference takes him away." He met them and said, "Brother Godbey has no appointment in our church; it is mine and he is simply one of my humble helpers. And if you close that house you do not close it against him, but against your own pastor, in open violation of the law; and I will prosecute everyone in the next conference for maladministration." They saw at once that he had the law on his side and that they could not do anything, consequently they telegraphed at once to their notorious anti-holiness presiding elder to come and shut me out of the church. It so happened that I had received on arrival, the first box of books, entitled Christian Perfection, (a book the Lord has wonderfully used). Upon opening it, I had mailed a number of my books to my brethren in the ministry, as presents, sending one to the presiding elder of this district. He had received it and read the most of it. The lightning struck his unsanctified heart, so he called his wife into the parlor and read to her and she read to him till the conviction settled down on both of them like a nightmare. And when the telegram arrived,

they were on their knees, importunately praying God to sanctify them. He boarded the train and came at once to Hillsboro, arriving at 11 A. M., the moment I had opened the altar. Nearly all in the house had gathered round it, when I saw Brother Stockton enter the door and read in his physiognomy the dominion of the Holy Ghost, predominating his mind and spirit. He comes in a swift trot and falls at the altar. I tell them all to pray for the blessing which the Holy Ghost tells them they need. O what a confluent volume of red-hot prayers go up to God for a solid half-hour! Then one of those indescribable land slides sweeps down from the throne and inundates the altar, tiding ten to fifteen souls over Jordan into the land of corn and wine, flowing with milk and honey. Among them was the presiding elder. Oh, how they shout and embrace either the other on all sides! I will never forget the scene my eyes beheld the ensuing afternoon, the presiding elder and pastor arm in arm crossing the plaza to the board meeting, after the good old Dixie style, both shouting the Hallelujahs of full salvation! They entered the room and met the officers of the church with kind salutations. The presiding elder said, "Brethren I must confess to you, you have sent for the wrong man, if you want the holiness meeting closed, as I have already received the blessing and I am for running it without a break till Gabriel blows the trumpet." Then a division at once supervened, the anti-holiness people withdrawing and starting an opposition meeting in the Presbyterian Church, their cultured pastor Jacobs filling the pulpit. Two daily papers in the city went into the fight, one on each side of the battlefield; so the whole community was in the war. Business houses all closed during the meetings; and the whole community, raised on tiptoe, crowded both houses. Meanwhile

Brother Jacobs preached a powerful sermon on Job, in which, quoting from Eliphaz, Bildad, and Zophar, (those anti-holiness preachers) he had no trouble to refute sanctification so lucidly and demonstratively that the whole congregation shouted the victory and said, "Would that Godbey would answer that. If he tries it he will get caught in the trap and skedaddle from the field." The anti-holiness paper having published it, I found it very convenient to meet their challenge and answer it, and consequently accepted it. They were all, preachers and people, so certain that I had run against the two edged sword and cut my head off, that they intermitted their meeting and came to ours at 10 A. M. (a bright and beautiful Spring day peculiar to that land of the sunshine.) The house was packed to hear my answer to that wonderful sermon, which had magnetized all that heard it. I gave Brother Jacobs a chair, immediately in front, so he would hear easily, at the same time stating to him and all the people that I would divide time with him and give him a chance to answer me and defend the truth, as he understood it to his satisfaction. Holding up the paper containing the sermon in my hand, I proceeded, arguing that in the run of the ages, history repeats itself over and over. "I find in the Bible that, a long time ago, there was a debate such as we have here today between Brother Jacobs and myself. But the debaters were God and Satan, the subject was Job, God telling Satan that Job was a perfect man, and Satan denying it, and saying that no man could be perfect. I never saw Job, and knowing nothing about him except what I have learned in God's Word: as God said he was perfect, I say it too; and, as He is no respecter of persons, it follows as a legitimate sequence that all people by the power of God's free grace, can be perfect. I am

sorry for Brother Jacobs, my comrade in this debate, because I am so happy to be on God's side and tell you that Job was a perfect man, simply because God says it. While Brother Jacobs says he was not perfect and for no conceivable reason as you all plainly see, but because the devil said it. The Bible says, 'He (the devil) is a liar, and the father of it.' " Then I proceeded to show them that when Job, in his testimony to perfection, appealed from man to God, He took the appeal, coming in a whirlwind, and taking charge, turned the debate into a holiness revival, saying to Eliphaz, Bildad, and Zophar, "Ye have not spoken of me the thing that is right, as my servant Job hath." Therefore offer a sacrifice of seven bullocks, and seven rams (*i. e.*, make a perfect consecration, as seven is the perfect number, and always stands for Christ who is perfect man, represented by four, north, south, east and west, the cardinal points, which stand for the world, of which man is lord; and three represents His perfect divinity, Father, Son, and Holy Ghost: Col 2: 8 "In him dwelleth all the fulness of the Godhead bodily"), and my servant Job shall pray for you. Here, we see that God fully endorsed Job, and condemned Eliphaz, Bildad, and Zophar. I had said to the whole congregation that he should have half the time to defend his sermon, which I was to answer. When I showed that the same debate had been held in Job's day between God and the devil, and that I was on God's side and he was with Satan, he took his hat and left; and I never saw him afterward. Then the revival swept on, and before final adjournment they organized a holiness camp meeting, which proved to be one of the greatest in the world. It was at Waco, Texas, and is still running, but not so largely attended, as there are 150 holiness camps in the state, and

this was one of the first to be launched. In its palmy days, it had 4,000 tenters and 20,000 auditors.

The leading man in the official board, who had headed the opposition never did come to the meeting; but, so much lightning was felt in the air, that it struck him after the meeting closed and I had gone away, and he got wonderfully sanctified. So, when I came back to the campmeeting the following August, I found his tent pitched on the ground and himself the Ajax of the battlefield, running around the camp, his mouth open like an alligator and roaring like a lion, thus leading off the campaign with a triumphant shout of victory.

When I was giving a Bible reading early Sunday morning to about 500 or 600 people, a voice rang out from the crowd, "Brother Godbey, why do you not write the Commentaries. We are afraid you will die, and we will never get them." I responded, "I must go to the Holy Land before I do that work, as no one is competent to write them without a knowledge of the land." Then he shouted, "Why don't you go?" I said "I have not the money." At the close of the lesson, this man, who had fought me through the whole campaign at Hillsboro, but later was sanctified and now attending campmeeting, came to me and said, "Brother Godbey, I have \$1,500 in bank, and no special use for it, the Lord tells me to send you to the Holy Land. Therefore, you can have a check for it." Thus, God used that man to add the Old World to my circuit, really making me a cosmopolitan preacher. Hence the thing for us to do is to be true to God under all circumstances, as in the case of Job, who never flickered through the greatest trials known in the history of the world. And God made it all a blessing to him, giving him the victory in the end, as He will you in every case.

Ezekiel

While Daniel, Shadrach, Meshach, and Abednego were preaching in Babylon, Jeremiah in Judah and Egypt, Ezekiel was moving ahead and preaching with all his might in the north country, and thus holding the people of God on the Bible line, that they might dispense the light of truth, righteousness and holiness, and keeping the eyes of the people on the outlook for the coming of Jesus Christ to redeem from sin, death, and hell.

Ezekiel starts out with his wonderful visions of wheels within wheels, rolling and moving in a most wonderful way, thus indicating the divided ministration, so wonderfully and mysteriously complicated. Along with that wonderful machinery, we see the ox, symbolizing strength and patience; the lion typifying courage; and the angel, swiftness; showing up man's co-operation with God, which is a glorious reality when he is sanctified; because he has the strength of the ox, the courage of the lion, and the swiftness of the eagle, moving on missions of love and mercy to the ends of the earth, delighted to do God's will, as are the angels in Heaven.

CHAPTER I.

ISRAEL

God calls Ezekiel, saying, "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the words

at my mouth and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.* Yet if thou warn the wicked and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thine hands. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul." Thus we see the momentous responsibility of the preacher. It is awful to contemplate the multitudes of preachers who will sink into hell because they did not faithfully warn the people to flee from the wrath to come. It is horrific to contemplate the awful delinquency of the preachers this day, who are too cowardly to tell the people the plain truth appertaining to their wicked lives, and what they have to do to be saved. Thus they are deluded by preachers and priests; false prophets leading them astray. Consequently, the preachers will be responsible to God, who will require their blood at the hands of the preachers who are too cowardly to prophesy against the false teachers who abound throughout the country. The trouble with these false prophets is their own ignorance of salvation, the supernatural birth for the sinner, wrought in the heart by the Holy Ghost sent down from Heaven, and entire sanctification, which Jesus gives when He baptizes with the Holy Ghost and fire.

O, how we need watchmen in our days of predominant worldliness, freezing the life out of the churches and transforming them into polar icebergs! In the holiness movement we have to be constantly exhorting preachers and people to be heroic and true, declaring the whole counsel of God, fearless of men and devils. Millions of martyrs have sealed their faith with their blood, all of whom might have saved their own lives by compromise, but at the same time would have lost their own souls. Watchmen who will dare to be true, giving the trumpet no uncertain sound, regardless of consequences, hewing to the line, are at a tremendous premium, in this age of superabounding apostasy and wickedness.

Every preacher needs a constant panorama of a bottomless hell for all the unsaved, and a topless Heaven for the poorest and most illiterate saint, and a boundless eternity for all, moving before his eyes and thus perpetuating a perennial inspiration to be true to God at every cost.

We see a wonderful verification of this prophecy today. Pastors with their families living in luxury, oppressing their members with exorbitant assessments; meanwhile, their souls are unsaved and they are running to shows, frolics, fandangoes, dancing their way down to hell, *i. e.*, captured by Satan's wild beast and carried away captive at his will. Jesus, looking on the great multitudes whom He miraculously fed with the loaves and fishes, wept over them because they were as sheep without a shepherd, having been fleeced and deserted. At the same time all those people were members of the Jewish church, but their pastors were the same as none, because they had no efficiency as spiritual guides.

We have the same state of things now, multitudes of people holding membership in the churches are oppressed with church

expenses in order to support pastors with their families, who are living like princes. At the same time, they are utterly without salvation, exposed to wrath and hell, their souls captured and devoured by Satan's wild beast. They are, therefore, in the awful succession of the Jewish churches over which Jesus wept because the people were as sheep without a shepherd. Of course, multitudes of the preachers are not saved, and consequently are incompetent to lead others to the Lamb of God who, "Taketh away the sin of the world (John 1: 29). How awful the responsibility of these shepherds who are letting Satan's wolves devour the sheep, and his thieves spoliage the flock and drive them away! The people who are not born of the Spirit are all sinners, and are on the road to hell. A Methodist bishop recently said that not more than one of his members in twenty had the witness of the Spirit that they were born from above; that is a sad confession. It is to be feared that the proportion is even larger in other churches.

The terrific appeal to the shepherds of Israel should wake up the millions of carnal-minded people in Christendom today, lounging, revelling, and feasting in their houses while the myrmidons of hell are voraciously preying on their flocks, scattered on the high hills of pride, vanity, gait, and worldliness, and strolling in the deep valley of debauchery and iniquity.

Ezekiel goes on to show the wonderful revolution destined to transpire in the history of the Church in coming ages when these carnal, dissipated, gluttonous, worldly shepherds shall all have evanished before the glorious millennium rolls heavenly sunbursts over the whole world when "the glory of the Lord shall cover the earth as the waters cover

the sea." And the people will feed on rich pastures, shepherded by the true and faithful pastors.

CHAPTER II.

VALLEY OF DRY BONES

Here, the Spirit of the Lord picks Ezekiel up and carries him away and drops him down in a region where he has never been before. Looking around, he sees human bones scattered everywhere, superinducing the soliloquy, "Whence came the vast armies which in by-gone ages have here fought, bled, and died, their bodies being left unburied for hungry dogs and vultures to devour, leaving their bones to bleach beneath the burning sun and pelting rains through the rolling centuries." While thus soliloquizing, God speaks to him from Heaven, "Can these bones live?" He does not venture to give a positive answer because he knows that "all things are possible with God." He, therefore, turns the question back to Him for an answer, saying, "O Lord God, thou knowest." Then God commands him, "Prophecy upon these bones and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones; Behold I will cause breath to enter into you and ye shall live; and I will lay sinews upon you and will bring up flesh upon you, and cover you with skin and put breath in you and ye shall live; and ye shall know that I am the Lord." Then he proceeds to prophesy, and the bones begin to rattle, moving promiscuously everywhere. Such a clamor he had never heard before in all his life. Then

observing, he sees a wonderful change; there are no longer dismembered bones, promiscuously scattered over the valley, but multiplied thousands of reconstructed skeletons of diversified sizes, presenting a most frightful scene. He continues to prophesy to them and sees flesh laid on them, cartilage and ligaments uniting bone to bone, and the beautiful cuticle investiture covering them over, and pulsations of vitality thrill them from top to toe. Where the English Version says, "Prophesy to the winds," the Hebrew has *ruach*, the very word for the Holy Spirit; the Greek gives us *pneuma*, which is the word for Holy Spirit; the Latin has *spiritus*, which, dropping the last syllable, is now in the English vocabulary. Hence the prophet was commanded to pray for the Holy Spirit to descend and inflate them all. Then the scene undergoes a wonderful transformation; they all spring to their feet.

Hence, you see this scene beautifully illustrated the reconstruction of humanity under the gracious economy of the redemptive scheme; the dismembered bones, scattered promiscuously, potently teaching us the great lesson of total depravity, the utter ruin of humanity in the fall, throughout the Bible confirmed by God's own word "death," which is antithetical to life, applied to every sinner. Total depravity means entirely destitute of the Divine life. The enemies of this fundamental Bible doctrine construe it to mean "as bad as we can be." That definition would not apply to the devil, because he is a finite being and like all others, progressive, and consequently getting worse all the time. Immutability belongs to God alone, all finite beings changing incessantly, the good getting better and the bad getting worse. In a great camp meeting forty years ago, I heard an eloquent sermon delivered to a vast audience, in which the preacher made a great effort to disprove the doctrine of

total depravity, on the hypothesis that, if it were true, God would have nothing to build upon, and hence could not save anybody. When I had an opportunity, I took him aside and said, "Brother Pense, if you or I wanted to build a house, we would need something to build it with and a foundation on which to build; but when God got ready to build this great world in which we dwell, He just made it out of nothing and hung it upon nothing, and it has been flying on its orbit, responsively to His bidding ever since." He dropped his head about two minutes, and lifting it up, he said, "Brother Godbey, I have preached foolishness. Please do not tell anybody and I will never do it again."

While this scene, with the wonderful reconstruction of dry bones into the triumphant army, symbolizes the spiritual reconstruction of humanity, wrecked and ruined by the fall, Ezekiel goes on to certify that, "These bones are the whole house of Israel," "Thus saith the Lord; Behold, O my people, I will open your graves and bring you (back) into the land of Israel." The Jews, because they rejected Christ, were denationalized and expatriated by the Romans, sold into slavery and carried into captivity among all the nations of the earth, and thus their own nationality was destroyed. In all nations, from the rising of the sun to his going down, and even to this day, they are a great people on earth, but without a king, and have no nationality. So Ezekiel prophesies their resurrection and restoration to their own happy land. This prophecy is now receiving its fulfillment in the fifty Jewish colonies already organized and flourishing. The fulfillment of the prophecies all around us adumbrating the restoration of Israel as Ezekiel and Daniel saw it in glorious panorama, at a time when everything in the world indicated that their nationality was forever obliterated.

ated. Still Daniel and Ezekiel preached with all their might the restoration of their people and the Temple at Jerusalem.

The belligerent state of the old world at present is evidently on this line of prophetic fulfillment.

CHAPTER III.

EZEKIEL'S HOLY WATERS.

In the preceding chapter, in the valley of dry bones, we see in grand panorama the spiritual reconstruction of humanity, in conviction, regeneration, and sanctification. In these holy waters, we have the glorious positive hemisphere of the sanctified experience beautifully and lucidly set forth. The two great works of grace are conversion for the sinner and sanctification for the Christian, each a beautiful globe, consisting of two hemispheres. The negative in conversion is justification, in which we do not receive anything, but we lose the heavy mountain of guilt encumbering the soul and pulling us down to hell, and become as light and elastic as the bird of paradise, leaping, singing, and shouting. The moment the sinner radically repents of all his sins and casts himself on the mercy of God in Christ, crying "Lord, save or I perish," God, for Christ's sake, cancels his condemnation from Heaven's chancery and seals his pardon; then the Holy Spirit, quick as lightning, does His official work, raising that soul from the dead, creating the Divine life in the spiritual corpse, bringing in the ecstatic realization, "Old things have passed away, behold all things have become new;" thus superinducing the positive hemisphere, con-

stituting with justification the negative, the grand and beautiful experience of conversion.

In the sanctified experience, we receive the expurgation of depravity through the Blood, giving us a clean heart, the crucifixion of the old man, executed by our wonderful Savior when He baptizes us with the Holy Ghost and fire (Rom. 6: 5, 6), thus taking away the old man of sin, actually destroying the body of sin. This is the negative side of the sanctified experience; sin goes out to make room for grace, thus bringing us to the glorious upper side of the sanctified experience, where we reach this holy river.

When Moses consecrated Aaron to the office of high priest, he put blood on the thumb of his right hand, to separate his hands from all work except God's own enterprises; then put oil on it to make his hands quick and active in the performance of everything God gave him to do. Then he put blood on the tip of his right ear to close it to every voice but the Divine, following it with oil to make it acute and ever open to His command. He also put blood on the great toe of Aaron's right foot to separate it from all errands except God's, following the blood with the oil to make his feet swift as the hind's to move on God's errands.

When he first reaches the holy river, it is ankle deep. This is the walking joint.

Then follows a period of Bible study, evangelistic work, and growth in grace. Now he reaches the holy river again, when it is knee deep, thus reaching the worshipping joint, where the people get wonderful knee drill, e. g., John Knox, the leader of the Covenanters, the holiness bands of Scotland, while "Bloody Mary" was on the throne of England. She, manipulated by the pope, was burning the Protestants at Smithfield.

under charge of heresy. John Knox walked all the way from Scotland to London, entered the royal palace, and like the prophets of old, prophesied against the queen as she sat upon her throne, looking her in the face, scaring her almost to death, as he anathematized her wicked administration.

Having delivered his message, he walked out and goes back home. When she revives a little from the shock, she resumes her persecutionary policy, saying to her courtiers, "You must get that man at every cost, as I fear his prayers more than all the armies of Europe." Consequently all arrangements were made to scour the mountains of Scotland with bloodhounds, hunting for Knox and his band, who were praying night and day to God to defend His own truth and deliver His people from persecution. Spending a whole night in prayer in a sequestered retreat, at three o' clock in the morning, their leader rises from his knees and says, "Brothers and Sisters, deliverance has come;" but he knew not how, as there was no way for news to be carried quickly, telegraphs and telephones being unknown. As soon as a courier could arrive from the capital, the news reaches them that "Bloody Mary" dropped dead from the throne of England. Elizabeth took her place, and, by the grace of God, took the Protestant side of the battlefield, actually mounting a horse and going to the army, riding along their phalanxes and making speeches to the soldiers who would lift up their swords, and shout aloud, "We will die for our good Queen Bess." Thus was laid the foundation of the British Empire, this day one of the nations at the front of the world. One reason why we can now preach the Gospel to nearly every nation under Heaven is because the Union Jack floats beneath every sky and British gunboats thunder from nearly every shore and protect the missionaries in their work.

Meanwhile, opportunities in the way of Bible study, evangelization, growth in grace broaden into grander experimental latitudes and into more glorious longitudes, sink deeper down into His blessed Divinity, and climb up to loftier altitudes, when behold we come to those holy waters again, now up to the loins, the location of strength; where we vote our solid precinct for God, not only give Him His tithe, but turn over our nine-tenths, throwing ourselves in for good count, and only sorry that we cannot multiply ourselves a thousand-fold for Him who gave Himself for us.

Again we reach this swelling holy river, which is now swimming waters over our heads. Consequently, this means the floating experience. It is a well-known fact that the human body, whose specific gravity is less than that of the water, would never sink if we would turn over on our back, keep our face up, looking heavenward, shouting the victory. The reason people drown is because they make an effort to get out, turning the face downward. They imbibe water, which fills up the chest, thus changing their specific gravity till it is greater than their bulk of water; consequently they sink. Thus, when we are dead, old Adam crucified, and the body of sin destroyed, we will never sink beneath these holy waters; but will float on the swelling billows of God's providence and grace all the way to the New Jerusalem. In sanctification we not only get emptied of sin, which is the normal work of the negative hemisphere, giving us a clean heart, full salvation, and the victory over the devil, but receive the incoming and abiding of the blessed Holy Spirit, and move out on the swelling bosom of this holy river, developed into a moving sea of superabounding grace, brilliantly anticipating the crystal seas of Glory, which roll in their beauty around the

effulgent throne, in the saints' everlasting rest whither we are bound.

CHAPTER IV.

RESTORATION OF ISRAEL.

The impression has generally prevailed that the ten tribes, carried away by Shalmaneser and Sennacherib, were lost; and only Judah and Benjamin returned under the emancipation proclamation of Cyrus in the fulfillment of Jeremiah's prophecy. That rises from the fact that the first deportations had been in captivity 200 years when the emancipation supervened, and had lost their tribehood, so that while many of them returned in the exodus, they merely came along as individuals; while Judah and Benjamin had only been there seventy years, and, consequently, they had not lost their tribehood. We see this conclusion sustained by the testimony of Pentecost, when they were present, "from every nation under heaven," into which they had been dispersed in the captivity, as the Babylonian empire included the whole world. The Word says (Acts, ch. 2), "devout men;" that word means godly, religious people. Really their deportation into captivity was God's merciful providence, sending them to preach the Gospel of their dispensation, *i. e.*, the great truth of Israel's God, Jehovah, the Creator of the universe and the maker of every living creature.

So you see from the bird's eye view of the Hebrew world (Acts, ch. 2) in the pentecostal revival, that they had not been lost as we have always heard, but simply lost

their tribehood, and still held their membership in Jerusalem, travelling thousands of miles on camels, donkeys, and as pedestrians, in order to attend their great annual holiness camp meeting, which they had held early in June, annually ever since the law was given at Sinai, in order to commemorate that notable transaction, which at the same time symbolizes brilliantly and so persistently our sanctification, which we receive when the law is enforced, in the execution of old Adam in every human heart. Behold the mighty host, "devout people from every nation under heaven," i. e., religious people, all Jews, assembled to attend their Pentecost.

Ezekiel assures us that they will be gathered back and, consequently, gives them their allotments.

The Holy Land is located in the center of the world, where Europe, Asia, and Africa meet, God having made that beautiful Mediterranean Sea, the mastodon of the watery world, for the special accommodation of those who will sail over it to reach the Palestinian shore, and go up with hallelujahs to Jerusalem to see the King in His beauty, sitting on the throne of David, and reigning over the house of Jacob forever.

The faithful few who are now gathering so rapidly from the ends of the earth will receive the promised inheritance, again receiving the leadership which their unfaithful ancestors forfeited.

Ezekiel winds up with a wonderful description of Jerusalem, newly built in magnitudinous proportions, extending over the great and beautiful highlands of Palestine and Syria and Eden, reaching into Mesopotamia, a greater city by far than the world has ever seen.

We recognize the fact that all holiness people want to visit the land of our Savior's nativity, ministry, and martyrdom; to walk in his foot-prints; but the trouble is, the finances, which will no longer be in the way during the Millennium.

The renewed world will teem with an abundance of everything, and multitudes from all parts of the earth will migrate to the Holy Land, and settle there, fulfilling the prophecies of Jerusalem's wonderful enlargement.

Meanwhile, we will all be electrified with the presence of the glorified Savior on the throne of David, to reign, not only through the Millennium, but forever and ever.

THE END.