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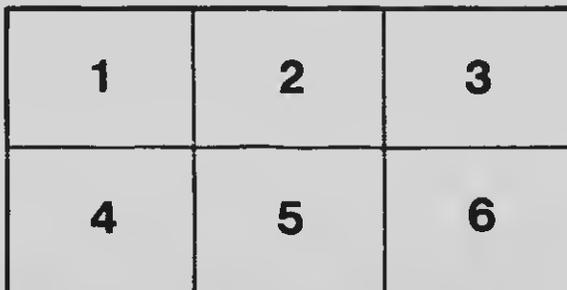
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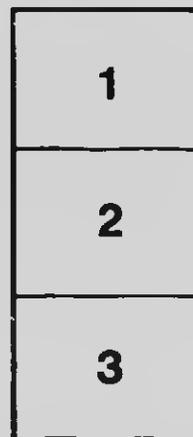
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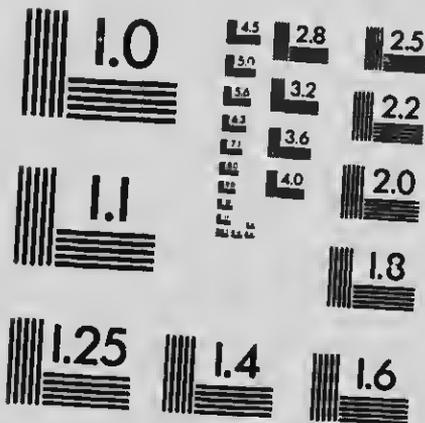
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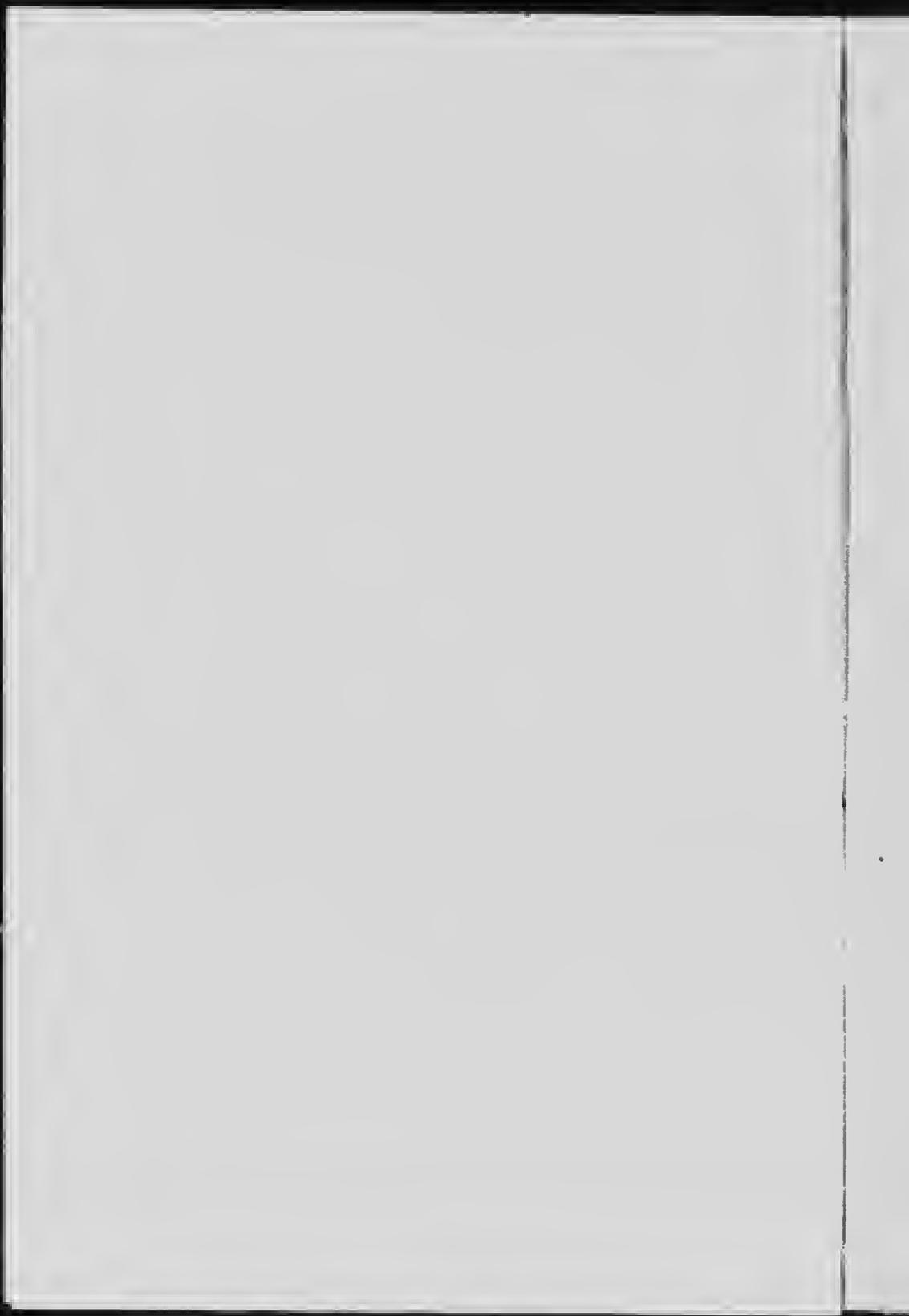
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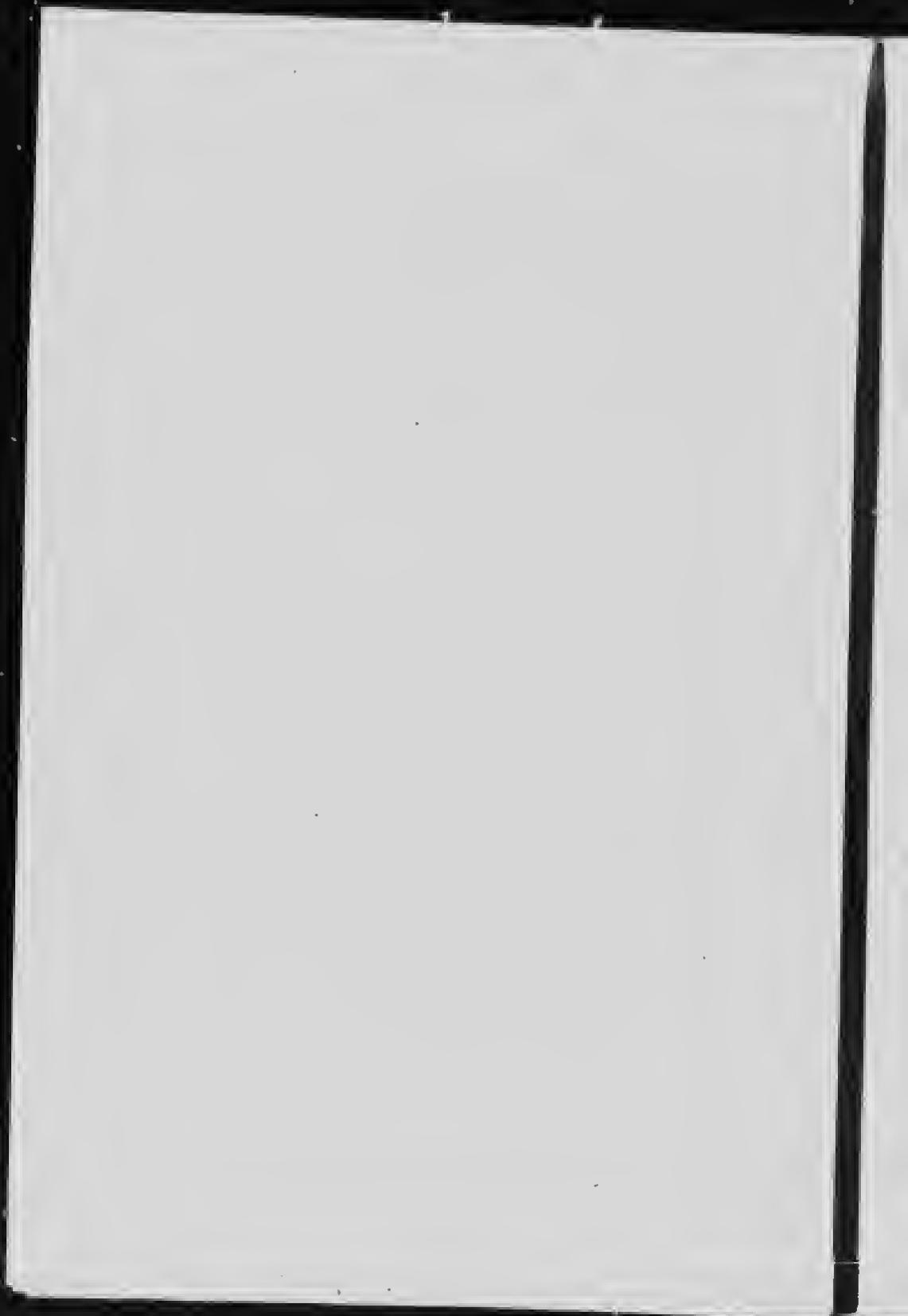
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REVIVAL SERMONS



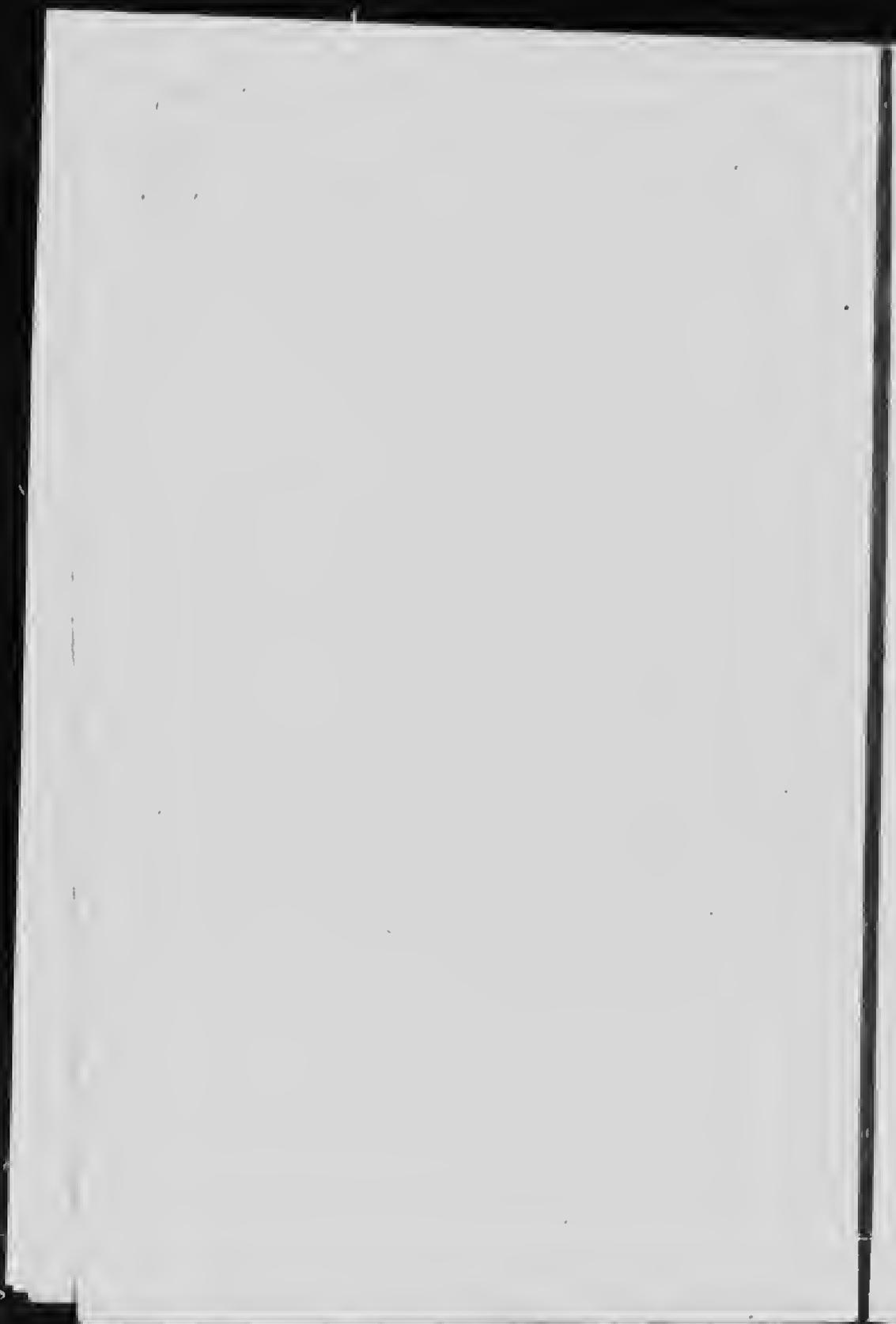
REVIVAL SERMONS

BY

R. C. HORNER

*Author and publisher of "From the Altar to the
Upper Room," "Original and Inbred Sin,"
"Bible Doctrines, Vol. I. and II."
"Notes on Boland," etc.*

OTTAWA, CAN.
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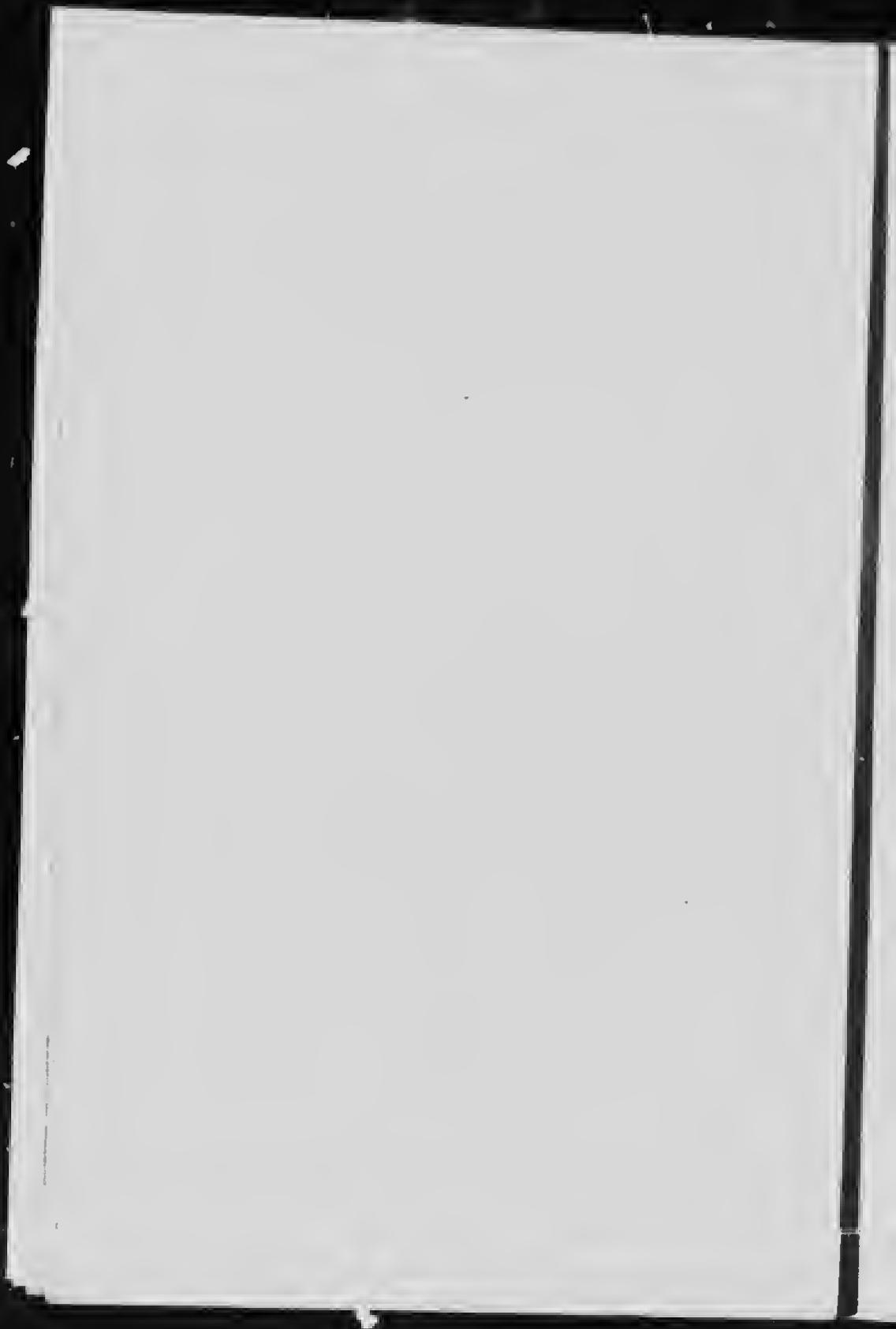
Preface

These sermons, or more properly, addresses, were not prepared, and they have not been written, since taken down by the stenographer. They have no literary merit.

They have been used, in reaching thousands of people. We have not attempted to change them in any way, lest we should destroy their usefulness.

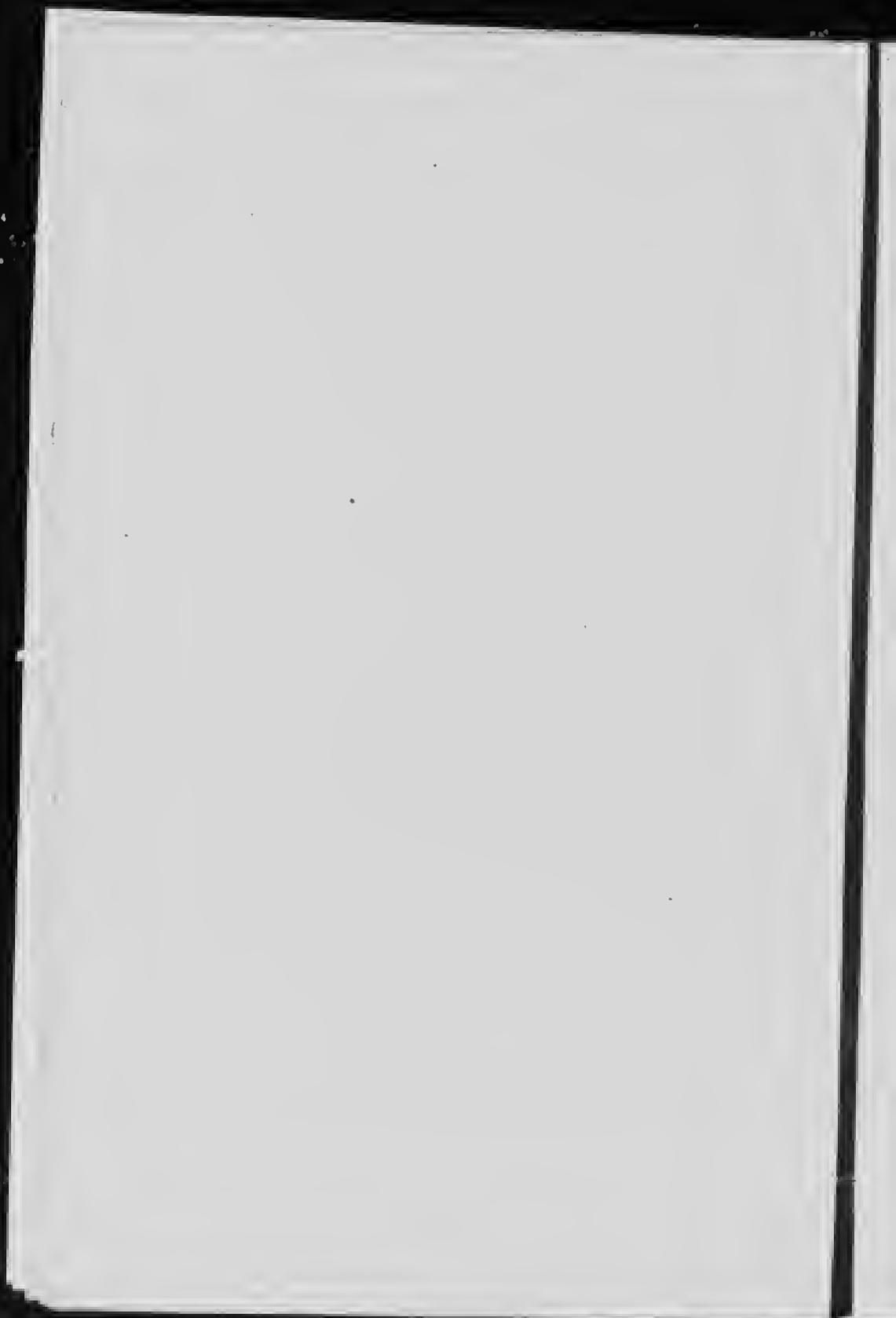
Many sentences are too short to be called such, but they are as they came, under the Spirit of the occasion. They came spontaneously and are being sent out in the same way.

Their brevity makes them adapted, for this age. The masses of the people, are in a hurry, and have to be reached as they run. The people do not take much time to read. This book is published, and committed to the public, with the prayer of faith.



Contents.

| | | |
|----|----------------------------------|-----|
| 1 | THE DAY OF SALVATION..... | 9 |
| 2 | CONSTRAINING LOVE..... | 17 |
| 3 | SEEKING THE LOST..... | 27 |
| 4 | “ “ “ | 36 |
| 5 | RECEIVETH SINNERS..... | 49 |
| 6 | BEHOLDING THE LAMB..... | 50 |
| 7 | JESUS LIFTED UP..... | 67 |
| 8 | SEEKING THE LORD..... | 74 |
| 9 | THE SPIRIT AND THE BRIDE..... | 88 |
| 10 | THE CALL OF GOD | 98 |
| 11 | THE APPEAL FOR THE HEART..... | 109 |
| 12 | THE ADOPTION OF SONS | 119 |
| 13 | SINNERS CALLED..... | 127 |
| 14 | THE SINNER'S CHOICE..... | 140 |
| 15 | ON PREPARING TO MEET GOD..... | 148 |
| 16 | APPOINTED TO DIE..... | 158 |
| 17 | BOWING AND CONFESSING..... | 169 |
| 18 | NO PEACE TO THE WICKED..... | 178 |
| 19 | ON BEING READY..... | 189 |
| 20 | THE DECEITFUL HEART..... | 203 |
| 21 | THE SPIRIT GRIEVED..... | 213 |
| 22 | THE JUDGMENT SEAT..... | 221 |
| 23 | THE WICKED TURNED INTO HELL..... | 232 |
| 24 | ETERNAL PUNISHMENT..... | 240 |
| 25 | THE DAY OF WRATH..... | 248 |



SERMON I.

THE DAY OF SALVATION.

2 Cor. 6: 2.—BEHOLD, now is the day of salvation.

God has a set time for saving men. His time is now. Nineteen hundred years ago it was now. It has been now, ever since. It will be now, until the end of time.

This is a precious truth. It's one of the greatest truths in the Bible. It's one of the most precious things, God Almighty ever said to men, and it's a passage that men and devils have tried hard to twist, and pervert, and millions of men have gone to hell, trying to change it, and millions of people are on the road to hell now, trying to change this truth.

God has said, "Now is the day." He went to every man in hell and told him, "Now is the day of salvation." These men tried to change the truth. They went to hell trying to change it, and in the face of that awful truth, that men are doing their weeping, and wailing, and gnashing their teeth, and

the smoke of their torment ascendeth forever and ever, because they tried that thing; right in the face of that, men are trying it yet. No matter where you go, you will find people at it. They think they can be saved any time. They think that they can set their own time. They can wait and do as they like, but they expect to get to heaven.

Nearly every man you meet expects to get to heaven. God says, "Now is the day of salvation." He says, "It's not. It's not now. I will not be saved now. I will be saved when I like. I expect to get saved, and I expect to get to heaven, and I mean to go there, but I will not start now." He is at war with God. He is dictating to Him. He is going to make God Almighty take him to heaven in his own way, and he is going to run the whole business. We have to find out, and we have to learn, that the Lord God Omnipotent reigneth, and when He says, "Now," He means it. When God says, "Now," and we say, "It's not now," and we will not be saved now, we are taking the thing into our own hands, and we are perverting the right ways of God, and we are getting into great trouble, and getting into great darkness, and hell is gloating over us.

"Now is the day of salvation." If it were not now, it would be a very sad thing. Every man that ever got religion, if he hadn't got it the time he did, he wouldn't have lived. He would have died without it. Men want to change the truth. If God had put it

that way, "I will save you some time," you would never know when. You would never know when to seek it. You would say, "I will weep and pray, and hope I will be saved some time," but you never know when. When God Almighty walks right up, and says, "Now is the time. I will save you now," what a chance we have. What an anchor for our faith. We can run to Him, when He tells us to come. He says, "Behold, now is the accepted time; behold, now is the day of salvation."

To-morrow you may be in hell, and there are a good many people to-night, who will be in hell to-morrow. Isn't that a sad state of things. There is some one dies every moment. There will be sixty people die in a minute. Sixty times sixty die in an hour, and so on all night. To-morrow, that many people have died, and the majority who die, die in sin. "Broad is the road that leadeth to destruction, and many there be, that go in thereat." They go in saying, "It's now. I will be saved some time, but I will not be saved to-night. I will be saved some time. I want to go to heaven some time. I want Jesus some time. I want His salvation some time, but I don't want it now." The man that says that to-night, may say it for the last time. He may never say it again. Every soul in hell, said it the last time. He said, "Not now." The masses who go to hell, a great many of them, have sought, when they were dying, and have failed to get it.

You can't get it when you like. You might tell God Almighty, you would seek Him to-morrow. You might tell Him that to-night. To-morrow the Spirit of God may have left you forever and ever. The heavens are like brass, no God to hear you. God calls you to-night. He will call you probably for the last time. You will never hear Him again calling you. Your heart will never be touched again. You will never have a soft feeling again, never have the drawings of the Spirit again. Jesus said, "No man cometh unto Me, except the Father which sent Me to draw him." You have to have the drawings. You have to come in God's time. You have to accept the Gospel. You have to accept the means of grace. You have to yield yourself to God, and have God's way. Under the preaching of the Word, under the praying of the people, under the songs of Zion, under tears of men having gone out after you, but in these times you have rejected. You say, "Not now. I will not be saved to-night." Well now, you come to die to-morrow. You have said to-night. "I will not be saved to-night." You have to die probably before morning. Perhaps you are to die, this very night. You said you wouldn't be saved, that very night, but you have to die, that very night. You would have to get salvation, if you ever got it. The night passes by, and your soul drops into hell. You are lost changing God's truth, but the truth doesn't change. The millions of peo-

ple, that went to hell, tried to change it. They couldn't change one word, couldn't change one letter. I reads the same, as when they commenced at it. It stands out in these simple, plain, beautiful letters still. "Behold, now is the day of salvation."

It's a blessed thing for us, that they couldn't change it. The wicked, rebellious men, to rebel against God Almighty, never had the power to change it, and you, may try to change it to-night. You would if you could. You would change it, and have the millions of people, who comes after you, the millions of the race, have them lose the privilege of getting religion now. You would change it, if you could, but God will never let you. He never let a man yet. He won't let you to-night, and nobody ever will change it. It will remain the same, so that, the sinner that accepts God's call, and comes to get religion, can't get it when he comes, and the man who comes, who has some religion, he can't go right to God and get some more, and the moment you feel, you want some more religion, you can go to God and get it then. You haven't to wait until to-morrow to get it. You get it just when you go. Hallelujah! The wickedest men of all the ages have never been able, to deprive you of this privilege. God has let them drop into hell by the millions, before He would deprive us of getting religion when we need it. O Praise Him!

Now brother, you can't change the truth, but you

can believe it. You can't change it, but you can accept it. You can yield yourself to it. You can't change it, but you can bow in submission to God. You can't change it, but you can take it into you. If you receive it, it will be the power of God unto salvation unto every one that believeth, to the Jew first and also to the Greek. Isn't that good. I thank Him every day, and I will thank Him every hour. I thank Him every minute, that the truth never was changed. If it had been, I would have been damned. If it had been, you would have been damned. Men and devils have never been able to change the blessed Book, not one Word of it, not one Word. "The heavens and the earth shall pass away," said Jesus, "but My Word shall never pass away." You see what God has given to us. You see our privileges in Jesus Christ. You see the anchor of our salvation. You see what God Almighty gives us. You see the blessed truth of the blessed Old Book. We bind it to our hearts as the Psalmist said, "I will hide it in my heart that I might not sin against thee." Praise God forever and ever, for the precious truth that now is the day of salvation! Glory! Hallelujah!

The night I got religion, if I hadn't got it that night, I am sure I would never of had it. I said so, determinedly that day, "I am going to meeting to-night, if I don't get saved to-night, I need never go back. If God can't save me to-night, He never can

save me." I would have gone home and said, "God can't save me." O Glory! Hallelujah! I tell you, I hadn't to go home in that state. You haven't to go home that way. You can go right to Him and get religion. When you want to get it right now, you will get it. The man or the woman who will say, "I want to get religion. I will get it in God's way, any way. I want Him to give it to me now. I want Him to save a sinner like me, and save me now from hell and damnation." You can go and get it. Why, can you do that? Because now is the day of salvation. Praise God! It's now. Praise Him!

Think of a man going on. I have been going on for thirty years, thirty years last July. Every time I have gone to God, I have found salvation was now. Every time I look up, He will pour it down. If it wasn't like that, what would you do. You would be half starved to death. Some people are like that anyway. Well it is their fault. You can be feeding on the finest of the wheat. You don't need to have any lack. You can be living in a land that flows with milk and honey, have the honey out of the rock, have everything. O Glory! He has said, "I will give grace and glory and no good thing will I withhold from them that walk uprightly." You can get all the religion you want, and get it now, and you can get all you want to-morrow, and all you want the next day, and all you want the next day, because

there's always plenty. Glory! Hallelujah to the Lord God Almighty!

That's the best thing about religion. It's plentiful, a plentiful salvation. Now you can just get it to-night, the same as if you never got any before. That's what it means to be saved. Where you can get it to-night, the same as though you never had it before. You men or women who have had it the longest, thirty or forty years, if you are right, you can go right to God and get it, the same as if you never had it before, get all in a flame to-night, get it poured in, until you can't hold it; get it, until you will have to bawl out, "Enlarge my heart to compass Thee." Isn't that good. That's what the text means. It means God's time is now. O Hallelujah! If you ever got hungry for religion, if you were working, you could get it where you were working. If you were walking along the road, you can get it on the road, a camp-meeting in the middle of the road, a flaming revival at your work, on the market, or anywhere else. God's time is now. Praise Him! Are you getting it now? How many are getting tremendously blest just now. Will you stand up?

SERMON II.

CONSTRAINING LOVE.

2 Cor. 5: 14.—For the love of Christ constraineth us.

The love of Jesus works strongly on men before they are saved. It takes a tremendous hold of people. Men who think at all, cannot think of Jesus leaving heaven and coming all the way to earth without being moved. They cannot think of Him treading the winepress alone without feeling it. They cannot look on the Son of God, suffering, being wounded, bleeding, groaning and dying without being constrained. Men cannot readily banish these thoughts from their mind. Men who think only of Jesus and His dying love are deeply moved. We cannot think of the manifestation of God's love for our redemption, without the tears running down our cheeks. As soon as wicked, devilish, ungodly men commence to yield a little, it constrains them more and more, when they yield more, it will constrain them more until they yield every point, until they cry out,

"Here I give my all to Thee,
Friends and time and earthly store,
Soul and body thine to be,
Wholly thine forevermore."

This love is the mighty power of God operating on every sinner, moving on every heart and drawing on all that is tender in us. By this love God lifts us heavenward. He draws us from the pit. He is doing this all the time and especially under the preaching of the Gospel. When men are praying and when Holy Ghost testimonies are given and a mighty cyclone of God's power is manifest in saving people, sinners feel this constraining love. It is very difficult for them sometimes to keep their seats. If they would follow their consciences they would yield at once. If they would do as they feel, they would run to the penitent form. At times, in the middle of the sermon, if people would do as they feel constrained, there would not be one left, for they would all yield and make their way to the penitent form, and they would find mercy and salvation by the constraining love of Jesus.

This love has a tremendous power in the new-born soul. It makes people weep. It makes them pray, and when it is in a man it is hot. When a man is full of this constraining love he has no power to keep his mouth shut. Those who are full of it when they commence to pray, have no power to cease, they go on under the operation of the Spirit and the con-

training love of Jesus until they obtain the victory in the place. Men who pray under this constraining love have their prayers answered. They do not need to be beautiful or grammatical, and It does not make any difference whether they violate every rule of rhetoric. It does not make any difference how men pray, so long as they are constrained by this love. Men may stutter and stammer. They may only be able to express one word at a time, but if it is the product of the constraining love of Jesus, it will never fail.

It is not a wonder that men are moved by God Almighty. It would be a great wonder if a man could have this love and not be constrained, not be excited, not be moved, not do something. It moved God Almighty the Father. It so moved Him that He sacrificed everything He had. God so loved the world that He gave His only begotten Son. It so constrained Him that He could not do otherwise. There was nothing else for Him to do. His love for perishing humanity was such He could only do what He did. He wounded, bruised, chastised, and put Him to death to save the lost, to bring them to God and snatch them as brands from the burning. He brought liberty and salvation. Glory to God on High! He made us heirs with God and joint-heirs with Jesus Christ. God did this because love constrained Him to do it. He so loved the world that He did so as a natural consequence. It was the

over-flow of His heart. He did it through the love He had for man—for us in our lost condition.

God the Eternal Son of the Father had this love also. It constrained Him to come all the way from heaven to earth. It brought Him to the manger. It sent him through the earth weeping, seeking and saving the lost. It constrained Him until He rushed to Calvary's summit. It constrained Him until He laid down His life to save us from our sins and bring us back to God. He died because He loved us so.

"Did Christ o'er sinner weep
And shall our cheeks be dry?"

It constrained Him to rush forward and press His way to the cross to bear the sins of the lost and ruined world. It constrained Him to taste death for every man. Why did He do it? Or why did the Son of God expire in His blood? I will repeat it again, He died because He loved us so. The love constrained Him. It moved Him. It moved His heart and nature. It so moved Him that He sacrificed all He had. Although He was rich, yet, for our sake's He became poor, that we, through His poverty, might be made rich. Although glorified with the Father, although worshipped by the angelic host, He hastened to save a sin-cursed world. He did it because He was constrained by this love.

The Holy Goost, the third person in the Trinity, was constrained by this love. He proceeded from

the Father and the Son, and took up His abode in this world to exercise this love. He follows every sinner day and night. He reproves when you do wrong, and blesses, when you do right. Why does He do it? Why has the Holy Ghost followed you ever since your earliest recollection? Why has He given you every good desire and purpose and intention you ever had? It is because the love constrained Him and He could not do otherwise.

God says the love of Christ constraineth us. If it so moved the Father, the Son and the Holy Ghost, it will surely move you, if you get it. If you are not constrained, excited and moved and wonderfully energized, it is because it is not in you. It moves every man tremendously, who receives it. When a man thinks of it, he is greatly moved. Get your mind off everything else, and think of Jesus having come all the way to earth to die for you and you will be moved at once.

"Down from the shining streets above
With joyful haste He sped
Entered the grave in mortal flesh,
And dwelt among the dead."

Does that not move you? It does, when you think of it. When you allow it to be on your mind. When you do not drive it away from you. It constrains you when you harbor the thought. It melts you. It lifts you up. It is the power that will lift you out of darkness into light. It lifts you out of

the horrible pit and puts your feet on the Rock of Ages. It touches your heart when nothing else would do it. You have no hope apart from this constraining love. Every hope you have comes from this one thing, the love of Christ as manifested on Calvary. It follows you every day and constrains you. When you commence to think over your sins oh, how it melts you! Then you commence to look toward, God and oh, how it softens you. It takes the hardness away and you turn toward God. It is wonderful to constrain.

I have told a story before and I want to tell it again. When I was preaching in the town of Renfrew, a clever, shrewd, smart woman came to the meeting. It cost her \$50.00 a year to get ready for one ball, called the Pembroke ball, held in the city of Kingston. The first night she attended the service she stood up for prayer. The next night she came to the penitent form and got saved. Love constrained her to tell it and she exhorted the congregation in tears under the wonderful constraining power of the love. Her husband was a skeptic, and did not go to Church. He did not believe in anything. When she went home that night, the first thing she said to her husband was, "Jim, I am converted." He did not know what to think of it. He never heard her speaking that way before. He hurried off to bed, hoping she would be better in the morning. When she retired, she was constrained

to pray, and felt it her duty to pray audibly. When she commenced to pray she could only plead for Jim.

When she arose from her knees, Jim was sitting on the bedside weeping like a child. He said, "O, Emma, pray for me again, I am an awful sinner. She was obliged to get down and pray again. The next evening they were both out to the revival service and Jim was the first one at the penitent form. She knelt behind him and under the constraining love she wept, prayed, and pounded him on the back. Oh such love and such praying. If you want to know how she prayed, just get filled with God's love, and you will understand the mystery. The next day being Saturday, we had no meeting, and I went to see them in their home. When he found out there was no meeting that night he was greatly disappointed. I asked him if he expected to be saved. He said, "I expected to be saved last night." I said, "You can be saved here." We engaged in pray and the love constrained us so that the room was filled with it. When I was done praying, I went round the table to where he was standing, he was shaking like a leaf. God was shaking all the skepticism out of him. I took him by the hand and said, "What does he do for you? Does He save you now?" He said, He does. I said, "Go tell your wife," and I retired to seek for others.

The people said, "E--- is converted." They

were obliged to believe it, but they said, "Wait until the Pembroke ball comes off. Well, the Pembroke ball came off, and it has been coming and going for sixteen years. A short time ago I saw her, and she was praising God still. This love constrains. There is power in it. This woman could pull her husband but of bed and pray all the skepticism out of him in one night. Glory be to Jesus! Hallelujah! just as soon as a man gets it in him he is moved. It moved God to pity and compassion and tenderness toward hell-deserving sinners, and you will be consumed by it when you receive it. You will be moved by the same power, the same genuine essence, it will make you weep, pray, and run after souls. The reason you do not weep and pray and work for Jesus is, there is nothing in you to do it.

When I was saved, this love constrained me to work, and in a short time God gave me all in our home. I had a married sister who lived ten miles from home. When she heard that we were all saved, she came home at once to see. She could not wait for horse or carriage, but walked home. When she heard us sing and praise God, she got under strong conviction. She asked me to go to her home and commence revival services. I said at once, I will go. She said she would have all the neighbors present. I did not think of a sermon, a text, or a passage of Scripture to read them, I was so anxious to tell them I was saved. I knew a tune to one hymn and

I could pray about one minute and get so hot I would boil over. I told them my experience, in my simple way as a new-born soul, and God spoke to their hearts. They commenced to weep all around me, and decided to seek salvation. You old dry, dead fellows that cannot do anything, if you only had the love of God in you, it would love you. If you had the love of Jesus in you, it would constrain you. I knew nothing about theology, revivals or Scripture, but God's love constrained me, and He gave me the community. A man, seventy years old, was converted. He lived a few years and went sweeping through the gates. Blessed be God on high!

A man that is full of the love of God will weep, pray and labor for souls. He feels that he cannot go to heaven unless God will save his children, his friends, and his enemies. This is what a Christian is like. The reason you are not like this, is because the love is not in you. If it were in you, it would constrain you to do these things.

Wherever you see a revival, the people are running after others weeping, praying and groaning. If you get converted you will go home to your children weeping and praying, and you will never stop until God converts every one of them. You could not live without them. When you get this same love that so constrained the Son of God that he fairly rushed to Calvary, you will do it. It constrained the Apos-

ties. It constrained the martyrs. It constrained our forefathers, and it will constrain us, when we get it. All who have it cannot do without souls. They are after them and must have them. This is God's method of saving a lost and perishing world. Amen and Amen.

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SERMON III.

SEEKING THE LOST.

Luke 19 : 10.—For the Son of Man is come to seek and to save that which was lost.

Take notice how the text reads. It does not read that he came to seek and save that which was in great danger or might be lost. He came to save that which was lost already ; yet it is a very difficult matter to make people believe that they are lost sinners. If you ask a man if he is saved, he will say no ; if you ask him if he is lost, he will say no. He is neither saved nor lost. Then if you press the matter, and say he must be either one or the other ; he must be either saved or lost, and assure him that he is a lost soul, he will at once declare that he does not believe it, for the simple reason, that he never killed anybody. Do you see ? But, you do not need to be a murderer, in order to be a lost soul. You have sinned against God, and because you have sinned, you are lost. You are ready to say, you are as good as your neighbor. When we press the

matter a little more closely, in your irritability you will say, I am as good as you are, and will affirm, that you are as good as many who make a profession of religion. Then they will declare that professors of religion do things that they would not do. This may be very true. If other men do wrong, that does not make your wrong right. You have sinned against God, and He holds you a guilty, condemned sinner. Because you have sinned, you are a lost soul, until Jesus saves you. "He came to seek and to save that which was lost."

A man that is not lost has no Saviour. There is none for him. There is no possibility of a man being saved who is not lost, for "Christ came to seek and to save that which was lost." He came not to call the righteous, but He came to call perishing, lost sinners, to seek salvation. To me this is the greatest text in the Bible, for more than one reason. I want to tell you why: twenty-seven years ago last July, I commenced to seek God. I went to a penitent form on a Methodist camp-ground, the last night of a camp-meeting. The prayer-meeting that evening was very short. It was the closing service of a camp-meeting. No person came near me to pray with me or instruct me. The devil tempted me much. He said, I had started, the camp-meeting was closing, I was not saved and never would be; if I had remained away from the penitent form it would have been better, now I had

started, every person knew it, I had disgraced myself and made the matter worse. He heat me until I was sore. In my desperation I told the devil, "I have started for heaven, and by the grace of God I will go all the way. The devil left me immediately, and there did not seem to be one within a thousand miles of me in a minute. Before the camp-meeting closed that night, it was announced that there would be a prayer-meeting the next evening, within half a mile of my home. If the devil had been present then I would have told him, I am going to this prayer-meeting, but he left me.

I went to the prayer-meeting the next evening, but no one spoke to me about Jesus, neither did any person pray with me. I prayed for myself. I had started to seek salvation, and I meant to go through, if I should die in the attempt. If I had not started in that way, I could not go at all. I never believed in half doing things. The more I prayed the worse I seemed to become. There was no penitent form for seekers to go to. I suppose it was a good prayer-meeting.

It was announced that evening, that there would be one in the same place the following evening. The next day I had some business at this home. The man being a class-leader, I supposed he might speak to me about Jesus and salvation, but he did not do it. I returned home, and in the hay-field, I considered the matter and decided to go to the

prayer-meeting that night, and if God could not save me that night I would never go back. I purposed in my heart that I would do anything and everything, that any sinner could do to get religion, and if God could not save me that night He never could do it. God asked me if I would tell the congregation how I felt, and what a sinner I was, I said that I would do so. When I went to the meeting and had an opportunity, I arose and told my lost condition, and my anxiety to be saved. While I was telling it, a feeling came over me, that I was eternally lost and would never be saved. The pains of hell got hold upon me, my trouble and sorrow was great. I told the congregation that I was a lost, damned soul. It was a terrible feeling. I felt I was in hell, as much as those who were there already, weeping, wailing and gnashing their teeth. When I said I lost was forever, a young man quoted audibly out text, "The Son of Man is come to seek and to save that which was lost." This brought some hope to me. I at once felt that I could be saved yet. He said to me, "Do you believe that God is able to save you?" I said, yes. "Do you believe He is willing to save you?" I said, yes. "Do you believe He saves you now?" I did not feel it, and to say that He saved me, seemed to me like telling a lie, then it seemed like taking a leap in the dark. I did not know, but I would leap into a pit and never get out of it, but I said, I believe He saves me now. In a

moment I felt it and knew it. I knew that I was born of God. I did not leap into a pit, but I leaped out of one, and my feet struck the Rock of Ages. I have been on this rock ever since. Blessed be God! "The Son of Man is come to seek and to save that which was lost."

When I felt I was lost forever He came and saved me. It was to save the lost that Jesus died and rose again. You good, respectable people, do you know why it is, you have no Saviour, and no religion, you cannot find Jesus, and you are going to be lost forever, because you do not believe that you are sinners. You do not know that you are so wicked, and sinful and devilish. It may be, that you will drop into hell in a minute. Oh that you were awakened up. You are not under conviction. You do not see your state. When I was a sinner, it is true, that I was wicked. Before I was saved, I always said that I was a sinner, and belonged to the devil, and was going to hell. But Oh, when I commenced to seek God, and He commenced to show me my terrible state, my state by nature, and my state by sin, the sight was terrible. Men who are not born of God are in a very bad state. The Poet said :

"How sad our state by nature is,
Our sin how deep it stains.

Every man that is not born of God is a sinner.
He may not see it. He may not feel it. He may

not know it. It is true that they do not know it, if they saw a sinner and knew it, they would cease sinning at once, and look up and say I must have religion. But, you are willingly and purposely blind. You are so blind, that you do not want to see. You do not want the light of God.

Men love darkness rather than light, because their deeds are evil, and they will not come to the light, lest their deeds should be reprov'd. Jesus is going about seeking and saving those that are lost, and know that they are lost. When He is not saving some sinner, He is seeking others. He is always engaged in it, and is weeping over them.

"He now stands knocking at the door
Of every sinner's heart ;
The worst need keep Him out no more,
Or force Him to depart."

There is a beautiful history round our text. Jesus is on His way to Jerusalem. Some have it in their minds to crown Him king, others are clamoring for His blood. Some, out of curiosity, desire to see Him. Others want to behold the Lamb of God, that taketh away the sin of the world.

You poor, blind man by the way. You are blind to your state. You are blind to your condition. You are blind to your necessity of present salvation. Here, in the midst of us, Jesus is passing by, and you are so blind that you cannot see Him. He is knocking at the door of your heart, but you cannot

hear it, and you are so hard you cannot feel Him.
 If you would do as blind Bartimeus did, you would
 cry out, Lord, that I may receive my sight. Jesus
 would open your eyes, and you would praise God for
 present salvation. Jesus is pressing on toward Jer-
 usalem, the great crowd of people are thronging
 Him, many of them are exceedingly anxious, but
 one seemed more anxious than the rest. He being
 small, and the crowd great, and there was no possi-
 bility of his reaching Jesus, he was obliged to resort
 to some other means of reaching Him. He decided
 to run ahead of the crowd and climb up into a Sca-
 more tree, for Jesus was going to pass that way.
 When He came to the tree, where the anxious sinner
 had climbed, He could go no farther. He stood and
 said, "Zaccheus, make haste and come down, for to-
 day, I must abide at thy house." Zaccheus made
 haste and came down, and received Him joyfully.
 He went up into the tree a lost, perishing sinner, he
 came down out of it, saved by the grace of God.
 You skeptical men and women, you demand proof.
 You say prove it. Zaccheus said, "Behold, Lord,
 the half of my goods I give to the poor, and if I have
 wronged any man by false accusation, I restore unto
 him four-fold." Here is the proof you need, a living,
 flaming testimony. You cannot dispute it. He had
 seen the Lamb of God, that taketh away the sin of
 the world. He had felt that mighty throbbing of
 His Spirit in his heart. He at once commenced to

make all wrongs right. He gave every man his own. He restored four-fold, besides he gave half his goods to feed the poor. This is good proof, this is good religion. This is what you will do, when God Almighty saves you. You will carry back to every man what is in your possession, that belongs to him. You will love to do it. Blessed be God on High!

Jesus saved all that came to Him, and He did it the first time they went to Him. The first time you go to Jesus you will get religion. Some of you say you went many times and that you are not saved yet. You never went once to Him. Jesus says: "Him that cometh unto Me I will in no wise cast out." He is seeking men and He came all the way from heaven, and He went all the way to Calvary. He went all the way to death. He burst the bars of death. He came forth triumphant from the tomb. He conquered the grave. He conquered the devil. He conquered all hell. He is a mighty Saviour and He is seeking and saving the lost. He is hard after you to-night. It may be that you are a drunkard. He will save you. He is after you, you foul-mouthed blasphemer of the Son of God. He knows what to do with you. He is after you with bleeding hands and streaming eyes, with a heart full of pity and compassion. He is calling you now. You whoremongers, Jesus is calling you. He waits to be gracious and save you to-night. He saved all who came unto Him. He is saving men now and He will save

the vilest. He, by the grace of God, tasted death for every man, and, He is now standing knocking at the door of your sinful heart. He says: "Behold, I stand at the door and knock, if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

The Pharisees hated Jesus, and the reason they hated Him so much, was because He was among sinners. He saved the lost, He rebuked the Pharisee for his formality, his pride, selfishness, and his hypocrisy. Do you know why sinners find Jesus so quickly? Because He is seeking them. A seeking sinner and a seeking Saviour do not be long finding each other. You do not have to go far to find Jesus, He is knocking at the door of your heart, when you open it He will come in and,

"Your heart will be bright
With the heavenly light
When you let the Saviour in "

The reason that your heart is so black and dark and so wicked, is, that you have Jesus shut out. You have no love for Him. You have the light shut out. You never can have light and liberty, joy and salvation, until you open your heart and let Jesus in. When you do, He will drive away the darkness of hellish night and let the light of the glory of God shine into your heart.

How many of you want Jesus, you want Him to-night and you want Him now?

SERMON IV.

SEEKING AND SAVING THE LOST.

Luke 19 : 10.—For the Son of Man is come to seek and to save that which was lost."

Not He is going to come, but He is come ; not to save all who were going to be lost, or is lost, but "that which was lost." I like the reading of Scripture, the phraeology that is in it.

Nobody hardly believes they are lost. You don't hardly know anybody who believe they are lost. Probably no man while living in sin, and making no pretensions whatever to be good—I didn't myself—but I didn't believe I was lost. I didn't see I was lost. I didn't feel I was lost. I didn't know I was lost.

While I was ready to say, "I am a lost sinner, going to hell ; I belong to the devil,"—I always said that—but to know that I was lost : to feel it ; to see it ; to understand it. I did before I got religion. I found it out. You will know that you are lost. The saddest thing about it is, that the masses will

not find it out until they are in hell. You have to get to be lost. People have their health. They say, "I am living. I am not in hell; I am not lost," and men think that they have got to go to hell to be lost.

Now, Jesus didn't come to save people out of hell. He won't save one from the bottomless pit. Every one that goes there is going to stay there, and stay there forever and ever. You are lost, and yet you don't believe it. You don't see it. You don't feel it. You don't know it, and I am afraid some of you will never know it, until you know it in hell. There are a great many people who never seem to find it out until they are in hell.

You say, "You can't say there are many people in hell." God says there are. That's all; that settles the matter for me. He declares that, "Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it." On the other hand, He says, "Broad is the road that leadeth to destruction, and many there be which go in thereat."

I just believe the Bible. I haven't any creed of my own on that point. He has declared that, "Broad is the road that leadeth to destruction, and many there be which go in thereat." You haven't to wait to go to hell to be lost; you are lost already, and because you are lost, Jesus came to seek and to save you, and the man who is not lost, has no Saviour, and there is none for him. He came not to

call the righteous, but sinners to repentance. He came to seek and to save that which was lost, and you will never have Jesus, and never know Him, and never see Him, and never feel Him, until you first see, and feel, and know you are a lost sinner. It's an awful feeling. Once you feel it, you will never have to ask anybody what hell is like, and you will not have to ask where it is ; not have to ask how the people feel who are there. You will feel it before you get religion.

Every man feels what hell is like before he gets religion ; just like David when he said. "The pains of hell got hold upon me ; I found trouble and sorrow." There is no use in you talking like this, "Sure nearly all the people are going to heaven." When the worst man in the country dies, if someone thinks he got sorry, there is good hopes, he is in heaven. He is in hell, brother. Don't deceive yourself. Don't make any mistake about it. I tell you it's not so easy to get to heaven as you think. It will take all the heart you have, and all the head you have, and all the courage you have, and all that's in you, to seek religion, and when you get it, it will take all that's of you to live it ; and it will take all the grace that God Almighty can give you, to save you from your sin and hell, and it will take that every day, and every hour, and every minute, to make a saint out of you. Praise Him. He came to seek and to save.

When I was seeking, I knew I was a terrible sinner. I knew I was, but when I got to the turning point, and saw I was lost and damned. It was a terrible feeling. When you get to the place where you think there is not a bit of hope, you say, "God can't save anybody as bad as I am. There is no hope for a sinner like me. Nobody knows how bad I am ; the sin of my heart ; the sin I have kept hidden from everybody ; all my vileness ; all my corruption that God only knows about ; sins that I have forgotten about myself." When God uncovers the whole thing ; lets you see it. When you go and get down at the feet of Jesus, then you will see it all.

That's where you will repent. That's where you will find out how bad you are. The nearer you get to God, the more you will see it. The light of heaven will shine on you. God will turn the searchlight on you, and show you all that's bad, and wicked, and devilish, in your nature. Lots of people when they commence to see these things, they back up. They quit seeking religion. They go away with all that sin and degradation, and damnation. They will go to hell with the whole thing, and have to stay in hell forever because they wouldn't meet it.

It's a sickening thing when you see it, but it lasts such a short time, such a very short time. You needn't be more than five minutes getting converted, although most people are. I was about forty-eight hours seeking religion ; making up my mind ; decid-

ing the thing ; letting go of everything. I seemingly hadn't a thing to give up. I was just as hard as a rock ; as black as hell, and to find mercy, to know how to get religion, was the greatest point with me, but I had to go as a poor, guilty, lost, hell-deserving sinner, on the edge of the pit, ready to drop into hell. You have to go the same way. There is not one man here to-night, one bit better than any other. Do you know that? Every man in the tent, is as bad as he can be. People don't believe that.

If you believed, there never was a worse woman walked on the face of the earth, than you are, it would take down your pride a little. If you believed there never was a worse man lived than you are, a more wicked wretch on the face of God's universe than you are, you wouldn't feel very exalted. It would take much of the conceit out of you, brother. That has all to come out. There is just one common basis for everybody. I get a murderer to kneel down there ; get a whoremonger to kneel down there, and I say to you, a respectable nice man or moral woman, "You come and kneel between and seek religion." You say, "I will never go there." You will go to hell if you don't. You are just as bad as either of them. You are as bad in the sight of God. He says, we have all sinned.

When you get down there as a murderer, or a whoremonger, or a high-way robber, and say, "I am as bad as any of them. I am worse than any of

them. I am the worst sinner in the country, in the world." You will find mercy. Before you get religion you will think there never was a worse man lived than you are. You never heard anybody that ever got real Bible religion, but would say that. They would say, that they were worse than anybody else. You will find that out. If you don't find it out at the feet of Jesus, crying for mercy, you will find it out in hell, weeping, and wailing, and gnashing your teeth.

God has made no nice, respectable way for saving nice respectable men, only the one for saving murderers, and whoremongers, and Sabbath-breakers. You are not a bit better than anybody else. That's a great blow to your pride, you proud-hearted, mean, stuck-up creature. There's where you have to go. There God Almighty will save you, and there as a lost soul, weeping over your doomed state, you will find forgiveness at the hand of God. You can't find it anywhere else. There is no new machine for converting people. You have just to go as every poor, lost, ruined sinner went; throw yourself at the feet of Jesus; cry for mercy, as a poor, lost soul. Don't you know that?

Praise Him, there is one way of getting religion; one religion when you get it. Every fellow that gets it, gets the same as anybody else. You say, "I never got anything like what you got." If you didn't, you never got anything. If you didn't find

the same salvation, that God Almighty gave me, you never got anything. I got pardoning favor through Jesus Christ our Saviour, and Redeemer, and if you haven't that, you have nothing. If you have that, you have the same as I have; the same as Peter; the same as Paul. the same as the Martyrs; the same as the Reformers. When you get it, you will say, "I will die by this religion. He is more than my life. He is more than all to me. He is all and in all." Bless Him! He came to seek and to save that which was lost.

People look at themselves, and then look at others. You say, "I am no worse than my neighbors." Your neighbors are lost and damned too. You will all be damned in hell together. I tell you brother, I tell you sister, you are vile and unclean.

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

God has said, "The heart is deceitful above all things, and desperately wicked, who can know it?" He says more than that, "Come and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Hallelujah to God!

You say, "I believe there are some people who are very bad. They are very wicked. They need religion." What about you? You don't need any.

You don't need any Jesus. You won't find any. You will be lost and damned because of your goodness, your self-righteousness, your good opinion of yourself. You don't need to fall on your face, and bawl for mercy, and cry, "Save me or I perish. I will be damned in hell, Jesus, if you don't come and save me quickly." I suppose there will be more of these goody, goody people in hell, than any other kind. You could get a poor out-cast, a poor drunkard, to repent easier than a nice, respectable, moral citizen, who measures up his life with the next one. He says, "I pay one hundred cents on the dollar. I don't tell any lies. I am good to the poor. I don't see any difference in myself and those who profess to be Christians. I am a good deal better than a lot of them.

All who profess to be Christians haven't religion. Some of them may be hypocrites. They will get the blackest and hottest corner in hell, but you will go along side of them. You are playing up hypocrite, when you are measuring yourself by other people; not looking at your sin. Sure, you have sinned thousands of times, and one of these sins, would put you in hell forever. As soon as you sin once, you are a lost soul. You have forfeited your right to heaven. You never can get in, only through Jesus Christ, crying that you are perishing and lost, and undone.

This is a wonderful age. The most blighting,

and blasting, and damning probably, that people ever lived in. In this day and age, men can profess to be Christians, and have a high standing among Christian people, and declare that they sin every day in thought, and in word, and in deed. No wonder people have loose conceptions about what it means to sin, and think you can sin much and not be very bad. I tell you, when you sin once, you are lost, and doomed, and damned, and need Jesus. If you don't find Him, you will be lost eternally.

Praise Him. He came to seek and to save. Where ever there is a sinner, Jesus is after him. He is seeking you, brother. He is seeking you, sister. He is seeking you now, and He is doing His very best to save you, and doing His best to reach your case ; to induce you to look at your sad state by nature, your sin how deep it stains. When He gets you to look at it ; when you repent of it, and cry to God to deliver you from it, He will save you, and save you in a moment. You say, "I don't believe anybody could get saved in a moment." I do, and thousands of others have. Glory ! Hallelujah ! It never takes Jesus a minute to save a soul. Praise God ! He says, "Their sins which were many are all forgiven thee." When He says it, it's done. I like that. O Glory ! I like it.

When you look at yourself as a guilty, lost, hell-deserving sinner, and commence to feel you might be in hell in a minute. You don't know the moment

you will get into eternal damnation forever and ever, and Jesus saves you right there, you will like it. Glory! The night Jesus saved me, I just felt I couldn't have waited another minute. I don't know what would have been done. I just felt I was lost, and damned, and eternally damned forever and ever. I was sinking into hell; all that in one minute, and the next minute in heaven. Glory! Hallelujah!

"It's a heaven below
My Redeemer to know."

O Glory! Hallelujah!

It's a tremendous change when Jesus takes all the sins you ever committed away from you at once. I didn't see them go, didn't hear them go, didn't feel them go, but they all went. They went as far away as the east is from the west; so far hath He removed our transgressions from us. It's God Almighty does that. You can't do that, and all the good men on earth can't do it, and all the Churches in Christendom can't do it. God Almighty does it. He will do it for you, when you go to Him as a lost hell-deserving sinner, as a soul that's going to be damned forever, unless Jesus saves you. You can't get religion, till you go to Him as such. You are not appearing in your true light and color, until you go that way. Praise Him. He won't cast you out.

When a man went with a legion of devils, Jesus put them all out, the first time he came. Wasn't

that great. See a man coming out of the tombs, exceeding fierce ; a man that couldn't be bound with fetters. He would snap every fetter in pieces. No man could pass that way. Jesus came. He put the devils out of Him ; made him a good man. Every man is bad. Every man is a desperado. Every man is as black as hell. Every man is as hard as a rock. Every man is fit for nothing only hell and damnation, unless Jesus saves him, and He gets him running up toward heaven. Isn't it great? O Glory! Hallelujah! Praise God Almighty!

You say, "That's rough kind of talk." That's just what it is. We are just poor rough sinners on the mouth of the pit, ready to topple into hell. God Almighty finds us just like that ; saves us, and starts us on the road to heaven. That's what it is to get it. We don't sugar-coat the thing all over, and color the thing all over the way you would like it, and have too good manners to speak of such a place as hell, and talk about people going there, as poor people who are going astray a little. I tell you brother, you are a sinner, if Jesus Christ hasn't saved you. If you die you will be damned in hell. As a poor sinner on the mouth of the pit. Jesus is after you to-night. He wants to save you. He is giving you another chance to-night. To-morrow might be too late. You may be in hell before morning. He wants to save you now. He is ready to save you now. He will take you right in now, and

take all the sin out of you. Hallelujah! He will make you free from all the bad you ever did. The thousands and millions of sins that you have committed, will be blotted out as fast as that. You say, "I never expect that it will be done like that." When you go to Jesus, He will do it like that, for He came to seek, and He came to save. He didn't come as a man. He came as God Almighty, and to do this thing, He laid down His own life, and to perfect, and complete it, He rose from the dead, and He lives. He lives to save.

He will save all who come. He says, "Him that cometh unto Me, I will in no wise cast out. Brother, have you come? Sister, have you come? Brother, are you saved? and are you saved now? Can you get up on the seat, get up on top of the tent, and if you had a voice could you shout it over the seas that the Son of God, that Jesus Christ has saved you, a poor sinner, from sin, and death, and hell, and started you on the road to heaven, and you are running up the shining way to see and praise our God? If you don't know that, you will have to get to know it. If you don't know that, brother; if you don't know that, sister; if you can't shout it, and pray it, and sing it, you ought to repent, and cry for mercy, and get religion to-night.

Are you saved, brother? You say "I don't know whether I am or not." You know very well you are not. Nobody knows it any better than you do.

When you are honest with yourself, and honest with your God, you know you are not. When you pass from death unto life, out of darkness into light, you will know it in a moment. You never knew anything better in your life. Your sins will be all taken away. Your heart will be clean and white. O Glory. You will say, "I am a new creature." Old things have passed away, and behold all things have become new. That's the beginning of getting religion. That's the starting point. O Hallelujah! It is a great start. That's the first change. It is a wonderful change. It's from death unto life. It's from the power of sin and Satan, to serve the living God. When you get it, you will like it. You will be thankful. You will praise Him, and you will praise Him with all your heart. Hallelujah! Praise Him! You will praise Him forever.

How many can say, "I am saved, and I feel it and know it, would you stand up?"

SERMON V.

RECEIVING SINNERS.

Luke 15: 2.—This man receiveth sinners.

The Pharisees were murmuring against Christ for being in the company of sinners and saying, "This man receiveth sinners and eateth with them." When they did so Jesus gave us these parables that we read to-night, commencing with the "Lost Sheep," and ending with the "Prodigal Son." He compares the spirit of the Pharisees with that of the angel and while the Pharisees were murmuring and finding fault with Jesus for saving sinners, "There is joy in the presence of the angels of God over one sinner that repenteth."

Now sin is the transgression of God's law. "We have all sinned and come short of the glory of God." It is true we have all sinned. Some have sinned more and some less, but we have all sinned, and God has said, "Except ye repent, ye shall all likewise perish." But Jesus receives sinners. Now that is joyful. That's pleasant. That's good and He

receives them, when they are young. "I love them that love Me and they that seek Me early shall find Me." He says, "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." Nothing pleases me quite so well, as to see the children coming. I am sure it pleases God, and Jesus was delighted to see them come, for He took them up in His arms and He blest them. It is a very serious thing to offend a child. God says, it would be better for that man that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. "Woe unto the world because of offences; for it must needs be, that offences come; but woe unto that man by whom the offence cometh!"

We are not to slight the children, but we are to win them for Jesus. We are to bring them up in the nurture and admonition of the Lord. We are to lead them to Jesus, and see them born from above. The masses of those who have been converted to God, have had their first impressions in youth, have been converted in their childhood. Some may have drifted away, but still the Spirit follows them, and they don't forget their early impressions, the operation of the Spirit of God on their hearts. It is wonderful what children and young people do, for God, when they are saved. Do! They can do everything for God Almighty. They can do what old people can't commence to do. They are young and

elastic. They are sharp and keen. They are mighty under God. They are the hope of this and every other country, much attention should be given to children.

It is easy for people to get converted when they are young, the younger the easier, the older the harder. The heart gets hard. They get out into bad company. The devil gets a hold of them, and they will get harder and harder. The younger the easier. It is easy to bend a young tree, but it is hard to bend an old one. It had grown up and become hardened, and you can't bend it. It would have been easy to do so when it was small. I just think if you can't get your children converted while they are children, it is a very sad thing. If you don't bring them to God they are doomed and damned.

"Youth is the time to serve the Lord
The time to secure the great reward."

We have seen some old people converted. Praise God for that! But it takes a mighty flaming revival of Apostolic religion, where the depths are sounded and men are mightily moved by God Almighty. Old hoary-headed transgressors of God's law, having become desperadoes, they have been reached, but it takes a mighty revival to reach them. The Lord God give us just that kind of a revival! (Loud Amen.) A revival that will reach both old and

young, that nobody can miss it, but men will be moved to the very depths and realize that they have a soul to save, that they have a hell to shun, and a God to glorify. When I was having a flaming old pentecostal revival in N——, a very old man commenced to come to the meeting. Somebody asked, could that old man be saved. Some one said, "No sir." "Why?" "He is too old. He is too wicked. He is too stupid. He can't be saved." But the old man kept coming.

At that time he had spent all his living in drink. A number of farms had gone down and he had nothing left. He was disowned by his own children and at the age of eighty-three was keeping bachelor's hall. They said, "He can't be saved. He is too bad." Well, he kept coming until he got converted. Some time after he got converted he went home and he found there was no bread in the house. He started off to find something to eat, and some of his old companions met him on the road, and tried to get him to have a drink, but they couldn't do it. He wouldn't drink for them. He had got converted and he came on to meeting. Well he lived for three years more, until he was eighty-six. When men would be writing to me he would say, "Teli Horner I am saved and sober yet. Tell Horner I am saved and sober yet." He lived for three years and then died with his hands straight up. They said to him, "What are you holding your hands up for?" He

said, "I am holding them up for Jesus," and he went sweeping through the gates into the new Jerusalem, washed in the blood of the Lamb.

It was a great revival, and it reached a great and desperate sinner. It made a saint of God out of him, to go up and praise God forever and ever. This wonderful Christ of Calvary saves sinners, young and old and makes them the children of the King. Praise God forever and ever. No man is too bad. He saves sinners of all degrees. God loves moral people. He loves people that live pretty respectable and who don't indulge in the grosser sins of the day, and yet, you remember the moral man of the Gospels, who had obeyed all the commandments from his youth up? Don't you know, that Jesus loved him, and was sorry when the young man went away rejecting the Son of God? Though He loves moral people He loves wicked people too. He was found among publicans and sinners and He was saving them. Men came to Him who had legions of devils in them and He cast them all out. He spake the word and it was done. Every sinner that came He saved him. "He came unto His own and His own received Him not, but as many as received Him, to them gave He power to become the sons of God, even to them that believe in His name." I tell you, I like this religion. (A voice, so do I.)

I like to tell of this wonderful Christ because He saves sinners. People may not care very much about

you. I lived to be twenty-two years of age, and nobody asked me whether I had a soul at all or not but, rich and poor are alike with Him. I just think He would rather save the poor. Now one passage of Scripture makes me think that. It reads, "He has chosen the poor, rich in faith." There was mercy for the rich, and He wanted to save them, as well as any one else, but I believe He came more specially to save the poor, and the outcast, because He can save more of them. It is easier to reach them. He can save more of them. There is a lot of time spent, on the rich and wealthy that is lost. They are so tied up with money, and the world, and they are hard to move, but the poor, bless Him, how He saves them.

We see Him going up to Jerusalem. See the great crowds of people, the wealthy people, the lawyers and doctors were there. The Pharisees and scribes were there. The wealthy people of the whole country were there, and a great many were going to crown Him king, but there was one poor man, by the wayside, a poor fellow that nobody cared much about. He was blind and his name was Bartimeus. He couldn't see, but He could hear, and he heard the tramping of the people going up. He commenced to ask, "What does it mean? Where are all the people going? Why this noise?" There was always a noise where Jesus was. Well he wouldn't see, but

he heard, and he commenced to ask this. Somebody said to him, "Why Jesus of Nazareth is passing by." "Is that the man that opens the eyes of the blind, that cleanses the leper, and forgives sinners, that raises the dead, and is saving all the people, who come to Him? Is that the One? Is that Jesus?" "Yes."

He thinks, "Here I am a poor blind man by the wayside, and I am a lost sinner. If I am not saved, I will be lost forever. What will I do? This is my chance, my only chance. Jesus is now passing by and he commenced to cry out, "Thou Son of David have mercy on me." A Pharisee beside him says, "Hush! Don't you see the law and doctors, and the Pharisees and scribes, are going to crown Jesus King? Hush! You are only a sinner. You have been sinning all your life. You are a disgrace to yourself, to your people, and to the community in which you live. Hush! Don't trouble Him by calling on Him here. He will not listen to you, with all this crowd of people. Don't disturb Him." He thinks, "What will I do? I am a poor lost soul. If I am not saved, I know, I will surely perish. What will I do anyway? Nobody seems willing to help me. Those Pharisees will silence me. They won't let me pray. They will stop me begging here by the wayside, but if I don't pray I will be lost. I will pray again and I will pray louder than before."

He commenced again, and cried out, "Thou Son

of David have mercy on me." Jesus stopped right there on the road. These lawyers can go home if they like. These doctors can go home and attend the sick. These Pharisees and scribes and hypocrits can stand and see this poor man get religion, or go about their business, and He stood there. I can hear Him call poor blind Bartimaeus. I can hear Him tell the people to bring him forward. I can see blind Bartimaeus throwing off his old coat. I can see the look of compassion of Jesus on him. I can hear Him talk, not like a Pharisee, not like a scribe, not like a hypocrite, but like a Saviour He says, "What wilt thou that I should do unto thee?" That is, "what is the best thing you can think off?" Now poor blind Bartimaeus thinks, "What will I do? I am poor and blind. Here is Jesus right before me, and I can't see Him. Worse than all that I am blind spiritually. I can't behold the Lamb of God, that taketh away the sins of the world." He thinks, "If I could only see Him!" He just commences with his greatest need and says, "Lord that I may receive my sight."

There was all his prayer, "Lord that I may receive my sight." Jesus knew, how blind the poor man was and I hear Him say, "Receive thy sight. Thy faith hath saved thee.

May we not say:

“Lord, I am blind, be Thou my sight
 Lord, I am weak, be Thou my might
 A helper of the helpless be
 And let me find my all in Thee ”

I have had a kind of inspiration all this morning, and it has been leaping, and I have been saying, “O Jesus save fifty souls to-day.” I don’t know just how, I have felt, but this is what seems to be before me all the time. One thing I know, that Jesus can do it. He is seeking to save. He is coming to pardon.

“Coming in love and in mercy
 Pardon and peace to bestow
 Coming to save the poor sinner
 From His heart anguish and woe.”

Don’t you know Jesus never turned any poor fellow away yet. He might be a drunkard, or a foul-mouthed blasphemer, or a high-way robber or a murderer. It doesn’t matter what poor fellow comes, for Jesus will receive him. “This man receiveth sinners. He receives them to-day. He receives them now. He will turn none away. O bless Him! I like to tell about Jesus, for when I was a poor sinner, as black as hell, and as hard as a rock, standing on the edge of the pit, Jesus took me in. Wasn’t that great? Now, if you just turn and say, “O Jesus I want mercy. I want salvation.” I think He will save you. Yes, He will save you to-night. Hallelujah! O the Lamb, the bleeding Lamb, the Lamb that was slain! O Bless Him. He will take you

into His family. You know Jesus has a family. O Glory! Some of them have gone to heaven and the rest of us are following on, but He wants more. He wants more children. He wants to save you, brother. He wants to save you, sister. And you will have God for your Father, Jesus Christ for your Saviour, and the Holy Ghost for your Comforter. It is a great thing to be in His family, the child of a king, where you can say, "My Father is rich in houses and lands. O Bless Him!

He is seeking every poor broken-hearted sinner. When He saves you, you commence to sing:

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear,
With confidence I now draw nigh,
And Father, Abba Father, cry."

How many are just as sure you are converted now as you are living? You have just as clear a conversion as anybody ever had, will you stand up? How many want it will you stand up? I want this great salvation.

"This great salvation all my share
O 'tis wonderful!
Throughout the world the message bear
O 'tis wonderful."

SERMON VI.

BEHOLDING THE LAMB.

John 1: 29.—Behold the Lamb of God which taketh away the sin of the world.

It had long been predicted that a Harbinger would be sent, to prepare the way of the Lord, that one was John. Now the people were anxious to treat him as the Christ, but he did not want them to, and confessed, "I am not the Christ, but the voice of one crying in the wilderness, prepare ye the way of the Lord, make His paths straight." The following day John saw Jesus approaching, and he turned to his disciples and said, "Behold the Lamb of God that taketh away the sin of the world."

When you see the word *behold* in God's book, you may look for something very special. It means, see here, give attention. That is what it means. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." That is quite remarkable. "Behold I stand at the door and knock, if any man hear My voice and open

the door, I will come in to him and will sup with him and he with Me." That is wonderful too, then again, "Behold now is the accepted time, behold now is the day of salvation. That is very wonderful. God's set time of saving men is now, but there is nothing more wonderful referred to, in the great book of God than this, "The Lamb of God which taketh away the sin of the world."

Now it is a difficult matter to show a thing you have not seen, but John could show his disciples Jesus, as soon as he saw Him. John had never seen for himself the wonderful Redeemer. He had never felt the electric current. He had never seen the bleeding Christ. He had never felt the precious blood, but God had let him know. God was so upon him, that he knew Him, as soon as He came in sight. He could not have done it otherwise. It is a very difficult matter for a man to show what he has not seen, but if you are looking at something it is easy. If you have your eyes on something it is very easy to show it. Oh, when you have seen the Lamb of God. Did you ever see Him? Did you ever see God's Lamb, that taketh away the sin of the world? Did you ever get your eye on God, crucified for your sins? Did you ever see the hands that were pierced? Did you ever see the bleeding side? Did you ever see the brow that was pricked with thorns? Did you ever see the face of the Son of God? Did you ever get your eye on Him, and if

you did, did you keep it there? Is your eye fixed upon Him? Can you see Him now? Can you see Him this moment? Are you low enough down at the foot of the cross, to look up and see the wounded side of the Son of God? Have you ever seen Him?

‘There is life in a look, at the crucified One,
There is life, at this moment for thee.’

The first look a man takes at Jesus, all the sins he ever committed are forgiven. His burden rolls away in a moment. The first time he gets his eye on Him, the hard heart becomes soft. The light of the glory of the Lord shines in. The soul is lifted right up out of the horrible pit, and the miry clay, and the feet set on a rock, and a new song, put in the mouth. Glory to Jesus! If you see Him this afternoon, you will feel the life of the Son of God go all through you. Go through your nature and into your muscles. You will feel the wonderful rays of the Son of Righteousness on you. Your heart will be bounding like the waves of the sea.

How glad the disciples were when they saw the Lord. If you are sad, the sadness will all pass away, that moment, if you see Jesus. The darkness will all pass away, and the light shine upon you the moment you look at the Lamb of God, which taketh away the sin of the world. If you are crooked and humped, the crooks and the humps will all come out

of you. All your sighing and sorrow will have past away. The praises to God for salvation will be springing up in you, like an artesian well, and you will be saying, "Spring up, Oh well, into everlasting life.

Just as soon as you see Him, you will want everybody to see Him to. That is the way it is in this meeting. Just as soon as somebody finds Jesus they run to somebody else. That is the way God commenced His work. That is the way He is carrying it on. That is the way He will complete it. That is the way it will be carried on, if everybody, that gets blest, runs to somebody else, crying as they run, "Behold the Lamb of God which taketh away the sin of the world." You will see Him in everything, the sun, the moon, the stars. Everything will look so beautiful. Just the way I was twenty-seven years ago last July. I saw Him and the burden rolled off my back. I just felt as light as a feather. I couldn't feel myself walking on the road home. My head was right straight back and I could see God in every star, and I didn't miss the road either. There is that about it. And in about two weeks everyone in our home saw Him. My youngest brother was five years old, he saw Him and I didn't have to say one word to him. He was there to be seen. He was there to be felt.

If you just get where you see Him all the time. Where you will go no place that He doesn't go, you

will have a wonderful time. You will never find Him at a picknick. You will never find Him at a horse-race. You will never find Him at the card-table. You will never find Him in a bar-room. You will never find Him at anything that belongs to the devil. But you will find Him where people are crying, "Behold the Lamb of God that taketh away the sin of the world." He will be right there. He is there to be seen. He is there to be felt. He is there to remove the burden. He is there to convert the sinner. He is there to sanctify the believer. He is there to baptize with fire and power. He is there to save the masses. He is there to defeat the devil. He is there to give victory. Glory to God!

Just as long as you keep crying out, "Behold the Lamb of God, which taketh away the sin of the world." Jesus will bless you. That is the business of the children of God. Going around pointing others to "the Lamb of God, which taketh away the sin of the world." If you keep doing that, you will be getting more religion all the time. You will never be dry. You will never be stiff. You will never be cold, but you will be getting more and more and more. Hallelujah to the Lamb!

You know the greatest thing you have done, or ever can do, is to lead somebody to Jesus? Do you know the best thing that you ever did, was to point out to some poor, wandering soul, "The Lamb of God which taketh away the sin of the world." The

nicest thing in the world is to see people getting converted. To see people coming out of darkness into light, from the power of sin and Satan to serve the true and living God. God wants to save people by the score, by the hundred. He wants to do it. He told me that, here the other night, and every time I get down to pray, and everything I think of is a hundred souls for Jesus, in this camp-meeting. I couldn't do anything but tell you. I have been wishing all morning that I could get up and tell you. We shouldn't think of asking anything less. Yes sir, we will have them, if you keep crying "Behold the Lamb," if you do not fail to point somebody to Him. If you keep in touch with Him.

God wants to do more in the next three days than He has done in the other seven and if we don't play up sick and tired but will keep our eyes right on Jesus, where we can point Him out to others, He will do wonderful things. He will do it and show forth His power and glory. "Behold the Lamb of God which taketh away the sin of the world." If you are going to bring anybody to Him you will have to keep your own eyes right on Him, fixed right on Jesus, and if you do, you will lift Him up, and God says, "If I be lifted up will draw all men unto Me." He is the Almighty God. There is no heart too hard for Him to melt. There is no will too strong for Him to break. Oh, get your eyes on Him. If your eye is single, your whole body will be

full of light, and then, you will do just what God said, "Let your light so shine before men, that they will see your good works and glorify your Father which is in heaven." Hallelujah to the Lamb!

"Behold the Lamb of God which taketh away the sin of the world." Look at Jesus the Saviour of the lost. See Him in His blood. His vesture but newly dipped in blood. Look at the bleeding hands of the Son of God. Look at the blood flowing from the loving heart of the eternal Christ. You come down, wandering ones, who feel that nobody can save and nobody can help you, look unto Him. "Behold the Lamb of God." He will help you. He came all the way from heaven to save you. He came all the way to do it. He burst the bars of death to save you, and He is here to do it. "Behold the Lamb of God." Look to Him. Break away from everything else. Break away from the world. Break away from your evil companions and reach up to Him. Oh, how He will save you. He is the Saviour of the world and "His name was called Jesus because He should save His people from their sins.

Get your eye upon Him now, and everything will move. Hallelujah! He is "the Lamb of God which taketh away the sin of the world." He can do it every time. He can do it now. How many of you can see Him now? Will you stand up? How many want to see Him, will you stand up with us? You want to see Him, this wonderful Jesus. "The Lamb

of God which taketh away the sin of the world." Get your eye upon Jesus. Will you stand up all who want to see Him now.

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SERMON VII.

JESUS LIFTED UP.

John. 12: 32. "And I, if I be lifted up from the earth, will draw all men unto Me."

It is Jesus that does the work. It was Jesus sought me when a stranger, wandering from the fold of God. He to rescue me from danger, interposed His precious blood. Jesus is the Saviour of all men, and specially of those who believe. He by the grace of God, tasted death for every man. When He poured out His soul unto death, He poured it out for the transgression of every sinner, high and low, great and small, learned and illiterate, black and white. Everywhere you find a sinner, you find one Jesus died for. Everywhere Jesus is lifted up, He draws the people, and He draws them to Himself.

You might be able to draw a crowd but you can't draw them around Jesus. You have to preach God. Where Jesus is lifted up, He draws the people to Himself. The responsibility rests on us to lift Him up. See the woman of Samaria, when she found

Him how she ran and her message was, "Come see a man, that told me all things that ever I did, is not this the Christ?" How she was lifting Him up. She didn't think of anything about herself, and she forgot all about her water and her water-pot. She didn't seem to think about anything else, she had such a joy in her heart, the joy of having seen the One, that told her all her sin, and the privilege she had of inviting the whole city to come. "Come see a man that told me all things that ever I did, is not this the Christ?" Glory! Hallelujah to the Lamb!

Everywhere the Christ is lifted up, He draws the people. Although it is hundreds and hundreds of years, since He was first lifted up, there has been a wonderful attraction from Christ ever since, and thousands and millions, have wept their way to the foot of the cross of Calvary, and they have found Him of whom Moses and the prophets wrote. O Hallelujah! It is the Jesus of Calvary we need. It is the Christ of the Son of God alone, that can do helpless sinners good. It is one look at the Lamb of God, that takes away the sin of the world, that lifts our hearts and makes us one, and makes us pray and weep, and praise God and shout, and labor for the salvation of the lost. O Glory!

Every man, that has wept his way to Christ of Calvary, has gone running to somebody else, and others have gone to see the One, who has been lifted up. "As Moses lifted up the serpent in the

wilderness, even so much the Son of Man be lifted up. It was a great thing when Jesus was lifted up on Calvary. It meant a tremendous lot for the Son of God to be nailed to the cursed tree, to bear the sins of every poor sinner, that the hands of the Christ were pierced, until the blood flowed. It meant everything for us, when the holy feet of the Son of God were lifted up from the earth, and were nailed to the cursed tree. The blood ran from the holy feet, and from His pierced side, and there was a fountain opened to the house of David and the inhabitants of Jerusalem, for sin and for all uncleanness. It meant everything to us, when the wounded side of the Son of God was opened to His heart, and the blood flowed, until there was a fountain of blood, and we can wash away our sins, that will make our hearts as white as heaven.

This is the story the angels flew through the air and sang, "Glory to God in the highest, on earth, peace and good will toward men." Lifted up, the Christ of Calvary, suspended on the cross, between earth and heaven, paying the penalty, and satisfying all claims, and meeting all demands, and making atonement for the sins of the whole race. Look on all ye that pass by, and wag your heads and see the One that's lifted up and that cries and prays, "Father forgive them, they know not what they do." Three dreadful hours in pain. The solid rocks were torn to pieces. The sun refused to shine. There

was darkness throughout the earth. The Son of God lifted up, and purchasing salvation for every sinner, for the sins of a lost and damned race. Look on, ye careless ones. Look on, ye who are cast down, and that think there is no hope for you. Look on, you who are in darkness and despair, and see God's remedy for your salvation, Christ pouring out His soul unto death and redeeming you from the curse of a broken law.

Look on, ye indifferent ones, that mock and scoff and wag your heads as you pass by, and see is there any human feeling left. See the Son of God. Look on and see Him in the arms of death, and pouring out His soul until He cried, "It is finished," and He gave up the ghost. He hangs there the dead Christ of Calvary. What a spectacle for seekers of salvation. What a hope for the lost and perishing ones. What a prospect for men who are full of sin, and full of wickedness, and are devilish in their hearts, and natures. See Jesus, the Son of God lifted up, and He draws you as you look on. He will take hold of your heart strings. You feel Him drawing you. You say, "I never felt it like this before. I never heard any story like this one. I never heard such tidings in my life. This is the only One, that was ever lifted up, that ever died for me, and the only One that can save me from a yawning hell, and bring me to a haven of rest." There is One, brother.

There is One, sister, who says, "And I if I be lifted up from the earth, will draw all men unto Me."

Look on, you foul-mouthed blasphemers of the name of the Christ of Calvary, and see what He is doing for you in your sin, in your iniquity, in your degradation, in your horrid state, and see how He could lift you up. You could be lifted out of your degradation and made a beautiful child of God and be started for the eternal city. Look on to-night and see God wound and bruise and chastize His only Son, in pity and compassion for you. It should move you to run to the bosom of God, sheltered from the storms of life, and who will guide you into the haven of eternal rest. Lifted up, yes, He hangs there.

"Behold the Saviour of mankind
Nailed to the shameful tree
How vast the love of Him inclined
To bleed and die for thee."

Yes, He died, but He burst the bars of death. The tomb couldn't hold the Son of God. He rose, He rose, He rose, triumphant from the tomb. He conquered death. He conquered hell. He conquered the grave, and He lives and draws men everywhere from the haunts of riot, from their seclusion, from their dens of wickedness, from every form of sin, and He has been drawing men and lifting them up. He was delivered certainly for our offences, but He rose, He rose triumphant for our justification. We

have a Christ, O Bless Him! Lifted to the right hand of God. Lifted to give repentance to Israel. Lifted to carry us to heaven. Lifted to lift us out of the horrible pit and miry clay. Lifted to eminence, O Bless Him! Exalted a Prince and a Saviour to give repentance unto Israel and the forgiveness of sins, and giving gifts unto men, to pardon all who will rush to Him, who would accept Him, who would say, "I want this Jesus you tell about. I want this Christ of Calvary. I want this Jesus of the Bible. I want this Son of God who lifts men up. I want to be lifted out of my sin. I want to get on this beautiful road that runs to the city of God."

We hold Him up to you to-night. We are heralds of the cross and we preach Jesus. Its wonderfully easy to preach Him when you see Him. O how easy it is, to hold Him up before the people. Its easy to hold up anything you see. If you hadn't seen Him for a long time, it would be hard to describe Him, and tell the people about this wonderful Jesus, that lifts every one up. If we have seen Him lately we will hold Him up. We will crown Him Lord of all. We will give Him a good name, and we will make known our loyalty to Him, as we never did. We will own Him and hold Him up every where to lost and perishing humanity. What a privilege to tell about Jesus. When you see this Jesus you wouldn't want to talk about anything else. The thing we are full of, we talk about. When we

are full of Jesus, we hold Jesus up. O Glory! Hallelujah to the Lord God Almighty. You say, "It was Jesus saved me, and everything I got, I got it from Him." Glory! Glory! How many of you are tremendously full of it to-night, will you stand up?

SERMON VIII.

SEEKING THE LORD.

Jer. 29: 13.—And ye shall seek Me, and find Me, when ye shall search for Me with all your heart.

God has told us all things; everything about religion, how to get it, when to get it. If He hadn't told us so much, we would sometimes get in the dark. If we would follow each other, we would be lost. We would lose sight of the truth, God's mercy and love. If you would just go by most people, you would think God was some monster, who didn't want to save us at all. You had to thrash Him into it, and wait His good pleasure, but some time you would succeed in getting religion, if you worked hard at it.

Well, God doesn't teach us anything like that. We find He is not like that, in His record of Himself. He is always seeking and saving the lost ones. You haven't far to go to find Him. If you are the worst sinner in the country and seeking God, you will find Him, just at your own heart, knocking, and waiting

to come in. He says, "Behold, I stand at the door, and knock ; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with Me." The poet expressed it,

"He now stands knocking at the door
Of every sinner's heart,
The worst need keep Him out no more
Nor force Him to depart."

People get a thought, or feeling, or idea, or theory, that it takes a person quite a while to get religion. You have to seek a long time, and you have to keep seeking on. You will find some time, if you will keep on at it. Well now, God doesn't say that. He says, "Ye shall find Me, when ye search for Me with all your heart. We have the regulation for this time. When we put the whole heart in, we will find Him.

All God requires is your whole heart, and He won't take less, you can give Him your whole heart in a minute, as well as, in a month. You may fool away at it for a month. At the end of the month you will have to turn around, and give Him the whole heart, the way you might have done a month previous. In one moment, surrender, and give to God your whole heart. You say, "Every man has to repent." Of course he has. You say, "You can't repent so quickly. You can repent as much in a minute, as you can in a month. You can from the bottom of your heart express your sorrow, and

regret, that you ever sinned against God Almighty. If you tell Him once with your whole heart, you are sorry, you can't do anything more than that, if you kept at it for a month. You could go on repeating the same thing, until you got tired out ; get so lazy you would quit it.

Praise Him, He requires only that you express to Him once, all the sorrow of your heart, for doing the wrong thing, and He will forgive you. It's not on record anywhere, where Jesus turned any poor sinner away. I like that. It's not on record once, where there was any sinner went to Jesus who didn't get the thing he went for. It's not on record anywhere, that there was a sinner too great for Jesus to save, and it didn't matter what the sin was like, the first time he went to Jesus, he got the thing he went for.

It's on record where a man came with a legion of devils in him, a whole legion of devils. The first time he went, Jesus put all the devils out of him. Wasn't that alright ? Wasn't that great. And they went out so quickly, they knocked the man down, nearly tore him to pieces getting out. "They tore him." The Bible says so. When Jesus speaks the word, the devils have to go. Don't you know that ? We sing,

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

He would make devils fly. I believe in holding up Jesus. Do you know what He says? "And I, if I be lifted up from the earth, will draw all men unto Me." You have to hold Him up, and you never can get religion; you will only be a blasphemer of Jesus Christ, if you don't hold Him up as God Almighty; not an angel; not a created superior, but the only begotten Son of God, full of grace and truth.

See a man coming out of the tombs exceeding fierce. No man could pass that way. They had tried to hide him. They would bind him with fetters and chains. He would snap them asunder, so fierce, and desperate, and full of devils, so out of his mind, so delirious. They couldn't do anything with him. When Jesus spoke one word, everything was right; clothed, and in his right mind. Hallelujah! If you are the biggest sinner in this Province, if you will go to Jesus with all your heart, seek Him with all your heart, the first time you go, you will find Him.

The lepers came to Him, He cleansed them. The sick were brought to Him. He healed them. He spoke the word and Lazarus came out of the grave. He is the same Jesus. Hallelujah! He says, "Ye shall seek Me, and find Me, when ye search for Me with all your heart." What God requires is your whole heart, sister. You have to give up the world. You have to give up your own way, your own thoughts. You have to give up your friends, father,

mother, brothers and sisters, and children. and houses, and lands, and your own life. It's the whole heart God requires.

Do you know the reason you have been some time getting religion? You are not willing to give up this, and that, and the other thing. When you give up all, turn from all, and turn with all your heart, God takes you in, and He takes you at once, and He saves you at once. He doesn't take you now, and save you to-morrow, but saves you the moment you come. I like the New Testament record. I like the record of the day of Pentecost when three thousand got converted. I like to see the Pharisee and the publican go up to the temple to worship. The publican smote upon His breast, and cried, "God be merciful to me a sinner," and went home justified. You can pray the old Pharisee's prayer as long as you like, but go to hell. Pray, "God, I thank Thee, I am not as other men are, extortioners, unjust, or even as this publican. I fast twice in the week. I give tithes of all I possess. You could pray that prayer, and go to hell praying it.

If you will cry to God for mercy, and be just as much in earnest about it as the publican, you will get religion. If you are just as much in earnest as the Philippian jailer, when he called for a light and sprang in, and came with fear and trembling, crying, "Sirs, what must I do to be saved." You, and your

whole family, would be converted before the morning. Glory to Jesus! You would get converted as quickly as that.

You don't see it in that way. Well, I suppose it is just looking at other people hemming, and hawing, and twisting, and turning, and trying to get religion, and trying not to get it. One half the time they are trying to get it. The other half they are trying to get out of it. You say, "You didn't get converted quickly. No, I didn't, but I should have. I suppose it was just looking at these people, I am telling you about, but I was very ignorant. It was because, I didn't know I was to believe. I prayed for two days and two nights. Didn't know I was to believe at all. Didn't know enough about the Bible and religion, to know I was to trust God to get religion.

I prayed; I did that part all right. I repented, I did that part all right. When it was made known to me, I was to trust God, it wasn't a minute until I had religion. Glory! Hallelujah! I am glad God is always ready. I always like the Bible. It says, "The Son of Man is come to seek, and to save that which was lost," and He is always after you, sister; always after you, brother; always seeking you. That's when you can find Him—at once, because He is seeking you, and so near you. Right at your heart, waiting to come in. When you throw the door wide open and say, "Jesus only, all for Jesus. I give up all for Jesus. I will receive Jesus. I will

accept Jesus. I will confide in Him. I will take Him as my Saviour. I can't do with anything else. I want Jesus only," you will get Him. You won't have time to wink, until you will be born from above! You say, "I never thought it was as quick as that." You never had the proper conception, of Jesus and His great religion, never in your life, never had.

If you have always thought, it would take Jesus a minute to convert a man, you have always been grieving the wonderful Christ of Calvary, because He never was a minute saving anybody yet. He never will be. He speaks the word, and it is done. "Thy sins which were many are all forgiven," then they are all gone. He never has to say it twice. He says, "Peace be unto you." It's done. When He says, "Go in peace and sin no more," peace flows like a river. When the water and waves were tossed and wild, and the men in the ship were fearful and affrighted. He said, "Peace be still." There was a calm. When your breast is all in a turmoil, you feel the waves are rough, everything is stormy. He will just say one word to you, all your trouble is gone. You have passed from death unto life, and from the power of sin and Satan, to serve the living God.

People get used to each other. One man sees another working away at it, and trying to get religion. He thinks he has to do that too. He says, "That fellow commenced a week, or a month ago; been working away at it, and tugging away at it.

He hasn't got it yet. I suppose if he keeps on for another week, or month, he will get it sometime." You are trying to save yourself. You will go to hell trying to save yourself. There is nobody to save you only Jesus. The harder you work, the worse you make it, the more you get like the devil. When you go to Jesus, and give Him the glory, and confide in Him, and say, "Jesus, and Jesus alone, can save a poor sinner like me," the first time you go, He will save you.

"Come unto Me all ye that labor, and are heavy laden, and I will give you rest." Rest for your weary head; rest for your burdened heart; rest for your troubled brow; rest on the bosom of the Son of God from your corroding fears; rest from your guilt and your sorrow; peace of heaven, and the joy of the Holy Ghost. I will never forget when I said, "I believe He saves me now." As quick as that it was done. It was so well done. He never had to do it over again. If I live for a few days more it will be thirty-one years. Praise Him! I hadn't the words out. I hadn't them fully expressed, uttered, "I believe He saves me now," until it was done. The great transaction was done, and it's been so wonderful to me. It was marvelous then, but it's more wonderful to-night.

Two months after that, I heard of entire sanctification. I wondered. I was going to pray for it, but I didn't get started to pray. God asked me two

questions. "Do you believe it's for you?" "Yes" "Could you trust God for it?" "I could trust Him for anything." That's all I had to do, and you are afraid of the thing. Think that it is a terrible thing for God Almighty to sanctify a man wholly. Terrible thing for you to do it. God Almighty just says, "Be clean," and it's done. When you go with all your heart, He will do it. When you trust Him with all your heart, just confide in Him, it's done.

You know Jesus is God Almighty, and He died to save you. He lives to save you, and able to save you, and able to save you to the uttermost. You say, "He is willing to do it now; ready to do it now; seeking a chance to do it now. I trust Him and it's done." He did the two things for me, and He never had to do either of them over again. Glory! Hallelujah to the Lamb! If I live until September, it will be thirty-one years since He entirely sanctified me throughout Spirit, soul and body; took away anger, pride, fear, envy, murmuring, jealousy, bickering, and everything else, every tendency toward sin; filled my whole heart toward love.

I was a hot-headed, vicious kind of a man, brought up wild and wicked, drinking, and dancing, and fighting but Jesus took it all away. Who wouldn't have a Jesus like that, and who wouldn't trust Him. He did it for His name's sake. He didn't do it for my sake, because I wasn't worth doing it for. He did it for His own name's sake, because He died to

save sinners. I never sought a blessing since that, never tried to get a thing, but I do His will as best I know how, just as I find it out. I like to do it. I like to war a good warfare. I like to fight a good fight. I like to labor for sinners. I like to adore His name. I like to see the name of Jesus glorified. I do His work, and He feeds me, and clothes me. He saves me, and keeps me. He has the saving and keeping. If I were trying to do it, I would spoil it. He does it well. Praise Him! O, I have a Jesus. I have one to do it. "Kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

Jesus has undertaken to save you, and save you to the end. You say, "I would like to have that religion, if I could keep it." Well, you can't. You haven't to keep it. It will keep you. You can give your whole heart to Him. When He gets everything, won't He make it right? When He gets everything, won't He keep it? He will be delighted to do it. You will be glad He has it. I am glad He has it. I have always been tremendously glad I gave it to Him. I got to know He had it. I know yet He has it. O Bless Him! The thing He has, He makes right, the thing that's in His possession.

The reason you are not right is, because you have'nt put yourself entirely in the hands of Jesus. When you put yourself there altogether, positively, absolutely; hating sin, turning from all sin; coming

to the Saviour of sinners, He will save you, and He will keep you. You say, "How did you get the fire?" I never sought it. "How did you get baptized with fire, the tongue of fire by which you preach? How did you get in the flame? How did you get the unction into you?" He put it in Himself for His own use, for His own purposes. He put it there for His own use. I am delighted, to just use it, for the purpose for which it was given, to give Him the glory. Hallelujah to God! I never sought it. Hallelujah! I never lost it! Hallelujah! But O, He can give it. Just the Word says, "But my God shall supply all your need according to His riches in glory by Christ Jesus. That's it. He says He will give grace," and He says more than that,—“I will give grace and glory,” and more than that,—“And no good thing will I withhold from him that walketh uprightly.”

You want to get the hump off your back, all the crooks, and the shaky out of you, just be straight, and upright, and He will take you in, and freely pardon all you sin, and He will keep you in, and He won't cast you out. He says, "Him that cometh unto Me, I will in no wise cast out." You say, "How did you come to be so noisy?" I didn't try to be noisy. If I had I would have spoiled it. I didn't try to be quiet. If I had, I would have spoiled the whole thing. You have just to be natural, not to be somebody else. You can't be me, I can't

be you. You can serve God with all your heart, trust God with all your heart.

When I got converted, I said, "Now, I have been a wild, wicked young man." I wasn't afraid of any kind of men. I hadn't a bit of fear of men. I was afraid of good men, and God Almighty. No fear in me for any one else; wicked, cared for nothing, and pitching into sin, but when I got converted I said, "I served the devil with all my heart. I will never bear the name of a Christian if I don't give God whole-hearted service. Jesus, here's at it. Here's at it. I will do what you want me to do. I will be what you want me to be. I will go where you want me to go. I will say what you want me to say."

I never took a back seat. I never got in the back ranks. I came to the front of the battle. "Jesus, I will go with you all the way. If nobody else goes, I will go." When you go with Jesus, He will take you all the way. You will find Him a friend that sticketh closer than a brother. Praise Him! Praise Him!! He says, "I will never leave you nor forsake you." More than that, "Lo, I am with you alway, even unto the end of the world." When Jesus comes to you, and you come to Jesus, you are there to stay. I came to stay. I came to stick. I came to live and die in the thing. I like it. The more you get into it, the better you like it. The longer you are on the road, the better you like it. Do you know what God says? "The path of

the just is as a shining light, which shineth more and more, unto the perfect day." Wouldn't that suit you alright ?

You say, "What do you believe?" I just believe that if you come to Jesus with all your heart to-night; ask Him once with all your heart to forgive all your sins, you won't have to ask Him twice. I believe that. I believe that if you are converted to God, and go to God for holiness, or fire, or power, you will get it the first time you go. I believe you can do more than that. You can ask God for a lot of things for other people, and He will hear your prayer. He says, "The prayer of a righteous man availeth much." Praise God! I believe if you pray for a man or woman that's sick they will get well. I have prayed for lots of people who were sick and they got well, just got well.

I remember one time I was home. I came home from college. A neighbor, a very old man, was sick. I knew he had been a kind of a professor all his life, but he would drink, and I knew he hadn't any religion. The doctor said he was going to die. The people were all expecting him to die. They were all going to see him, but I didn't want to go. I knew I would have to say something straight, yet, I was ashamed that I wasn't going. You have to deal straight with a man. You have to deal straight with everybody. Every chance you get of doing a

man good, you will have to give an account of it, in the day of judgment.

One night I was getting ready for bed, had my boots off. God said, "Go and see the old man." I started. When I got there, I couldn't pray for a thing, only, "God, raise this old man up, and give him a chance to repent." I just felt He would do it. The old man didn't die. He got right up out of bed, lived for two or three years. I have seen a good deal of that. He will hear your prayers, not only for yourself, but others. Praise God! God will hear your prayers for your neighbors; hear your prayers for your friends, and for the country. Praise Him! Praise Him!! I believe a Christian can get everything he needs for himself, and a good deal for other people. I know that's so, and you get it the first time you go. Praise God for that!

God is pleased when we go, and ask Him for a thing, and trust Him, and get the thing you want. He wants to give everybody here to-night, everything you need. If you go for everything you need, you will get it, go with all your heart, you will get the very thing you need to-night, and nothing could hinder you. All the men on earth, or devils in hell, can't hinder you because Jesus can give it to you.

How many want something from God to-night, stand up?

SERMON IX.

THE SPIRIT AND BRIDE CALL.

Rev. 22:17. "The Spirit and the Bride say come, and let him that heareth say come; and let him that is athirst come, and whosoever will let him take of the water of life freely."

God gave us everything. He withheld nothing from His people. All things are in Jesus. He is the maker of all things. In the beginning was the Word and the Word was with God and the Word was God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. God gave us His Son. He says, "All things are yours and ye are Christ's and Christ is God's." After God gave us everything He gave us something else. This seems like a contradiction and yet it is not. God saw that we were dark, hard, miserable, wretched, blind and wicked and our tendencies were not to come to God. He knew that we would go away and not receive the gift, and that we would not reach our inheritance.

When God gave us everything, He gave us the Holy Ghost to enlighten, to draw, to inspire, to convince, to convert, to make us heirs of God, to bring us into our inheritance, to restore us to the image of God. For this purpose God gave us the Holy Ghost, He has been laboring with us. He has been doing His best. He has been doing wonderful things. He has been in the world now over 1900 years. He has been laboring with every sinner and endeavoring to bring all to God. He has been moving, striving with, and touching the hearts of many, to save them from sin. The Holy Ghost can do it. The Holy Ghost can convert the worst man you ever saw. The hardest sinner may come. He strives with every person.

All who ever came to God and found religion were led there by the Holy Ghost. He operates on every sinner, and gives light to every one. He gives the desire to every sinner. He helps every step that is taken toward God. No man can take one step without the aid of the Spirit. Jesus said, no man can come to me, except the Father which sent me draw him. God the Holy Ghost draws men, He inspires them, He lifts them toward God and heaven, and at the same time, He leads men down into the valley of humiliation. He allows men to see their hardness, their blackness, and the greatness of their sin. He makes known all the vileness of the heart and nature. He unmasks sin, so that men can abhor themselves



MICROCOPY RESOLUTION TEST CHART

(ANSI and ISO TEST CHART No. 2)



1.5



1.50

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1.63

1.7



1.75

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in dust and ashes before God, until their sin is taken away. He chases away the blackness and darkness of hellish night, and He lets the light of the glory of God shine into the soul. He regenerates the human heart. Blessed be God for the gift of the Holy Ghost and His divine operation.

God not only gave us the Holy Ghost, but He gave us His Bible to invite us to come. He says, "The Spirit and the Bride say come. The Bride is composed of the children of God, in all the ages, down to the present day. Every child of God in all the ages, cried come. They have been calling, and they are calling yet. They are calling us to come. They are pleading with us, flee from the wrath to come. They are inviting us to the Saviour of sinners. Abel being dead yet speaketh. The universal cry of all God's children, who have tasted of religion is come, come to Jesus, come now. God has put His seal upon all His children. As soon as a man is converted He commences to invite others to come. He labors with the people round Him to win them for God. This is the evidence to us, that a man is born of God. He comes to us pleading, weeping, inviting, calling, seeking and wanting to save us. He wants to lead us to God. This spirit is in God's people. It is in every son and daughter of God. When we are born of God we want every man to seek and find the same religion. When we find salvation we go to others in tears, in sighs and groans and we cry

come, come to Jesus, come now. As long as you had religion you did this, when you ceased doing this you did not have religion, for God says the Bride say come.

Come away to Jesus, come quickly, come now, come with all your heart come and seek and find Him, all heaven is ready to resound, the dead is alive and the lost is found.

God says, "Let him that heareth say come," men who are not converted, men who have no religion, men who have heard the joyful sound, are all to tell it to others. When Jesus came into the world the angels came all the way from heaven to tell it. They flew through the air and cried, "Glory to God in the Highest on earth peace, good will to men." Blessed be God on High. God requires that we tell the good tidings to all people. We have to tell the story. We are to tell it simply. We are to tell it with all the heart. God requires of us that we tell it. He requires of every sinner that has heard the story to tell it. There is nothing so natural as that we should tell men to come to Jesus. This is the most wonderful story that we have heard. We talk of other matters that are of very little importance. We never heard such a story as the Lamb of God that taketh away the sin of the world, the story of Redeeming love, the tidings that one man died for the race, the news that there is redemption through the blood, the story that we need not go to hell, the

story that all may be saved, the story that Jesus by the grace of God tasted death for every man. It is no wonder that a man runs along the streets and tells it to others. This is what new-born souls do, and it is what old-born ones do also. This is what the children of God do. There are many people who have no religion.

Before Mr. Wesley was converted he fasted and prayed, wept and preached, he warned men and he invited them. He told the story of Jesus and he came all the way to America to convert the Indians when he had no religion. He returned home to England crying who is going to convert me. Men who have no religion tell the story. Some people sit round and say they have it, and do not tell it to any person, it is readily known that you have not a taste of religion. You are not even awakened. You are a dead soul, if you aren't inviting others to come to Jesus. You have no salvation, if you are not spreading the news. God says, "Let him that heareth say come." You should be preaching, every sinner should be preaching. You should be telling the story to every person, God has designed that you do it; He will condemn you in the great day of judgment. He will condemn you for not doing as He instructed.

"Let him that heareth say come." Meet a man on the street and tell him to come to Jesus; step up to him, and say, sir, I want you to come to Jesus. Now

what kind of a man are you? I am telling you the most wonderful story of the ages, the story of Jesus. Oh Glory to God! There is wonderful tidings, this beautiful story of the Son of God born in a manger, the Almighty down among men seeking and saving sinners. Glory to God! Lifting them out of the horrible pit and miry clay and putting their feet on the rock, and giving them a new song. We sing what the angels cannot sing, for they have never been redeemed. You must tell it brother, even you haven't any religion, you should tell it, for God says, "Let him that heareth say come." Then God says let him that is athirst come, those who have no hearing. You may be deaf and dumb, you may not hear at all, well you can be thirsty. I went to a community to preach where there was a young woman, who had never heard a sermon. They brought her to the service, to see if she could hear me. They placed her in the front seat. She gave attention. When she went home her mistress asked her, if she had heard the sermon, she cried out, yes, I heard every word of it. She was charmed by the Gospel, and got converted at once. She had never heard a sermon before. She had not heard, but she was thirsty. God says, "Let him that is athirst come."

I was up the Gatineau in revival services and sinners were flocking to Jesus and He was saving them. Among the number was a man that was deaf and

dumb. He came to the penitent form with the rest. I desired much to speak to him, and pray with him; all I could do was to say God speak to John Johnston's heart. God soon spoke to him and he made signs that he was converted. His face shone like the face of an angel. When others would testify he would laugh and clap his hands and have a joyful time. He could scarcely contain himself.

He could not speak or pray but God has said, "Let him that is athirst come." When he would go home from service he could tell by signs all who went forward to seek salvation, and he could tell all who were saved. One of our preachers, a good and holy man of God, was living in a house where there was a young woman who was deaf and dumb, but through prayer and home influence she was converted. She danced all over the house. She could tell it in her way. Blessed be God! Hallelujah! Let him that is athirst come. When you come to Him, brother. This sister could not speak but she danced before the ark like David. It was her way of telling it. Glory to God! Hallelujah! I tell you, brother, you will tell it, when you have something to tell. It will shine in your face, if you cannot talk, you will dance. There are many ways of telling it. Blessed be God!

God does more than that, He extends the invitation to us, He says, "Whosoever will let him take." You may not be thirsty, your heart may be stiff and

cold and hard. It may be that nothing seems to move you, all your feelings are gone and you have become calloused, it is more like hell than heaven, but God has broadened the invitation, it takes you in all the same, just the same as when you were young and tender. God says, "Whosoever will." Now if you are not willing to go to hell and be lost, if you are not willing to perish, if you are not willing to live in sin, if you are not willing to grope your way down to hell to weep and wail and gnash your teeth. If you are willing to flee from the wrath to come, if you are willing to make your wrongs right, if you are willing to seek Him, He will chase away your hellish night, He will remove your hard and stony heart, and give you a heart of flesh. If your heart is as black as hell, and as hard as a rock, He will take it all away and He will give you a soft, new, tender, loving, heavenly heart. Whosoever will. Whosoever means you, and if you will only come, you will get salvation, for God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. Oh blessed be God, He has made it so broad. His invitation will grip you every time. The devil cannot say it does not mean you. It reads whosoever will.

Whosoever will the promise is secure;
 Whosoever will forever must endure;
 Whosoever will 'tis life forever more;
 Whosoever will may come,

God says whosoever will, let him take." It may be that you say, I would like it; well, take it; run to the table of the Lord; run in your blindness, hardness, and darkness and say I will go anywhere, I will go where I cannot see or feel, I will never stop until I reach the table, for God says, whosoever will let him take. This is a lovely invitation. It would suit the worst man you ever saw, the meanest and blackest sinner you ever saw, for God says whosoever will, let him take; then He says let him take of the water of life freely. You poor famishing soul, you say that it is very dry, it is hellish and dry, it is hard and dry, but God says let him take of the water of life; get wet, get moist, get soft, slake your thirst, drink of the river of his pleasure, and satisfy your hungry, thirsty soul, let him take of the water of life. God says, take it freely, drink till you are satisfied. Hallelujah to God.

God says, take it freely. Be not drunk with wine wherein is excess, but be filled with the Spirit. To be filled with the Spirit, let him take it freely. You are not kept on half rations. God does not withhold water, Oh run to Him. He calls to everyone that thirsteth come ye to the waters, he that hath no money, come ye buy and eat, yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not, hearken

diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

Whosoever will. Bless Him! You are invited. Bless God you are called! Bless God that it extends to you. Bless God the invitation is so broad that it takes in everybody, every sinner. It does not matter who you are. It takes you in, brother. Be encouraged. Look up and run to God with all your heart. We will sing, "Come sinners to the Gospel feast."

SERMON X.

THE CALL OF GOD.

Proverbs 1: 24. "Because I have called and ye refused."

God has been calling. He is calling yet. He is calling sinners of all ages, of all stations and degrees to flee from the wrath to come. There is a standing invitation for every sinner to come to Jesus. They are invited to come now, to come for salvation, to come quickly, to come expecting to be received. Men may accept, they may listen or they may not, but it does not change the fact that God is calling them. It is true that you might come here to-night and so close your ears that you could not hear one word, every other person might hear but you would not, this would not prove that there were no vibrations in the air to strike the drum of your ears. It would not prove that no person heard. It would not be any evidence that the articulation was indistinct, nor would it prove, that nothing could be heard. It would only be evidence from you, that you did not

hear it. The fact would be that you closed your ears against it, and that would be the only reason why you did not hear it.

God has been, and is now calling you, and if you listen, you will hear. You could harden your heart, and stiffen your neck, and refuse to hear, but that will not change the great truth that God is calling you in His tender mercy, in the greatness of His love, in His pity, and tender compassion, and is pleading with you. He is calling you to be saved. He is calling you now. He desires to forgive you your sins. He is calling you at this moment, you never heard anything so distinctly. You may hear God calling you to-night, if you are willing to hear and listen to Him, if you will but hearken, God said: "Oh that thou hadst hearkened to my commandments, then had thy peace been as a river, and thy righteousness as the waves of the sea."

We cannot read God's word without feeling a special call. There is a standing invitation. God says, "Come and let us reason together, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." You double-died sinners are invited to come, "Ho, every one that thirsteth, come ye to the waters, he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price." There are blessed invitations in God's Word, and God does more than invite. We learn

from God's Word that we are great sinners, that is why people do not like to read it. God shows them the sin of their heart, their vileness, wickedness and hardness, selfishness and devilishness. He does this to let us see our state, to feel our need to make known to us how much we need, to come to Him. He reveals to us our condition, so that we will come to Him repenting and believing. When men see their state they can see the pardoning favor of God.

God saves men the first time they come to Him. He wants to save you now, from all your sins. He will save all who will come repenting and confiding in His love, and trust Him for His grace. God is calling you now. When we read His Word, He is speaking to us. When we pray we are talking to Him. A million of people can pray to Him at once, because they are talking to God. When we pray, we do not pray to be heard of men, we desire God to hear us. We are not careful who may hear us, if God will answer us.

Christian prayer, is to ask God for something with all the heart, asking Him expecting to receive it, asking Him believingly, then God will answer prayer, and give the blessing. When we read God's Word He is talking to us and makes known His will to us. He has said, "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you; for everyone that asketh receiveth, and he

that seeketh findeth, and to him that knocketh it shall be opened.

When we read God's Word, He is calling us. It is not like any other book in the world. There is no book that makes us feel like God's book. It takes hold of the heart. God is in His own Word. When we read it, He speaks to our hearts, and we feel it. We feel keenly, we feel powerfully. We are wrought upon, and if true we will confess, that God is speaking to us. This is true, when we read it with reverence, as God's Book, as God's truth, and allow God Almighty to speak to us. When we turn from other things, we set our minds on a truth, to search the promise, we find that God is in the Book. He is there speaking to our hearts, and to our minds, and very especially through the preaching of the Gospel. He has ordained that through the preaching of the Gospel men should be saved. It means very much to preach it. I might have written a beautiful essay and have read it to you. I might have prepared a sermon and delivered it to you, but that would not be preaching the Gospel. A man that preaches the Gospel must receive his text and sermon from God. He must be under the Holy Ghost. He must have the inspiration of Almighty God. God Almighty Himself must preach through him.

It means much to be an ambassador of Jesus Christ, it means everything to preach the Gospel of Jesus Christ, so as to deliver God's message to the

people. Sometimes it is very strong, at other times it is very straight, but it is always most simple. God's message is always most simple, plain and clear; any person can understand God. Men may preach and use terms, that we do not understand. It is not so when God Almighty preaches. We can understand all Holy Ghost sermons. We can do more than that, we can feel them; we exclaim, "This is an awful place. We feel God in the meeting, we feel Him on our way home, we feel Him in the night season, we know that we are sinners, the Spirit produces conviction on our hearts, and we are terrified on account of our sins. By the preaching of the Gospel we are lead to feel that we might drop into hell because we are sinners. When we hear the Gospel, the story of the salvation of the Son of God, that saves from sin, and saves from hell, it takes hold of our nature, it takes hold of all who listen to it. It is the power of God unto salvation, to all who do not reject it. If you listen to the truth, and receive it, it will bring you to God. You will get converted. You cannot listen to the story of Jesus without being saved. All who listen to the story of Jesus and receive it, pass out of darkness into light.

The Apostle said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to everyone that believeth, to the Jew first, and also to the Greek." God has given us the Word,

He has said, that it must be preached to every creature. We are to go into all the world, and preach the Gospel to every sinner, so that all may hear it. All men are to be saved, or condemned by the truth of God. It is the savor of life unto life, or of death unto death. God says, "My Word shall not return unto Me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Every time you hear God's Word preached, you are better or worse, you are softer, you are getting like God or you are becoming more like the devil. The Gospel moves men. It moves all who hear it. Men who listen to the truth must of necessity be moved. When God Almighty speaks, men feel it. He speaks to our hearts and we feel that He is speaking. We are convinced that God is speaking to us. We have peculiar feelings that we do not understand, but if we accept the truth, God will make Himself known to us. If you do not harden your heart, your heart will become soft, by the operation of the Spirit of God, and He will convert you, and you will have religion, you will be born from heaven, you will be a new creature, your sins will be taken away from you, your black wicked heart will be made white. God calls. Bless Him! The preacher of the Gospel conveys the living truth. The truth makes us free. Blessed be God! It comes to us now in the demonstration of the Spirit and of power. He will lift you as a lost

and perishing soul, and bring you out of darkness into light, and into the liberty of the Gospel.

When men do not accept God's universal call and they reject His special call, He resorts to other means. When the Gospel call is rejected, He will call by affliction. He will go to your home and take your mother ; He may take your father, or brother, or sister, or the child of your bosom, the idol of your heart. I was preaching once in a community where God was saving the people by the score. It was said that every person in that community found salvation at that time only two. There was one man became desperate when under conviction. His wife attended the services and he did all he could to prevent her. He cursed God Almighty, he cursed the preachers and evangelists, he cursed the praying people. He finally said to his wife that if she would go to the meeting again that on her return she would find the door closed against her. She went to her neighbor, who was a wise counselor, and asked her what she would do in the matter. She advised her to go on to the meeting. She went again and took her children with her, and when she went home the door was closed against her. There was no admittance. She sat down quietly on a log outside. The children commenced to understand it and they could not refrain from crying. When their father heard them, he was touched and unlocked the door. He sat down in the door and they got in by him.

He became furious and attempted to thrust them out. He continued to foam and rage like a devil and God visited his home and put His hand on his youngest child. It was very sick, I told him that if he were to yield to God his child would recover, but if he did not, it would die. He refused to yield, the child died and I buried it. He came to the services and he went to the penitent form. He cried for mercy and God saved him. This was a tremendous call, but it took all to help him to listen. It was a hard thing for God to have to do but God will do anything that can be done to save you from hell.

God has no pleasure in us going down to hell to weep and wail and gnash our teeth. It is no pleasure to God to see us go down where the smoke of our torment will ascend up forever and ever. It is no pleasure for Him to banish us from His presence and the glory of His power. Some of you have been brought down, until you felt certain that you were going to die ; death stared you in the face, and you saw, and felt nothing, but blackness of darkness and damnation before you. If you had died in a moment, you were a damned soul forever. God in His mercy let you see death and damnation. He will let us see the pit, and smell the fumes of hell. He brought you down to the very brink of the pit, and you promised God Almighty, that if He would only spare you and raise you up, that you would repent

and turn to God with all your heart. You are a sinner still. Having forgotten your vow, you are harder and worse than you were before, and what will God have to do next to save you from a yawning hell?

He says, I have called and ye refused. Why are you so foolish? Why will you be so wicked? Why do you reject God's call? Why do you refuse to have His pardoning favor? Why will you not be a child of God? Why will you not give up your sins and your wickedness and come to Jesus to-night? Why will you not accept His loving call and be saved from your sin? Why will you rush into hell in spite of the bleeding hands, in spite of the Son of God, in spite of His dying groans, in spite of the atonement He has made for you, in spite of flowing mercy, in spite of the best efforts that the Trinity in the Godhead can put forth to rescue you from a yawning hell? Why do you refuse? You must be wicked. You must be stubborn. You must be selfish. You must be a deliberate, persistent rejector of Jesus Christ. You must be bound to go to hell, when the blessed Trinity in the Godhead cannot move you and persuade you to come to Jesus and be saved.

How He weeps over you. How He wept for Jerusalem when He said, "Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent, how often would I have gathered you

as a hen doth gather her brood under her wings, but ye would not; behold your house is left unto you desolate." You rejectors of Jesus, who refuse God's call, and persist in going on in your lost and damned state, to sink into hell forever and ever. There will be no person there to convert you, there will be demons and devils to gloat over you as a damned soul, and run their eternal fangs into you and drag you into the bottomless pit. I tell you, brother, I tell you, sister, it is a sad state of things. It is sad to trifle with your God, to reject His mercy, to refuse and despise His call, and set at naught His salvation. Still He is calling you. He is calling to-night, He is calling you this moment. There is no sinner here to-night, that is listening and giving attention to the truth, to the message of God, but feels they are sinners and should do better at once, and should do it quickly.

The only right thing for you to do is to yield and come to God to-night. You are convinced of the fact, and you are persuaded of the fact, and God has made it known to you, that you should flee from the wrath to come. You should give up your sins and be saved before you wake up in hell, with the damned and cast out. God is doing His best for you and He is calling you now. He is pleading with you. He is tenderly inviting you. He is drawing you by the tender chords of His love. You are obliged to despise and reject Him and to say

to Him, "Go thy way for this time when I have a more convenient season I will call for thee." Some of you will go away to-night hardened by delay. Some of you may never be called again. You may be receiving from God Almighty your last invitation. It may be now or never. God is speaking in mercy and in power. If you refuse to-night it may be the last time. Will you not accept God's call and be saved to-night ?

SERMON XI.

THE APPEAL FOR THE HEART.

Prov. 23: 26.—My son, give Me thine heart.

The heart of man is a great study, that is your own heart, not the heart of your brother, or sister, or father, or mother, or child, or neighbor, your friend, or your enemy. It is not a difficult matter to know the faults and failings of others, it means more to know your own sin, to find out your own trouble, to see the corruption of your own heart, the vileness of your nature in the sight of God. Most people are ready to say, "they do what good they can." They are ready to admit, that they do things that should not be done, and that they leave things undone that should be performed, but in the same breath they affirm that their hearts are not bad. "I am not a bad man, I am not a wicked woman," are common expressions. This is the seat of the trouble. This is where the difficulty commences. Men have too high an opinion of themselves. They do not judge themselves closely. They do not search themselves.

They do not narrowly compare themselves with God's Word. They do not search to find out what God has to say to them.

We are naturally depraved. David said, "I was conceived in sin and shapen in iniquity." The poet said :

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

By nature, we are sinners in need of God's mercy and salvation. We need His saving grace, we need His favor and mercy. We are more than naturally wicked, we are practically wicked. We have not been satisfied, that we have been sinners by nature, but we have committed actual transgressions. We have done it deliberately, voluntarily, and purposely. We have not sinned involuntarily. It has been our choice, to sin against God Almighty. Knowing that we have done these things, we should not say our hearts are good. We should not profess to be a good people. We should confess our sin. We should acknowledge our transgressions. We should do as David did. He said, "Have mercy upon me, Oh God, according to thy loving kindness, according unto the multitude of Thy tender mercies, blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin; for I acknowledge my transgressions. When we do not acknowledge our transgressions," we are dishonest with God, with ourselves, and are acting the hypocrite.

There is a prevalent idea, that all hypocrites are in the Churches.. It is true there are hypocrites and many of them in the Churches, but there are hypocrites, that are not in the Churches, hypocrites that are not identified with any Church. Men who do wrong and do not confess it, but gather up and hide their sin, and attempt to make it appear they are not so wicked, this is base hypocrisy. Is it not a mean type of it? We are not honest with God Almighty, until we confess all our sins to Him. We are not honest with ourselves, and we are treacherous triflers with God Almighty and our souls, until we humbly make known all the wrong we have done. It is true that we are very wicked. God says, The heart is deceitful above all things, and desperately wicked.

There are some things, that constitute us great sinners. One of these things is, we have sinned against knowledge. We are not Hottentots, neither are we wild Indians. We have been brought up in this Christian land, in a land of Bibles. We have heard the Gospel preached. Our forefathers have been Christians, they have been saints indeed. The story of the cross has been made known to us. We have heard of the death of the Son of God. We have known that Jesus, by the grace of God, tasted death for every man. This is not something that we have heard to-night, for the first time. We have always known it, it was taught to us at our mother's

knee. We have heard the story of redeeming love, of spilt blood, and we have heard it over and over again, that, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." We have learned these things, but we have done the contrary. When we did wrong, we knew it, and we have kept doing it. We have not ceased to do wrong, this is what constitutes us great sinners.

God has been good to us, in letting the lines fall to us in pleasant places, so that, we have a goodly heritage. We have been taught the right ways of God. We have been told, that there is a heaven to gain and a hell to shun, yet, we have almost forgotten that there is a hell. When some of you hear of hell, of its flames, of its fire, it seems to be a new doctrine to you in this blessed land of Bibles, and knowledge, where it is taught in our homes. God has declared "that the wicked shall be turned into hell, with all nations that forget God." This knowledge we have of God, and heaven, of the devil, of hell, of right and wrong, of sin and religion, of heaven and blessedness, has not been mere head knowledge, nor something we have gleaned from secular papers or books. It has come to us with much light. God has given us light, as well as knowledge. We have had much light, on the sacred promises. This light has been shining all round us, and, sometimes, it has shone right into our hearts. We have seen

the very corruption of our hearts. We have been real sick of it. It is the light of God shining on us; but remember, God says, "If the light that be in you be darkness, how great is that darkness."

It is a blessed thing to have light, but it is a terrible thing, not to walk in it. God says: "Men love darkness rather than light, because their deeds are evil." It is difficult for young men and women, who have been brought up in the light, to, even be respectable and orderly, in a place of worship. We expect order here. I like you, and you should like me, for if I have done one wrong thing, I want you to come and tell me, and you will see how quickly I will make it right. I am at peace with every man, every man is alike with me, good or bad, right or wrong, all are alike, we have sinned against light, this is why we are great sinners. If we would but walk in the light, as God has given to us, Jesus would bless us, and we would all praise God. There is much light in this country, in this city, but men are not walking in the light. We have done more than sin against knowledge and light, we have also sinned against love. When you were very small, you learned how God loved you. You have heard your mother sing it,

"Jesus lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high ;

Hide me, oh my Sav our hide,
Till the storm of life is past,
Safe into thy haven guide.
Oh receive my soul at last."

You have always known, that God loved you. This is one reason why men sin so much. If men would conclude, if they would sin once more, that God would cease to love them, they would be afraid to sin. The feeling would come over them, I will be a damned soul; as sure as I commit one sin, I am lost. If I sin once more I will go to hell. Men have known, that God loves them, because of this knowledge, they continue to sin. They expect, that through the great love of God, that some time, they will find forgiveness. They expect to get to heaven because God loves them. They, thus make the love of God the basis for all their sinning. Every one of you, expect to get to heaven. Why do you not start for it, since you expect to reach there sometime. You expect to get there, because you believe that God loves you. You expect the love of God to reach beyond all the badness of your heart and nature. You expect to get forgiveness, for all the wickedness, that you have done, and are still doing. You expect, to do as you like, as long as you like, and that God will finally save you. Do you not see how wicked and treacherous you are, to attempt to take advantage of God's love, and mercy, and kindness?

You know, He has not cut you off, and He has let

you live, because He loves you, but because He has done you good, you will go on in sin, this is a form of wickedness, that men who have had no light cannot be guilty of committing—men who have never heard the story of redeeming love. You men, declare, that God so loved the world, He sacrificed His Son, He wounded, He bruised, He chastised and put Him to death. He killed His only Son, to save you from sin, to save you from hell, and bring you to heaven. Now brother, while I am talking about these things, I am not telling you anything new, you have known all these things, you have known how much God has loved you, on this account, how great is your sin.

When you were a very small boy, you loved to hear about Jesus. I know my children at home, will bring a book, and plead with us to read about Jesus. We could read to them until we were tired, and still they are anxious to hear more. They wish to know more about Jesus. They never tire of it. It always has a charm for them. When you were young and tender, it had a wondrous charm for you. It would melt you to tears. It caused you to say, "I want to love Jesus with all my heart," but you have been sinning against this love, you have been disowning this Jesus. You have rejected the Son of God. You have not been satisfied, that the nails have been driven once, into His lovely hands, you have not been satisfied, that His feet have been nail-

ed once, to the cruel cross, you have not been satisfied, that the spear has been once driven, into the heart of the Son of God. You have crucified Him afresh, and put Him to an open shame. You have run the spear afresh into the Son of God. You have cried out, "Crucify Him, crucify Him, make Him bleed afresh.

How we have sinned against the Son of God. You have known that He loves you, and died for you, and nobody else ever did, and no one else can save you from hell. There is no other name, under heaven, given among men, whereby we can be saved. We have this lovely name of Jesus, and some of you have become so wicked, that you blaspheme the name of the Son of God. Why do you ever do it? Why do you not use the name of a city? Why do you not take the name of a man, or continent, or some other place? Why do you take the name of Jesus and blaspheme it? Because it is the most holy, and precious one. Your heart has become so wicked, and black, and devilish, that you cannot give vent to the wickedness of it, only by taking the name of the Most Holy One, to blaspheme it. Now brother, it is a terrible thing to do, and, notwithstanding, you have been so wicked, and sworn so wickedly, and have so sinned against Him, He is still seeking to save you. He comes and touches your heart, He wants to save you now. Oh blessed be the name of the Son of God! Look at His

streaming eyes, His bleeding hands, His loving heart. He wants to snatch you from hell, and bring you up to heaven.

You not only sin against God the Father, and God the Son, but you have sinned against God, the Holy Ghost. The Holy Spirit has been working on your heart, and His work and mission is love. We have known, that God the Father loved us, that Jesus the Son loved us. Sometimes we read about the wrath of God, and the wrath of the Lamb, but we have never read of the wrath of the Holy Ghost. Do you know why? His mission is all love, there is no end to it. We would have been cut down long ago. We would all have been in hell, but He followed us, and rebuked us. You have known, that the Spirit has been striving with you, that He has reproved you, when you did wrong, He has done His best, to lead you to God and right, and no person knows it better, than you know it. You have known it for years, but you have been sinning more and more. The Spirit has been striving with you, but you have hardened your heart. You have purposely sinned against Him. But, notwithstanding, we have been wicked, God has not cut us down. We have sinned against the Father. We have sinned against the love of the Son, and we have done despite to the Spirit, and we have done it purposely and deliberately, but God is not like man, He still

owns us, and calls us to-night. "My son give me thine heart."

The question to-night is, "Will you do it? Will you say, "My Father, I have sinned, I have been wicked and bad, I have been treacherous and sinful, I have not done right, I have done wrong, in mercy hear me and forgive me. I will never do it again Jesus, take me. Receive me to-night as I am and save me now?" God wants your heart because it is bad. He wants it, because it is wicked, and you are sinking into hell. He wants it, because you are perishing and will shortly be in hell, unless you yield and have Jesus save you. He wants to save you from sin, and make you a child of heaven. Will you say, "Here I am, my God, here I am, take me, a lost, hell-deserving sinner. My God, I will never despise Thee again. My Jesus, I will be good, and I will follow Thee." Will you do it, brother? Will you yield, sister? Will you give up sinning against knowledge, and light and love? Will you come, my brother? Will you come, my sister? Will you come, young man? Will you come, young woman? Will you come, you old people? Will you not come to-night? God has not yet entered into judgment. We are here, where we can be forgiven. We can have mercy at the hand of God. God is not dealing with us as we have done with Him and our fellow creatures. He deals with us in love and mercy and kindness. Will you come? Will you all come now?

SERMON XII.

THE ADOPTION OF SONS.

Gal. 4: 6.—Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father.

This is the direct evidence from God Almighty, that you are born from above. Many people stop short of it. It does people good to repent. They always feel better when they repent, and it's quite a change from the old wicked, rebellious state, into a humble submission toward God Almighty, and contrition, on account of sin. It's quite a change itself. You might go further than that. There might be a peace come to the heart. There would be, because there is terrible trouble, when a heart is in a state of rebellion. When that rebellion is given up, and the war ceases to go on between God and the soul, why, of course, peace would be the natural result, and when peace would come to the troubled heart, it would be very natural for that one to think, that the work of grace was wrought, and that the soul was saved, and conclude they are alright.

When we give up fighting against God, and sinning against Him, and rebelling against Him, it's natural that we would like Him, like our Christ; a natural affection spring up in our hearts, for the God that made us, a warmth of affection go through our heart. It would be very natural for you to take that for religion. That's very far from it.

There must be a change wrought. There must be a birth. There must be a passing from darkness into light, from the power of Satan, to serve the living God. That would be a change, wouldn't it, and you might get that, and rest short of the other. The other comes to those who are in that state. See how the text reads, "Because ye are sons." You must become a son first. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, "Abba Father." That's the assurance. That's the evidence, and we fear that ninety out of a hundred, stop short of receiving this direct evidence of the Spirit that you are born from above.

It is great, when you go on, to get the adoption, the Spirit of adoption; to have God tell you. He has adopted you, He has made you His own son; He has not only changed your heart and nature, but brought you into His family, and recognizes you as one of His children. You know when the Spirit comes in, we can say, "Blessed be the God and Father of our Lord Jesus Christ, who has begotten us again, to a lively hope—to what?—to an inheri-

tance which is incorruptible, and undefiled, and fadeth not away, reserved in heaven for us." To be kept by the power of God through faith unto salvation, ready to be revealed in the last time.

The Spirit of adoption makes you an heir to every thing, an heir to holiness, an heir to fire, an heir to power, an heir to heaven. That's what makes you able to say, "All things are yours, and ye are Christ's, and Christ's is God's." It's quite a thing to reach, to find the experience. It's a thousand times better to retain it. It's a thousand times better to retain every hour, and every minute, the adoption of a son, so that all the time, under every circumstances, under every trial, you have the direct witness of the Spirit, that you are born from above; that you are now born, not that, you were born forty years ago, or twenty years ago, or ten years ago, or five years ago, or one year ago, or one month ago, or one day ago, or one hour ago, but you are born now, and you are adopted *now*.

There are not many live there. There are very few people among those, who profess to be the children of the Most High God, who find and retain the witness of the Spirit all the time. When I say that, I mean there are very few who are the children of God all the time. When we find the Spirit of adoption, if we retain this Spirit, we will not live a life of sinning and repenting; not up and down; not in and out; always up, never down; always in. You will

always be blest. You will never lack. You will always get what you need. You will never have to seek. I want you to understand me. You will never have to go through the form of seeking, but if you retain your sonship, nobody can preach to you faster than you can get it, and as soon as your inheritance is proclaimed to you, you get it. As soon as you learn that people are sanctified wholly by faith, you get it. As soon as you hear, that holy people are baptised with the Holy Ghost and with fire, you get it, and get it without seeking, couldn't go through the form of seeking it. You couldn't get started, until it would fall on you. The men and women who have to go through the form of seeking the thing, don't get *it*. They have to get something else.

You might get something you call it, but you don't get *it*. *It* will come alright. When a man has the witness of the Spirit, that he is an heir to all things, all things are his. You won't have any trouble getting it. Glory! Glory!! Glory!!! Hallelujah! Blessed be the name of the Lord God Almighty! If you don't retain the witness of the Spirit, you will have a hard time making God do a lot of things. You want to have the witness, to have the witness, to have the witness; have the witness of your sonship, and have the witness of your entire sanctification, have the witness to both, as clear as heaven; to be inwardly, and outwardly clean, and

pure, and holy, that no man could touch your heart, and no man could touch your life. No man could put their finger on you anywhere. That's where the blessing comes. Praise Him! Praise Him!!

If you have been born of God; if you have retained your sonship, and we preach holiness to you, the thing would be beautiful music to you. You won't be afraid to seek it, not kick with both your feet, when you hear about it, but be glad in your heart, be glad in your head, and be glad in your bones; be glad and rejoice all through, and all over, that God is going to do something more for you. It is quite an affliction, to a great many people, who call themselves the beautiful sons and daughters of God Almighty, when you preach, they have to get more. Do you know why? Because they haven't any. Because they haven't the witness of the Spirit, that they are born from above.

The witness is very clear, very clear when you get it. It never gets worse. It never becomes dim. You say, "I have it, but it's not clear." You haven't it at all. When He comes, He is clear. When He stays, He is clear. Do you suppose you could have the Holy Ghost in you, and it not be clear to you? Do you suppose God Almighty, the Third Person of the adorable Trinity in the Godhead, could be in you, and you, not very clear about whether He was in you or not? Any blind Pharisee might know better than that. If you had only half an eye, you

should be able to see at once, that if God Almighty is in a man, the man knows it. He feels it. He is sure of it. When you have the God that sanctifies you wholly, and have the God that baptizes with fire, you will not have any trouble about these things. You will not be afraid, you can't get it. Glory! Hallelujah! If you have the God of sanctification, if you have the God that makes people wholly; if you have the God that can take out the roots and seeds of sin; if He is in you, you will not have any trouble.

You may have had a profession, been holding on to your profession, trying to be faithful to your profession, trying to be faithful in doing your duty; trying to be faithful in prayer, trying to be faithful to watch, trying to be true to the people, succeeding very well along that line, you will have great trouble in getting some religion. When God Almighty is in it, it takes the try all out of you. When God Almighty converted you; when you were born from above, you didn't try to preach or pray. You did everything spontaneously. Hallelujah to the Lord God Almighty! If God Almighty, the Holy Ghost, is in you yet, you will be the same, only clearer and more cheerful all the time. It gets brighter and brighter. God never gets smaller in a man. If He is in you at all, He is in you, and praise God, He comes in to stay. He will stay, until you commence to have your way, then He will let you run. You

will have to run yourself. If you have the running, you will have a hard time ; hard time to pray, hard time to live straight, hard time to do right. When God Almighty runs it, it will run well.

You say, "I came up here to get holiness. I came here to get fire, but I don't know whether I will get it or not." Get converted, and you will know. You will know then. Glory! Hallelujah! That's the end of strife, the end of worry, the end of trying. When the Spirit of His Son is in your heart crying, "Abba Father, Father, Father. Father, Father," and God is saying, "My Son, My Son," the thing goes well. You say, "I am half starved." When you get God for a Father, you won't be half starved. You will be well fed. You say, "I have been empty for days. I have been hungry for weeks." If you had God for a Father, He would feed you. "I have been wanting holiness, and wanting it, and wanting it." Get converted, and you won't be wanting it. You will get it. Praise Him! Praise Him!! Praise Him!!! If God the Holy Ghost is in a man, He will lead him into all truth. "As many as are led by the Spirit of God, they are the sons of God."

If your God can't do that, He must be a very poor God. If He can't cleanse you, and wash you, and purge you, it must be a very weak God ; not God Almighty, something of your own manufacture. If

God Almighty is in a man, He will do something wonderful.

How many have the direct witness of the Spirit now, that you are born from above.

SERMON XIII.

SINNERS CALLED.

Luke 5: 32. "I came not to call the righteous but sinners to repentance."

God has nothing to do with the people that are righteous. He can do nothing for them. He did not come to save them. He says, He came to seek and to save that which was lost. Men who are not lost do not require to be found. A man who is not a sinner does not require to repent, but we should remember that God has said that we have all sinned and come short of the glory of God. When He speaks of them who claim to be righteous He declares that their righteousness are as filthy rags. The time of man's ignorance God winked at but now He commandeth men everywhere to repent. John the Baptist was a great preacher, he took for his text "Repent ye: for the kingdom of God is at hand." The Son of God spake as never man spake, and he took for his text, "Repent ye: for the kingdom of God is at hand." The Apostles went every-

where preaching that men should repent. A man who has not repented himself, cannot preach repentance to others. Men who live humbly and penitent before God, have the grace of repentance and can preach it to others. "Repent ye, therefore, and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." It is also written, "Except ye repent ye shall likewise perish."

God never did, He does not now and He never will save a man, until he repents; if he could do so, then every man would have salvation now. If He could save one man who did not repent then He could save all men at once. He has made repentance toward God and faith in the Lord Jesus, the conditions of salvation. He commands men to repent. Jesus did not come into the world to call the righteous, but He came to call the sinners to repentance. Some ask what it means to repent. Every person knows. The Bible very clearly and distinctly sets forth what it means. There are two kinds of repentance. We are told that the sorrow of the world worketh death. Most men who do wrong have a sorrow for doing it, and they promise that they will not do it again, but, the first opportunity they have they repeat it. Men declare that they will not swear, that they will not drink, that they will not go to the card table, that they will not be seen in the theatre or at the horse race, they also

say that they will not get angry. This is the sorrow of the world. The Bible tells us that there is a godly sorrow that worketh repentance unto salvation. Men who find this sorrow for sin and thus repent of it, do not commit the same sin. Men who repent of a sin once with a godly sorrow are relieved of it. Repentance implies that men cease to do a thing that is wrong. God cannot save men while they are going on sinning. He can save them when they cease sinning, and turn to Him with all the heart. When you go to God with true sorrow and true contrition for the wrong you have done and you are in such a state of mind and heart, and you inwardly turn from the wrong, and turn to God, you will find salvation. When God receives your whole heart in this way, He will convert you. This is the way men find salvation. The reason you have no religion is because you have not gone to God in this way.

If you go to God in a right way here to-day in this tent you will find salvation before you leave the place. God will forgive the damning past and make you H.s child. It means everything to repent, it does not mean turning a new leaf. It does not mean to make a set of new resolutions, to break as fast as you make them. It does not mean that you will try to do better. Some of you spend your time trying to do better, trying to improve yourself, but you are worse now than when you commenced it. It is useless for you to try to make yourself better,

you have tried already and you have made yourself worse in the act. Men who repent turn to God with the whole heart. It may be that you do not believe this. It is true that you do not. You believe in having your sin. You believe in having your own way and doing as you please.

Some of you believe in hardening your heart and stiffening your neck and holding up your hand in rebellion against God Almighty, and this is the reason that you are a sinner on the brink of hell; this is the reason you would drop into hell in a minute if you were to die, and you would be damned because you are a rebel against God Almighty. You have not ceased sinning against God. You have not laid down your weapons of rebellion. You try to justify yourself by saying everybody sins. It is true that all who are like you sin. All who have not quit the damning thing are, without doubt, sinning. It does not make it so for you to declare it. It is only a greater lie because you tell it. God has declared that "whosoever is born of God doth not commit sin because He is born of God." He has said more than that, "He that committeth sin is of the devil. Men who sin belong to the devil. It does not become you to smile at this, because I mean you; I am not trying to offend you, but I am calling you by your right name. A devil is a devil, a sinner is a sinner, a saint is a saint, a man of God is a man of God, a man who repents is a penitent man, and those who

keep on sinning are sinners. God says, "The soul that sinneth it shall die."

God requires that men repent with a godly sorrow. Repentance is a godly sorrow for sin as offensive to God and endangering to our own soul with grief and hatred to turn from all known sin to God as our Saviour. Men may arrange the matter all in their heads, they may plan and devise, they may purpose and settle it, but they are sinners still. When men go to God the way the publican did and smite their breasts, and cry to God for mercy, He will hear their penitent cry. A broken and a contrite heart God will not despise. You may attempt to manufacture Christians. Men are manufacturing what they call Christians. They make them by the hundred and by the thousand and when they have them completed and perfect they are sinners still. There are no saints only those God makes, and He saves none until they repent. When you get down on your two knees before God and in bitterness you weep and wail over your manifold transgressions and you cry to God for salvation, He will save you. It is true you have not cried out, but it is equally true that you must do so, to find salvation.

Repentance implies that we cease doing wrong and turn from it. It does not imply that we repeat it again. You might come to me and say you had slandered me, which I suppose you do. It may be that you say some very unkind things, it may

be that you have tried to do much wrong, you wish me to forgive you and at the same time you affirm that you will repeat it to-morrow. This is not repentance, it may be the kind that some of you indulge in, but it is not the kind that I am preaching to you. It is the kind that will let you slip into hell. This is the kind of repentance that God will not hear. Men who repent in this way are never forgiven. This kind of repentance will never reconcile you to God Almighty.

When you come to me to ask me to forgive you, you must promise that you will never do it again, that you will never be guilty of doing it, if I will forgive you this time. In this way we can be reconciled and be friends. This would be repentance. It is useless for men who go to God and ask Him to forgive their sins while they expect to sin more to-morrow and much more in a week and very much in a month. Men do not mock God in this way. They act in this way, but they cannot pray such prayers. Men who are acting the hypocrite and being satisfied with a dead profession of religion may do this, but it is not repentance, it is not prayer, it is not worshipping God. It is a vain delusion. Men who do it are twice dead, plucked up by the roots. God requires more than this.

When John the Baptist preached in the wilderness, there were many flocked to his baptism. John said to the Pharisees and Scribes. "Oh, generation of

vipers, who hath warned you to flee from the wrath to come, bring forth fruits, therefore mete for repentance. God has always required contrition. He expects men to forsake their sinful ways. He expects them to forsake their wicked ways and undo the wrongs they have done, and return what they have robbed to make the wrongs right and straighten up the crooked places. Men have to become right with their neighbors, they must seek reconciliation. They must be at peace with all men, or God will not receive them.

I was preaching a few years ago in Inverary. Very early one morning a man went to his neighbor's house and said, "I desire to give you \$5.00." The neighbor desired to know what it was for. The man declared that he had killed his chickens. His neighbor's chickens had gone over into his garden and he killed them. He said, I want to get religion and I have to pay you for your chickens. His neighbor said he did not wish to take anything, but he laid down \$5 and walked out. He had a difference with another man and it took him half a day to drive and see him. When he returned home he went to the penitent form and God Almighty converted him. When you make your wrongs right and forsake your evil ways God will come and save you.

God will not save you while you are doing wrong.

He cannot convert you until you cease your damning sin. You must forsake everything that is wrong and make everything right. The children of God are not a company of dishonest people. They are not a crowd of drunkards and swearers. They are not a host of Sabbath breakers and liars. They are blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation among whom they shine as lights. This is how God defines their state and when you get right down to the bottom of your heart and cry to God for mercy, He will hear your cry and answer you. Men put long faces on them and get on a sanctimonious air and become members of Churches, crowd their way to the table of the Lord and make a profession of religion, but they are hypocrites. Their sin will find them out, and God will give them the hottest corner in hell.

"I came not to call the righteous," said Jesus, "but, sinners to repentance." If you want religion you have to go right down to the feet of Jesus where people find it. If you live at the feet of Jesus He will add grace to grace. This is where the sons and daughters of God Almighty live. They hate sin and everything that is wrong. They would rather die a thousand deaths than do anything that would displease God. Salvation is just the same as when the Apostles had it. It is just the same as when

the martyrs went to the stake for it. It is found in the same way, as when our forefathers went to the penitent form and mourned over their sins until God Almighty came and converted them, and they shouted out that they were the sons of God.

You may try to look over your sins, and try to fix yourself up, but you will find out that you are a black-hearted hypocrite. If you do not repent of sin, God says, "Except ye repent ye shall all likewise perish." When you repent, God will forgive you, and wipe out your bad record, and you will look like heaven. You old man, that nobody believes in, and no person has any faith in you, you will be alright when you repent. You will always be a stench in the nostrils of the people, and you will be a stench in the nostrils of God Almighty until you repent of sin. One of our preachers died a few weeks ago. He was a lovely man. When he got converted he had to go and pay for a ride that he stole all the way to Manitoba. It was his good pleasure to do it. He rejoiced in doing it. You men who do not want to make your wrongs right, do not want salvation. You desire to be the same as you have been, wicked sinners, devils in heart and life. When you really want religion, it will be your delight to make your wrongs right. You will take back every dollar to the man you have robbed. You will pay interest, and compound interest, to find the sal-

vation of Jesus. It may be that you have not the money to return him. You will give all you have, and according as you earn the rest you will return it to him. When you set your business right, God Almighty will make you His son.

It is a blessed thing to be getting religion. Glory to God! It will be a great thing for you, when you find it. It is a great thing for me. Hallelujah! Bless His name! Once I was travelling on a road on a dark, hot night, and was very thirsty. I was going by a garden, and took some cucumbers to quench my thirst. I never was satisfied until I paid \$1.00 for these cucumbers. Tell you, brother, if you want religion you must let every man have his own.

God does not save thieves, robbers, hypocrites. He does not make sons and daughters for Himself, out of such things. His people are a blessed people. God's people are a clean people. God's people have a clean record. God's people are as white as heaven. You cannot put your finger on one of them. It may be, that you think you know a spotted one, among them. It is not so, brother. They are all clear, and all have a beautiful record. You say, "Horner, you have not a good record yourself." I declare to you that I have. You wish to ask me, if I were not put out of the Methodist Church. It is true. Did you ever hear me say one word against it

since I was put out? If you have, let me know first, and then condemn me. If you have heard one word I have said or written against it, let it be made known to me, and condemn me for the same, and ask me to set it right. I tell you, if you are a child of God, you are clean, straight and pure, and you are in harmony, in peace and charity with all men.

When God converted me, I was in peace and charity with all people. The man I had previously fought with, as soon as we met, we were the best of friends. He knew I had found religion and that settled everything. It may be that you have a coolness with some men: well, brother, if it is so, you have no religion. You were not born into the kingdom of God with coolness in your heart, or a grudge against any person. You were at peace with all men, both bad and good. It is true, that there are men who call themselves Christians, they would not want to meet others on the street. They would go around a block to get out of the way. You hypocrites, you are as black as hell. You have not even a form of godliness. If you had even a form you would want to meet him and show a good spirit toward him. If you had real religion you would want to take the worst enemy you ever had, in your arms to Jesus.

Let me tell you that, when you repent of your sin, you will be obliged to repent of it all, when you do so, you will consider the worst man in the country is

as good as you are. You will know that all he lacks is the religion of Jesus. You will love them without an effort. You will know at once that, if they had this religion they would be lovely. A man who finds religion, will run after his enemies, and those that hate him, and bring them to Jesus. The cry of their heart is, "I will never cease until I bring them to God." When you do this, we will believe that you have religion. A man's religion is measured by the amount of weeping and praying, and honest work he does, to save his friends and enemies. "I came not to call the righteous, but sinners, to repentance." He did not come to save the goody-goody men who are stuck up on a pinnacle, who do not need mercy and blood. You are not willing to fall on your knees and cry for mercy. A man that comes to God repenting, knowing he is lost and ruined and perishing, because he has sinned against God, will be lost and damned, if he does not find mercy; will seek it with all his heart. Jesus will save such men. The Pharisees were angry at Jesus because He was the guest of publicans and sinners. Some of you men are just like that, you look on in horror and disgust at these men, who are crying to God for salvation. God did not come to call you, He came to call sinners to repentance.

Jesus is seeking the lost and He is saving all who come to Him. Every man who comes forsaking every sin will find salvation. Jesus will save you.

Glory to God! Hallelujah! God will not convert you, until you forsake your evil ways, and give up your bad habits. If He would bless you in the act of doing wrong, you would have power to do more wrong. He will not do this, but He will save you from sin when you forsake it.

SERMON XIV.

THE SINNER'S CHOICE.

Josh. 24 : 15. "Choose you this day whom ye will serve."

There are two to-night who claim our service and we are called upon to make our choice. We will all make it one way or the other. May we make the proper choice. Every soul here to-night will make a choice. There are two speaking to you. There are two appealing to your heart, and it would be well for us to think of the characters that are demanding our services, what it means to serve them, and what the end will be. Our eternal destiny depends on our choice, so that, we cannot afford to be silly, to be unwise, to be foolish. We cannot afford to make a wrong choice. If it were something that would end in a season, but it is for all eternity. Think of it. What you say to night you may have to stand by forever and ever. If you decide wrong you may have to abide by it, or if you make the best and proper choice enjoy it forever and ever.

There are two who claim your services to-night. Just look at the two. One is the father of liars. The one who has destroyed all the souls who are in hell. The one who has caused all the sorrow and guilt that has been in the world. The one who will have men and women weeping and wailing and gnashing their teeth forever and ever. The devil is one. Your Creator, your Redeemer, your Saviour, Christ the Lord, is the other, the Lamb of God who was slain from the foundation of the world. Of course the devil makes you great promises. He offered Jesus the whole world if He would fall down and worship him. He will make you great promises. He will promise you happiness, and peace, and contentment, and joy, and he will give you the pleasures of this world, but he can't give you the peace of God, or a hope of heaven. He will take the peace from your heart, and the contentment from your mind. He will put in their place guilt and condemnation. He cannot cleanse your heart, but he will defile it, and make it like himself. His profession is to destroy you, to blight and damn any hopes you have, so separate you from all that is good, and all his designs are wicked, diabolical and hellish.

Jesus comes with bleeding hands, with feet that were pierced by the nails, with a side that was opened by the spear, with a heart pouring out blood, until there was a fountain to wash you and cleanse you, and remove your guilt. He comes from heaven,

He comes with a pardon for all you have done. He comes with a fountain of blood, to wash and cleanse you, and get you ready for heaven. He comes to regenerate your heart, and sanctify your nature, and give you an inheritance among them that are sanctified. He comes to lift you out of the horrible pit, and the miry clay, and put your feet on the rock, and a new song in your mouth, even praises to our God. He comes to adopt you into God's family and make you an heir of God and joint-heir with Jesus Christ. You have to make your choice. You have to choose between these two. One is going to lead you down into the darkness of eternal night, into hell and damnation. The other has come to lead you in a beautiful way and up streets of shining gold, into the city of God. There you will see Jesus at the right hand of the Father, and the innumerable company, the blest and holy of all the ages. He comes to take you to a mansion, a house not made with hands, eternal in the heavens.

What are you going to do? You have the two at the door of your heart, both appealing to you. One leads you up: the other drags you down. You have to make your choice. Every soul in heaven made a choice. Every damned soul in hell made a choice, and you are going to make a choice to-night: and some of you will very likely weep and wail, and nash your teeth, and be with the damned forever, on account of the choice you make to-night. Others

will go sweeping through the gates into the eternal city with God and Christ forever shut in, on account of the choice they make to-night.

It is a tremendous time, brother ; it is a serious time, sister ; and you need to pray. You will need help. You will need to use all the sense you have.

You need to call on all the moral force you have. You can make a proper choice, or you can make one just as bad as it can be. You can say, "I will walk in the footprints of Satan, and I will rush headlong toward hell ; I will stay in sin and despise God and Jesus Christ whom He sent ; I will reject Him." You can say that. You can say, "I will just do as I like." That is just what the devil will like. The devil will let you do that ; he will let you do just about as you like. If you say that you don't want to be very bad, he will say, that you can be that way.

The devil will do anything to get you to serve him. He will let you do almost as you like. If you say, "I want to be like the world ; I want to mingle with the world ;" he'll will you do it. You can go to the pool-room ; you can go to the gambling-dens ; you can go to the horse-race ; you can go to the theatre, to the fairs, to the sugar-parties, to all these kind of things ; you can run with the giddy multitude. He will tell you, that if you get tired by and by, you can change. He offers great freedom ; he offers you great liberty. If you want to be a real

devil on earth, you can be a devil. If you want to be better, he says you can be better. If you want to sin a little, you can sin a little : do almost as you like. He offers great inducements. That is the wickedness of it, the deceit of it. How many are deluded. How many are led on until they drop into hell. It is a tremendous thing to make a wrong choice. I prayed a number of times last week with a man who had lived in sin, who had made the devil his choice, but he was dying. How anxious he was, but the heavens were like brass : his heart was like a rock. When I would pray, inspiration seemed to be totally gone. Disease was praying on his nature. He had worked to live, and it seemed utterly impossible for him to get religion. He was dying as he had lived. He died just that way, and he was lost and damned forever and ever.

What a sad, sad state, and to hear him sing with me, "Rock of Ages," doing his best. Seemingly doing his best to turn, trying to get his heart soft, and find the mercy of God, but he died unsaved. He left not a hope behind. Nine-tenths of the people die that way. Just the way you live you will die. Just the kind of a choice you make in this service, you will have to abide by. God Almighty has said, "He that being often reprov'd, hardeneth his heart, shall suddenly be destroyed and that without remedy." That man never had time to go to a camp-meeting ; he never had time to serve God ; he

never had time to save his soul. He was always after money, the wealth of this world, serving the devil and blaspheming the name of God Almighty. That was the way he lived, and that was the way he had to die: and just the way you men are living, just that way will you die, brother. You will die that way, sister. Just as you choose to-night, sitting here under the Gospel. You can do as you like. You can live on in sin, and drift toward hell, and despise Jesus. You can reject the Son of God, and choose the devil, and you will go to hell as straight as any man ever went.

Brother, you had better make a right choice. Sister, you had better choose the way of life. God sets before you the way of life and the way of death. You are to "choose you this day whom ye will serve." To-morrow may be too late.

"Too late, too late, will be the cry,
Jesus of Nazareth hath passed by."

There is somebody dying this moment. Somebody else dies now. Somebody else dies now, and there is somebody just crossing over the line now. There is someone dropping into hell now, and there is someone else, perhaps, going sweeping through the gates now. People die every moment. They are here one moment, and the next moment they are gone. You are making your choice now, and have the privilege of repenting and believing the Gospel.

Start for heaven to-night, brother. What will you do? Will you flee from the wrath to come? Will you make your peace with God to-night? Will you accept Jesus to-night? Wilt thou say, "I want the Man that died for me? I want the One that redeemed my soul. I want the One that came all the way from heaven to save me?" There is another one, and he came all the way from hell to damn you. Which wilt thou have to-night?

You will have to make a choice. They are both here to-night. One has come from hell to drag you down: the Other has come all the way from heaven to save you. What will you do, brother? What wilt thou do, sister? "Choose you this day whom ye will serve?" Will you serve the devil, or will you serve God? Will you go to hell, or, will you go to heaven? Will you follow the Christ, or, will you rush headlong to hell with devils? Will you take the broad road to destruction, or, will you take the narrow way that leads to life eternal? What will you do to-night, and what will you do now? What will you do in the swellings of Jordan? What will you do when God says, "Thou fool, this night thy soul is required of thee?" What will you do when God says, "Cut him down, why cumbereth he the ground?" What wilt thou do when death overtakes thee, and hell is hard by?

**"Escape for thy life, tarry not, O soul;
Escape for thy life, you may miss the goal;**

And if you miss it, what horrors, O soul,
Oh, will you not come to Him now?"

Wilt thou not choose God to-night? Wilt thou not choose Jesus now? Wilt thou turn away the loving Son of God from thine heart? Wilt thou reject Him? Your eternal destiny depends on what decision that is made to-night. You say, "I will serve God." Well, wilt thou do it with all thine heart? Wilt thou do it now? The Lord help thee. How many will choose Jesus to-night? You say, "I will not choose the devil; I will make Jesus my choice." Now, brother; now, sister; don't choose the devil, and say, "I will follow the devil. I will go to hell with the devil. I will be damned with the devil. I will do as I like. I will reject Jesus to-night. I will serve the devil."

How many will choose Jesus, will you stand up? I will choose Jesus. I will serve Jesus. I will go to heaven with Jesus. Get up, brother; get up, sister.

SERMON XV.

ON PREPARING TO MEET GOD.

Amos 4: 12—Prepare to meet thy God.

God has said some very pleasant things to us. He has said some things that are very joyful. He has said some things that are very serious. Our text is exceedingly solemn, when you think of it, it brings a solemnity over you. Great and tremendous realities come before us. It brings up our past lives. It brings death and judgment. It brings the great eternity. We are at once in the presence of the Almighty God. Our sins, as high as mountains, roll up before us, as high as heaven, as deep as hell, and as great as the universe, they stare us in the face, and it becomes at once a very solemn matter with us. God requires us, to prepare at once to meet Him, to get ready to stand in His presence, and give an account of our stewardship, to Him the great God, against whom we have sinned.

It is true, that we are never out of the presence of God, for God is in every place. He is everywhere.

and He knows all things. There is nothing hidden from His all-seeing eye. He looks through us with His eye of flame, and scans the thought of our heart. He knows the purpose of every heart, and it is known to Him, all that you are going to do with the text. He knows now, who is saying, "Yes, I have sinned, and I have done wrong, but I will commence to-night, to prepare to meet my God. I will make all my wrongs right. I will repent of my sin, and believe in Jesus Christ. I will cling to Him." God knows the man who says this, and He knows the man, who says, "I will not serve God." He knows the man who says, "I will not die to-night." The thought, the purpose, the intention, and every word is known to Him. God says for every idle word, that a man shall speak, he shall give an account of, in the day of judgment. He knows what we think, He knows what we do. He has said, that the hairs of our head, are all numbered.

David felt this when he said, "Oh Lord, thou hast searched me and known me. Thou knowest my down-sitting, and my uprising, Thou understandest my thought, afar off, for there is not a word in my tongue, but lo, Oh Lord, Thou knowest altogether. Such knowledge is too wonderful for me, it is high, I cannot attain unto it. Whither shall I flee from Thy presence. If I ascend up into heaven Thou art there," if I make my bed in hell, behold, Thou art there. Hell is no hiding place from God Almighty.

God sees into hell, as much as, He sees into heaven. He knows every man in hell, as well as, He knows every man in heaven. He deals with every man in hell, as much as, He deals with every man in heaven. He punishes every man in hell, just as He rewards every man in heaven. God frowns on every doomed, damned sinner, just as much as, He smiles on every saint, that goes sweeping through the pearly gates. If I make my bed in hell, behold Thou art there. Men can make a real hell on earth. God tells of the tongues of men, being set on fire of hell, and He speaks of men, being plucked as brands from the burning. Some men drop so low in sin, that they think, that God knows very little about them, and gives very little attention to them. He has said, that there is not a sparrow falls to the ground without His notice. There is not a sin that you commit but God knows all about it. The sins that you have covered up, He will have unmasked and exposed. He has said to us, "Be sure, your sin will find you out." God forgets nothing.

God knows all things in the past, in the present, in the future; they are naked to Him. He knows the sin that you have hidden from your nearest and dearest friend on earth; He knows that sin, and if thou do not repent of it, and have God blot it out, it will damn you in hell. You cannot deceive God. He has said, "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also

reap." Thus said David, "If I ascend up into heaven, Thou art there." A man may exalt himself above the heavens, or he may be exalted in point of privilege. God said to Capernaum, "And thou Capernaum which art exalted to heaven, shall be brought down to hell." Men may exalt themselves above the heavens, in their good opinion of themselves, but that does not change their wicked sinful hearts, God knows that they are corrupt. God knows your self-righteousness. He knows the corruption of your heart. He knows the vileness of your nature. He knows every idle word that you have spoken, the wrong things, that you have done, the rebelliousness of your nature. God knows, there is no soundness in you. He has said that from the crown of your head to the soles of your feet, you have wounds and bruises and putrifying sores. He has declared, that the heart is deceitful above all things, and desperately wicked. This is what all men are like by nature. You exalt yourself, and become self-righteous, and declare, that you are not like this, that you are an honorable and respectable citizen. You are the meanest sinner on earth. You are self-righteous, and there will be more sinners like you in hell, than any other kind.

Then said David, if I take the wings of the morning, and dwell in the uttermost part of the sea, even there shall thy hand hold me, and thy right hand lead me. God has hold of every man, every woman,

old and young, great and small, learned and illiterate. You may mock and blaspheme His name, but, brother, He will bring you down to death and judgment. God has sworn: 'As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.' If you will not seek His pardoning favor, and find mercy, you will call for the rocks to hide you from the wrath of the Lamb, for the great day of His wrath is come, and who shall be able to stand.

You cannot get away, or hide from God. You cannot escape the punishment of sin. You must either go to heaven or hell. God will say, "Well done, good and faithful servant, or He will say, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." You have to meet one or the other. You cannot get away from God.

"Who then shall live and face the throne,
And face the Judge severe;
When heaven and earth are fled and gone,
Oh where shall I appear?"

You will appear before God, to give an account of your stewardship. Death will overtake you, and judgment is following hard after you. You will have to stand as a naked soul, before your Maker, and your Redeemer. It may be, that you will not confess, that you are in the very presence of God, and that He is taking note of all you do, and will damn you in hell, and make you weep, and wail, and

gnash your teeth, on account of your sins. You may be so blind and dark, that you cannot see it. Well, brother, there are some things that you do know; you know that you have to die. Your sojourn on earth may be very short. You know that the good and bad of all the ages have passed away. You know that God cut down the fool who said in his heart, there is no God. You know that the man who said, I will not die, I will live forever, died long ago. You are aware that the old, the middle-aged, and the young die. Death has no respect for persons. When God says, "Cut him down, why cumbereth he the ground," he will have to die. You may raise your hand in rebellion, and say I will do as I please, but when death comes you will not say it. You may feel as Queen Elizabeth did, when she cried millions of money for a moment of time. But, there will be no time.

You may trifle with love and mercy, but the just judgment of God Almighty, will overtake you. He will cut you down, and send you into hell, as a rebel against His Son. It is a terrible thing, to die a sinner. It is sad, to see men die without God. Men generally die as they live. If a man lives holy, he will die holy. If he lives a sinner, he will die a sinner.

It is true, that nearly every person that dies, is supposed to be going to heaven. It is true, that

there is a new Gospel, it reads thus : Straight is the gate, and narrow is the road, that leads to hell, and few there be, that find it: and broad is the road, that leads to heaven, and many there be which go in there at. The Word of God remains the same, notwithstanding the new doctrine. The old scripture which will never pass away reads: Straight is the gate, and narrow is the way, that leads to life, and few there be that find it, and broad is the road, that leadeth to destruction, and many there be which go in there at.

I know, and you know too, that no matter who dies, there will always be some person to say pleasant things about them, and try to make it appear that they went to heaven anyway. I tell you, brother, you cannot change the truth. When God sends a man to hell, no preacher can preach him into heaven. If your father lived and died a sinner, your father was damned, and you have to meet the thing. Truth is truth. If you live a hypocrite, you will die a hypocrite and go to the hottest corner in hell. It is an awful death to die, brother. It is sad to listen to men die in this state. I have stood by their bedside, when it was terrible. When I was a boy I stood by a man who was dying, and his last words were, "I am burning, I am burning up." I tell you, it is a sad state of things.

I was called to pray with a man who was dying. He lived two hours and a half, after I reached the

place. The time was spent in singing, and praying, and trying to point the dying man to Jesus. The room was full of people. The unsaved were as anxious to see the dying man saved, as the Christian people were. His brothers were present. I had often preached to them, and they could treat the Gospel very lightly, but when they saw their brother dying, they did not make light of it. Their tears ran to the floor, and they cried at the top of their voices, when they saw their brother dying without religion. His sister was present, and was probably, the greatest scoffer I ever met. She could smile under, the most sacred and solemn things. She did not trifle with God, that night. When she saw her brother dying, she wrung her hands, and it appeared, as if she would pull the hair out of her head. She declared, that she would not live as she had been doing, that she would get ready for death and judgment. His wife was present, a godly woman, she spent all this time on her knees, by his bedside, and when he was dead, she had to be dragged off her knees from his side, and above all, was his mother, who stood, and every look of that mother, would tell us to pray and labor for the salvation of her boy. She stood as white as a corpse, when she saw that he was near his last, she rushed forward, and threw her arms around her boys' neck, and cried out: "My son, my son, tell me that you are saved." When she would pause a moment, you could hear a pin drop to

the floor, all ears were open for the answer to the mother's question, to her dying boy, and then, she would plead again, "My son, my son, tell me that you are saved." When the dying man could catch breath enough, you could hear a faint whisper for mercy, he breathed his last, and did not answer the question of his broken-hearted mother, "My son, my son, tell me that you are saved?" You young men, before sickness takes hold on you, before you are overtaken by the pains of death, repent, and run to Christ as the Lamb of God, that taketh away the sin of the world. Seek salvation, seek it to-night; to-morrow may be too late. Cock-crowing may be too late, you may be in hell, calling for a drop of water to cool your tongue, being tormented in the flame. A man cried out, thousands of years ago, for a drop of water to cool his tongue. He has been calling ever since, but there has been no water, there is none there now, and there never will be any. He will call forever and ever, and you are rushing head-long into the same yawning hell, refusing to prepare to meet you God. You are sinning against your Maker, you are denying the Lord God who bought your pardon on the tree. You young people, you old people, if you are ever going to do anything, if you are ever going to be saved, and see light, turn to God and turn now.

Whether you are ready to meet God or not, you will have to meet Him. The prayers of brothers

sisters, parents, friends, neighbors and preachers, will avail nothing, you will have to die. Ynu treacherous trisler with God. and your own soul, you careless man, and woman, who are not ready to meet your God, you worldly, selfish creatures, who are not living for God and heaven, you will be cut off, and sent to an endless hell unless you repent.

The question to-night is, are you ready to die in a minute? Are you ready to meet your God? Have you your business settled with God, and your heart cleansed. The man that is cleansed from all sin, is ready to meet God, and he knows it. How many of you are there to-night? How many of you are ready to meet God any moment? When God says, "Prepare to meet thy God," he expects you to do it. If you could not do it, He would not call upon you to do so. Because, it is necessary, and you have power to do it, He requires it of you. God says, "Prepare to meet thy God." It is true that this is Old Testament Scripture, and the New Testament reads: "Be ye also ready, for in such an hour, as ye think not, the Son of Man cometh." There are only two places, where men finally go. There is heaven and there is hell. You are ready for the one, or the other. You are ready for glory with God, or, you are ready to go to the eternal burnings. How many of you say, "God helping me, I will prepare to meet my God?" Amen.

SERMON XVI.

APPOINTED TO DIE.

Heb. 9 : 27.—As it is appointed unto men once to die.

It is true that we are free moral agents. Men in this life do just about as they like. They are free to do it. They are free to do good, and they are equally free to do bad. They are free to serve God, and they are equally free to serve the devil. They are free to do all good, and they are equally free to do all that is bad. They are free to get some religion, free to get more, and free to get all. We are free to be saints, and we are equally free to be devils. Men are free to be hypocrites, and because they are free, they are hypocrites. Every man is just what he wants to be. If a man wanted to be worse, he could be worse. If a man wanted to be better, he could be better. If a man wants to cease sinning, he can do it at once. When a man wants religion, he can seek and find it. Men have all the religion that they want. Some men think that they want more, but they desire something else more

than they do it. When you want God and God only, you will have Him. When you set your whole heart on all the religion that God can give you, you will find as much as any person ever did. You speak sometimes as if you desire more, but you do not mean it. If you really wanted more, you would go where it is and get it. You are free to do all this.

Men are free to do harm on earth, because they are they do it. Men are free to do good, they do it. God requires that they do good, and He will punish those who will not do it. If you were not free to do good, God would be a tyrant for punishing you for doing wrong. If men were not free to do right they could not be punished for doing wrong. Men are free to fight against God Almighty, and because you are free to do it, you tell Him you will not be saved. You resist the Spirit, harden your heart, stiffen your neck and grieve the Spirit and send Him away. Because you are free to do these things you do them. You are free to trample the blood of Jesus under your feet, and count it an unholy thing, and because you are free to do it, you are doing it.

You are free to sin against God Almighty, and because of your freedom you do it, but you are equally free to cease doing it. This is why God is going to bring you into judgment. This is why you are a guilty, lost, condemned soul to-night. This is why if you died in a minute, you would be in hell. This is the reason you are a rebel to God Almighty.

You choose to do wrong. You choose death. You choose to go on in the error of your way. Because of your freedom, some of you mock, scoff and sneer in these meetings. You are free to do it, and because of your freedom, you are doing it. This is why you disgrace yourself and all that are related to you. You are free to show that you have not common decency. Free, and because you are free, you use your freedom, and abuse your powers, that God has given to you to glorify Him.

You are free to go to heaven, and you are equally free to go to hell. This is the reason that you are on the downward grade. It is because you are free to go. God has been trying to hinder you, and in spite of His good influences, you are still going to hell. You make it your choice to sin against God and plunge downward to hell. Well, the Saviour follows you with tears and pleadings. He follows you with His vesture, but newly dipped in blood. He constrains you to make a wise decision, and in spite of all the good influences of God and good people, in spite of all heaven, and all that is good on earth, you still make it your choice to live in sin, and reject Jesus, but there is an end to this freedom. There will come a time that you cannot do it. You will reject Jesus for the last time. There will be a time when you cannot grieve the Spirit, when He will not strive with you. There will come a time when you will want religion, but you will not be free

to get it. You will be exceedingly anxious to receive it, but you will not be able to find it. There will come a time when your doom will be settled, and you will be a damned soul forever.

We are not free to live as long as we like. There are men who would like to remain on earth forever. They are making all their preparations to remain here, but God hath declared that it is appointed unto men once to die. God has set the bounds and we cannot pass them. He has given all of us good probation and time, to flee from the wrath to come. We have had a chance to make our choice between good and bad. God always helps us to do good, but if we refuse to be good, He will be obliged to cut us down. He will leave us here long enough to get ready to die, but you cannot live here, brother. There are a few men who believe this. No person scarcely believes that he is going to die. Every man, every woman, every boy, every girl, believes that they are going to live. It may be that you say that you expect to die, but, you do not act like it. You are making all preparations for this life, and you are doing nothing for the life to come. When you commence to believe that you are a dying mortal, that you are going to the great eternity to stand before God Almighty, then you will prepare for it.

Men believe that they are going to stay here, and because they do, they work hard to make money. They set themselves up in business. They get

farms, stores, trades and homes, and enlarge their borders, but they do not believe in the life to come. There are times when men become serious. Death comes to your home, and takes away your father or mother. It is a serious act. It took hold upon you. I remember when I was a boy, my father told us, at six in the evening, that he would die at twelve. Now, these were six wonderful hours. We watched the old family clock, and every hour, father became lower, and was nearer gone. When it was almost twelve, he was almost gone. They crowded us out of the room, because we were small. I went round the house to his room window, where I could hear the death rattle in his throat. It was to me like beautiful music. I knew that while I could hear it he was still alive. As soon as the clock struck twelve, he was gone, and that was an awful night for me. I was a poor, unsaved boy. I walked backward and forward from the house to the barn. I tried to pray, but I had no spirit of prayer. I was a sinner. I had not repented. I was not born of God. I tell you it was an awful night for me. It took a tremendous hold on me. For a year after it I could not drink, swear, dance, or do anything wicked, I was so influenced by my father's death.

God comes sometimes and makes people think. He makes them believe that they are going to die. They make God promises, that if He will only spare them, they will do better. Some of you, probably,

have been very near death. You did not know how it would go with you. I tell you it was a solemn time for you. You made good vows, but the promise never was kept. When God restored your health to you, you lost sight of death, and commenced to set your heart on money, on business and worldly things. You broke your solemn vows to God, and you are living, as though you would never die. You also made promises to your friends on their death-bed, and you vowed to God, as you parted with them,

*"The promise you made Him was never kept,
As down by the grave-side you mourned and wept."*

When you stood by your father in his last moments, you promised to meet him. When you stood by your mother, you promised to meet her in heaven. When you stood by the grave-side, and you heard it said: "Dust to dust, and ashes to ashes," you made your vow. You promised that you would get ready for death. You felt then, that death would overtake you, and you wanted to meet your mother in heaven. Some of you have lost the children out of your arms. God took your darlings from you. He put an attraction in heaven for you, to draw your mind off earthly things, to have you prepare for death and judgment, but, you have forgotten your darling, the child of your bosom, the little one that God took to Himself. It beckons, and it says,

"Come this way, my father." But, you do not hear it. You do not listen. It says, "Steer straight for me, for here on the shore, I am waiting for thee." But you forget all these things. You forget that you are a dying mortal, and you will keep on till death will overtake you, and you will drop into hell, and you will be a damned soul forever.

People die faster now than they did formerly. Men retire at night, they seem to be in a good state of health, and in the morning, they are found dead. A lady was coming to one of our camp-meetings. She retired to rest for the night, to take the train in the morning. The people went to her room in the morning and found her dead. She retired at night seemingly, in the best of health, and in the morning only a cold, lifeless form. Brother, will you die in your sins? If you do, you will be a damned soul. If you do not repent and believe in the Lord Jesus, so that you are born again, sanctified wholly, and preserved blameless, you will be lost, for it is appointed unto men once to die. You sit down to the table, all round it seem to be hearty, and take their meal together, and all round the table seem as if they might live, but suddenly, one becomes weak, the heart fails, the blood rushes to the head, you run to help, and raise them from the floor, the physician is called, he comes in haste, but death had done its work, your father is dead, your boy is dead. Brother,

you are dying. You do not know the minute the sentence may be passed on you, "He is dead."

God has appointed that we die, and we cannot live, you may as well make up your mind to it at once, and face the solemn fact. People hate to think about it, and they hate to hear it preached ; it does not matter how much you hate it. I tell you it is a solemn fact, that death will overtake you. The time you least expected, the clammy hand of death will fall upon you, your heart will cease to beat, your eyes will close, and the face that you pride in will moulder in the dust. You will have to appear before the great God, and He will have to condemn you and send you to hell, because you are a rejecter of Jesus Christ. It is a serious matter, brother; you come here to these meetings and God calls, you feel impressed, and you know you should get converted, but you are hindered by the influence of those with whom you associate.

There was a young woman who attended revival services, and got under conviction. She stifled her convictions, and would not yield. Still the Spirit strove with her, and still she hardened her heart. She went to a party and the young people sneered at her religious convictions. She threw a coat upon the floor and asked a person to pray with her, and went through a mock prayer-meeting. In the act she lost her reason, and became crazy. She lived a few days in this state, without becoming conscious.

She died in this way. She never came to her senses. Some of you here can laugh and make fun, you can trifle with God Almighty. You can sneer at these things, but if you die as you are, you will go to hell to weep and wail and gnash teeth forever, for mocking and for rejecting the Son of God, for having refused to give your heart to God.

This is a terrible matter. Your sojourn here is very short. You have an eternity to spend with God and His angels, or with the devil and the damned. It is time you would make your choice. Some of you have decided to do as you have been doing. I tell you, brother; I tell you, sister; that will not hinder death from doing its work on you.

When death comes, you will try to live. The physician will do his best to skatter disease and revive your spirit and keep your heart beating and your blood in circulation. He will do his best to give you an appetite and stimulate your vital forces, but under the decree of God Almighty, you must die. "It is appointed unto men once to die." You foul mouthed blasphemer, you Sabbath-breakers, and whoremongers and drunkards, you rejectors of Jesus Christ, death will overtake you in a minute, you will die in your sins. You can trifle with other things, but you cannot trifle with death. You can grieve the Spirit of God until He says, "My Spirit shall always strive with man," but you cannot turn death away. You can put religion away from you,

and say to God the Father, God the Son and God the Holy Ghost, I will do as I like, I will not be a saint among men : but you cannot bribe death. You can blacken your heart, but you cannot make it white. You cannot accumulate your sin and roll them up mountains high, but the mountains will be there. God says, "Be sure, your sin will find you out."

Good people in all the ages have died. Drunken sots have died ; Sabbath-breakers and foul-mouthed blasphemers have died ; men who have by stealth accumulated wealth, have died ; little boys and girls in your home, have died. Brother, you are going to die, as sure as there is a God in heaven, for it is appointed unto men once to die. It is inevitable ; you have to meet it. You had better get ready for it. "Prepare to meet thy God." "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

You may live to make millions of money, but you have to die and leave it all behind you. I tell you, the time is coming when seven feet one way and three feet the other way, will be all that you'll need. Some of you may be drowned and your lovely form may never be seen. You may be burned to ashes, or ground to atoms.

Brother, look at these things. God requires that you repent and believe the Gospel. He says, "Accept a man be born again he cannot see the

kingdom of God." When a man is prepared to die himself he labors for the salvation of others. You can always tell a man that is ready to die, for he is laboring in tears and prayers for the salvation of others. How many of you are ready to die? How many of you want to be? Amen.

SERMON XVII.

BOWING AND CONFESSING

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

Now it is peculiar the way the text commences to read. There is something precedes it, that is, "We must all appear before the judgment seat of Christ, for it is written: "Every knee shall bow to Me." Is that all? No. "As I live saith the Lord." God swore by His own being that this thing would come to pass. By His own being God Almighty has sworn this awful oath, that every knee should bow to Him and every tongue should confess to God.

There is no use in being uppish. There is no use in being stiff. There is no use in holding back. There is no use in anything only getting down to it. No matter who you are, the biggest man in the place or the smallest, high or low, great or small, rich or poor, everybody is alike after all. Whether you have much religion, or little religion, or no religion,

you have all to go there. We have all to get down, and we have all to keep getting down. The man who doesn't keep getting down, isn't in it at all. God requires great humility on our part and entire submission and yielding of ourselves, and a total and absolute surrender of our being to Him. Not to a man, or set of men, but to God.

He swore by His own life, that every knee would bow to Him, and every tongue would confess to God, so we may as well get at it, because do it, you will have to. You can't get out of it. You are going to have to do it. He will make you do it in judgment if you don't do it under mercy. You have got to do it anyway. When a thing is absolute, there is no way out of it, and you have to take it. You might as well face it at once. The longer you put it off, the worse it gets. The sooner you get at it, the easier it is for you. If you leave it, until it is too late, there is only the judgment of God, the righteous judgment, the banishment from His presence, and the glory of His power, but if we bow under the Gospel and yield ourselves to Him, it is mercy we get. Glory! Hallelujah! Pardon, favor, abundant mercy, salvation, present, free, full, eternal, so that you have everything to gain by yielding at once, and humbling yourself as much as anybody ever did or ever can.

If you don't want to be a half-hearted, wishy-washy creature you would want to make the biggest

confession, and the most humble surrender of things, that anybody ever made. If you want to be honest and honorable, if you want to be a man, if you want to be true, if you want to do the right thing, if you want to be a true man or woman you say, "I will bow my knee and humble myself, and do it now, and do it with all my might." If you do that, God will give you grace to melt, grace to thaw, grace to yield, grace to surrender, grace to do it in the spirit, grace to do it heartily, grace to do it right. Bless Him! "A broken and a contrite heart. O, God, Thou wilt not despise." We are selfish, haughty creatures by nature. I have nothing to boast over you, and you cannot boast over me, for by the grace of God I am what I am and no more. No matter what any other man is like, no matter what anybody is like they just need grace, and they just need to get down. No matter how much religion you have you need to get down. The man who thinks he has no need to get down, needs to get down, as badly as anybody.

The farther you go down, the more you will feel like humbling yourself, and yielding yourself, and surrendering yourself to God, saying, "I am nothing. I never was. I am not now. I never will be, but I need grace. I need pardoning favor. I need mercy at the hand of God. I need it now." No body has the start of anybody else, but we are all alike. When you surrender, you will be willing to go anywhere.

When you are willing to bow your knee, you will go anywhere on this side of hell, to seek religion. You will do anything, that anybody ever did to get it. It's the pearl of great price, which, when a man found, he sold all he had to get it.

You haven't much to give. I hadn't. Glory! Blessed nothing, but, I had to give everything, my big head, my empty heart, my hard nature, everything and say, "Lord, kill me or cure me. Blot me out or save me. Do as you like, Lord. Kill me now, but give religion." If you don't feel like that, you can't have religion. "He that saveth his life shall lose it, but he that loseth his life for my sake, the same shall find it." You have to say:

"Just as I am without one plea."

If you don't see yourself, if you don't see how mean you are, how bad you are, how selfish you are, how stuck up, how little you know, how bare. There is no hope. Sure there never was a meaner man walked the earth than you are. Sure there never was a meaner woman walked the earth than you are. You say, "I am professing to have holiness." Where did you get it? How did you get it? You should have your face in the dust, your eyes in the dust, your head in the dust crying, "Unclean, impure, unholy! Wash me clean. Make me pure. Make me holy. Lord, make me clean." You say, "I have got all

that." Yes, but if God doesn't save you this minute, and save you all through and through, what will you be the next minute? Mr. Wesley says, you would be a devil, and I believe it. We need Jesus every moment. You can't do without Him a moment. You never needed Him worse than now. You say, "I have lots of religion, blessedly fixed up." Perhaps nobody needs it more than you do. When you have it yourself you will say, "There is nobody needs it worse than I do. O, Glory! But there is nobody can get more fire than I can. "I perceive God is no respecter of persons."

You say, "Jesus will save a sinner like me, and save me now, and save me to the uttermost, and save me evermore, and save me to the end." O Bless Him! But you will have to keep down. Your knees will have to be bent. Your heart will have to be humble. You will have to need it. You will have to be submissive. You will have to be lost in Him. If Jesus isn't all and in all you can't get it, and you can't keep it, you can't keep getting it. You have to be thankful for what you have and keep getting more. It's the fellow that gets it all the time that has it. You say, "I remember when I got it" Yes, some people live on that, but you are just feeding on the wind. That's all you have. You have to think back ten, twenty or thirty years to when you had anything. The man who has religion is getting now. If you are not getting it now you haven't any.

You haven't any. If He is not saving you right now, if your knees are not bent now, if your heart is not bent now, if you are not given over to Him now, if you are not humble and penitent now, you haven't religion.

If you are not penitent, you are hard. You are stiff, you are selfish. You are worldly. You are wicked. You are all that, if you are not penitent. Well, you say, "People haven't to be penitent all their lives." The most penitent man in the country is the man who has the most religion. The man who hates sin most, is the man who has the most tender heart toward God. The man who feels his need of Jesus most every day and every hour, and every minute, is the man Jesus can save all the time. You stuck up little fellow, if we could knock you down with a club or something. God might get a chance to save you. When you are always getting it, there is no chance for you to backslide. When you are not getting it, you are backslidden. O Bless Him! He will make every knee bow. He will make every tongue confess. If you knew how good it was to be there you would say, "I will be there all the time. Never higher than His feet.

"Jesus I my cross have taken
All to leave and follow Thee."

It has to be Jesus, Jesus, Jesus, Jesus, Jesus, all the time. Jesus now, Jesus all afternoon, Jesus to-

night, Jesus to-morrow. If you have Him now, you say, "If I don't see to-morrow, I don't care." If you get Him now, if you feel Him now, if He saves you now, if He sanctifies you now, if He washes you now, you will have a beautiful time. If He doesn't wash you now, you have no part in Him. Oh, to have Him, brother; to get down where He comes. Jesus was always found in a lowly place. He was born in a manger. He lived among sinners. He wouldn't be among the aristocrates. It was among the poor sinners, publicans and harlots, among men crying for mercy. Wherever there is a man wanting Jesus, He will be there. When you get stuck away up, He is not there at all. When you drop down, He is there. When you get down you find Him.

Do you know why some of you can't get a drop? You are stuck up. You won't get it, until your knees bow. "Oh," you say, "It's no trouble to get on my knees." Well, you can bend your legs, but your soul must bend. Your hard heart must be broken. Your stubborn will must give way. Your haughty spirit must be humbled. You must find the bleeding feet of Jesus. Hallelujah! "A broken and a contrite heart, O God, Thou wilt not despise." "As I live, saith the Lord, every knee shall bow to me." When you get humble, and get your neck broken, when your neck breaks—when a man gets his neck broken, he is going to die quickly. They try to keep them alive but they will die. The Lord

break every neck. Give us such a fall that every neck will be broken in the fall. We will have to die. We will die in a minute. We will get down before Him. We will yield ourselves fully. We will surrender completely to Him.

When your neck is broken, you won't carry a very high head. When your knees are bent, you won't be standing on your toes with a high head and stiff neck, and a hard heart. You will be down in the dust. Hallelujah ! That's where Jesus saves people. That's where you get religion. That's where you keep getting it. That's where you get more. That's where you get sanctified wholly. That's where you get the fire. That's where the glory comes. That's where Jesus is all and in all. You will have no trouble about holiness, if you get your big neck broken, your big head flattened, and just say, "Sure I am nothing, but then, this Jesus, I want to know Him, and know the power of His resurrection, and the fellowship of His suffering, and be made conformable to His death. Jesus I will bow to Thee. I will go anywhere with Thee. Jesus, I will do the hardest work you have for anybody to do. Give it to me. Put the burden on me, and put the whip on, and spur me up and make me go. Lord, put it on me. Put the lash on me."

You will not be looking for a nice, soft place to sit down. This road to heaven may not be just what you think it is, but it is a lovely path. O Glory !

When your neck is broken you like the road. When your knees are bowed, you say, "I could go all the way to heaven on my knees. I could break stones to get there and shout, "Glory to God," every clip of the hammer. Hallelujah! "I am bound to have Jesus. I will die with Him. Away with the world. Away with my pride. Away with my fears. Away with my self. Away with everything." I tell you, you will get sick of everything. You will get enough of them. You will not be bothered with the damning things after. Praise God!

Your knee will bow, sir. You will have to tell Jesus you will be humble. Nobody ever got lower than you will. Nobody will have better religion. Nobody ever had a better type. Nobody ever had more of it. How many of you are just where you can get anything in a minute, will you stand up? Hallelujah!

SERMON XVIII.

NO PEACE TO THE WICKED.

Isa. 57: 21. "There is no peace, saith my God, to the wicked."

The preceding verse reads: "But the wicked are like the troubled sea when it cannot rest; whose waters cast up mire and dirt." God Almighty is not only the Maker of the universe, but He is the ruler, and He reigns over it supremely, and He has declared that He will reign, until His enemies become His footstool. The Lord God Omnipotent reigneth. You can count on that, and everything and every person, that is not in harmony with Him must be in trouble, and will have to get into trouble.

There cannot be any peace to them who are out of harmony with God Almighty, for He not only rules and reigns, but He governs, and He holds everything in the right hand of His power. We will have to learn as God declares, that in Him we live, move, and have our being, and our being exists in Him. We cannot have peace unless we get in har-

mony with Him. Every man has to make his peace with God, or he will never know what peace is. He may try to calm his troubled breast, and men may say, "Peace, peace," unto him, when there is no peace, but he is like the waves of the sea, whose waters cast up mire and dirt. You may calm the troubled waves for the time being, but the trouble is sure to come up.

There is no peace, only that which comes from God Almighty. There is none to be found, only on our knees before Him, suing for peace. There is no way of getting peace only through our Lord Jesus Christ, who has broken down the middle wall of the partition, and who has become our peace. He is not only the Way, the Truth, and the Life, but He is our peace, and, "being justified by faith, we have peace with God through our Lord Jesus Christ."

A man who has repented and believed the Gospel, and accepted Jesus Christ as His Saviour, and has known His pardoning love and favor has this peace. The man who hasn't done this has no peace and will never have peace, until he makes his peace with God through our Lord Jesus Christ. But there is peace. O Hallelujah! But it's not to the wicked. The wicked man has to forsake his way, and the unrighteous man his thoughts, and he has to return to the Lord, who will have mercy upon him, and to our God who will abundantly pardon.

You couldn't expect a man to have peace, while

he is out of harmony with the ruler of the universe. God Almighty is king, immortal, eternal, and invisible, but reigns supreme, and will bring every man down, and make him own His way. He has sworn an oath and it is this, "As I live, saith the Lord; every knee shall bow to Me, and every tongue shall confess to God." That's the beginning of the peace. Peace never commences to come, until men get on their two knees before God, and repent, and cry for mercy, and make their peace with Him, through the blood of Christ of Calvary. Praise Him!

He is the God of peace. Praise Him! He is our peace. Praise Him! He can quiet all the tumult and the troubled waters, and He can say, "Peace, peace, be still, and the waves subside. The trouble passes away. Everything gets as calm as heaven, when He says, "Go in peace and sin no more," but you have got to quit sinning, sir. You have to forsake sin, brother. It's sin that troubles your heart. Sin is out of harmony with God. Sin is against Him. Sin is contrary to this beautiful Word of God, and He will blot it out. He will swear it off the face of the earth. He will cast it into hell where it belongs.

If you don't get the sin out of you, you will have your trouble. Your trouble will increase a hundred fold, a thousand fold. You will always have your trouble, and your sorrow, and sickness, and death, and damnation, but God is inviting you to peace. Jesus Christ died to make peace between God, the

offended God, the righteous God, and the wilful, deliberate transgressor of God's law. It is a wonderful thing, this redemption in Jesus Christ; this atonement by the blood of the crucified; this salvation that Jesus purchased; this deliverance from trouble; this peace which passeth all understanding which keeps our hearts and minds. Praise Him! Praise Him!! That will keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee."

O, there is peace for your troubled heart. "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." When you get Jesus you are not afraid. O Glory! When you get Him you are not troubled. When you get Him your trouble passes away. He chases it away from you. He drives out the darkness, and the hellish night, and the peace of heaven comes into your nature. O Glory! Hallelujah! Ready to live, and ready to die; ready to fight, and ready to win; more than a conqueror through Him who hath loved us.

Brother, the more you sin, the more trouble you have. When men get into trouble, they plunge into more sin, to try to drown their trouble. Your trouble is only increased. Men sometimes get under conviction, and God is speaking to them, but they will rush to the ball-room, or rush to the bar-room,

or rush into business, rush into trouble everywhere to get peace, to get happiness, but they get more unhappiness. It's trouble upon trouble, and sorrow upon sorrow, and darkness upon darkness, and death upon death, and damnation on the top of the whole thing.

When you go to God, you find peace, and He He gives you peace upon peace, and grace upon grace, and glory upon glory, and joy upon joy, and blessing upon blessing, and heaven upon heaven. O Hallelujah! He drives the hell out of your heart, and the hell out of your nature, and the hell out of your home, and He gives you peace. There are a lot of homes that are a hell, a lot of mens' hearts that are a hell. Before we got religion at home, our home was a hell. We were brought up to drink and dance, and fight. We kept drinking, and dancing, and fighting, but, when Jesus came. O Hallelujah! O Hallelujah!! He drove it all out. Our home ceased to be a hell. Our home became a heaven. It commenced first in our heart.

I was the oldest boy at home. It reached me first. I found the peace. O Hallelujah! Glory to God in highest! I had to take it home. I had to take the author of peace. You can have the author of peace all the time. That's the greatest thing about it, to have the author of peace, the author that gives and the restorer of our peace. He remains and abides with us. When you have Jesus all the time, you

have peace all the time. You can't be troubled. You say, "Some people will have trouble." They will if they go in for it. I tell you, if you go in for peace, you will have it. If you will go to God for the thing, He will give it to you. If you stay with God for that thing, He will give it to you. You will have it all the time.

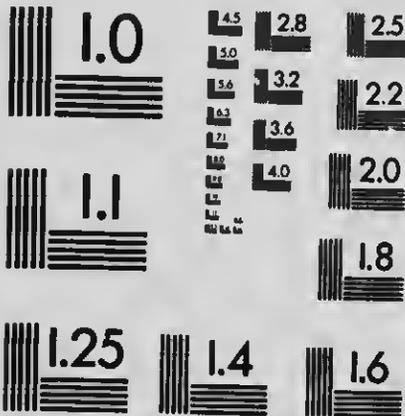
I was just about as hopeless a fellow as you would find, a hot-headed, fiery fellow. That kind of a fellow is apt to get into trouble all the time; very easy made angry, very furious when angry. That kind of a fellow would get into trouble all the time. When you get Jesus He will take it clean out. O Hallelujah! The trouble will be gone, and the peace will flow, and it will flow like a river. You can't find it in the ball-room, or bar-room, or at the card-table, or horse-race. You can't find it in making money. You can't find it in business. You can't find it anywhere only one place, just one place, you can find peace, peace with God through our Lord Jesus Christ. That's the thing that abides. O Glory! Hallelujah!

You may go to your neighbor, after falling out with him, make up with him, be at peace with him, but it will take very little to stir up the old sore. The least thing will open up the old wound, but when Jesus comes, and He is the author, and the giver, and the maker of peace, He destroys all the trouble. It meant when He converted me, that I hadn't an enemy on earth. O Glory! Hallelujah!



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I was at peace with everybody, and I have been ever since. "Why," you say, "You have lots of enemies." I don't know anything about them. I don't know who they are. O Bless Him! Hallelujah! Bless Him! Hallelujah! Why, you say, "you can't be at peace when people are at war with you." I say you can. That's the beauty of it. That's where religion differs from everything else.

When everybody is at war with you, you are at peace with everybody. O Glory! Hallelujah! O Bless Him! Hallelujah! Now sir, when I was in sin, and trouble, when a fellow came to me, he found out there was trouble on the other side. It wouldn't all go the one way. He had to measure up. He had to meet the thing. He had to meet it. O Bless Him! When you get religion, all earth and all hell can come at you, and declare war, and you declare peace. O Hallelujah! Hallelujah!!

You say, "Sure you are not at peace with all these fellows that talk about you, and write in the papers." You never heard me say an unkind word about the poor fellows yet. I would cry in my heart and nature for them. Those are the very fellows I would like to do most for, see them blest. "Why," you say, "A lot of them are good people." They could be a lot better than they are, because, if they were just right, they would be at peace with everybody. O Hallelujah! But, "There is no peace," saith my

God, "to the wicked. He is like the troubled sea, whose waters cast up mire and dirt."

God will have to take your trouble away, brother. God will have to take the sin out of you. God will have to give you a new heart. God will have to give you a right spirit. God will have to give you the joys of His salvation. When you get in harmony with God, you will be in harmony with all God's creatures. You will like every Christian on earth, and every sinner. You say, "Sure you don't like them all." Yes sir, I like them tremendously. I do more than that. I like every sinner, the blackest and the worst. That's what religion does for you. That's just where you will be different from what you were before. Glory! Hallelujah! You will weep over the worst man you ever knew, the man you wrangled with, had the most trouble with. That's the very one, you will want to convert first, bring to God, when you get converted. The men I used to wrangle with, and have trouble with, the first time I met them after I got religion, it set everything up from top to bottom. Everything has been settled ever since. Isn't that wonderful? Isn't that wonderful? Isn't that wonderful? Glory! Glory!!

Do you know what it will make you feel like going, and giving every man, every dollar you ever took out of him, and giving him interest, and compound interest, and as much more as he likes. You

say, "I don't believe in paying my old debts." If you had religion, you would be delighted to do it, delighted to spend the last cent you had ; delighted to take the coat off your back and give it to the fellow ; delighted to take the boots off your feet, and walk in your bare feet ; be at peace with everybody ; do everybody all the good you could.

Religion gets the world out of you, gets the money out of you, gets the horses out of you, gets the cows out of you, gets the milk out of you, and everything else, just gets Jesus right into you. You have Jesus, and Jesus only. You say, "We farmers, we love our horses and cows, and everything." You just have to be good to them. You never were so good, as you will be after you get religion. A man who is full of sin and anger, will beat his horse, and he feels sorry, when he looks at the stripes he put on him, when he was angry. If he had religion he wouldn't have done it. Glory! Hallelujah! Every horse around the place, every cow, and every dog, and every cat, will know when you get religion. The snakes in the grass must have known when I got it. For thirty-one years I have never killed one. I have never felt like it. I was furious on these things, before I got religion. Ever since I got religion, I don't see anything wrong in a beautiful, little snake, moving along in the grass, enjoying it's life like other things. Life must be as sweet to the snake as

to you or me. I used to hate the sight of them. Now I think they are beautiful. Glory to God!

He will take the snake out of you. There is more of the devil in men, than in the snake. Leave them alone, and they will do you no harm. Men will do you harm, when you are leaving them alone. See what trouble they would give you, because they have no peace, because they are in trouble, because sin is in them, the devil is in them, and they are out of harmony with God. "The way of peace have they not known." They will never know it until they go to the penitent form in the old-fashioned way, get on their two knees, and repent of all their sins, and bawl for mercy, until God Almighty speaks peace to their troubled hearts. Oh, He will do that for you, brother; he will do that for you, sister.

When your peace is made with God, there will be peace at home, with wife and children; peace with the neighbors, and with the community; have peace with the whole country. You will weep over them, and pray for them, and lead them to the same peace that you have found, through our Lord Jesus Christ. It is wonderful! It is a great thing to be converted. When you are born, you are born of the Spirit: and Mr. Wesley says, "That's spiritual, heavenly, divine, like it's author." When born of God, you are like God. You have His peace. You have the love. The love of God will be shed abroad in your heart

by the Holy Ghost which is given unto you, and peace will flow like a river.

As long as you obey God, peace will flow like a river. "O, that thou hadst harkened unto my commandment," said God, "then hadst thy peace been as a river." See how a river flows. The farther it goes, the deeper it gets, deeper and broader. When it comes to where the ground is a little rough, it will flow faster than anywhere else. When you try to stop it, it just accumulates power, and tears everything ahead of it. When it is dammed up, it will pull away the banks, and sweep away the cities and buildings, and everything else.

Peace from God, the peace that flows like a river; the peace that passeth all understanding. It will keep your heart, brother; it will keep your mind; it will keep you out of trouble. O Glory! I got out of a world of trouble when I got religion. I got out of so much, I wouldn't have it back again for a thousand worlds. I got peace with God and men, look everybody in the face, have every person for my friend. You are all my friends. I love you all. I could die for you all. I want to see you all saved. I will never quit while I have a being. I will preach to you, and pray for you, and work to win you, until you get this peace of God, through our Lord Jesus Christ.

How many will have it? Stand up.

SERMON XIX.

ON BEING READY.

Matt. 24: 44—Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh.

God requires of us that we be ready. Naturally, we are not ready. For by nature we are the children of wrath. We are not ready, for we have all sinned, and come short of the glory of God. There is a preparation needful. God says, "Prepare to meet thy God," and to be ready, we must get ready. There are some things, we will have to do to get ready. We will have to make our wrongs right. We will have to repent of our sin. We will have to seek Jesus with all the heart. We will have to get converted, and we will have to get entirely sanctified, and when we are entirely sanctified, we must be preserved blameless, unto His coming.

These are the things, that God requires, and God says, "In such an hour as ye think not, the Son of Man cometh." People generally die when they feel sure, pretty sure, they are going to live. Many

people will tell you at the last moment, they are getting better: sick, and very sick, dying already, but they will affirm, they are getting better. They feel better, than they have felt for a long time. Now some people think that they have religion. You don't know when the message will come, but we are to be ready, for God says, "Be ye also ready, for in such an hour, as ye think not, the Son of Man cometh."

I was standing by a young woman who was dying. The doctor came in, and she said, "I am getting better. I am going to preach." She was a good girl, was well saved. The girl was dying at the same time. The doctor walked out of the room. She looked up and said, "Jesus, will you take me now, or will you leave me? Jesus, will you take me now, or will you leave me?" She prayed that prayer two or three times. Then she said, "I am going. He is going to take me. Where's father?" It took about twenty minutes to bring father and her brothers. As soon as she said good-bye, and made them promise to meet her in heaven, she breathed her last. She was gone. You will die very suddenly, brother. You will die very suddenly, sister. People die very quickly all around us, and, perhaps, there never was an age in the history of mankind, when men died so suddenly, as they do now, and there, seemingly, never was a time, when it was just

so necessary to be ready, every moment, as it is now.

People are dying everywhere. How many have heart failure, and many who don't know it. How many are stricken down with paralysis, that don't expect it. How many have blood rush to their head, and they drop in a moment. How many retire to rest, seemingly alright, go to bed, and you will find them cold in death under the bed-clothes. How many sit down at the table and eat heartily, and never rise from the table. How many are going around doing business, and seemingly, are well, and have their reason and faculties, seem to be alright, but they drop on the road. How many are called in our midst. They die very suddenly, but God has told us about these things, and He has told us, to be ready, "For in such an hour as ye think not, the Son of Man cometh."

Last year in our camp-meeting here, there were a number of people here, who are in the city of God, months ago. Some beautiful Christian people, some men and women who had done their repenting, and believed, and were ready to meet God, but the majority who died, didn't know Jesus, had no preparation made, hadn't prepared to meet their God. We are here this afternoon, the aged, the middle-aged, and the young; and the young people may die first. The youngest person in the tent, may be the first one called to the great eternity. They may die,

but you old men, and you old women, must soon die. You can't live long. Life is but a few days at most. You can think back. It's only a few days, since you were a little boy, or girl, going to school. It seems like a few hours, since I was going off, the first time, to the day-school. It seems like that.

Think of the great eternity we have to spend with the damned cast out, or with the blood-washed. Don't you know every man is ready for one place or the other, and everyone here this afternoon, on this camp-ground, is on one road, or the other. You are on the road to the city of God, or you are on the broad road to hell. You know which road you are on. Every man and every woman knows. You have a conscience. That conscience tells you every time. It tells you, and the voice of God talks to you, and God tells you when you are wrong. He tells you when you are right, and every man on the road to-day, knows which road he is on. God will tell you where you are, if you want to know.

Every man here that's right, is ready to die. He would be glad to die. It would be a happy exchange. He would be glad to go away at any time. You know when you are like that. You know when you don't want to go. You know when you are very anxious to live. You hate to think about dying, and the great day of God. The Apostle could say. "For to me to live, is Christ, and to die, is gain." When a man gets ready, it's always gain for him to

die, because he would go to heaven. Every man is glad to go to heaven. Every man that's ready for heaven would be glad to go at any time. If you are ready, you would say, "Good-bye, I am off," and you would be glad to say it. "I am getting away from heat and cold. I am getting away from weeping and sorrow. I am getting away from temptation and persecution. I am making good my escape. I am reaching the city of God. I am going where they will never weep. God wipes away all tears. I am going where there's no night. They need no candle, neither light of the sun, for the Lord God giveth them light. Hallelujah to the Lamb!

You say, "We have our home, and we have our children, and we have our business, and we have our friends, and we have a lot of things to do." The man who is converted, and sanctified wholly, has nothing to do. Hallelujah! He can say, "Good-bye mother." He can say, "Good-bye father." He can say, "Good-bye sister and brother. Good-bye business. Good-bye to everything, I am off. I am glad to go." There was a man died in the city of Cistawa, a real good man, an old man. His wife was very old too. She was a real, holy, godly woman. When he was dead, she said, "I am glad he is gone. I will soon be with him." The people thought she was crazy. She wasn't. It wasn't long. O Hallelujah!

There's a place for the people of God. There's a

home of rest. It's a beautiful place. I tell you brother, if you have wept your way to the feet of Jesus, if you have repented of your sin, and had your sin all taken out of you, you will know something about what heaven is like. You will say, "I have a wonderful lot right here. I have so much of it in my heart, and nature, I know something about what it's like up there. I would be glad to go any time. You say, "It would be mean, for a man to go, and leave his wife and children, and leave his friends." It's not mean. He would be delighted to do whatever God wants him to do. When God wants him in heaven, he is glad to go. Hallelujah to the Lord! He knows God can take of those he leaves behind, of wife, and children, and friends, and everybody else. Glory to God! If your work is done, and God wants you to go up higher, if you are ready, you will go. You are glad to go. Praise Him! O Praise Him! When a man is ready, this is not his home. He is a pilgrim and a stranger here, as all our fathers were. He is seeking a city to come. Blessed be God! He is going to get there.

It's a lovely thing to be ready. There is nothing hard, when you are ready. The burden is all gone from your life. "If I live, I am alright. If I die, I am alright. Living or dying, I am the Lord's. Praise Him! "Well," you say, "I don't think anybody could be ready." Paul was. He said, "I am

in a straight betwixt two, having a desire to depart, and be with Christ, which is far better." What do you think of that? "I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better." That's what it means to be ready. If you can't say that, you are not ready for death. You are ready, if you can say it in your heart, if God says it in your heart, if you know your sins are forgiven, if you know your heart is clean, if you know you are free from sin.

You say, "Nobody can be free from sin." What will we do? What will you do? Will everybody take sin into heaven, eh? What do you think now? You sit there with your mouth open. Will everybody take sin to heaven? Everybody has sinned? Everybody has sinned, and have these fellows, who are ready for heaven, sin? Did Paul have sin? Did they all have sin? Did they die in their sin, and all go to heaven in their sin? You poor thing, don't you know better than that? You do, a good deal better than that. O Glory! Only you are mixed up. You don't believe heaven's a dirty hole. You believe heaven's a clean place. Hallelujah! There is no sin and no devil. If you get sin and the devil out of you, you will be ready for heaven. O Glory!

You say, "That's rough preaching." Of course it is. It's rough on sin and the devil, but there's no sin in heaven, brother. There's no sin in heaven,

sister. There's no sin in heaven. Don't you believe that? Don't you believe that? Don't you believe that? Well, the Roman Catholics believe it. They have their purgatory to take it out of them. Now, don't laugh at them. There is no sin in heaven, and if you don't get the sin all out of you, and you have no purgatory, what will you do? Now, what will you do? Brother, what will you do? Sister, what will you do? I tell you, what you will do. Get ready. God says, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." ALL, a-l-l unrighteousness. Won't that do? That will let you into heaven, brother. That will let you in, sister. O Glory! Hallelujah! That will let you in.

I won't be sorry for you, if you go to heaven. I will be very glad to meet you. "I never want to see you, Horner." Well, it's the old devil in you, that says that. It will have to come out, because you wouldn't say that. You are not as bad as that. It's the devil and sin in you, that's bad. God will take it all out of you. You will be ready. I meet a lot of people who hate me. You say, "You ought to be better than that." How can I help it? Jesus says, "Ye shall be hated of all men, for My name's sake."

How can I help it? He says, "If they hate Me, they will hate you also. If they have persecuted Me, they will persecute you also." I am not a bit sorry for myself. It's good enough for me. O Hallelujah! When you get the sin all out of you, you will think it's good enough for you. No matter what they do to you, if they took your head off, you would think it was good enough for you. O Glory!

It's a great thing to be ready. If you died in a minute, you are alright. If you live for hundreds of years, you are alright, if you are ready. Praise God! We have a Saviour who is mighty to save. We have a Saviour, who is mighty to keep. I tell you, I am ready for heaven, but I wasn't always ready. I was ready for hell. If I had died, I would have been in hell. That's what I was like.

*"Jesus sought me when a stranger,
Wandering from the fold of God;
He to rescue me from danger,
Interposed His precious blood."*

He took the sin out of me. He took all the sin away. That's what He wants to do for you. When He does that for you, you will be ready. Until your sins are all, a-l-l taken away, you are not ready. When it's all gone. When you say, "The Son has made me free. I am free indeed," you will know you are ready.

When Jesus gets people ready, they know it. You may try it yourself. A good many have tried it,

and made a sad failure. I never tried. I knew I was so wild and wicked, I couldn't do a thing. I never leaned up against a Church ; I was always outside, until Jesus saved me. I said, "I am a sinner ; I belong to the devil ; I am going to hell." O Glory to God ! He came to save sinners. You are a sinner, brother. You are a sinner, sister, and Jesus came to save you, and He can save you to the uttermost, and do it to-day, and do it now. If you don't get ready in this afternoon meeting you may be a damned soul in hell for ever. Now isn't that so ? Now if you are not ready, and won't get ready, you will have to suffer the consequences. Death will come, whether you are ready or not.

See that beautiful neighbor of yours. He was a nice, kind neighbor. He would always do you a good turn, and you liked the man, but he didn't get ready, and he died, and he left no hope. If you live on that way, you will die, and you will leave no hope, and you will have no hope. You will have to go to a Christless grave. You will have to be a damned soul. If you don't get ready, brother, what will you do ? The world will lure you on, and the devil gets a grasp on you. Something will say to you, "It's time enough. Time enough. You are young and you will have lots of time. You are old, but you will have chances. Don't fret yourself about it. Don't get excited in this camp-meeting." I would excite every man. You say, "I don't want

excitement." I do. I want you to get excited, you will quit going to hell. I want you to get so excited, you will get ready to meet God. I want you to get enough excited, to start for heaven. I want you to get enough excited to keep going to heaven until you get inside the Pearly Gates. Will that do?

I got excited thirty years ago, a glorious excitement. Hallelujah to God! I started for heaven. I got on this lovely road to heaven. It's the only lovely road there is. His ways are ways of pleasantness and all His paths are peace. O Praise Him! Hallelujah to God in the Highest! Glory! It's a great thing to be hated. If you were just where people hate you for Jesus' sake, you would like it immensely. I went into a community once. I preached, and had a great time preaching. When I was coming out of the Church door, I got a regular volley of stones, and mud, and sticks and rotten eggs and rubbish. It was the most lovely night I ever had in my life. You would be pleased to get it. Hallelujah to His name! Blessed be the Lord! I never liked anything so well. I got one blow on the head. You would think it would nearly kill you. It didn't quite knock me down. Glory! I like it. Hallelujah! Blessed be God! It would make you love people more. You would have your greatest time, when people hate you, and don't understand you, and foam and rage like devils along the road. Well, brother, I am glad, when you foam and rage

like a devil. You know, the devil is in you. I am glad when you hate me and hate the place, and everything. I like that, because a man must do something when you get him angry.

Mr. Wesley used to ask his preachers, "Did anybody get converted? Did anybody get under conviction? Did anybody get angry." I went to speak to a man once, he got so angry in a moment, I slipped off and left him. I heard the next day or so, that he said on the road home to his wife, "I had a good mind to hit Horner to-night." When I heard it, I started for his home. Knocked at the door, and he let me in. I said, "I came to finish the fight." He looked ashamed. I commenced to preach to him. I poured it on hot. It was only a minute or two until he was walking up and down the floor foaming like a devil. I didn't know what he would do next. I said, "I am here to preach to you, and pray with you, and get you converted. I will do it." He got outside and started to run for the fields. I shouted after him. "Will you come to meeting to-night?" "I will," he said. I turned to his wife and started to preach to her. She cried all around the house. One foamed and raged like a devil. The other cried like a baby. They both came and sought the Lord, and got religion.

What do I care what men do, if you will only get ready for heaven, and get so straight on the road to heaven, that you will go right through the Pearly

Gates. We will meet up there. It will be a great old meeting, brother. Glory! Glory!! Glory!!! Hallelujah! We will have a wonderful time. We will go in. We will never perish. Glory! We will be saved forever and ever. Praise God! It would be a great thing if all this congregation will get into heaven. It will be a pretty sad thing if some won't get ready. You will be lost. We will never see you in the beautiful city of God.

Now, brother, now, sister, what will you do? "I don't believe your preaching." Well, take the text. Forget all about R. C. Horner, his sermon, his rough-shod way of putting the thing. You say, "He didn't white-wash me over anyway." I will never daub you over, brother. You are daubed enough already, I will pull and daub off you, get you on your knees to weep your way to God Almighty. Then you will be a beautiful man, a lovely woman. You will be going to heaven. You will bring your children and friends with you, brother.

Brother, are you ready? Sister, are you ready?

"Should the death angel knock at the chamber
 In the still watch of to-night
 * * * * *
 Say you are ready, O are you ready
 * * * * *

Brother, if death and hell were staring you in the face, are you ready? Sister, in the presence of the

great God who has said, "Be ye also ready." Will you be ready?

"When the Bridegroom cometh
Will your robes be white,
Pure and white in the blood of the Lamb;
Will your soul be ready for the mansions bright
And be washed in the blood of the Lamb?"

That's the great question of all questions. You're the one, and you're the only one that can answer, and you are the one that can answer it now, and say, "I am ready," or you say, "I am not." You are to answer this question. You can afford it. The matter is before you, and God is speaking to you. Brother, what will you do? Sister, what are you doing? Are you ready? How many are ready, Stand up? Take care. Take care. Are you ready?

How many want to be ready. Stand up?

SERMON XX.

THE DECEITFUL HEART.

Jer. 17: 9.—The heart is deceitful above all things and desperately wicked: who can know it?

Nearly everybody you meet, thinks they don't deceive, but God knows they do. Nearly everybody can tell you how wicked other people are, but very few can tell you how wicked they are themselves. There are very few willing to admit, that they are deceitful, and yet, God says they are, but they don't believe God. They believe themselves. If a man doesn't kill anybody, he thinks he mustn't be very bad. If he has never been a highway robber, he thinks he is not very bad, but you have in you, what God says is in the heart. That's deceit. You say, "He never told me that." Well, He says it, whether He told you or not. You may never have listened to Him yet, but if you listen to Him, He will tell you.

Now the heart is deceitful above all things. You say, "What ever else I am, I am not deceitful."

Well, that's the thing God says you are. He says you are deceitful. Of course you are not deceiving Him because you can't. He knows all about you, but then that doesn't change the deceit of your heart, because you are not able to deceive Him. That makes it all the more deceitful, because you never try to deceive God Almighty, yet, you deceive yourself. Your heart deceives you. There is a passage of Scripture that reads like this, "The pride of thine heart hath deceived thee." The good opinion you have of yourself deceives you.

Nobody hardly, in their natural state, will say, "I am the worst man in the world." Very few women will tell you, they are the worst women, that walk the road. You say, "I am not. I think there are worse people than I am." Well, I don't think there is a worse woman. You say, "You could find a worse man somewhere than I am." There is not one. "You don't mean to say, that I am as deceitful as a murderer, as a whoremonger, as a highway-robber, as a gambler." Yes, just the same. You are as bad, and, perhaps, a good deal worse. Some of those desperadoes, as you call them, were probably brought up that way, or led into it by some one. They were differently situated from you. Your lines have fallen into pleasant places. You have been kept out of a lot of the open sins of the day, but there's the old, black devilishness of your

heart, there all the same, curbed, hindered, but the same deceit is there all the same.

God didn't say, the heart of a murderer, or highway-robber, or thief, or a gambler, or a whoremonger, was deceitful, but, He says, the heart, the human heart, the unregenerated, the unsanctified heart, is deceitful. Every man's heart is deceitful. Every man that ever lived, is living now, or ever will live, the whole race of Adam is deceitful, conceived in sin, and shapen in iniquity. Nobody hardly believes that, but God says it. People don't feel it, but God feels it. People don't know it, but God says, "Who can know it?" Because it's deceitful, don't you see? It deceives you. Your heart is the greatest enemy you have. It's worse than the devil. Now, you don't believe that. The devil couldn't keep you from loving God, but your old, wicked, deceitful heart does. No man in the world could keep you from loving God, but your old, deceitful heart does. Isn't that worse than the devil? It is worse to you than the devil. I have proved that, haven't I? I want you to see and believe it, and you will not be self-righteous. A self-righteous man is the meanest, the most hypocritical, the worst sinner in the world, a child of the devil, and born of hell.

We have to find out, what we are like. There is no hope for a man, until he knows what he is. You might be very sick, disease preying on you, almost dead, and if you didn't know it, you would die. You

want to find out the disease. If you found the disease, had a great hold on you, you would try to do something for yourself, seek a remedy, get to God, or to an earthly physician, do something to restore yourself to health, but if a man is sick, and desperately sick, and doesn't know it he won't help himself any. You can see people walking around, so sick, they are hardly able to walk, but they won't believe they are sick. Don't you meet them? I meet them every day, like grave-yard deserters. If they would shut their eyes, you wouldn't know, but they were dead, whited sepulchres. People don't believe they are dying. They tell you they are getting better." "I am getting better." Nearly everybody will tell you that. When you get near death, you feel you are getting well.

A man full of sin, and the devil, and hell, and damnation, if he doesn't know how sinful he is, and how wicked he is, he is going to be lost in hell forever, and he does not know it. He is not at all concerned. The heart is deceitful. No man will go to seek God and find Him, if he is running away from God all the time. What light you ever had has become darkness, and how great is that darkness. When I was a sinner, I always said, "I am a sinner. I belong to the devil. I am going to hell." I knew I was wicked, and desperately wicked.

I didn't love God, the pure, the true, the holy, but when I got down to repent and God commenced

to show me myself, and turned the light on me, I saw, felt, and knew that I was a thousand times worse than I believed I was: and yet, I never believed anything else but that I was a sinner and going to hell. You never saw any kind of a man yet, openly profane and devilish, or respectably moral, but said the same thing. They went to God to get religion, and they found Him, but thought no worse person ever lived than they were.

We are deceived. Sure, if people were not deceived, they all would run to God. If you hadn't been deceived, you would have been converted before this, and would be as great a saint as ever lived on the earth, but your old deceitful, wicked, devilish, diabolical heart has hindered you. You will see it, or will never get religion. You will feel it and know it. There never was a more wicked man lived, and there never was a worse woman walked the road, than you are. Those who commit these desperate sins, are only letting loose to the thing that's in the heart. You have everything in your heart just the same. The thing is there. The other man has only been throwing off a little restraint. You have never been found out yet, but you will find *it* out, before you get religion. You will see, you are just as bad a man, or woman, as God Almighty ever let live, as ever was born of a woman. You belong to the race of Adam, that fell, that was corrupted, and polluted, forever and ever. You may be whitewashing the

thing over, and trying to put on a nice exterior, but it is all hell inside yet. The heart is deceitful above all things. That's what God says. I believe Him. I am ready to believe God. I simply believe the Word of God as I read it. I just take the simple, naked truth.

I don't care, if you don't take a word I say, but go to the Word of God. "The heart is deceitful above all things." Nothing reaches up to the badness of it. Nothing smells so strong, and so highly offensive, as the corruption of your heart, and sends up so much iniquity, as the damning deceit of your heart. Nothing smells so sickening, as the deceitful, sinful, corrupted, diabolical, state of your heart. O to see it, if you only felt it, if you only saw it, if you only knew it, you would never have a high opinion of yourself again. You would get your face in the dust, and cry. "Unclean, unclean, a leper or lepers, a devil of the devils, the corruptest of the corrupt, the vilest of the vile, the uncleanest of the unclean. How does God ever let a vile, degraded wretch like me have a being among men? Why does He leave me among His beautiful children? Why does He let me corrupt this community, the way I have been corrupting it? Why does He allow it? Why does He let me live day after day, and week after week, and year after year. How can He put up with me sinning like this, and have a being among men?"

Every sinner should feel, as the poet did when he said:

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

God would had no way of letting you live, only that Jesus died. God would not have been able to do anything for us, only Jesus has died. We are so corrupt, and so defiled, and so deceitful, and so wicked, and so bad, and so devilish, and so hellish, God couldn't do anything with us, only Jesus died. From the crown of the head to the soles of the feet there is no sourness in us, but we are full of wounds and bruises and putrifying sores.

When you are born of God, when you are sanctified throughout spirit, soul and body, and you are being preserved blameless, you will see, you will feel, you will know, you couldn't do without Jesus one moment. Only Jesus saves you, just now, the next moment you would be a devil. That's the short, and that's the long of it. That's how Mr. Wesley puts it. That's good theology. That's Scripture. That's how it is. Jesus and Jesus only. Jesus and Jesus always. Jesus and Jesus to the end. Evermore saved by Jesus. The Apostle could say, "I know in whom I have believed, and I am persuaded, that He is able to keep what I have committed to Him, against that day." What would he be without that ?

What would you be without Jesus? You are only a lost, guilty, condemned sinner. If you would die, you would drop into hell, but He is calling you, sister. He is calling you, brother. What will He do? He will take the old, deceitful, wicked, devilish heart out of you and give you a new heart. He will give you a right spirit. He will give you the joys of His salvation. He will make you a child of God and an heir of heaven.

Don't you know the Bible says, "If any man be in Christ, He is a new creature, old things have passed away, and behold all things have become new. God never patches up the old, wicked deceitful heart, but takes the old thing out, and gives a new one. You may try to whitewash the old thing: some of you have been at that for years and years, but its the same old heart yet. God doesn't do that kind of thing, but He destroys the old, and gives you a new one, a new heart. O Bless Him! He will take the old deceitful, desperately wicked, devilish, hellish heart, that is as hard as a rock, and as black as hell, right out of you, and give you a white heart. You will commence to be good. That's what the Lord does. That's what Jesus does. You will be glad, when He does that for you, tremendously glad. You never saw anybody yet, that got a new heart, but they were glad. When the burden was gone, you felt as light as a feather. You could fly away. The dead weights were gone, Hallelujah!

Deceitful! God says, "Deceitful above all things." It is a great thing that God would tell us, we are in that state. It's a great thing to have a Christ. It's a terrible thing to be daubed over, with untempered mortar. Well, I will never deceive you. I will never daub you, you are too much daubed already. I will never delude you. You have been deluded long enough. I will never patch you over. You have been doing enough yourself, but my duty, and the duty of every ambassador of the cross, is to uncover your deceit, and show you where you are, and pull away the fig-leaf covering, and let you see your moral rottenness, to uncover all the badness of your heart, so that, you will run to God to get rid of it and say, "Lord give me a new heart." How many have got a heart made white, the old, deceitful, black, hard, wicked heart taken out of you, and have got a lovely new one, would you stand up? Your old deceitful heart, that was desperately wicked, has been taken away. Praise the Lord!

SERMON XXI.

THE SPIRIT GRIEVED.

Acts. 24: 25. "Go thy way for this time."

God could do one of two things. Come to us to save us or leave us alone. We can do one of two things. We can accept Him or we can reject Him. We read, "He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become the sons of God." So it is a great mercy when God comes at all. If everybody would look at it that way, if everybody would, why, everybody would accept Him the first time He would come. No person would reject Him. He would never be turned away. The heart never would be hard. The neck never would be stiff. The Spirit would never be grieved. Everybody would get religion, and everybody would get it at once.

The Spirit comes to work upon everybody that's not reprobated. You can make yourself a reprobate. You can grieve God Almighty until He will leave you alone. Don't you know when He says, "He

that being often reprov'd and stiffeneth his neck shall suddenly be cut off and that without remedy,' that it's a very serious matter? He tells us about giving people up to a reprobate mind and sending them a strong delusion that they might believe a lie, that they might all be damned who had pleasure in unrighteousness. Then you hear Him again saying, "My Spirit shall not always strive with man." You hear Him saying regarding Ephraim, "Let Ephraim alone, he is joined to his idols." Then you hear Him say again, "Thou fool, this night thy soul shall be required of thee." We read again, "Because I called and ye refused, I have stretched forth my hand and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a whirlwind then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel, they despised all my reproof."

The Spirit of God will come to you to-night if you are not damned already. When the Spirit of God has left you forever, you are just as sure to go to hell as if you were there for a thousand years. There is no hope for you only through the operation of the Spirit. When He leaves us we are done. We are

doomed. We are damned. We are exceedingly careful not to grieve Him but say with the poet,

"Stay Thou insulted Spirit, stay
Though I have done Thee such despite,
Nor cast a sinner quite away,
Nor take Thine everlasting flight."

If God the Holy Ghost is with us to-night and is speaking to every heart, and is drawing open every soul and is pleading with you to-night, to take away your hellish darkness and lead you to Jesus for salvation, you ought to be thankful and you ought to praise Him for coming to you, and you ought to plead with Him to remain. You should urge Him to soften your heart, to break your stiff neck, to chase away your hellish night, to let the light of the glory of God shine on you and shine in you. You should plead with Him to lead you to Jesus. You should ask Him to-night to let you see the bleeding wounds of the Son of God. You should reverently bow and plead submission to the tender but powerful drawings of the Spirit. You should submit yourself absolutely to Him and if you would He would lead you to God in a moment.

If you are not converted to-night, it's because you have been rebellious. You have grieved the Spirit. You have fought against Him. You have insulted Him over and over. You have refused to let Him have His way with you. You have contended with Him. When He has tenderly reproved you of sin,

of righteousness, and of judgment, you haven't been sorry but you have gone on and sinned. You haven't left the haunts of riot. You haven't escaped for your life. You haven't ran to God. You haven't repented of your sin. You haven't believed with the heart unto righteousness. You haven't thrown yourself on the mercy of God. You haven't started to follow Jesus. You haven't taken up your cross and denied yourself. You haven't sought God until you found Him. You haven't been careful. You have been negligent. You have wilfully grieved the Spirit of God, but think of Him coming to you to-night again, and the tender, yet powerful movings of the Spirit of God on your heart.

You will have to do one of two things to-night. You will have to receive Him or send Him away. How many utter those sad words, "Go Thy way for this time." But you know God's time is now. "Behold now is the accepted time, behold now is the day of salvation." God will save you to-night. To-morrow it will be too late. God only knows. Your soul might be in hell before morning. God only knows how near you are to the brink of ruin. God only knows how you may say before morning, "Harvest is past and summer is ended and I am not saved."

"Too late, too late, may be the cry
Jesus of Nazareth has passed by."

'What a sad, sad day when you hear no more
That Jesus waits to pardon you ;
When the time is past and the season o'er,
That Jesus waits to pardon you.'

if you send the Spirit away to-night, if you should say, "Go thy way for this time," you may be saying it for the last time. You will do it certainly for the last time. Every soul in hell to-night, who is weeping, and wailing, and gnashing his teeth, and calling for a drop of water to cool his tongue, being tormented in the flames, with the smoke of his torment ascending forever and ever, said for the last time, "Go thy way for this time." Some poor, deluded one, some poor woman, or, some poor man, may say, may utter it right in this meeting, in their hearts, "Go for this time, not now. I should submit. I should yield. I should repent. I should be born of God to-night. God should have my heart. He should have my life. He should have my business. He should have my affections. I should be a saint indeed. I should be an Apostle in heart, in experience, in life, in affections, but I will not now. "Go thy way for this time."

Some of you, perhaps, have succeeded in sending Him away for a long time, and the oftener you send Him, the easier it is for you to do it. The oftener you harden your heart, the easier it is to harden it. The more frequently you tell the Spirit to go away, the easier it is for you to do it. When you were

young and tender, but a c'hild you would weep when the Spirit would touch your heart, and now, perhaps, never feel him at all. Some of you can, perhaps, sit under the sound of the Gospel, and can be under the operation of the Spirit, and the fulness of God's power made manifest all around you, you are as unmoved as though you were a stump or rock, having hardened your heart, seared your conscience, grieved the Spirit, and got into such a careless, godless state, that you can do nothing, but go on grieving the Spirit, and driving Him away from your heart. It is a very sad state.

People of God who wrestle, and pray day and night, should never stop weeping, and praying, and sounding the alarm, and pray down the heavens, and do their best to arouse men from the stupor, to waken the dead, and to snatch souls as brands from the eternal burning. I remember once, a preacher on a camp-ground, saying, "At the close of every tremendous effort put forth to save people, there are some people die very suddenly." Some people said at once, "He is trying to frighten us, but the camp-meeting was hardly closed, until a young man and a boy were carried up through the place on stretchers, both dead. They went into a mill-pond to bathe, and they both went to the bottom. What a sad day. What an awful sight to behold, and yet, if your eyes are open, you can see it every day, and every hour. You could see men on the brink of hell

and dropping over, and hear the groans of the damned, of those who have dropped over. You can hear the weeping and wailing of men and women, who said, "Go Thy way for this time."

Now it was very sad to see that mother on the brink of the mill-pond. They had to restrain her from rushing into the water, her little boy down in the water, dead. That young man, during the camp-meeting, had evaded every Christian worker, and kept out of the way of everybody, that would try to reach him, and the people of the community, could only say, "He must be lost. He must be a damned soul. He had no religion and didn't seek it." Well, this occurs every day, and occurs every hour, and occurs every moment. People are dying every moment, and God says, "Broad is the road that leads to destruction, and many there be which go thereat. I grant you that every man almost, and every woman that dies, somebody will preach them through good, and tell, that they have gone to heaven. But when men live in sin, and die, and are damned, you can't preach them into heaven. You may try to console those who are mourning over them, lost and damned, but it is deceitful. It is only deceiving the people, encouraging them to rush along in the same way, to drop into the same bottomless abyss, and weep and wail with those who have gone before and have been damned.

The Bible declares, "Straight is the gate and narrow is the way that leads unto life, and few there be that find it." It says more than that. It says, "Many shall strive to enter in, and shall not be able." It says more than that. That men will knock at the door and say, "Lord, Lord open unto us. Have we not prophesied in Thy name, and in Tny name done many wonderful works," and He will say, "Depart from Me, ye cursed, into everylasting fire, prepared for the devil and his angels." The good Spirit comes to us to-night and is striving with every one of us, to bring us to repentance and faith in Jesus Christ, to be born from above. It's the only one that can lead us out of darkness into light, and if we grieve the Spirit, if we send Him away from us, there is no possibility of our salvation. There is nothing that can be done for us if we grieve Him. Grieve not the Spirit, brother. Sister, open your heart to God. Commence now to seek the Lord, for God says, "Seek ye the Lord while He may be found, and call ye upon Him while He is near. Let the wicked forsake His way, and the unrighteous man his thoughts. Let nim return unto the Lord and He will have mercy upon him and to our God for He will abundantly pardon."

"Go Thy way." O what wickedness. It seems to me that's the greatest sin we can commit. It seems to me this is the sin that damns men and women in hell. When the Spirit of God comes and

He strives with us, to bring us out of our wicked state, and bring us to God, we refuse to be brought out of darkness, and we hug our sin and drive the Spirit of God from us. We are sealing our doom and rendering our salvation impossible. The Lord God help us to-night to pray for each other and help every sinner to say, "I will not grieve Him. I will not send Him away. How many are glad you quit sending Him away, but you received Him, will you stand up?"

SERMON XXII.

THE JUDGMENT SEAT.

2 Cor. 5: 10.—“We must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that He hath done, whether it be good or bad.”

God says that we have to appear. He says that we must all appear. He says we will receive according to what we have done, whether it is good or bad. Every man will get his reward, according to what he hath done, according to every sin he has committed, or, according to all the good he hath done. It is of tremendous importance what we do here. God says for every idle word a man shall speak, he shall give an account of, in the day of judgment. Again: By thy words thou shalt be justified, and by thy words thou shalt be condemned.

It means much what we say, and how we speak. If what we say is right God will vindicate and justify it. If what we say is wrong, God will condemn it. The man who does the wrong thing, will be a damned soul. He will be condemned at the bar of God.

If men would only think of these things, there are many things that they would not say. They would never say an unkind thing, they would never back-bite, or grumble, or murmur, and they would never complain. They would tell the truth, they would tell the whole truth, and nothing but the truth. Their words would be few and chosen. As God has said, they would be swift to hear, and slow to speak. They would be saints indeed, and only such, will be justified at the bar of God. Brother, your life must be right, your business must be right. God says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God. What then if you do not? You will be a lost soul, and you will be damned forever. It is a serious matter.

God says we must all appear before the judgment seat of Christ. We will all be there, we know not how soon. It might be to-night. It might be at the cock-crowing. It may be in the morning. It may be at noon-time, or, it may be in the evening, but God says we have to appear. No matter how much you may hate to go, you will be there. Men hate to die, when they are not ready, but how much more will they hate to stand before God, as naked souls, to be rewarded for all the wrong that they have done. You fathers and mothers will go up there, and you all stained with the blood of your children, to be rewarded for this work. You will receive for your negligence, for not being good and

holy, and for not winning them for God, and bringing them up for heaven, you have to give an account of these things at the bar of God. You will receive according to the wrong that you have done your children. Those who have trained them up in the way they should go, will be rewarded for the right, and the good, they have done.

It is a tremendous thing for me, to stand between you people and the judge of all the earth, to speak the Word of God with soberness. I have to give an account of how I warn and plead with you. I warn you to-night, I plead, I entreat. I beg of you, to flee from the wrath to come, and make your peace with God. Get ready for the great judgment day. You must appear there, you foul-mouthed blasphemer, you have to stand naked at the bar of God. You drunkards, will have to stand alone at the bar of God, and receive your reward. You treacherous triflers with God, and your own soul, will be rewarded at the bar of God, for these things. You giddy, nonsensical, young people, who are sinning away your day of grace, and driving the Spirit of God from your heart, will have to stand naked at the bar of God.

We may hear to-night the solemn, midnight cry, "Behold the Bridegroom cometh, go ye out to meet Him, for He cometh, for He cometh." There will be five foolish virgins, as well as five, that are wise. You will be wanting to enter, and you will be trying

to justify yourselves. Some of you will discover, that you have no oil in your lamps, who profess to be Christians, you will discover that your oil is all gone, and your lamp is gone out. Oh be ready when the Bridegroom comes. We have to stand before the judge, of the quick and the dead. There will be nothing covered, everything will be unmasked. The books will be opened, and the dead, both great and small, will be judged, according to God's Book. It will be an awful place, for the rebels of God. It will be a terrible place for worldlings, swearers, and every unsaved person of all kinds, who are not washed in the blood of the Lamb, and made as white as heaven. There is a great contrast between that day and the present one, between that moment, and the present moment, for we know not what a day may bring forth. I may not get through preaching this sermon to-night, I cannot tell. You may never rise off your seat, the voice of the archangel, and the trumpet of God, may sound. God says, "Be ye also ready, for in such an hour, as ye think not, the Son of Man cometh; Watch ye therefore, for in such an hour, as ye think not, the Son of Man cometh." You may declare He will not come to-night, and you may say, the world will not come to an end to-night, but you do not know, whether it goes on or not, you and I may cease to be. We may gather up our feet in death to-night. God

may say to you, unsaved soul, "Thou fool, this night thy soul is required of thee."

Our privileges to-night are great. There is a pleading Saviour. There is an Advocate with the Father. The Saviour is going about seeking, and saving, the lost ones. The blood is flowing to-night. There is a pardon offered. Mercy is free. Love is extended. Wrath is suspended, and God is calling. The Spirit is striving. Heaven is ready to resound, "The dead's alive, the lost is found." At the judgment seat there will be no pleading Christ. There will be no preaching of the Gospel. There will be no fountain of blood to take away sin. There will be no pardon offered. There will be no propitiation for our sins. The solemn decree will have gone forth. "Let him that is filthy, be filthy still; let him that is holy, be holy still; let him that is righteous, be righteous still."

"What a sad, sad day, when you hear no more,
That Jesus waits to pardon you;
When the time is past, and the season o'er,
That Jesus waits, to pardon you."

To-night the blood is flowing from His hands, His side, His head, His feet. The loving, bleeding hands of the Son of God, are held out to you, and He wants to draw you to His bleeding side. He wants to lift you out of sin and degradation. But there will be no Saviour at the judgment seat. There will be no one to forgive you there. You will have

to meet your state as it is, and you will cry out :
 "Too late, too late, Jesus of Nazareth has passed
 by."

To-night, your mothers are weeping. Their tears
 flow to the ground, and they sing :

"Where is my wandering boy to-night,
 The boy of my tenderest care ;
 The boy that was once my joy and light,
 The child of my love and prayer ?

"Go, for my wandering boy to-night,
 Go, search for him where you will,
 But bring him to me with all his blight
 And tell him, I love him still."

Their tears have gone up, and they memorialize
 the throne, on the behalf, of their wicked boys and
 girls. There will be no mother to weep there.
 There will be no father to pray. Your day of grace
 will be passed. Your opportunities will all be gone,
 and you will have to meet the thing. You will have
 to meet your wicked record. You will have to stand
 there to be rewarded, for all the wrong that you have
 done. Hope will all be gone. There will be nothing
 before you but darkness, and the blackness of des-
 pair. When you think of the past you will say, Oh
 what chances I had. You will remember the night
 that you sat in the Gospel tent in the city of King-
 ston. You will remember when you were a tender
 boy, and your mother sang to you :

Jesus lover of my soul
 Let me to Thy bosom fly.

You will remember when she sang :

**Little children, little children
Who love their Redeemer,
Are the jewels, precious jewels,
His loved and His own.**

You will remember, when your heart was as tender as heaven, and when you loved the Son of God, and you even loved the sound of Jesus' name. But you will be conscious of your hardness, the wickedness of your sin. You despised and rejected the Son of God. You will declare that you are a lost and damned soul. Sometimes I think of it in this way. Suppose you were in prison, you had violated the laws of the land, and the reward of your crime would be death. You are there waiting for the day, when sentence is to be passed upon you. In the meantime, there is a friend, that enters the prison, he comes to your cell and says, I know your case, I know it is bad, and death will be your doom. I have pleaded for others, that were as bad as you are. Will you let me have your case? He stands and weeps over you, and does his best in tears, and love, but you pay no attention to it. He leaves you, but is seemingly no sooner gone than he returns, and pleads again, with seemingly more love and compassion, but you treat him with silent contempt: still he pleads and assures you that he will give you liberty, if you will only let him have your case,

and still you treat Him with silent contempt: but you do this for the last time. The day comes for your trial. You go into the judgment hall, you see a man on the judgment seat and you remember you have seen Him before, then it occurs to you, that this is the man that came to you in your cell, He offered you pardon, He wanted to be your intercessor. He was the best and only friend that you had, but you rejected Him, and treated Him with silent contempt, and now He is your judge, and He will have to pass sentence on you, and you are a doomed and damned soul. Oh, how blind you have been. You have violated the law, and you are in prison. You are waiting for the great day of Judgment. The Saviour comes to you and you reject Him. You turn Jesus away. He wants to take your sins away now, and make you as though you had never sinned.

He now stands knocking at the door,
Of every sinner's heart ;
The worst need keep Him out no more,
Or force Him to depart.

Jesus is knocking harder than ever, at your heart, to-night. He knows you are nearer the judgment, nearer to hell than you ever were before. Some of you are going to seal your doom forever to-night. Some of you are going to reject Jesus for the last time. Some of you are going to drive Him away by saying, "Go Spirit, go thy way, when I have a convenient season I will call for thee." You have

done this often, but Jesus has come back. There is no one so near you to-night as He is. He is pleading with you, but you reject Him, but you will reject Him for the last time. There will be the last tears shed for you. Jesus will knock for the last time at the door of your heart. He may be doing it now. When you go to the judgment, you will look on Jesus, whom you have pierced. You will know Him as the Christ that followed you, and knocked at the door of your heart, in this Gospel tent. You will know Him as the one who was with you in your home, who followed you through the streets, who followed you to Church, who wanted your heart; you will know Him as the one you despised and turned away from you; you will know that He followed you, until you sinned away your day of grace; you will know that you have died, and you are lost and you will see how wicked you have been.

There is no other name under heaven given among men whereby we can be saved. It is Jesus that takes away the sin of the world. You are wilfully rejecting Him, and closing your hearts, refusing to give Him your life, but you must stand at the judgment bar. You will stand there condemned. When I go to judgment, God will not ask me if I belong to the Holiness Movement. He will not ask you if you are a Methodist, Presbyterian, Episcopalian or Roman Catholic. There will be no Church there, there will not be one of them, but we will be there. We must

appear to give an account of the deeds done in the body. Now, brother, now, sister, I will have to give an account of how I preach to you as a mixed congregation. You are all alike to me. I will have to meet you all alike. I will have to answer for and give an account of how I preach, to every one of you. You are all blood bought souls, and are going to heaven or hell.

The great question with every one of us is, "Are we ready to stand before the bar of God? Are your sins all taken away? Are you sheltered in the wounds of Jesus? Are you ready for death and judgment." I would be a condemned soul, if I did not preach to you the simple unvarnished truth, and tell you the simple story under the demonstration of the Spirit. I tell you, with all the power I have, I warn you, I plead with you, I invite you and beg of you to cease sinning against God. Turn to God, and seek the Saviour, and do it now, and do it with all your heart. What are you going to do, brother? We have the privilege of fleeing from the wrath to come and getting ready for the great judgment day. What are you going to do with the privilege? We have a bleeding Christ, ready to save us now. He will receive you to-night. "He came unto His own but His own received Him not, but to as many as received Him, to them gave He power, to become the sons of God, even to them that believe on His name." Now, brother, now sister, the great matter

with you and with myself to-night is, the great question of all questions. Are you ready for the judgment? Are you ready to go out and meet the Bridgroom? Are you pure and white, washed in the blood of the Lamb?

SERMON XXIII.

THE WICKED TURNED INTO HELL.

*Psa. 9: 17.—The wicked shall be turned into hell,
and all the nations that forget God.*

This is a very strong, solemn declaration from God Almighty, whose word endureth forever. As He said, "The heavens and earth shall pass away, but My word shall not pass away." This has to take place. This must be done. This word will be fulfilled.

It is a terrible thing to be wicked, and every man is wicked, but every man doesn't believe it. Every man doesn't accept God's declaration. God has declared that all men are wicked. He has said, "The heart is deceitful above all things, and desperately wicked, who can know it?" He says more than that, "Let the wicked forsake his way, and the uprighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon."

By nature we are wicked, and by practice, we are

more wicked, and the man who doesn't forsake his way, and his thoughts, is the man that will go to hell. It can't be otherwise. There is no way around it. God Almighty has declared it, and our only hope is to cease to be wicked, to turn from our wickedness. As God has said, and He has sworn, "As I live saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." "Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

God has no pleasure in you being turned into hell, but He has great pleasure in you turning from your wicked ways, and He exhorts you to turn. "Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel?"

"If your death were His delight,
Would He you to life invite?"

Praise Him! He willeth not the death of any, and He didn't prepare hell for you. It was prepared for the devil and his angels, and if you are bound to be an angel of the devil, you will have to be turned into hell. If you will repent and believe the Gospel, He will take you in, and freely pardon all your sin.

God has given us a wonderful expression of His love, and of His willingness to save us from hell. He couldn't give more. He gave all He had. He had only one Son. His well-beloved. He gave

Him. He did more than that. He wounded Him. He bruised Him. He chastized Him. He put Him to death to save us from going to hell. The man who will reject Jesus, will not have mercy, he should go to hell. The man who will not accept the pardoning favor of God; who will trample on the blood of Jesus Christ, and despise the Saviour, who died to save him from hell, should go to hell. The man who won't come to God, and won't get reconciled through the death of Jesus Christ; who will repudiate the Son of God, and say, "Away with this Man Christ Jesus. We will not have Him reign over us," should go to hell. He must go. The man who says, "What do I care for Jesus Christ. What do I care for His passion, His blood, His death, and His resurrection. Let Him die in vain. Let Him bleed and suffer. Let Him groan. Let Him rise. Let Him plead. Let Him intercede for me. I have no interest in it. I don't care. I will not accept Him. I will not bow my knee to the Son of God." When you say that, you are going to hell, and you ought to go there, as a rejector of Jesus Christ, who despised God's great love. You will be lost.

But then, remember, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the

propitiation for our sins, and not for ours only, but for the sins of the whole world?" Isn't that wonderful? Wherever you see a poor sinner, rushing headlong, to be turned into hell, with devils and damned spirits, and the diabolical of all the ages, you see one that Jesus is running after, trying to constrain, and snatch as a brand, from the eternal burnings.

Yes brother, God is hard after you to save you from being turned into hell; to save you from eternal damnation; to save you from eternal burnings; to save you from going with devils, and the damned spirits of all the ages; to save you from making your bed in hell. The Father, Son and Holy Ghost have been and are doing their best to snatch you as a brand from the eternal burnings.

You are rushing headlong toward hell in spite of the best efforts of the Trinity in the Godhead; in spite of the preaching of the Word of God; in spite of the songs of Zion; in spite of the prayers and the tears of your mother, and of your friends, preachers and good people; in spite of all that God has done to save you, a poor, lost soul, from your wicked state, and bring you into peace with God through our Lord Jesus Christ.

If you keep rushing on, and rushing on, you will rush into hell. God has said, "The wicked shall be turned into hell, and all the nations that forget God." Men don't believe they are wicked, but God has declared that every man is desperately wicked. It's

wicked not to love God. It's a desperate form of wickedness not to have our affections placed upon Him, be adoring our Christ, our Redeemer. Through Him we live, move, and have our being; He who sends the rain on the just and on the unjust; He who does everything for our good, wants to crown us with loving kindness, and tender mercies, and make us the sons of God without rebuke, in the midst of a crooked and perverse nation among whom we are to shine as lights.

God is after us to regenerate our hearts, and sanctify our natures, and make us meet for the saints, for the inheritance of light; bring us to a mansion above, give us a seat on His throne, and take us to Himself. The man who won't go to heaven, should go to hell. The man who won't let God Almighty purge him from his sin; purify him from his iniquity; make him clean, and pure and white and holy, should go with the corrupt, and the defiled; the polluted and the damned of the ages, and God will turn him in.

"Far on the left with horror stand.
Your faithful doom to meet."

It will be terrible for you to hear, "Depart from Me, ye cursed into everlasting fire, prepared for the devil and his angels." To hear it from the One that died for you; to hear it from the One that bore your sin in His own body on a tree; to hear it from

the One who followed you day and night ; to hear it from the One who knocked at your heart with His bleeding hand ; to hear it from the One who by the grace of God tasted death for every man ; to hear it from the only Christ of Calvary, the only name under heaven given among men, whereby we can be saved ; to hear it from the bleeding, crucified Son of God, who died and rose again for our justification, that we being justified by faith might have peace with God, through our Lord Jesus Christ ; to hear it from the best friend you ever had, the One you rejected and disowned, and wouldn't confess. It will be bitter sorrow, an awful cup.

Think on yourself, and you going down into eternal burnings. Think on yourself as stepping over the threshold of death. It lays it's cold, clammy hand on you ; in a moment you step over the border-land, and drop into hell to be damned forever. Notwithstanding, God is calling. The Gospel is preached. Men are praying. Tears are shed. The angels are waiting to strike up a jubilee over you as a lost soul, returning home. You harden your heart, and stiffen your neck. You turn the other way. You will not be saved to-night, but before the morning, you may drop into hell and be damned forever.

Brother, I exhort you. Sister, I plead with you. Unsaved soul, don't reject this Christ of Calvary to-night, for in doing it, you are rushing headlong toward the pit. You will be turned into hell, and

all the nations that forget God. Will you forget Him to-night? Will you disown this Jesus? Will you not come to Him? Will you not, brother?

“What a sad, sad day, when you hear no more,
That Jesus waits to pardon you;
When the time is past and season o'er
That Jesus waits to pardon you.
E'er voice shall fail and song shall die,
Before the days of grace go by,
Turn ye, or you will hear the bitter cry,
No Jesus waits to pardon you.”

Think on the bleeding hands of Jesus to-night. Think on the Christ of Calvary as He invites you to-night, wants to save you, and start you to the upward road, running toward heaven, as a converted man or woman starting for the eternal city, escaping the wrath to come, to gain the haven of rest. Think on that time when the gates, the Pearly Gates will be unfolded. The righteous will go in and be forever with the Lord, and you with the damned cast out; going with the devil and his angels; turned into the lake that burneth with fire and brimstone, which is the second death, as a rejector of Jesus Christ, who despises the lovely Nazarene, took hell by force. What a place hell will be for you, you who heard the preaching of the Gospel, but went away from salvation, drifted away from home and from mother, drifting, drifting, drifting.

Wilt thou not cease from thy drifting away? Wilt thou not turn against the downward tide? Wilt

thou not accept this Jesus crucified? Wilt thou not come, and come to-night, for God is calling you? The Saviour invites you. The blood is flowing. The pardon has been sealed. The angels are waiting to strike up a jubilee over a sinner returning home.

Now brother, won't you come? Now sister, won't you come? Won't you come to-night?

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

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SERMON XXIV.

ETERNAL PUNISHMENT.

Matt. 25: 49.—These shall go away into everlasting punishment, but the righteous, into life eternal.

Sin never goes unpunished. You never get away from the effect of having sinned against God. Punishment commences just as soon as the wrong is done. As soon as Adam sinned, his punishment commenced. He went to hide himself from God in his guilt and condemnation. God holds every sinner

"Guilty I stand before Thy face
On me I feel Thy wrath abides,
'Tis just the sentence should take place—"

It always takes place. The very moment sin is committed, guilt sets in. The guilt remains there, until the sin is repented of, abhorred and forsaken. We are guilty when we sin. We are condemned and doomed already, and under the wrath and curse of God Almighty. We are in punishment every day, every hour, every minute, every moment, for having sinned against God Almighty, and it will go on. It

will never stop, until we find converting grace. But conversion and entire sanctification together, won't save a man from the loss that he sustains by having sinned. A man never gets over the loss. He suffers sorrow. He suffers loss. He suffers pain. He suffers punishment forever for having sinned against God.

There is no time that a man feels it so keenly, as when he is saved from all sin. He feels he is at a great loss; loss of time, loss of influence, loss of opportunities, having grieved God Almighty and left a bad influence on those around him, precious souls in hell, because he wasn't saved from sin. You can't get that out of your mind. You never can undo the bad you have done. You never can stop the bad influence you get working. You never can get away from it. You never can undo it. It will go on through all time, and through all eternity, the bad influence, the influence you exerted, by having sinned once against God Almighty. You will always be sorry. I am sorry. There is no reward for it. No man will be rewarded in heaven, for the time he spent in sin, and degradation. He will suffer a great loss in heaven.

Those who are converted and sanctified wholly, and get into heaven, will suffer an eternal loss, for having ever sinned at all. All the time you spend in sin, you are not laying up a treasure in heaven. You are not plucking any brands out of the burning.

You are not rescuing the perishing. You are blighting, and blasting, and damning, the rising generation. That kind of work can never have the smile and favor of God Almighty, and you will be troubled over it, and you never can think of it, in time, or in eternity, but you will be sorry you ever sinned, sorry in your heart and nature, that you ever sinned. You will wish you had been holy from your childhood, and spent all your influence, and all your energy, and all your power, for the glory of God, and Jesus Christ whom He sent. The man who doesn't do it will be punished. He will be punished forever.

It is an eternal loss for a man to sin once. It is no small matter. It is a serious matter. It is an eternal matter. Every sin committed is against the Infinite and Eternal, and the sin that you commit never stops. You throw a pebble into the ocean. It goes to the bottom but it will start waves going, that will never stop, until they strike the shore east, west, north and south. The wrongs that you do, run in every direction, blighting, and blasting, and damning, and go on through all time, and eternity. Men will be weeping, and wailing, and gnashing their teeth, and the smoke of their torment will be ascending forever and ever, because they sinned once, and the time you spent in sin, you should have spent in weeping and praying, inviting sinners to come, and pulling them out of the fire, converting them to God.

O how I think of these things. I think of how I spent my time up to twenty-two years of age in sin. The night I got converted God gave me my mother, before I slept, and inside of two weeks everybody in our house, and since that, hundreds and thousands and thousands, but O the lost time, from boyhood up to be twenty-two. Think of it. Lost power, and lost energy, and lost men, and women, boys and girls in hell, weeping, and wailing, and gnashing of their teeth, who might have been converted and in heaven, shouting the praises of God forever and ever, if I had been converted in my childhood, as I was at twenty-two years of age.

Now these people are in hell. I can't get them out. I can do nothing for them. I might have done it, and could have done it, and would have won them, and got them to heaven, if I had been saved myself. You men and women, who are living in sin, are doing this damning work, every day, and every hour, and every minute of your lives. Wilfully being a hindrance, and blighting, and blasting, and damning the rising generation, and you, and them, will have to go into everlasting punishment. It is a serious time. It is sad for me to think of these things, and these people in hell. Right in the midst of my excessive joy, I feel bad when I think of it.

If you go on in this damning work, if you keep on blighting and blasting, and damning, if you keep on

sinning against God Almighty, and sinking men and women into hell, every day, and every hour, and every minute, as you have been doing, what an awful eternity you will spend. How God must trample you under His feet in His fury. What remorse of conscience you will have. What sorrow you will have. What weeping you will make. What wailing over your wicked, damning life, and you will remember, all the opportunities you had of repenting and getting salvation. What a sad state it must be, where the smoke of your torment is ascending forever and ever. What a place, where men are calling, and calling, and calling, for a drop of water to cool their tongues, being tormented in the flame and eternally calling, everlastingly calling, seeking for one drop of water, and no water to be found. Think of it.

When you are in that state, and when you are weeping and wailing and gnashing your teeth, you will be thinking of the camp-ground. You will be thinking of the places of worship, of home and mother. You will be thinking on prayer. You will be thinking of the Son of God, who died to save you from a yawning hell, but the Son that you rejected, and the love you despised, and the blood you trampled under your feet, and counted it an unholy thing, will not avail then. What sorrow you will have then, to think of it forever and ever and ever, in everlasting pain, everlasting fire, everlasting tor-

ment, everlasting burnings, everlasting punishment, everlasting degradation, everlasting weeping and wailing. Then to see your little brothers and your little sisters, and some of you cruel fathers and mothers, you will have some of your little children weeping and wailing with you, that you damned at your side. What an awful hell it will be for you. What an awful punishment for you. What an eternal sorrow. What awful night. What sadness. What excruciating pain. What will it be, brother?

I suppose some of you, are just as careless about it to-night, as if you had no souls and there was no God, and there was no hell, and there was no eternal punishment; just as composed about it, as if you were running up the shining way, and you were among the righteous, that are going to everlasting bliss, and you were going to shout the praises of God forever and ever. The Lord would need to send an earthquake to waken you up. We might have something worse than an earthquake. I wouldn't be a bit sorry if God would shake this country east, west, north and south. If its going to take an earthquake, to stir up the people, and get them to quit sinning, I say, "Lord, give us an earthquake." I say, "God, shake us up." If He has got to kill one half to save the other half, I say, "Lord kill them." In any way save the masses. We want a revival. At any cost, at any loss, at any price, we want to see the masses won. If every house in the country must

be burned, if all our belongings must be destroyed, if there is not a shingle left over our heads, if every fence must be laid to the ground, I say, "Lord give us ashes. Give anything at all, but save the people. Give us a revival whatever the cost. O God give it at any earthly cost, at any earthly loss, at any earthly price. O God, give it."

That is the way we have to feel. We have to say, "No matter what we have to suffer." Do you know, it would be great gain, for a lot of you, if you were left without a shingle over your head, if you lost the coat off your back, if you hadn't a coat to put on, if you lost the shoes off your feet. If you got salvation and escaped eternal punishment, it would be great gain. If you don't get it some way, you will have to go away into eternal punishment, and some of you may go soon, and some of you may go before this camp-meeting is over. You may be damned before morning, for the death angel is on your track, and hell is hard by, and the fury of God must be in the air. The vial of wrath must be poured out on account of sin, sin all over the country, sin in the homes, sin in the hearts, sin in the actions, sin in the thoughts, and the wrath of God must be already hanging over the place. The people must go to everlasting punishment, unless there are flaming, old-time revivals that will run east, west, north and south and reaches the masses.

No wonder we pray, and pray loud. Its a wonder

there are not more praying. You would wonder everybody wasn't at it. Well, there is no hope for you, until you get at it. You will perish and die and be damned, unless you cry for mercy, for God has said, "These shall go away into everlasting punishment, but the righteous into life eternal." There is an awful down-grade. There are an awful lot of people on it. I tell you to-night, those of you who are on the down-grade, and going to hell, you may escape, for there is life and hope yet. Come to the fountain now, repent and believe the Gospel and get on the beautiful road that leads to life everlasting.

O that, your poor wicked, selfish hearts and eyes may be opened to night, to see and feel, and know your state and condition before you drop into hell. You might, brother. Your heart might stop beating and your eyes might close, and the blood might rush to your head. You might drop in your seat, and you might sink into hell before morning. Escape, brother. Escape, sister. Rush to God and flee from the wrath to come. Make your peace with God through our Lord Jesus Christ. The Saviour is calling. The blood is flowing. The Spirit is striving. Some people are praying and God Almighty is waiting to answer, and the Saviour pleads with thy poor soul, will you be saved to-night? How many want to be. Stand up? You don't want to be lost but you want life eternal. There is an awful hell to escape. You have a never-dying soul to save and fit it for the sky.

SERMON XXV.

THE DAY OF WRATH

Rev. 6: 17. "For the great day of His wrath is come, and who shall be able to stand?"

The Bible tells us very clearly and very distinctly of the day of salvation. "Behold now is the accepted time, behold now is the day of salvation," and just as clear that the great day of God's wrath is come, and who shall be able to stand?

*"The day of wrath, that dreadful day
When heaven and earth shall pass away."*

It will be an awful day, when there is no Jesus to save. There is no mercy offered. There is no pardon for sin. There is no salvation granted. It is all wrath. When the solemn decree has gone forth. "Let him that is filthy be filthy still. Let him that is righteous be righteous still. Let him that is holy be holy still." When things are settled, and set, and decided, and destined, and doomed, one way or the other, for all eternity. It will be a tremendous

day on the rebels of God, on those who have rejected His love, on those who have disdained His mercy, on those who haven't taken refuge and fled for their lives, on those who have not prepared to meet their God.

The only safe way is to be ready. God has said, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." He says too, "Prepared to meet thy God." The day, the hour, the moment, you don't know. You don't know how soon you will be brought to judgment. You don't know how quickly, you will be summoned hence, the day of grace and pardon gone by, as we sing,

"What a sad, sad day, when you hear no more,
That Jesus waits to pardon you;
When the time is past and the season o'er,
That Jesus waits to pardon you."

It will be sad when you want Jesus, and there will be none. You want to know your sins forgiven, and nobody to forgive. You will be wanting to get a new heart, and nobody to give you a new heart. You will want to have the past all blotted out, and nobody to blot it out. There will be nothing only the vengeance and fury of an angry God, who has come to judge the world in righteousness, and trample His enemies under His feet with fury.

God will make His wrath known. He is a terrible God. The Bible says, "Our God is a consuming fire." It says, "The heavens shall be gathered to-

gether as a scroll, and the elements shall melt with the fervent heat." The rich men, the great, the noble, the mighty men, will be hiding themselves in the dens, and in the rocks, and calling for the rocks to hide them from the wrath of the Lamb. It will be very solemn work. It will be very discouraging work, the mountains themselves melting with the fervent heat, seeking place of shelter, and no hiding place from the wrath of the Almighty God.

"Who then shall live and face the throne,
And face the Judge severe?
When heaven and earth are fled and gone,
Oh where shall I appear?"

"Now only now, against that hour
We may a place provide;
Beyond the grave, beyond the power
Of hell, our spirits hide."

It will be a terrible thing, to meet all the sins you have committed, and have to face them all, in the presence of an angry God, when He is going to condemn us according to all that we have done. Every idle word you have ever spoken will come up against you, in that awful day of wrath for God has said, "For every idle word a man shall speak he shall give an account of in the day of judgment." That and for all the sins you have ever committed, the trampling of the blood of the Son of God under your feet, and counting it an unholy thing, and doing despite to the Spirit of grace. One sin would damn a man, would damn a nation, would damn the race in hell

forever and ever, but you have them by the hundred. You have them by the thousand, and you have them as numberless, as the sands on the sea-shore. You sinned against the Almighty. You sinned against the Christ of Calvary. You sinned against the Holy Ghost. You sinned against the light. You sinned against the love of God who "so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

When God Almighty ceases to be merciful, when He ceases to show mercy, when He ceases to manifest love, when He ceases to show favor, and only looks on you in anger, and wrath, and remembers all the bad you have done, and is going to punish you, and punish eternally for all the wickedness of your life, it will be an awful day, brother. It will be an awful day, sister, the great day of God's wrath, when God's enemies become His footstool, when the feet of God Almighty are placed upon your neck, when you have to bow your knee and confess, that He is God, and that He is righteous, and you are condemned, and doomed, and damned, justly, and it couldn't be otherwise, on account of your sin. It will be a terrible day. It will be a terrible time. There will be no scoffs. There will be no jeers. There will be no laughing. There will be no fault-finding. There will be no back-biting, but an awful dread, an eternal sorrow, and the darkness of eternal

night, settling in upon you, and the pains of the damned having got hold of you, and the curse of God comes down upon you, on account of your transgression of His law.

What a sad, sad time, but that will only be the commencement of eternal horrors, only the beginning of all your sorrow: but think of that state of things going on, for hundreds, ten hundred thousand, millions of years, and no stop to it, and no end to it. Lost and doomed, and damned, a damned soul forever and ever. You will be banished from God's presence, and the glory of His power, where the worm dieth not, and the fire is not quenched, where the smoke of your torment will ascend forever and ever. We think of the rich man calling for water, thousands and thousands of years ago. There wasn't one drop to cool his tongue, being tormented in the flames. He is calling yet, but there is no water, and when he is calling for thousands and millions of years, there will be no water, and yet, an eternity of weeping, and wailing, and calling for water, and no water to be had. There is not only one man, but thousands and millions of people, who are calling for a drop of water to cool their tongues, being tormented in the flames. The call will continue. These men will be crying for water to cool their tongues, being tormented in the flames.

If the great day of God's wrath overtakes you, and you would'nt seek His mercy, and seek the

Lord while He may be found, there will be nothing left for you only wrath and vengeance of an angry God, that you have insulted and despised, and wouldn't own, but denied in the presence of men and devils, in the presence of the angelic hosts, and all heaven, and all earth, and all hell, witness to the fact, that you have sinned and rejected the Son of God, and have disowned the Christ of Calvary, and have not received Him, and you wouldn't accept Him as your Saviour, and confess your sins to Him, and know your sins forgiven. You will be sent where there is weeping and wailing, and gnashing of teeth. In the great day of God's wrath you must hear the awful sentence, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels." To hear that from the Creator of the universe, to hear those awful words from the lips of the Eternal, to hear them come from the wrath of an insulted God, to hear them come with all the wrath of the eternal, the anger of the eternal God, and the fury of the Almighty, who sitteth on the throne, to seal your doom, and damn your soul, and send you into eternal night, as a rejector of the Son of His love.

God has done everything that He could do, to save you. He had only one Son, only one Son, the only begotten of the Father, full of grace and truth, and He gave His only begotten Son. He did more than that, He wounded Him. He bruised Him. He

chastised Him. He put Him to death. He put His own Son to death to save *you* from a yawning hell. But in your ingratitude, you are not satisfied, that the Son of God was crucified once, but you crucify Him afresh, and put Him to an open shame. You have said by your actions, and say by your life, "We will not have this man Christ Jesus reign over us. We don't need His atoning blood, His pardon, His favour, His redemption. We will not follow this Christ of Calvary. We will not bow to Him. We will not own Him." You harden your heart, and stiffen your neck, and drive the Spirit of God from you, and go on in sin. You do despite to the Spirit of grace. He comes to you night after night. He strives with you and warns you, that the great day of God's wrath is come, and you are to escape, from the wrath to come, and get ready to meet your God. You are to seek Him, and seek His pardoning favour and get away from fury and anger, and where there is a hiding place.

Glory to Jesus there is a great hiding place. Do you know the way the poet put it ?

"Rock of ages, cleft for me,
Let me hide myself in Thee,
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure."

There is no way for you at all, only through Jesus. God says, "There is no other name under heaven.

given among men, whereby, we can be saved." God Almighty is a consuming fire. If you don't find Jesus, and have Him to save you, from sin, and death and hell, you can't escape the fury of an angry God. You will be a doomed and damned soul.

"Escape for thy life, tarry not, O soul,
Escape for thy life, you will miss the goal;
And if you miss it, what horrors, O soul,
Oh will you not come to Him now."

Come to Jesus to-night. Come to Jesus now. Come and seek Him now. Come while there is mercy. Come while God is offering pardon. Come while the Saviour pleads at the right hand of God. Come while the blood is flowing. Come while the Spirit is striving. Come while the people are praying. Come while your mother weeps. Come while "the Spirit and the Bride say come, and let him that heareth, say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." "Ho, every one 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. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto Me and eat ye that which is good and let your soul delight itself in fatness. Incline your ear and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the

sure mercies of David. Behold I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee, shall run unto thee, because of the Lord thy God, and for the Holy One of Israel ; for He hath glorified thee. Seek ye the Lord while He may be found, call ye upon Him, while He is near : Let the wicked forsake his way, and the unrighteous man his thoughts ; and let him return unto the Lord ; and He will have mercy upon him, and to our God for He will abundantly pardon. For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts."

Seek God to-night, brother. Seek Him now, sister. Seek Him with all your heart. The great day of God's wrath will overtake you, and if you haven't sought and found Him, and made your peace with Him, there will be no way of escape. Get to Jesus to-night. He will save you. Bless Him ! How many have got ready for the great day of wrath, would you stand up ? How many want to be ready, will you stand up ? I will get ready. I will be ready, for the great day of wrath.

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