

**CIHM
Microfiche
Series
(Monographs)**

**ICMH
Collection de
microfiches
(monographies)**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1995

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
				✓							

The copy filmed here has been reproduced thanks to the generosity of:

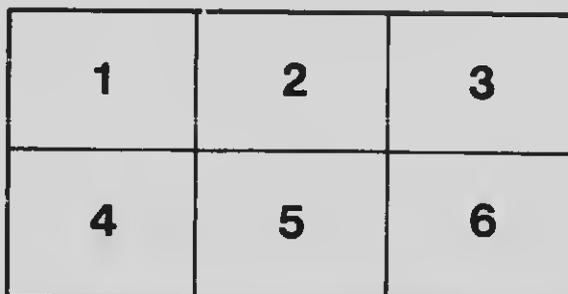
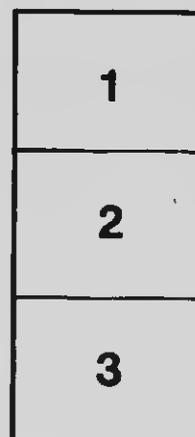
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shell contains the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

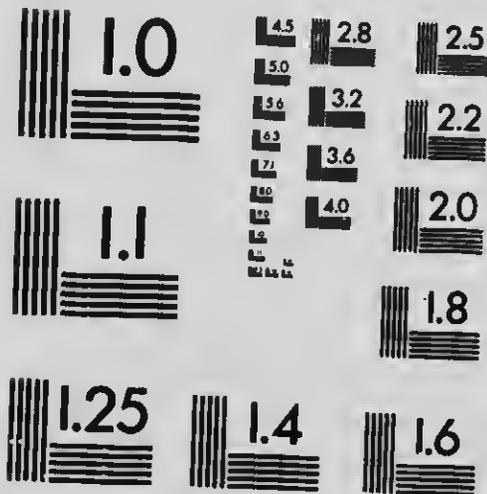
Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaît sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



APPLIED IMAGE Inc

1653 East Main Street
Rochester, New York 14609 USA
(716) 482 - 0300 - Phone
(716) 288 - 5989 - Fax

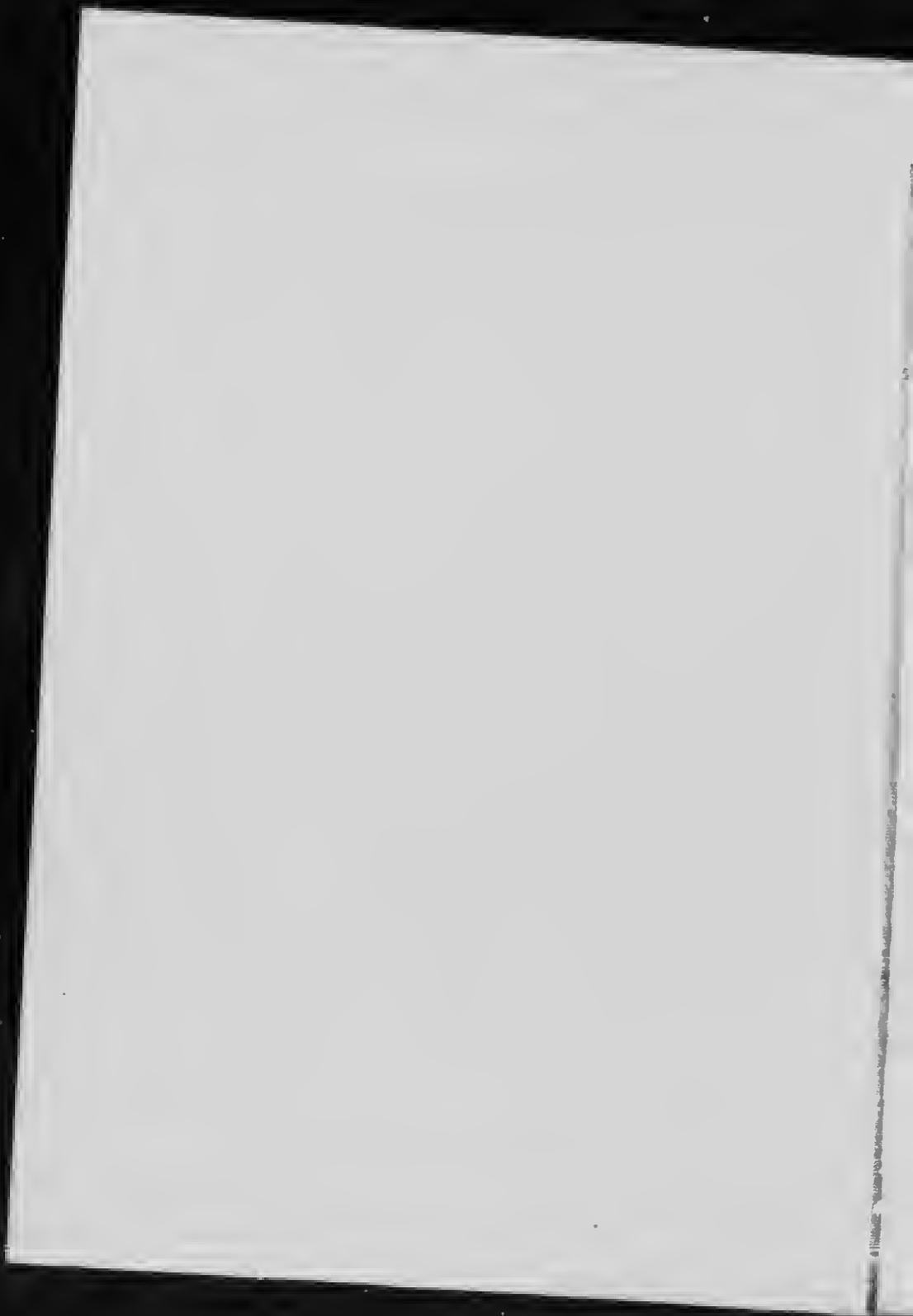
20

34

Mrs. Wm. Howard

Road. Oct.

Oct. 7th 1904.



SAVED TO THE
UTTERMOST

BY

R. C. HORNER.

OTTAWA :

HOLINESS MOVEMENT PUBLISHING HOUSE,
480 BANK STREET.

1903.

BT 751

H67

1903

SAVED TO THE UTTERMOST.

Kingston, Ont., Sunday, 10 a.m., Oct. 4, 1903.

"Wherefore He is able also to save them to the uttermost that come unto God by Him." Heb. 7:25.

This statement is very satisfactory. It would be quite discouraging to a man if there were something that God could not save him from. He would have to be troubled with it as long as he lived and finally he would be lost. It could not be otherwise if there were something greater than God Almighty. If there were something in a man that God could not take out of him there would be no hope for him. If the devil could inject into a man what the Lord Jesus could not take out of him, then, of course, a man would be ruined forever, there being no other name under heaven, given among men whereby we can be saved.

Our text is very strong. Uttermost is a strong word. Utter is to the end of things. The Greek word means two things,—uttermost and evermore. These two English words come from the same Greek root. You will see "evermore" in the margin of your reference Bible which means that this is implied in the Greek. We have our choice of these words. We can say He saves us to the uttermost, or, we can declare He saves us evermore, or, if we desire to have the full meaning of the Greek and all that is in it, we take the two words and it will be in harmony with all Scripture. Then it will read, "Wherefore He is able also to save them to the uttermost evermore that come unto God by Him." This is the full meaning of this Scripture text, and it agrees with the whole word of God. Jesus can save a man to the uttermost and He can do it evermore.

Jesus takes all the sin out of men, but He does not do it until they repent of it. This repentance implies that men hate, abhor, and loathe their sin with a perfect hatred, that they will not allow it to have any place in them. When they are not willing to have it, when

they give no place to it, when they cannot tolerate it, He removes it. Men who are willing to allow it any place will have it there. God never saves men from sin while they can tolerate it. The sin that men cannot harbor God takes away from them. When men hate, loathe and abhor it with all their heart and with all their nature, and look to God and cry for redemption, He takes it away in a moment. When there is something in a man that he wants taken out, anything that is not just right in the sight of God, anything that is not just like the beautiful heavens itself, that is not just as white as heaven, that is not just as sweet and holy as heaven itself, he can go to God with the damning thing and He will save him to the uttermost.

Anything that is not just like heaven is damning in its essence. It is contrary to God. It is contrary to heaven and the salvation of the soul. It is blighting, blasting and damning however small it may be. Men say that if we do nothing worse than this we will be all right. This statement in itself is a declaration that the thing is wrong. Men declare that the thing is wrong when they state, if we never

do anything worse than this we will be all right. The man who finds uttermost salvation is the man who tolerates nothing. He will make a whole-soul sweep of everything. He will have Jesus and Him only. He will want Jesus to make him like Himself, and He will give him this uttermost salvation. If he can tolerate any uprisings of anger it will remain with him. If he is satisfied to be a little peevish, a little irritable or cranky, he will have his little peevishness and irritability, and much of it.

The devil is shrewd enough to know if a man will have only a little of the wrong, if he will consent to have anything only salvation, that sin remains in him. The devil is shrewd enough to encourage people, and tell them they did well, when they did not foam and rage. I am confident the devil helps people along these lines. He is careful not to make some people foam and rage like devils, for he would not have them expose themselves lest they should give up their profession of religion. He will help them over rough places, so that they will be satisfied without receiving uttermost salvation. He is satisfied to have a

mortgage on their souls and finally defeat them in the future.

The devil hates uttermost salvation. He hates to let people get clean and white as heaven. He hates men to be holy. He knows all who see and hear them will be convinced. He is aware that men who are saved to the uttermost can do, and accomplish wonders for God. He, therefore, hates the doctrine of uttermost salvation. If he can get men to stop short of uttermost salvation he is certain to secure their downfall. The devil will destroy their peace. Give him an inch and he will take a foot. He will ask for no more until he has a favorable opportunity. Men who commence to tolerate one little thing that is not just like Jesus in their hearts and natures, have given the devil a strong foothold. He has a place to work and he will sap the life out of their vitals and destroy their peace. He will weaken them down and cause them to grieve the Spirit. They will lose their simplicity, they will be satisfied to be a little afraid, or to be timid professors of religion.

Children of God should not be cowardly.

They should not be willing to have any shrinkage in their natures. They should be strong and of a good courage, doing His will, pressing the battle, varring a good warfare, contending earnestly for the faith and triumphing in the grace of God. Weak professors of religion feel at times that they have the victory. Sometimes they do duty, sometimes they shine for God ; sometimes they feel all right, but most of the time they shrink. They are a little cowardly when the battle becomes hot and fierce ; they will be satisfied to take a back seat and allow the devil to have the victory. Christian people should seek to have faces of flint, to have a holy boldness for God. God has said "The righteous are as bold as a lion." Christian people have to be like the truth. Every tendency toward fear, trembling and nervousness must come out of them and they must be filled with the fulness of faith, love, joy, peace, and have power to be, and do for God.

If the devil can get Christian people to be a little selfish, he has gained a great victory. It may be that you deny yourself in almost everything. God has said "They that are Christ's

have crucified the flesh with the affections and lusts." We have to make a clean sweep of everything. If there is anything wrong in you it will grow. It may seem very small now, and you feel you can bear almost everything; you can almost endure anything. It will not do to be almost, you must be altogether. The Scriptures do not read: "Wherefore He is almost able to save them to the uttermost that come unto God by Him." God did not tell us that we are to be almost Christians, almost white, almost sanctified, almost shining, almost saints, almost ready, and almost conquerors. Paul did not say, "I have almost fought the good fight, I have almost finished my course, and I have almost kept the faith." But he said, "I have fought the good fight, I have finished my course, I have kept the faith." It is not almost, brother, but it is altogether. You cannot almost get to heaven. You can go up to the door and say, "Lord, Lord, open unto us," but He will say, "Depart." You can go right up to the door, but you have to go altogether in. In order to go altogether in, you will have to go to the fountain of cleansing for uttermost salvation.

There is no superfluous grace. There is enough to save you from all your sin and make you a real saint. God can save you to the uttermost, and He can do it evermore; but you will have to get it all. You will have to face the thing square, and comply with all the conditions. You will have to get your feet on the promise and keep them there. Your faith must enter within the veil and take a grip of God, and never let go. You have the promise of full salvation by the grace of God. You should seek it now. But, brother, if you murmur about some things, and whine about other things, and find fault with some other things, you are not saved to the uttermost. It will not rain too much for you and the weather will not be too dry for you, if you have uttermost salvation. If the devil can get you to complain a little, he will take away all the peace you have. God controls the weather and He can send rain, sunshine, prosperity or adversity, but He will give grace and glory, and no good thing will He withhold from them that walk uprightly.

Brother, when you get this uttermost salvation, when it rains it will be alright. If it

rains for a month it will be alright ; if it rains for three years and six months it will be alright, and if it should not rain it would be alright also. The Lord God Omnipotent reigns and you will know it. You will have to get this uttermost salvation, and, when you do, you will see God in the rain, in the storm, in the sunshine, and in the drought. You will see Him everywhere, for He has said, "Blessed are the pure in heart for they shall see God." You are ready to say, "We will see Him in heaven." But, brother, you will not be troubled with the sight unless you see Him here. The sons of God find a heaven on earth to go to heaven in. This uttermost salvation is a real heaven on earth. The poet received so much of it when he got converted, he sang,—

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

Praise God ! You can get all the evil taken out of you, every root of selfishness, pride and habit. Some of you have concluded that you will always have to fight these things. Yes, and get beaten. God has not purposed that

we fight with sin and habit—with inward, inherited depravity. He has not purposed that we fight the cravings for liquor, tobacco, or tea, theatres or fairs ; but He has purposed to destroy and take it out of us. "Wherefore He is able also to save them to the uttermost that come unto God by Him." Brother, I like this doctrine. I like to know that God can do everything for me. I like the beautiful Scriptures, where He declares, "All things are possible with God," and more than that, "All things are possible to him that believeth." You hesitating, vacillating, doubting soul, you will have to get on the promise and when you do the promise will not fail you. You will say with the apostle, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, unto everyone that believeth, to the Jew first and also to the Greek. Yes, brother, He is able to do it. He is the conqueror and spoiler of death, hell and the grave. He is an all-conquering Jehovah Jesus.

He can cleanse, purge and make you clean. He can fill and flood you, and fire your nature and set you in a blaze. He can restore you

to the image of God, and fit you for the New Jerusalem. You must have it, brother, or the devil will beat you. God puts man in good shape. Bless His Name! All the tendencies toward evil He eradicates and destroys, removes, and sinks into oblivion. With heaven above you, and God pouring in all the fulness of faith, love, joy, peace, goodness, meekness, long-suffering, patience, you will be thoroughly furnished unto every good work. How do you like this? He does it that He might present to Himself a glorious Church not having spot or wrinkle or any such thing but that it should be holy and without blemish. It is a great thing to have all faith, love, peace, joy, goodness, meekness, brotherly kindness, and all charity,—charity that beareth all things, believeth all things, hopeth all things, endureth all things, the charity that never faileth. Now, are you full of all this? How many are? How many of you have all this fulness? How many of you are just as full as anybody ever was with all this fulness in completeness, this uttermost salvation?

SERMON II.

Kingston, Ont., Sunday, 2 p.m., Oct. 4, 1903.

"Wherefore He is able also to save them to the uttermost that come unto God by Him." Heb. 7: 25.

This is God's declaration of His power to save. This declaration has been denied by Pharisees, Scribes, hypocrites and devils in all the ages, but it has not changed the truth. God's declaration remains the same, and Jesus Christ is the same yesterday, to-day, and forever. He has the power still. He never was a strong man. He never was a created superior. He never was an angel. He has always been the Son of God with power. While infidels, skeptics and formalists have denied His power, it remains the same. He saves men from their sins. The sons and daughters of God Almighty do not sin, and those who are saved to the uttermost are as white as heaven. They are, as God has declared, without spot

or wrinkle, or any such thing, holy and without blemish, being preserved blameless and spotless, presentable before His throne with exceeding joy.

It was necessary that one should die that the nation might not perish. Jesus, by the grace of God, tasted death for every man ; He gave His own blood and His own life. There was unspeakable merit in His blood, and it made atonement, for a lost and damned race. There is an all-sufficiency in the atonement of Jesus. It reached the sin of the whole race, and what it did, had not to be supplemented. It has not been since, and it never will be. There is merit in the blood, there is redemption for a whole fallen race. To the end of time sinners will be weeping their way to Calvary's fountain, and they will find salvation. We sing:

One drop of the blood from Calvary's brow,
 Would cleanse us within,
 And free us from sin,
 And make us e'en whiter than snow.

I would rather sing :—

There is a fountain filled with blood,
 Drawn from Immanuel's veins ;
 And sinners plunged beneath that flow,
 Lose all their guilty stains.

More precious still :—

Thou dying Lamb, Thy precious blood
Shall never lose its power,
Till all the ransomed Church of God,
Be saved to sin no more.

Praise God ! There is atoning merit and power in the blood of Jesus. It made us free from the curse of a broken law. It makes us free from our actual transgressions, and it cleanses us from every spot and stain. It removes all the defilement of sin and makes the people of God as white as heaven. Do you believe it? If you do not, there is nothing left for you. If a man does not believe in Jesus Christ as the Son of God to save him from all sin, and to save him to the uttermost, what is there left? There is nothing left for them only to declare, as they do, that the best of men sin every day in thought, in word and in deed. If this be true, then the best of men are as bad as the devil, the devil having no other way of sinning. If you can tell me any other way a man has of sinning apart from in thought, in word and in deed, you make known a great secret to me.

Oh, blessed be God ! Hallelujah to the Lamb ! A man that repents of sin ceases sin-

ning in thought, in word and in deed. A man that walks in the light as God is in the light is cleansed from all unrighteousness. He is saved from the root and being of sin. He is restored to the image of God. There is merit in the blood and it has never lost it, and it never will. It is merit beyond description, beyond expression—eternal merit.—It cleanses, washes, purifies, and makes white, and presents blameless and faultless before the throne. Jesus has the ability—meritorious ability. He trod the wine-press alone. He died alone. He made intercession alone. God, the Father, forsook Him, and He undertook it alone. He bore the curse. He paid the price. He redeemed us with His own blood. Oh, blessed be Jesus! He was called Jesus for that very purpose. "His name shall be called Jesus, for He shall save His people from their sins."

John the Baptist pointed Him out. He said, "Behold the Lamb of God that taketh away the sin of the world." John, the Apostle, declared that He was manifested to take away our sins and in Him was no sin. He also said, "For this purpose the Son of God was manifested that He might destroy

the works of the devil." He has been doing this, and He is doing it still, and He will do it to the end." He saves to the uttermost. He does not leave a spot or wrinkle. He does not leave a blemish or any such thing, but He sanctifies wholly. Just as Paul prayed: "The very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it."

Just as Zacharias prophesied, "That we being delivered out of the hand of our enemies, might serve Him without fear, in holiness, and righteousness before Him, all the days of our life." I am glad there is salvation through the blood. I praise God for the atonement. Blessed be God! The fountain lies open to a world of sinners, and all may come. The people of God may come and plunge beneath the purple flood, and rise to all the life of God. This is the kind of religion I have. This is the kind I believe in. This is the kind I preach. This is the kind that will save you from hell and make you a saint. This is the kind that will let you in

through the Pearly Gate. There is no other kind of people up there but the blood washed throng, that have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb. They are all like the place. They are all white and glorious within. Blessed be God!

It is the office work of Jesus to save. Glory to God! It was determined by the counsel of the Trinity that Jesus would come and save men. He came to seek and to save that which was lost. Our text declares that, "He is able also to save them to the uttermost that come unto God by Him." Jesus, the Son of God, is not a failure. Oh bless Him! He saves men. There is no form of sin that He cannot take out of a man. He destroys anger, pride, fear, selfishness, envy, jealousy, murmuring, fretting, whining, bickering. This always gives place to the all-conquering power of the blood. Do you believe it? What do you believe in? What is there left when you take away the power of the Son of God, the atoning, cleansing merit of His blood and the love of God shed abroad in our hearts by the Holy Ghost given unto us. What is

there left? Pride, and formality, selfishness and hypocrisy.

Oh, blessed be God! there is real religion. Jesus saves men, and He saves them from sin. He saves the to the uttermost. He undertook it, and He has been carrying out His purpose. The Apostles, martyrs, reformers and our fore-fathers went sweeping through the gates washed in the blood of the Lamb, and we are following after them. We are on the way. We will be caught up. Hallelujah! Won't you go, brother? Won't you go, sister? If you do, you will first have to weep your way to the feet of Jesus, and plunge into the Fountain of the Saviour's blood.

He has not only official ability, but He has also efficient ability. He is able to do all He undertook. Oh, bless Him! He is God Almighty in spite of your fears, in spite of your doubts, in spite of your blasphemy. He is the same yesterday, to-day and forever. He is always the same, "I am the Lord, I change not." Every man that came to Him He saved. Men came to Him with legions of devils in them, and He cast every devil out. What do you think of Him? You cowardly.

halting, doubting, trembling sinner, what do you think of Jesus? Mary Magdalene became a great woman, but she had seven devils cast out of her before she became great. You ask who put them out? Jesus put them out. The spoiler of devils put them out. The conqueror of devils put them out. The Redeemer of mankind put them out. The Son of God with power put them out. He who is able to save men to the uttermost put them out. He spake the word only and they ran out. We sing yet :

Jesus, the Name high over all,
 In hell or earth or sky ;
 Angels and men before it fall,
 And devils fear and fly.

The poet declares that devils will fly before the sound of the name of Jesus. So they will. He is God Almighty, just the kind of a Saviour we preach to you. There is no other. There is no one to save but Jesus. Just one. The Almighty Jesus. The Jesus that saves all who come, so if you come to Jesus, He will make a saint out of you. He will destroy the works of the devil in you, and restore you to the image of God. He will make you all your heart craves to be.

He will satisfy your highest ambition. He will bring you up to your highest ideal of what Jesus should do. Glory to God! He will do more than that. He will do as Paul prayed. He will "preserve you blameless unto His coming." He has done more than that; He has given you the assurance that He will do it. "Faithful is he that calleth you who also will do it." Oh bless Him! I like to tell it.

I love this Gospel. I love this simple, plain, burning, flaming truth. I love the story of God's redeeming love. I am a witness for Jesus Christ and a witness tells the truth. He declares the truth, the whole truth, and nothing but the truth. Glory to God! Hallelujah! It is most blessed tidings that Jesus has meritorious ability. He has official ability. He has efficient ability. He has something that seems greater than these. He has gracious ability. He loves to exercise it. He loves to manifest it. He loves to lift a sinner up. He is going about in tears and blood, seeking and saving the lost ones. He wants to save a lost world, and He will do it for His name's sake. Men do not have to

coax Him to do it. They need not tease Him to do it. They need not persuade Him to do it. He is going about in tears and blood seeking opportunities to exercise His power to save. This is great love. He manifests it in every place and under every circumstance. He is after us in our homes, He is with us in our worship. And wherever there is a sinner He is doing His best for him to show him His great love.

He is God Almighty from all eternity and with all official, efficiency and gracious power to save to the uttermost. He is God filled with grace and truth. He shows His love and He does it because He loves to do it. His heart yearns to do it. Oh, bless Him! When you want Him to do it, you will find He is ready to do it now. When you comply with the simple gospel conditions, He will do it at once. Our God has promised to do it. He does it in a moment. You hardly get through repenting and believing until you have to cry out :

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

The very moment you hate and abhor the tendency toward sin in your heart and nature, that moment Jesus takes it all out and you shout, "I am saved to the uttermost. I am saved through and through. I am restored to the image of God. I am sanctified wholly, and I will be preserved blameless unto His coming." You will declare that, "He is able also to save them to the uttermost that come unto God by Him." Is this not good doctrine? This simple doctrine of Jesus is unvarnished and ungarlished truth and it comes home to our hearts in power. Honest men and sinners like it. Earnest seekers like it. The children of God like it. All the good men in all the ages loved it. The martyrs laid down their lives for it. Hallelujah to the Lamb! If you have been born of God, your nature cries out: "I will lay down my life for it. I will die for this precious truth that Jesus saves men from sin, and that He will save them to the uttermost. For He converted me and brought me out of the horrible pit and the miry clay and put a new song in my mouth and sanctified me wholly." There is gracious ability.

The children of God are as near and dear to Him as the apple of His eye. They are so close to Him that they are in the palm of His hand. They are so cared for by Him that they are in His feathers and under His wings they shall trust. They are under the wings of the Shekinah, and Jesus is the fairest among ten thousand and the altogether lovely one, the high tower, the rock of defence, the shelter in the time of storm. David must have realized it when he said : "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies. Thou anointest my head with oil, my cup runneth over." This is great religion. Oh bless Him ! This is complete salvation ! This is the salvation of Jesus, and it is glad tidings to all people. It is the same that the angels sang as they flew through the air crying : "Glory to God in the highest, and on earth peace, good-will toward men." Oh bless Him !

A wonderful Saviour is Jesus, my Lord,
A wonderful Saviour to me ;

SAVED TO THE UTTERMOST

He hideth my soul in the cleft of the rock,
Where rivers of pleasure I see.

Oh bless Him! He is able also to save them to the uttermost that come unto God by Him. How many of you have all the anger, pride, fear, jealousy, murmuring, fretting, whining, bickering, prejudice and bigotry, every little devil, as well as every big devil out of you and are filled with love, joy, peace, long-suffering, goodness, meekness, patience, brotherly kindness and you have the charity that never faileth?

SERMON III.

Kingston, Ont., Sunday, 7.30 p.m., Oct. 4, 1903.

"Wherefore He is able also to save them to the uttermost that come unto God by Him." Heb. 7: 25.

The word *also* implies that they were saved already. If they were not saved already it could not be said that He was able also to save them to the uttermost. God does not commence a work to leave it off before it is done. He commences it to carry it on to completion. He completes His work. He makes men perfect in all His blessed will. Just as the Scriptures read, "All Scripture is given by inspiration of God, and it is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." God does not save a man to go away and leave Him. He saves him to make him His own abiding place.

God says: "Know ye not that your bodies are the temple of the Holy Ghost, and if any man defile this temple him will God destroy."

We are not to defile them, but we are to cleanse them, as He has commanded us:

"Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." This is what God requires.

This is what Jesus came to do.

When God converts a man He does a wonderful work. There is a great change wrought in a man that advocates uttermost salvation. The sons of God have a flaming experience. They have faith and hope and assurance that God can save them to the uttermost. They have inspiration to believe it. They have light to see it. They have spiritual energy to feel it. They have the capacity to receive it. They have a mind to grasp the truth as it is in Jesus, to weep, to pray, to wrestle with God until He saves them to the uttermost and makes them every whit whole.

When God converts a man He takes away all his actual transgressions. He blots out all the sin he ever committed. He removes all

the guilt and condemnation accrued by actual transgression. He breaks in him the power of cancelled sin. He removes all the pollution brought upon him by actual transgression. He converts his whole heart, his whole head, his whole nature, and makes him entirely His own, and dwells in him, abides in him, and reigns in him. He comes into him to remain, and complete his salvation, and He will not leave a root or seed of sin but He will utterly destroy. There will not be a tendency toward sin but He will remove. There will not be an unholy lust or craving but God will annihilate. He will save him from indwelling, inherited depravity and restore him to the image of God. This is what it means to get religion and keep getting it. It means to go in and seek and find this uttermost salvation. A man that fails to do this must of necessity backslide. He will not only lose the grace of God but he will also lose the form of godliness and be utterly destitute of religion.

The law of the kingdom is "Onward and Upward." The command of God to all His children is go on unto perfection. He has said: "Be ye holy for I am holy." Be ye

therefore perfect even as your Father in heaven is perfect." It is written: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God, therefore the world knoweth us not for it knew Him not. Beloved now are we the sons of God, and it doth not appear what we shall be, but we know that when He shall appear we shall be like Him for we shall see Him as He is and every man that hath this hope in him purifieth himself even as He is pure." Again He has said, "Little children let no man deceive you, he that doeth righteousness is righteous even as He is righteous." Again, "As He is so are we in this world."

God takes all the sin out of His people. God makes all His children righteous even as Himself. God makes the heart of all His children like His own heart. The poet sang:

A heart in every thought renewed
 And full of love divine,
 Perfect and right and pure and good,
 A copy Lord of Thine.

A man that is saved to the uttermost is like God. He is free from indwelling sin, from unholy passions and tempers, free from depraved cravings and appetites, free from the

root and seed of all sin, restored to God's likeness, restored to God's image, restored to perfect fellowship and unity with the Father and His Son Jesus Christ, restored to our infallen state, to love's sweet paradise. Jesus converts men that He might save them to the utmost. As it reads: "Knowing this therefore that our old man is crucified with Him, that the body of sin might be destroyed." God has sworn to destroy it. When we set our faces against it and our hearts and natures are down on it, when we can give it no place in ourselves, when we cannot tolerate it for a moment, then our attitude is like to that of God Himself, He cannot look on sin with any degree of allowance.

The sons and daughters of God Almighty hate sin with a perfect hatred. They repent of it. They abhor it. They look to God for deliverance from it, and cry unto Him day and night until He takes it from them and saves them to the utmost and restores them to His image. Jesus undertook to take the sin all out of a man and He does it. He does more than that, He takes out the root and seed from whence the sin comes. No man

receives deliverance until he repents bitterly, as deep as the root and goes to the bottom of it and affirms that the damning thing can have no place in him. When he cries to God to take it all out of him until it is all gone, and when God removes the root and branch he will shout in his gladness and joy, "My sin is all gone and God has made my heart and soul just like heaven. I am purged. I am washed. I am filled. I am flooded." And you will tell it in the Church, on the market square, in the face of men and devils, and you will shout it to the bottom of the pit, that Jesus saves to the uttermost, He sanctifies His people wholly. Glory to God in the highest ! Of course there are people who do not believe it. They do not believe in anything. I will take that back, they believe in sinning. There are others who believe in trying to do right. They never reach the point. They are described by the poet when he said :

Long my yearning heart was trying
To enjoy this perfect rest,
But I gave all trying over
Simply trusting I was blest.

Bless your heart, my brother, I never tried to

get religion in my life, if I had I would have made a failure of it as you have done. I never tried to get the sin out of me. I looked to Jesus and He did it for me. Why did He do it? Because He is able to save them to the uttermost that come unto God by Him. You will always have trouble until you are saved to the uttermost, then you will not have any more. You will always have your fears until you are saved to the uttermost, then they will all be gone, you will have no trouble. You ask me to prove my statement. I am certain I can prove it and I will prove it to you now. "Let not your heart be troubled ye believe in God believe also in Me." Now have I not done it? Will I do it again? Of course I will, "Peace I leave with you, My peace I give unto you not as the world giveth give I unto you, let not your heart be troubled, neither let it be afraid." Now have I not done it? Did not God do it for you? It is a thousand times better than if I had done it. Allow me to quote it again: "Peace I leave with you, My peace I give unto you, not as the world giveth give I unto you, let not your heart be troubled neither let it be afraid." God declares

He gives His own peace. When you have His peace you will be still.

You want to know if I do not have trouble. No brother. Have you no fears? Not any. Do you not be afraid when the meeting becomes rough? When the roughs become rough? No I just feel good. I am delighted when wicked men and devils get angry and foam out their shame. It is the happiest time in my life. Everything in this world that befalls a man that is consecrated and saved to the uttermost is only a part of the programme. He likes one part of it the same as the rest. You will never know what God means when He says, "All things work together for good to those that love the Lord," until you are saved to the uttermost, then you will know that everything works for your good. Then you will know what this means: "I will give grace and glory and no good thing will I withhold from them that walk uprightly." All that you have to do, is to walk straight yourself, and then you will get grace and glory, no good thing will be withheld. You will have an all-sufficiency.

You must dread being persecuted. What

does God say? "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for My sake, rejoice ye in that day and leap for joy, for great is your reward in heaven." You can never get the start of the man that is saved to the uttermost. He is always on the top of the heap, and when you think the way is most rough that is the time he likes it the best. God says, "Oh that thou hadst harkened to My commandments, then had thy peace been as a river and thy righteousness as the waves of the sea." What is a river like? It never freezes up in winter nor dries up in summer. The farther it goes the larger it becomes. Every creature can drink from it. Where its bed becomes rough, it runs the most rapidly, and has the most power. Where the stones and rapids are, it turns all the machinery and supplies the whole community with all necessary things. The rough places are the centres of manufacture. This is what it means to be a saint.

The sons of God have peace and joy, victory and power. They never know their strength and power until all earth and hell rise up to

crush them. Then they walk through the combined forces of earth and hell, and smile at Satan's rage, for Jesus is able also to save them to the uttermost that come unto God by Him. You want to know if I don't have my own trouble? No brother, no trouble. My mother used to say to me when I would go home, "You look very well for a fellow that has been in jail." I was there by common report, but it did not seem to grieve my mother. She smiled and enjoyed it. By common report I have been in jail for doing all the bad, wicked, mean things a bad man can do. How many of you would like to have such a name? Would it not be a terrible blow to your pride? You mean, selfish, stuck-up professors of religion, when you get down at the feet of Jesus and let Him take all the pride, selfishness and worldliness out of you, you will be able to say, it is enough. Jesus said, if they have hated Me they will hate you also, if they have persecuted Me they will persecute you also, all these things they will do unto you for My name's sake for they know not Him that sent Me. The servant is not above his Master.

When will you have all the sin taken out of you? When will all the pride and selfishness be destroyed out of your heart so that you will be able to say : for to me to live is Christ and to die is gain. When your whole nature will cry out I will be, I will do anything for Jesus, I will suffer with Him so that God can bless me half to death, then you will cry out : This is the lovely way.

Saved to the uttermost I am the Lord's
 Jesus my Saviour salvation affords
 Gives me His Spirit a witness within
 Whispering of pardon and saving from sin.

Do you think Daniel was troubled much when he was put into a den of lions? They did not put a tooth or paw on him. He went in holy triumph walking by faith in the Son of God and came out rejoicing, having conquered the heathen nation, so that they were called upon to bow to the God of Daniel. Do you suppose the Hebrew children Shadrach, Meshach and Abed-nego had their fears? Do you think they trembled and were frightened when they were going into the fiery furnace that was heated seven times hotter than was necessary? Well brother, they came out with-

out the smell of fire on them and not a hair of their heads singed. Do you suppose that Paul and Silas had their fears and doubts and were in great trouble when they were placed in the inner prison at Philippi, and had their feet in the stocks? Do you suppose that they would be very quiet and would scarcely whisper? They prayed and sang praises at midnight until they made the earth quake and the prison doors open upon their rusty hinges. The chains fell off the prisoners and their feet slipped out of the stocks. Why did they not run for their lives, the prison doors being opened? Why did they not escape to the mountains, the bars and prison gates being open? The children of God do not run. One of them shall chase a thousand and two put ten thousand to flight. They were there for the glory of God. They were there to convert the jailer and his family. They were there because they were saved to the uttermost and were turning the world upside down.

Do you suppose Ridley and Latimer were greatly terrified when they were led to be burned to death at the stake? Hear him say,

“Be of good courage brother Latimer, we will kindle such a fire by the grace of God this day that will never be extinguished. Hallelujah to the Lamb! They were triumphant, they rejoiced in their salvation. They told the story of His love. Look at Stephen. When men were rushing on him and stoning him to death, he looked up and saw Jesus at the right hand of God and he prayed for his murderers, “Lay not this sin to their charge.” He did not die a coward with doubts and fears. He was filled with God. He had the holy boldness. He could pray for his murderers and secure at once the salvation of a young man who was named Saul of Tarsus. Through it God could knock him down on the road and make him blind for three days and cause him to preach in Damascus, instead of persecuting the Church of God.

When will you learn, you ignorant people? When will you know the simple ways of God? When will you recognize the mighty power of God our Saviour? When will you commence to advocate that Jesus Christ is the Saviour that saves to the uttermost? When will you commence to declare that He is the Son of

God with power? When will you affirm that God can save from all sin and can preserve us blameless and present us faultless before His throne with exceeding joy? When will you commence to prove God the Father and accept God the Son as your Saviour to save you to the uttermost? When will you leave all to follow Jesus? When will you deny yourself and take up your cross daily? When will you cry out :

“My old companions, fare you well,
I cannot go with you to hell.”

When will you do it, brother? When will you do it, sister? When will your heart swell with gratitude that Jesus ever came and laid down His life to procure and secure a salvation to the uttermost that can make us clean, pure and presentable in the great day of God? You should preach it on every street corner. You should make it known in your homes and on the market square, in all places of business. You should be declaring that Jesus saves men to the uttermost. It is certain that you cannot call yourselves honest heathens until you do it.

Having heard the wonderful story, the glad tidings of this wonderful Redeemer, who came all the way from heaven to save us to the uttermost. He can save you to the uttermost now and preserve you blameless, and take you to Himself to be kings and priests to God and the Lamb forever. Does it not take hold of all that is in you, or, is there anything left for grace to operate on? Is there nothing to take hold of? If this story of Jesus and His uttermost salvation does not take hold of you and give you good aspirations and heavenly thoughts, you must be low, degraded, and wicked. Blessed be God! Our heritage and privilege in the Gospel is to be saved, and saved to the uttermost.

ENTIRE
SANCTIFICATION

--BY--

THE REV. DR. ADAM CLARKE.

*The greatest of all great Commentators on the
Holy Scriptures.*

This little book from this great writer would
do much good in every Christian home.

Price - - - 20c in Cloth.

Gospel Tent Hymns

The Revised, Improved, and En-
larged Edition of this wonderful
selection of Scriptural Hymns
is

JUST FROM THE PRESS.

There are between twenty and
thirty new pieces of music in it
that were not in former Edi-
tions.

25c IN PAPER - 40c IN CLOTH.

READY FOR THE PRESS

REVIVAL SERMONS

..BY..

R. C. HORNER.

Thousands have been converted under the preaching of these Sermons.

We expect that God will use them in print to the salvation of many.

They will revive the old fire in the children of God.

SERMONS IN TRACT FORM

..BY..

R. C. HORNER,

THE FIRST LOVE,

Preached on the Shawville Camp Ground.

3 cts EACH, 20 cts PER DOZ.

ROBBING GOD.

Preached on the Chesterville Camp Ground.

3 cts EACH, 20 cts PER DOZ.

THE REGENERATED ARE CLEAN,

Preached on the Ivanhoe Camp Ground.

3 cts EACH, 20 cts PER DOZ.

These tracts can be had in large quantities
at a very liberal discount.

THE FEAST.

FOURTEEN SERMONS

—BY—

REV. R. C. HORNER, B.O.

EXHORTATIONS AND EXPERIENCES.

Being the Fourth Annual Feast of
Pentecost of the Holiness
Movement Church.

