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THE RETURN OF JESUS

BY

W. B. GODBEY

AND

SETH C. REES



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THE
RETURN OF JESUS

BY

W. B. GODBEY,

Author of "New Testament Commentary," and, "Electric Library;"

AND

SETH C. REES,

Author of "Fire from Heaven," "Ideal Pentecostal Church."



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THE MIDNIGHT CRY.

Matt. xxv. 1-13.

Sometimes something may occur to you so harmoniously that you feel it is the Spirit's revelation, and that it would be better for the glory of God for you to ask a question, and if so, I make you free to do so at any time during the sermon. I have preached forty-four years, and have had a wonderfully strong voice, and have worn it out, and hence I am better adapted to teaching the people of God than the multitudes of the world.

I would love to preach several times on the streets every day. You could not keep me from it. Fifteen years ago I was preaching regularly six times a day.

You may wonder what my text is. Sometimes people look for a special text. I don't believe in taking texts; I believe in perfect spiritual freedom; I believe in letting the Holy Ghost have his way; and so, if I take a text, it is because people look for it. I want it distinctly understood that I am free. I am a member of a church, but I don't belong to it. I belong to the Lord, and am as free as Abraham. Hallelujah! Will give you this text:

"At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

There were two great classes: the virgins and those who were not virgins. You see, the ten virgins all had their lamps lighted, and the balance were all walking in profound darkness. Every sinner walks in the devil's midnight; not a solitary ray of light falls on his pathway.

A number of our good brethren here to-night have just testified to a long life of wickedness. Their life was lived in darkness.

My life as a sinner was as irreproachable as it has been as a Christian. I did not know the taste of whisky or beer, I never used profane language, never even used by-words, which is a wicked habit, for Christ says: "Let your yea be yea, and your nay, nay; for whatsoever is more than this cometh of evil," and your "Yes" is as strong without by-words. But I am much associated with those who have been the most wicked people. You have no idea of the multitudes of such people in the circle of evangelists from the Atlantic to the Pacific. In every State I have been intimately acquainted, and daily associated, with drunkards and saloon-keepers, who have been saved and sanctified, and in the pulpit full of the Holy Ghost.

In one of my meetings in North Carolina my helper was Sam Page, a very wicked man, who had been saved and filled with the Holy Ghost; and every now and then, as shouts of glory were bursting here and there, he would get a landslide from heaven and shout at the top of his voice, "Don't you know I am Sam. Page?" The truth of his conversion seemed too wonderful. He knew the change had been wrought in him, and that he had been brought into marvelous light; but he could not express it.

My own life was never blackened by any of the vulgar vices, but who knows but my self-righteousness was in the sight of God as abominable as the murderous, drunk-

en deeds of others. The devil had put on me a mountain of self-righteousness, and the Holy Ghost made me so convicted I could neither eat nor sleep, and I thought I was the meanest boy out of hell. All sinners stand in great, black condemnation before God Almighty; the moral sinners will stand condemned with the drunkards and saloon-keepers in a little while.

A short time ago I invited a man to come to my meeting, and he said, "I know where it is; the place belonged to the same party that owns my saloon," and then he spoke of his business and said: "I could not go there and then come here and sell whisky. I must tend to my business. It is this or starvation. I couldn't go to your meeting." There is a man under awful conviction. May the Lord help him. I encouraged him all I could by telling him I knew many who had been saloon-keepers who were now saved and doing well financially.

I am intimately acquainted with a brother in Texas who told me he heard of a sweeping revival conducted by an evangelist, and one night he went, and as he walked down the aisle the man standing in the pulpit cried out his name and said: "Is that you?" and he said he knew the man well, and when they had last met both were drunk, and when they met in that revival both were evangelists. We live in an age of miracles.

If the sinner dies unsaved, he walks from the devil's midnight into hell. But I need not dwell longer on that part of the theme, and I pray that if you are not all Christians, God will send the light to your heart, that you may fly to him for mercy.

The ten have their lamps lighted. That is regeneration. The lamp is union with God. They were all one, and when your soul gets the Holy Ghost you have the light; so at first they all had their lamps lighted, and there was no difference. So where does the difference begin? The reason the five were wise, Dr. Clarke says, they had their lamps full of oil. They filled their lamps and kept them trimmed.

All through the Bible oil symbolizes the Holy Ghost. They poured it over the priests, symbolizing the outpouring of the Holy Ghost. Being regenerated makes you a priest, and sanctification puts you into the sanctum sanctorum. Sanctification leads you into the holy of holies, and so in the new dispensation the priesthood is transferred to the members of the church; and then what becomes of your license to preach? Peter and Paul had no license, and they were pretty good preachers. Giving a license is a mere church courtesy. They said to me: "Boy, they tell me you are preaching all over the country. Why don't you get a license?" I said: "I can not preach good enough; but if you want to give me a license, I will thank the presiding elder for it." They told me to go to the next conference and they would fix it up; and I went, and as I had preached five years without a license they jumped over the license of exhorters and gave me a license to preach. I wouldn't miss mine, because I learned to preach without it.

The oil is the Holy Ghost and the vessel is the heart, and the reason five were wise was because they were full of the Holy Ghost.

Sinners have no lamps lighted. A man walks head-long into the Ohio River because he has no lamp lighted, but is walking in darkness.

Why the other five were called foolish was because they did not get more oil. Simply because they didn't get their hearts filled with God.

A man said to me: "I told some preachers about you, and they said you were a crank." I can afford to have preachers call me a fool, but I can't afford to have God call me a fool. Let people call you a fool or a crank, but don't be a fool in God's sight. People thought, twenty-six years ago, I was crazy; they actually gave me a free ride from Boone County, Kentucky, to turn me over as a crazy man, and I jumped and shouted more than any one you ever saw.

And that ride was the happiest of my life. The driver was blue as indigo, and my shouts only convinced them more thoroughly that I was crazy. On the way they concluded, instead of taking me to the asylum they would take me to the presiding elder and give my case over to him. At that time Bishop McTycires was calling for volunteers to go to the Lone Star empire, and so I told them to telegraph my name to Bishop McTycires, and said: "I am not at home among the proud people of my native land, but I would feel free among the poor and ignorant, and out among the cowboys." I will never forget his look. He was in sympathy with me, and said: "Brother God-bey, the man who had four hundred people converted in his circuit last year can not transfer from the Kentucky

Conference. I would rather lose any other man than you." "But," said I, "they have hauled me off and won't have me." And he answered: "Our Cabinet was flooded with calls for Godbey, but I managed to get him where he was needed—where no one had petitioned for him, but where he was most needed; but now I will take you away and send them a dead man, for I have more than I know what to do with," and so he exchanged me with a wonderfully fine looking man. And after the Cabinet swapped our appointments hundreds of people were saved on my charge, and some were sanctified, and the membership more than doubled, and showers of blessings fell, and the people who hauled me off heard of the mighty work of God where I was sent, and the very man who drove the wagon that hauled me off said to me: "We did not know our opportunity, but it's too late."

So I have been called a fool and a fanatic for Jesus' sake, but calling me a fool does not make me one; and so all the people of the world can call you a fool, but when Jesus calls you a fool you can mark it down you are a fool, and you can't get away from it. There are thousands of Christians all around us, and Jesus has decided that they are all fools. My Lord! Have mercy! that is an awful thing.

There is a great advantage in having oil of your own on hand, and you can keep your lamp brightly burning.

Before I was sanctified I had a glorious regeneration, and had showers of blessings, but then they were followed by long, dry times, like the drought that has prevailed this summer so extensively in many of the States; but,

glory to God, when He sanctified me twenty-nine years ago, He came into my soul to stay, and I have heard the music of heaven night and day ever since.

Before I was sanctified I was shouting happy in a revival many a time, and then the gloom would gather, and the glory would be transitory, and it would evanesce; but twenty-nine years ago I met one who said, "I will never leave thee; I have come to stay with you forever," and I have found it so. I praise His name forever. And so, get your vessel filled with oil. Then you will shed light on others, and you will be able to supply your neighbors at any time.

When I was a little boy I used to hear mother sing:

"The rightest man I ever saw
Was the one who prayed the most,
His soul was filled with glory,
And with the Holy Ghost."

Sanctification brings into your heart a spirit of prayer which never departs. Beloved, there is a vast difference between profession and possession. Don't grasp at the shadow and miss the substance. I beg of you to be sure your vessels are filled with oil. If not, you are foolish, and you are foolish to your own awful and eternal discomfiture. Oh! Spirit of God, write this truth ineffaceably on believers and on the hearts of all.

Some question will probably arise as to the sleep. While the Bridegroom tarried they all slumbered and slept.

Dr. Clarke said they all died, and it was the sleep of death, but he wrote from your Bible, which reads their lamps had gone out, while the Greek reading is, "Our lamps are going out," which makes a different meaning. A lamp that is going out is still burning. If you say it is going out, you mean there is still a light; you mean it still burns; if it had gone out, you would say so. Certainly! The lamps of the foolish virgins were burning, but dimly; burning out because of the deficiency of oil. So everything comes out so harmoniously, and you find everything so consistent you must make it a spiritual sleep, and I can see how this would hold true of the foolish virgins; but how about the wise? The Bible is its own expositor. We need not explain the slumber of the foolish, because you see that.

Well, don't you know that every person who is full of the Holy Ghost is a wise virgin; but because the pulpit has been silent on this subject for the last fifteen hundred years you can't listen to these doctrines in any of the churches, and they are not preached because it is all contrary to their adopted creed and catechism, and so they sweep away the expectancy of the Lord's coming and do away with the millennial reign of Christ in glory on this earth. They are right on some of the doctrines of Christ, but here they have not the independence to cut loose and leave their creeds and preach the Bible, entirely regardless of the intolerance of ecclesiastical authorities, and the refusal of the fallen bride to support them. And so, during the ages past there have been thousands of people who were wise and filled with the Holy Ghost who were

not on the lookout for the Lord's return. They don't profess it. No! they never heard it preached.

The Holy Ghost made me free and gave me the whole Bible to preach, and I am going to preach it.

My great-grandfather owned over thirty colored people, but he got converted under the preaching of Bishop Asbury, and went to his negroes and told them what the Lord had done for his soul, and said: "Now you are as free as I am." And so slavery went out of our family in the days of my great-grandfather; and I have made many an anti-slavery speech when I was a boy, but after a while I went North and spent the war period in the North, and the Lord used me there to pioneer the holiness movement; and so sanctification makes you free and takes out all the North and South and East and West. I am as free in Michigan as in Texas, and I go where the Lord leads me. The Lord led me into the Methodist Church, and has not led me out, and that is why I am there to-day; and so the Holy Ghost makes you free under all circumstances, and full salvation burns out all sticklerism. I went to Washington in response to a call from the pastor of the First Baptist Church and preached for the Baptists. Why, certainly! Of course I did; went all the way from California to preach for the Baptists in Washington!

The holiness movement is going on throughout the West. While in Washington I was walking around the city in the afternoon, and I heard the drum in the street meetings and saw the Army, and over there were the American Volunteers and on this side the Methodists

and on that side the Free Methodists, and here were my Baptists, jumping as high and shouting as loud as the rest, and I said, "Hurrah for the Baptists!" and when I go back I shall fall in with my Baptists again. Why, certainly! I find sanctified people in all denominations, and many of them don't claim it; don't know it. No, they don't know what it is. A long time ago, in the midst of my sermon a gray-headed Methodist preacher got up and said, "If I don't shout, I will burst!" I have been sanctified twenty years, and never found it out until today." Time he shouted. I let him shout. Why, certainly! And I preached in a place where they had never heard of sanctification, and an old Campbellite said he had never heard of it, but had had it seven years; and so you Methodists let the Campbellites get ahead of you. And so, I find people in all denominations—Baptists, Presbyterians, Congregationalists, and all others—are sanctified and do not know it. There are thousands and thousands of people filled with the Holy Ghost. I have many a time found an old negress at the washtub who did not know her letters who would shout as she did her humble duties, and did not know she had sanctification, i. e., did not know what to call the blessing. And so you will find some in all churches filled with the Holy Ghost. Find them occasionally even among the Roman Catholics. While preaching in Denver, Colorado, I heard it announced that a Roman Catholic priest would preach the next night, and he was a gloriously sanctified man. A sanctified Roman Catholic priest! and don't you know

Thomas a-Kempis, who has helped you so, lived and died a Roman Catholic priest?

“Of Him who did salvation bring,
I'm at the fountain drinking;
I could forever think and sing,
I'm on my journey home.

“Glory to God, I'm at the fountain drinking,
Glory to God, I'm on my journey home.”

There! You thought that was a Methodist song, didn't you? An old Roman Catholic priest, living eight hundred years ago, in the middle of the dark ages, who was gloriously sanctified and full of the Holy Ghost, wrote that song, and I don't wonder John Wesley put it in his song. And Madame Guyon lived in the Roman Catholic Church. And here is the fact: The whole Bible is not preached in the pulpit, and people are living in ignorance of these truths, and many are sleeping. Sleeping is the antithesis of watching. A soldier who stands as sentinel must not sleep, and is bound not to sleep, but must watch; and so we are to be on the watch for the Lord's coming. Those whose vessels are filled with oil are ready, and the Lord is coming, may come at any moment, and to his true people it will be the happiest surprise of this life. They will just wake up and say, “Hallelujah! Well, Jesus, is this you? I would rather see you than any one in this universe. Glory! Glory! Glory! I was not looking for you now. I thought you were not coming so soon. Glory! Glory! Glory!” But they are not all that way.

Some were shouting, "Behold, He cometh! Behold, He cometh!" I have been shouting it for twenty years. What a wonderful flood of light on this subject is inundating the world! Only two years ago Brother Carradine got light on it, and preached it, and Dr. Watson preached his first sermon on it, and there has been a regular revelation on the subject in the last few years. You do not find one sanctified man in a thousand who is not looking for the speedy coming of the Lord.

You people who are trying to put creed on the holiness movement, I hope you will ride the horse bareback, and I hope if you put this saddle on, you will see it shaken off.

Wesley had all he could do to revive the great doctrine of entire sanctification, and he did not make a specialty of this, though he believed it. But God wants us to preach it, and be on the watch for Jesus, and believe the Bible instead of creed.

"At midnight there was a cry made."

What does that mean? Of course, it can not have the natural meaning, because it is midnight somewhere every twenty-four hours; but here it means the time of sleep, the deepest slumber, when naught is heard but the roar of the lashing waves upon the rock-bound shore, and the low barking of the watch dog and the screech of the night owl, and when in the popular church there will be few, comparatively, who will be on the lookout for Christ. At present the expectancy of His coming is almost confined to the holiness movement, which is but a handful when contrasted to the multitudes in the churches

and of the world. And so, it is the very hour of midnight when the cry is made, "Behold, the Bridegroom cometh; go ye out to meet Him!"

There will be a wonderful sifting of the holiness movement when the Lord comes. Nothing but the filling of the Holy Ghost will qualify you for the Coming.

And so, the foolish virgins were unsanctified Christians. The Bible is our finale in every investigation of the truth, and here we find the lamps had not gone out, and so the virgins were not apostates; they had not lost their regeneration; they were not backsliders; but they were Christians in the churches, justified people, who think that if they can keep their justification that will do. They said: "If we can manage to keep our lamps burning, it will be all right"; but they were shut out, though the lamps were still burning when the Lord came. They kept their lamps burning, but they were not admitted to the marriage supper. None but the wise went in. None but the members of the Bridehood were present at the marriage supper of the Lamb. And so, none but those who are sanctified wholly will have a part in the first resurrection. The bridehood will rise from the dead, as the apostle beautifully explains in the fourth chapter of first Thessalonians: "And those who are alive at His coming will not prevent those who are asleep"; and meet Him in the air.

How glorious it will be not to see death, but to be translated, and never see death and never lay down this body in the grave!

If it be the Lord's will to delay His coming, and this body dies, I will go to Him, of course. The Lord will come for me when I die as when Stephen died, or send angels, for Jesus will not come for us; we go to Him; and so, if it is His will for me to go to Him, Amen! All right! And they need not nail on my coffin lid very strong, for I am going up with the Lord when He comes, and should He come to-day, I will never have to leave this body and will never see death.

Now, suppose the arch-angel's trumpet should roar and the voice of Jesus should ring around the earth and awaken the sleeping millions of the bridehood, and the first scene would be the raising of the dead, and this dark, cloudy night they would light the firmament, and we would see the very elements illuminated with the glory of the risen saints, and the earth should ring with their shouts of victory, and while thus bewildered in contemplation, before we were aware we would find ourselves shouting in the air. One hundred and twenty-five pounds is all that keeps me on this earth. Your translated body won't be heavy enough to hold you here, and so your body will go responsive to your soul, and so we will be translated before we know it, and while we are still spellbound, listening to the shouts of the risen saints, and beholding the very firmament, illuminated, with the glory of the risen saints—before we are aware, we will shout like them, and be just like them, and this is the rapture. The parable of the virgins really culminates in the rapture.

At the most unexpected hour He will come secretly and steal away His bride unknown to the frolicking church. No one expecting Him but the Bride.

A man has contracted marriage with a lady, and while all the family are asleep at midnight they are going to run away, and so he comes and takes her away unknown to all save herself; and so Jesus comes for His bride. I am looking for Him. Oh, I want to be stolen. I am so anxious to be stolen. My friends, my friends! suppose you miss it, and if you are not truly sanctified, there is no mistake, no bunkum about it, many holiness people are going to be left outside with the foolish virgins. They have not the complete victory. They have claimed it, but have not really reached it in its fullness; they have it not in harmony with the New Testament standard, which means they must be filled with the Holy Ghost. I would not take any risk on it for worlds.

The time is at hand. The rapture will last, according to Scripture, forty-seven years, and oh, beloved, you can't afford to miss it and be left outside when Jesus comes.

In the meantime, the great tribulation will be raging over the earth, God will be executing His judgments on the wicked of the earth, and if He spared not the wicked cities in ages past, He will not spare this wicked world when He comes. The same awful destruction will come on it, and every throne shall fall, and Babylon will be smashed into smithereens, and all except the holiness movement, the holiness people, properly so called, or the people who believe and possess Holy Ghost religion, will

be here in the glorious millennium, and will flood the world with the glory of God a thousand years.

"Don't people say to come out of Babylon?" Yes, they say, Come out, it is going to fall; and some day we who are sanctified will come out of Babylon, and the great tribulation will set in and Babylon shall fall. There are millions of preachers in Babylon, and wherever you find anti-holiness religion you find Babylon, which means confusion, and I feel God wants me there to preach Holy Ghost religion, and I won't be condemned.

The sound ship floats on the ocean, and I know I am all right so long as Babylon doesn't get in me. I am ready to go and shine and shout in the midst of Babylon, and God needs me there.

When the five foolish virgins came and knocked, what did the Savior mean by "I know you not"? God says to the sinner, "I know you not," and yet he knows him as a sinner, but knows him not as His child. And so you will not be known as a member of the bridehood unless you are sanctified wholly. In regeneration you are betrothed, but you are not married, and you are not a wife until you are married, and so regeneration is your betrothal and sanctification your marriage to the Lord Jesus Christ, and so when He comes again He will take His bride, and you have to become married to Him before you can become a member of the bridehood, and hence unsanctified Christians will be excluded from the bridehood while the tribulations are inundating the globe, which are described in Judges and in the 16th, 17th and 18th of Revelations.

The saints of God will not be harmed, but the wicked will be killed; and, oh, what a description we have of these tribulations! The Bible says such a time of trouble there will be as the world never saw, and so I believe the Bible. My Savior, though, will take up His bride, and we won't be here during these wars and tribulations, and while these are taking place on earth and countless multitudes of dead are everywhere, we will be caught up during that time to the marriage supper of the Lamb.

Some think the tribulation will last only seven years, and some think it will be three and a half, for if that period were not shortened, there would be no life left on the earth; but however that is, during that time will be the marriage supper, and there will be the judgment, and the "last shall be first and the first shall be last," and the one who has received five talents and gained five more will be made ruler over five cities, and the one who has received ten talents and gained ten more, will be made ruler of ten cities.

Don't you know the world is going to be ruled by the transfigured saints, and this whole world will be the possession of the saints, and be ruled by them from the rising of the sun to the going down of the same?

There are twelve grand divisions of the globe to-day, and some of the saints will have rule of these soon.

And so we will all have our places in the coming kingdom, and I feel a divine intimation that the apostle Paul will be President of the United States. I expect we will receive an invitation from him to the grandest holi-

ness convention that the world ever saw, and people will come from all over Christendom.

And in the glorious coming kingdom there will be no law but the Bible, and on every mountain and hill and acre will be scenes of peace and industry, and on every hand we will see "Holiness unto the Lord," and on every side we will hear "Holiness unto the Lord"; and the judgment of the bridehood will take place and we will be rewarded according to the deeds done in the body. It is the truth, it is the Word of God, and I like to preach it. They tell me if I don't stop preaching it I will have another paralytic stroke, but I am going on preaching it. I have been preaching it twenty years, and I am going on preaching it until I get my golden harp, and I am going to do the best I can, and get the richest reward there is for me in the coming kingdom in spite of the howling of so-called holiness leaders, who fight the plain truth of God, and the ecclesiastical authorities, who would have me stop preaching the coming of Jesus, for I am out under the wonderful leadership of the Holy Ghost. I am so glad he led me out of the Kentucky Conference, and told me to fly to the ends of the earth and preach the everlasting Gospel, and, oh, beloved, if you could only have an illumination flash out on the wonderful realities of the coming kingdom, how it would inspire you who suffer for Christ's sake. Do all you can and you will receive a rich reward. I don't know that; the Bible don't say so; but it does say Jesus will be King of kings and Lord of lords, and that we shall be kings and priests unto Him, and reign with him a thousand years, and "the

last shall be first and the first shall be last." And the tall plug-hat preachers and those who sat in the front pews, if they have not their vessels filled with oil, will not be ready to meet Him. Oh, beloved, beloved, get ready and have your vessels filled with oil when Jesus comes.

The United States army is increasing, and every nation is making more preparations for war, and they are all rocking with the throes of the terrible earthquake which shall be when Jesus comes and calls His people from every nation under the sun. Oh, beloved, get ready! Then the tribulations will set in, and there will be such a time of trouble as the world has never seen. There will be no protection for your persons nor property, and sin will have its course among the people, and men will be unrestrained by laws, and they will shoot each other down on every hand, and women will be brutalized, and, oh, beloved, get ready, get ready to mount the skies and be forever with the Lord. While the world is belted with these tribulations we will be enjoying the marriage supper of the Lamb, and then, at the end of that period we shall return, and the millennium will set in, and the glory of the Lord will cover the earth, and the millennium will be the glorious harvest, and people will get converted then before they get old, and get sanctified before they have time to backslide.

Oh, don't you see the good time coming? I feel like Henry Clay. Years ago, as he stood on the summit of the Allegheny Mountains and enjoyed the scenery, as he stood in a listening attitude, and was asked for what he was listening, he replied: "I am listening to the tread

of the coming millions." He knew they were coming to populate the Pacific Slope and constitute the greatest nation on the globe.

Glory to God! Jesus, the Hero, the Conqueror, will be here, and no devil to deceive the people, and actual sin will not be tolerated at all; but all will need the grace of God to give them clean hearts and keep them, and the prophecies will be fulfilled that a nation will be born in a day. The Lord will return with thousands of His saints, and ten thousand of them will light down on Ohio and her wicked cities, and we will hear that all Ohio is saved, and then twenty thousand sweep down with lightning velocity to New York, and soon a signal reaches us, "All New York is saved," and a cablegram from Ireland tells us Ireland is saved, and Scotland is saved; and a hundred thousand transfigured saints light down in Paris, the city of fashions, the city of murders, the city of suicides, the city of harlotry, the home of all sin, and a cablegram bears the news to America, "Paris is saved."

You sing: "We'll girdle the globe with salvation." The time is nearing. The grand harvest is coming.

This first resurrection will take in the saints of the martyrdom, and all the sanctified Christians will go up with Jesus when he calls, but the unsanctified Christians will be left on the earth to take their chances during the awful tribulation, when the wicked will be killed. God knows and will spare those who will receive the grace of God, but all the rest will be hackled out. All who will not submit to the kingship of Jesus and His righteous rule of the world will have to leave. All who have

crossed the dead line will leave to make room for the returning saints, who will populate the world after the tribulation. Oh, this world's population will be sifted, and oh, beloved, beloved, get ready! get ready! My Lord! help every one here to be ready! Are you ready to-night for the midnight cry? Oh, beloved, you can not afford to miss the chance of being taken up out of the tribulations which are coming. Oh, beloved, get ready, get ready!

CHRIST'S RETURN SYMBOLIZED.

"And she said: I will go."—Gen. xxiv. 58.

One reason I seldom give readings in the Old Testament is because it covers so much territory. But tonight we will sit at the feet of the Revelator, and explore this wonderful chapter a little while.

As nearly all were here while the lesson was being read, and are familiar with the story of Rebekah, I will give you the spiritual application of it without spending time to rehearse the chapter literally.

Will give the literal facts before we give the explanation.

Abraham, in this chapter, symbolizes God, Isaac, the Lord Jesus Christ. Eleazar, the foreman of Abraham's house, symbolizes the Holy Ghost.

You must remember that Abraham was immensely rich in silver and gold. He was a millionaire, and it was necessary that he should possess this wealth to be like God Almighty who is rich. It is said also that Isaac was heir to the unbroken inheritance of his father. Eleazar, the foreman of his home, and chief steward, is like the Holy Ghost, for we have the fact revealed that the Holy Ghost is the steward of all the riches of the heavenly Father's boundless Kingdom, and He is sent out into this world to hunt a wife for Jesus.

The world at that time had a small population, as it was a short time, only a few generations, after the flood. Hence the world, having so sparse a population, was a

dreary waste, a vast wilderness, and there was not an organized government on the globe, and religion was simply confined to the family of Abraham, who inaugurated the patriarchal dispensation, and gives charge not to take a wife of the daughters of Canaan, but to go where the family reside. The bride of Christ is not to be taken from this wicked world.

Like the hideous inhabitants of Canaan, but for the power of God, Abraham's family would have gone into idolatry, and consequently God called Abraham out of that family and made him a patriarch in the new dispensation, and this family retained the worship of the true God from the house of Noah, whereas others rapidly drifted into idolatry.

He goes to procure a wife for Isaac, and was made to confirm by a solemn oath that he would not take from the daughters of Canaan, a land of idolatry, a wife for his son, and Christ is not to take a bride from the people of the wicked world, but from the people of God; and here we have an unanswerable argument for the second work of grace. He makes him swear that he will not take a wife from worldly people, but go to Mesopotamia, to Abraham's own people, the people of God, who, you remember, recognized the Almighty, showing they were worshipers of Jehovah.

It was a long way to Mesopotamia, and a dangerous journey, and Eleazar had to take an armed guard with him.

So; having traversed that long, dreary journey through the desert of Arabia, and through Syria and

Mesopotamia, he reaches the end of his journey; and, you remember, he prayed that certain signs might designate the intended bride; and the damsel that shall be so kind as to give them drink should be the one selected by the Lord for his master's wife; and, sure enough, Rebekah comes to the well, and she responds most gladly: "Yes, my Lord," and gives them drink, and will draw water for their camels; and here is a peculiar phenomenon: This well, like the well in Mt. Zion and the pool of Salome, and also of Bethesda, near Jerusalem, was descended by a flight of stone steps, and it was no little labor to go down those steps and carry up water enough to satisfy ten camels, for the camel is a large animal, and drinks much water; and it looks inconsistent, Abraham's servant and his attendants sitting by the well, while she carries water for their camels and themselves.

The justified experience is characterized by labor. Trials and labor all through. Rebekah was in the justified experience; she had the working religion when Abraham's servant met her. How inconsistent to see her running up and down those steps. However, the pitcher she carried was not the size of your pitchers. The same Hebrew word which is here translated pitcher is used in the Old Testament as "barrel," the "twelve barrels" of water which were poured on Elijah's sacrifice. It was a great earthen pitcher, hence larger vessel than we use as pitchers; but she must have made forty trips up and down those steps, and those big fellows sitting around and doing nothing, seeing her do that. So we learn the lesson of the justified experience; it is labor, spiritual la-

bor. In the same time a rested man will do ten times more and better work than a man who is overworked.

When I was in the justified experience I had to work all the week to prepare two sermons for Sunday, but since I was sanctified I have never seen a moment when I was not ready to preach and ready to die. Sometimes I have preached six or seven times a day, and would actually enjoy preaching to you a year, but I can't stay that long.

But, oh, the labor! the labor of the justified experience!

With another man I ran across the plains to Los Angeles, California, and at Ogden the agent came up and took our tickets and kept punching them, describing us; he noted size and complexion, and everything about us, and marked me as middle-aged, and when in California I met the other man and referred to the descriptive card and found that the same man who marked me middle-aged marked the other old, and I am thirteen years older than he is. It was because I got sanctified before I got old. In the justified experience of hard labor people get prematurely old. I am in the forty-fifth year of my ministry, and, don't you know, I would have been superannuated long ago if I had not been sanctified. Ministers get old, and no one wants them, and they have to be superannuated. No man wants to be thus laid aside, but there is no appointment for them. Well, don't you know the reason? Why, I have calls enough to-day for a thousand men. Certainly! More than I ever had in my life. Had to get sanctified in self-defense against superannuation. Never get old. Bloom in glorious youth forever.

The reason our ministers are broken down is that they have this toiling religion. Work, work, work, ceaseless drudgery. They need the perfect rest that will make them bright and lively, and feeling like they could leap across the Ohio at a single bound.

Rebekah said: "Yes, my Lord," and drew water for the camels also. She submits willingly and gladly, and when justified people do that He always gives new light, and calls them to something better.

Eleazar gave her gold, which is typical of Holy Ghost religion. In our dispensation women wear gold on their persons instead of in their hearts. They are three thousand years behind the age. The gold in Solomon's temple was fine, and emblemizes the fine gold of Holy Ghost religion, which is to be in the temple of the Holy Ghost in us; and yet our churches display the golden chains and rings and ornaments, and rob themselves and spend money for jewelry which they ought to be spending in saving the heathen, and show themselves to be way behind the age.

The money Rebekah received at the well was the call of the Holy Ghost to something better; and when she came to the house they saw the valuables.

And if you get Holy Ghost religion, every one will know it; and, like her brother and father and mother, will want to know what is the matter. They will see the light in your face, and the flash from your eyes, and the Holy Ghost will manifest Himself to all you meet.

Rebekah brought them all home with her, and when Eleazar came to the house they received him kindly, and

heard their story, and provided for their camels, and prepared a sumptuous repast for them to satisfy their hunger, and allowed them to rest from their toil. Then they urge a delay, and bid them tarry with them, but Eleazar says he can not stay; he is on business, and so you see the haste of Eleazar. All the way through, the Holy Ghost is quick. He is lively, and so no wonder they are freezing our churches into ice-houses with their long preludes and interludes and afterludes. Some one ought to sing through the preludes, though it would be grossly out of order except to sing:

“Hark, from the tombs the doleful sound!”

Thus the Holy Ghost is grieved away. Holiness people should remember that they are the custodians and the representatives of the Holy Ghost. Wait for nothing. Lead in prayer, go on and preach a sermon while they are getting ready. The Holy Ghost is an effectual cure for the slow, and you can not keep the Holy Ghost unless you are lively. Eleazar proceeded at once to learn whether he might take the damsel home to his master; and her kindred, like all true worshipers of Abraham's God, said: “The thing is of the Lord,” and would not oppose her. True Christians will never oppose sanctification. They say it is of the Lord, and as soon as they learn of the Holy Ghost they will receive Him.

So now the damsel is called, and they let her decide, and when they call her before them she says, “I will go.” That is her consecration. She makes complete conse-

cration, and says, "I will go." Eleazar, having taken supper and spent the night, wishes to go at once the next morning, and despite their entreaties she goes with him. She has consecrated all, and says, "I will go"; and so Eleazar, with the characteristic quickness of the Holy Ghost, makes no delay; makes ready for the journey.

Oh, that churches would receive the Holy Ghost! They are being slowed to death. Preachers and members slowed to death by the church services, and by one another. Why, don't you know, you can slow a railroad train down and down until it comes to a halt? Take all the brakemen off and turn every one into firemen; we need no brakemen, for it is up grade all the way. The hardest temptations were given me by Methodist preachers and good friends. They would point out a blue grass station, and about the preacher say, "Godbey, you can preach out of sight of him." Well, they once had me in such a place, and they knew it would not do again to send me to rich places, and I am glad of it. God gave me victory in that temptation, and I told the bishop I was a candidate for the roughest hard-scrabble mission in Kentucky Conference. I bid for it to glorify God, and they knew I was ready to go to the hardest places; but they never sent me where I did not get a good living. The report came from the Cabinet to me, "He loves Jesus so he would gladly go to the North Pole and freeze to death for Him; and as he won't take care of himself, we have to take care of him"; and they never gave me an appointment where I was not well cared for, and the people never let me freeze or go hungry. So

you follow the Holy Ghost, and you will get along better than you expected.

Don't you know a man's enemies will be of his own household? My friends wanted me to have a paying charge, but I put in my bid for a poor country circuit. They meant it for my good, but they had not the light I had, and I would not for a million worlds have taken it and been untrue to the leadership of the Holy Ghost.

Oh, learn to meet the devil squarely! If you give him an inch, he will take an ell. Never run from a bayonet charge. More are killed by retreat than by rushing to meet the foe. Face about and beat the devil at his own game.

The question is with them, Will they let her go? She is going to a far country, and they may never see her again, and so they ask a little time. True people of God will not lay anything in the way of serving the Lord, and so they let her choose, and she said, "I will go." And they blessed her and said, "Be thou the mother of thousands and millions, and thy seed shall possess the gate of those which hate them," and we are under this wonderful prophecy of the coming millennium, and her children will belt the globe and rule the people and possess the gates of the cities; yet the givers of this prophecy knew nothing of the coming millennium; but had the spirit of prophecy. There was a long, hard, and dangerous journey before her through the desert, and through a land inhabited by robbers, and the hiding places of wild beasts on either side of the path, and the unknown country before her, and it required courage to

face those dangers; but she said, "I will go." God help us to say, "I will go."

When I was traveling through that country in 1895 I had to hire an armed guard to keep the robbers off, and the region has always been the hiding place of thieves; and it meant a good deal to Rebekah to bid farewell to father and mother and friends and home, and take this perilous ride to a country she knew not, and with people who were strangers to her; but she heroically said, "I will go."

The Holy Ghost is calling you. Will you go? Will you mount the camel?

You know the camel has the strongest back of any beast in the animal kingdom. They can easily carry a big wagon load, and it is wonderful how much can be packed and bound on a camel's back. When I was going through a street in Jerusalem called "Via Dolorosa," meaning "painful," where Jesus walked, bearing His cross, I met a camel carrying a load of straw which filled the street.

Everything in Jerusalem is carried by camels and donkeys. They are removing old buildings and erecting new ones all the time, and the camels carry all the rock, ten miles into the city, and they even load them with railroad ties for the road from Jerusalem to Joppa. Once while riding through the streets some one whipped my donkey (it is always considered in that country to be a favor to have your donkey thrashed; however, I did not so consider it; my donkey was going along all right until they whipped him), and then he rushed into a group

of camels carrying those ties. It seemed cruel to load them so heavily, and yet they easily carry weights that other animals could not bear at all, for the hump on their back comes together so as to form a fulcrum, and they seem to be made for the purpose of bearing these burdens.

Well, the Holy Ghost has been sent into this world to take out a bride for the glorified Savior. When Ahasuerus commanded that Vashti be brought before him at his feast, and she refused to come, he sent out couriers to traverse the one hundred and twenty-seven provinces of the empire and hunt the fairest damsels, that he might choose a queen from them; the choice was Esther; so the Holy Ghost is coming to hunt out a bride for Christ, and He will take her from the justified. If only regenerated by the Holy Ghost, they can respond to the call of the bridehood.

The Holy Ghost is here to-night, and is hunting for the bride of Christ, and calling Rebekah to meet Isaac, and as Isaac inherited the vast estate of his father, so the Son of God inherits all things, and is waiting in heaven until the Holy Ghost has prepared the bride to meet Him, and Jesus says: "Lo, I am with you always"; so you must keep in your mind the spiritual Christ and the literal Christ, or you will get tangled up. Some are not looking for Jesus because he is here, but the literal, glorified Christ is not here. So keep before your eyes the literal Christ and the spiritual Christ, and your theology will be orthodox. By literalizing Christ you run into the error of the Soul-sleepers, who do away with the

spiritual; while, as a rule, the Presbyterian preachers and Methodist preachers want to spiritualize the literal Christ. So I would leave with you this thought: that the spiritual Christ never left this world, but the literal Christ did fly up from Mount Olivet, and is coming again "in like manner," and his feet shall stand on Mount Olivet."

The Holy Ghost longs to prepare you for His coming; and as Eleazar had all the provisions necessary for the journey, so the Holy Ghost will give you all the help you need; so mount the camel if you would be a member of the bridehood, and yield to Him, and He will do all He can to help you.

There's a tender voice within, calls away;

'Tis the warning voice I have heard o'er and o'er;

But my heart is misled, now I obey;

From my Savior I will wander no more."

"Yes, I will go;

Yes, I will go;

To Jesus I will go and be saved;

Yes, I will go;

Yes, I will go;

To Jesus I will go and be saved."

The Holy Ghost is ready to mount you on the camel, and there is no trouble in climbing up on him. He kneels, and there is nothing for you to do but sit down; and, glory to Jesus! he now goes down for every one of us.

When in the Old World, after I had climbed up the highest Egyptian Pyramid, I came down and saw my camel down on his haunches, ready to mount and ride, I had nothing to do but get on; and you to-night have nothing to do but get on; and the Holy Ghost is here to give you all the help you need.

Your mounting on the camel is your spiritual sanctification, spiritual wedlock to the spiritual Christ to start on your way to meet the literal glorified Christ and partake of the marriage supper of the Lamb; and then you will get married to the glorified Christ. Glory to God! I am so glad I am ready and on the camel and on the way, though the land is infested with roaring lions and growling bears, and screaming panthers and thirsty, horrible monsters of all sorts; and while, worst of all, it is infested by robbers, Eleazar goes with me.

When I went through that region I had to employ an armed guard to protect me. I only employed one, and so saved some of the Lord's money. Well, these escorts are quick as cats, and through my guide I talked to my escort, and asked him what he would do if they would rush out at us, as he was the only escort, though the guide and muleteer were both armed. He told me that he could fire seventeen shots from his gun, and had revolvers—enough to give them one hundred shots—and so, as the robbers were poor, and had no good arms, and knew how the escorts were armed, they seldom attempted to hold up a party so well protected, for they knew the escorts by their dress and the horses' regalia. So you see it is a dangerous journey. Can you say, "I will go"?

Rebekah is going, going with strangers through this howling wilderness, infested by robbers and wild beasts, leaving all; you go through this cheerless country, go with the Holy Ghost. Rebekah must have had a lion heart. But she goes, and ere long reaches the end of her journey, and Isaac is in the field, and he observes the camels are coming, and on they come, and Rebekah dismounts, and symbolic of her holiness she covers herself with a veil, and she enters the marriage chamber, and the nuptials are celebrated.

All through her journey she was protected and accompanied by the armed guard; and who were they? Why, the guardian angels all around us, more than a match for thieves and robbers and howling beasts. Glory to God! and, oh, beloved! are you on the journey? are you mounted on the camels? are you looking for Isaac? Are you ready to meet your glorified Christ?

Isaac, your Isaac, your glorified Christ, inherited all things, and He has conquered all enemies, and won complete victory for you; and He owns this universe, and He is crowned King of this world, and the Holy Ghost is hunting for a bride for Him. I am glad I am to have a place in the bridehood, glad I mounted the camel twenty-nine years ago. I have enjoyed the ride hugely, and I feel sure the road ahead is shorter than the one behind. I am looking for my Isaac, sweeping over the battlements of the skies; and, oh, glory to God for my coming Isaac! so my Lord is coming down to meet me in the air, and escort me back to the glorious palaces and to the marriage supper of the Lamb. I want to meet you

all. Glory to God! the Lord is here to-night, and the Holy Ghost is now inviting every one, and the camels are already down, and the Holy Ghost will give you all the help you need. Farewell, father, and farewell, mother (and if Christians, they will bid you God speed).

I am so glad there is a camel down for every one to-night.

JESUS IS COMING.

At Waco (Texas) camp we had four thousand tents on the ground, and an attendance of twenty thousand people, and I delivered twenty discourses on the subject of the "Second Coming," so there is no trouble for me to preach on it; but while I preach without difficulty, you had better have God's word than my words. I will be with you only a few days, and I want you to forget my words, but remember God's Word.

The last time I heard Bishop McTyeires preach, he said before the Conference: "Preach the Word; by it God Almighty will judge the world. Don't preach your own words, preach the Word." I aim to do this. We have nothing to do but believe God's Word and follow its teachings. I am sorry some of our good brethren seem to forget this, and that some holiness papers take it upon themselves to tell us what to preach. The Holy Ghost has given us the blessed Bible, and told us to preach it all, and preach it to all the world regardless of the howling of holiness leaders and creeds and ecclesiastical authorities. No faithful preacher can refuse to preach the whole Bible and please God, and if the holiness movement doesn't teach the world the whole Bible, we had better get out of it, and had just as well trot along with dead churches. Of course, the holiness people have no creed but the Bible. The holiness people know nothing but the Holy Bible, and they only take the Bible; but they take it all, and take it just as God gives it, and don't want any of it explained away; they

are too well pleased with it as it is. The Bible precisely suits me. It fits perfectly on my little gourd head, and so I wouldn't change it an iota if I could.

Some one says, "Brother Godbey, do you understand it?" No, I don't. It does say I am saved by faith, and I believe it all. We're not saved by knowledge, so you see this little man here has swallowed the whole Bible by faith as truly as the whale swallowed Jonah. I do not know much about it, but I delight to tell what little I do know, and bring rich food from the heavenly Father's storehouse, and feed the hungry multitudes; and when I get to heaven I will have a better chance to learn, and will be in better schools than I had in this world.

I like to sit at the feet of Paul and learn of him, but you know glorified Paul, after he has been taught by the archangels and by the heavenly Trinity, will throw far into eclipse the sanctified Paul. I delight to sit at the feet of Daniel and hear his prophecies; but, oh! what will glorified Daniel be when he has been taught in the great university of heaven ten thousand years!

This little holiness meeting is the school of Christ, and I feel I am talking to preachers. And I am going to preach the Gospel to you as we have it revealed in the Bible, and I want you to go out from this meeting and give the light to others. Spread it everywhere.

If you have some bogus creed between you and the truth, I can not help you any, for I will give you nothing but the naked Word of God, and so if you are bound down by any human creed, I can do you no good.

I hold in my hand the Sinaitic version of the New Testament, which God Almighty kept hidden during the dark ages. Forty years were spent searching for it, and at last it was discovered by Dr. Tischendorf in the Convent of St. Catherine, in 1859, the year I graduated, and I sent to Germany for it. So this book I hold in my hand came from Germany, and has traveled more than any book you ever saw in your life.

Your Testament is a translation of a Bible written in apostolic times. In it there are over two thousand errors. You will understand how these errors, some of them, came to be in your Bible if you undertake to write off the Scriptures, for you will get some errors in it. Your Bible was the best Dr. Clarke had. Hence in his commentaries there is much error. The Greek Testament is the same as mine, only it contains some additions which have been made since its inspiration, which mine does not. Some portions were actually added to support creed.

I used to wonder at our Savior saying to the woman taken in adultery, "I do not condemn thee," when all through the Bible the horrible sin is condemned. Well, those first eleven verses are not in this Testament at all. They were added by corrupt, intriguing priests to apologize for their own sins. "Why," you say, "you are attacking the Bible." I am defending it. I hold in my hand the highest New Testament authority.

Yours was written by hand at the close of the fourteenth century, and this was written twelve or fourteen hundred years before that. This was written away back

in the third century. So, of course, here I have nothing but the Bible, and the Bible is true, whether you believe it or not.

A young fellow, when I was preaching in Texas, a number of years ago, was speaking to a man about his soul, and was quoting Scripture to him, when the man said: "I will listen if you want to talk to me, but I don't want to hear the Scripture." But the young man read on, and was interrupted again by the man saying: "I don't believe the Bible." "Well," says the young man, "that is none of my business whether you believe it or not. If you are a born infidel, you are going to be damned in hell because you don't believe it"; to which the man replied: "If you want to talk to me like a reasonable man, I will talk." But the young man persisted, and said: "The Bible is true, and you're going to be damned in hell because you don't believe"; and by the third time the infidel ran to the altar.

Give the people the Word of God. Your words are as sounding brass and a tinkling cymbal, but the Word of God endureth forever.

We need nothing but the Word of the Lord. Why, certainly! So now turn to the first letter of John, the second verse of the fourth chapter: "Hereby know ye the Spirit of God." In this and the succeeding verse the words "is come in the flesh" occur twice. The translation being given in the perfect tense, refers to the first coming of Christ, whereas in the Greek it is the present tense, just as the Holy Ghost gave it. "Many deceivers

have gone out into the world who do not confess that Jesus Christ is coming in the flesh."

Every apostle preached the Lord's return, and was on the lookout for it, as we are looking for Him now, and anticipating His return. They and millions after them bled and died for the truth of Jesus. The devil tried, three hundred years ago, to destroy Christians from the earth by feeding them to lions in the Coliseum at Rome, and entertained hundreds of thousands of spectators by letting them see the lions eat up the Christians. Roman historians said that the emperors, with their armies, did their best to kill them all, and though thousands surrendered their lives in the great Coliseum, the faith spread, and the devil found he could not get rid of them that way. So in 325 he joined the Church, and has been a member and in the front pews, and sometimes occupies the pulpit, aiding in the church services whenever possible, ever since. I mean when the Emperor Constantine proclaimed Christianity the religion of the empire, and the pagan empires of the world made churches with crosses upon them, and heathenized Christianity. Soon after the world, in the person of Constantine, espoused Christianity, they ran into Catholicism, and the Church looks back into the dark ages as the millennium, and the devil is now let loose after the millennium.

The great trouble with the Protestant churches is that they have never repudiated the Roman Catholic dogma. Then the Greeks explained away the Second Coming, following in the wake of the Roman Catholics. Don't you know, while the world was flooded with Catholicism,

the Roman Catholics were burning and killing Christians in every way, and the truths of the Bible were buried, the restoration was progressing?

Martin Luther never expounded sanctification, although he was doubtless a sanctified man, as you would see if I had time to explain the history of Luther and the Pope of Rome.

When Luther was telling people to come to Christ alone, and get saved, and was producing the disturbance which developed into the Reformation, the Pope wrote to have his mouth stopped with gold, for he was about to ruin them; and he offered Luther a wagon load of gold; but Luther would not be bought, and the bishop wrote back, saying: "The beast don't love gold." Sanctified people don't love gold, and it won't budge them. No, never!

Luther had all he could do to reveal the grace of justification; it was reserved for Wesley and his compeers to teach sanctification to be received by simple faith, and they lived and died working on that great subject; and probably it was as much as they could manage well; but we're to restore the doctrine of our Lord's return to the earth, and divine healing, and we will be untrue if we don't give the world the whole Bible. They did as much as they could in their day and generation, and the Lord has a crown of glory for the present holiness movement; and He has sent us to all nations to prepare the bride of Christ for Jesus. I have gone to far-away isles, where I never saw a Methodist, but I met the "holiness cranks," and they shouted there the same as they shout

in this country. The holiness people are the same in Asia and Africa, Europe and all the world, and He has raised them up to prepare the people for the Coming. The present holiness movement is the morning star lighting the world, and preparing the people for the rising of the Sun of Righteousness for all nations. I glory in our privileges. Of course, the great burden is to get the people ready for the coming. If they only knew the truth of the prophecies, it would stir the dead churches and shake them like volcanoes, and would move the world with a spiritual earthquake.

I want you to remember how this reads, how the Holy Ghost gave it. He says: "Many have gone out into the world who do not confess that Jesus is coming in the flesh." So what about the people who don't believe He is coming?

"Brother Godbey, you don't believe it, do you?" Surely, I do believe it; why, certainly! Did not His glorified body fly up from Mount Olivet, and did not the angels shout out, "Know ye not that the same Jesus whom ye saw will come again in like manner," actually repeating the statement that as you saw Him go, He is coming again? "His feet shall stand again upon Mount Olivet." I was never satisfied walking over Mount Olivet; I wanted Jesus to come then.

Of course, the very spot where Jesus stood when He left this earth has not been revealed, but a few paces from where He ascended, there stands a stone tower two hundred feet high. It would seem the people wanted to follow their Savior just as far as they could. When I

climbed to the top of the tower I did not like to come down, but stood looking up through the tower to the shining sky, whither my Lord had flown, and, oh! that I could see him flying down in a cloud!

"His feet shall stand again upon Mount Olivet"; the same Jesus will return in a cloud, and, oh! beloved, don't you believe it? If you believed the Bible, and believed it just as it is, you would be real happy. Faith is the hand that receives everything from God. If the sinner will believe the Bible, he will get saved and get gloriously sanctified before he knows it, and be on the watch for the Lord's return. Believe the whole truth, and you will be absolutely flooded with glory. You don't know how happy I get. I can hardly stay in this body. The secret is, I believe the Bible. I used to follow the big Methodist preachers, and was happy once in a while, but not all the while; now I am following Jesus only, and am happy all the time.

"I would rather be the least of them
Who are the Lord's alone,
Than wear a royal diadem
And sit upon a throne."

You sang it, now stick to it, and you will get happy to stay. The reason the cloud comes is that unbelief comes.

The great facts were: The Lord has come, and is coming again, and the Bible declared every man who does not believe this truth to be a deceiver and anti-christ; so don't turn out an antichrist. "Take heed unto

yourselves, in order that ye may not destroy the things you have made, but that you may receive a full reward." You might miss your place in the bridehood. "Every one going forth and not abiding in the doctrine of Christ is not abiding in the Lord." He has come, and suffered, and died in the world, and is coming again to reign forever. I have no doubt but the Church leaders actually changed this verse and made it to refer to His first coming. Instead of "is come" it should have been translated "is coming." They did not want Jesus to come. Why, certainly! for they were in no fix to meet Him after they had apostatized and become worldly. Suppose my wife is flirting with a dozen other men; she is in no fix for me to come home.

When the bride forsook her beloved spouse and got married to the antichrist, she did not want the Bridegroom to come. It is His fallen bride who opposes His coming. The true bride is on the lookout for Him.

When the king of Ithaca went off to the Trojan wars, which lasted seven years, he returned not for years after the wars were over. He wandered off on the seas, with no companions, for ten long years, and when all the rest got back they all sought the queen and wanted the kingdom of Ithaca, and she was afraid they would make war on her and take the kingdom, so many were coming. But she refused to listen to them, though they tormented her incessantly, for she believed Ulysses would return. After a while she told them she was weaving a great web for her father-in-law to be buried in, and when she had completed her work she would give one of them an an-

swer; and so she kept on weaving for years, and would have finished the web many times over had she not sat up nights and raveled out what she did in the daytime. So she kept on weaving and raveling out the web, and waiting and waiting until ten years had rolled away, when her husband came.

He knew of the trouble at the Court, and how his wife's lovers had tormented her so incessantly, and so he did not let them know who he was when he returned; but his wife knew him, and his dog knew him and died of joy on seeing him, and his wife whispered a word to him secretly once in a while, until at last he managed to get up a boxing game, in which he had a right to join, and he slew every one of the tormentors on the spot; and so the bride of Christ still believes He is coming, and though He long delays; her hopes will be revived, and when He comes He is going to slay every one who has sought her.

The false church has already accepted the "love of the world," and gotten married, and, of course, she doesn't want Christ to come back. It would break up all the arrangements. Certainly she doesn't! She is in no fix for Him to come, and so she doesn't want Him.

"If any man come to you and does not bring this doctrine," i. e., the doctrine that Jesus is coming again in the flesh, "do not receive him to your house, nor bid him God-speed." Good Lord, help us to believe the truth. It is plain, unmistakable truth that He is coming again. He came incarnate, and was placed in a manger, and suffered in the garden, and was nailed to the cross,

and died, and rose from the grave, and ascended into heaven, and, oh! beloved, He's coming again! There is no dodging the truth. The apostolic saints believed it, and so do I, and you can't deny it. Good Lord, help you to burn your creed and shout aloud.

There was a time in the dark ages when there was an apology for the existence of human creeds, but now we all have our Bibles, and we all read, or have some one to teach us, and who wants a creed? The Bible's my creed. Why, certainly! But you say: "Brother Godbey, are you not committed to the Methodist creed?" Well, the Methodist preacher positively certifies that he believes that the Old and the New Testaments contain the whole truth of God, and so he is really committed to the Bible. So don't preach it from your creed, but preach the Bible, and you will do some good, and if your creed can't paddle its own canoe, you go ahead and preach its funeral sermon while it sinks.

The holiness movement is to give the world the full Bible, and God has raised it up for that; so preach it, and remember "he that biddeth God-speed is partaker of evil deeds," if others come, bringing not this doctrine, i. e., that Christ is coming "in the flesh."

Brethren, here is the point where nearly all the heresies in Christendom spring up, along the line of the Christhead.

When preaching in Jacksonville, Fla., I met the Swedenborgians, who spiritualize everything; and in some places we have the Soul-sleepers, who take away your soul and brutalize you and rob you of heaven, and deny

the existence of hell, and thus literalize everything; and so you see the two extremes; and I pray God to broaden your mind, so you can receive the whole truth of the Christhood. You know the old Bible is the biography of Christ excarnate, and the New Testament gives us the life of Jesus or Christ incarnate.

When we talk about the Coming of Christ, I mean the man Christ, the glorified Jesus; and so you must take in the great problem of the Christhood, the spiritual Christ, and the literal Christ, for the human Christhood is perfect man and perfect God. I am looking for the glorified man Christ, and for reasons I may not have time to give I am expecting Him to-day. The prophecies turn in a flood of assurance that we are living in the last dispensation, though no one knows the day, because no one knows the exact chronological time. The difference in time is such that no man knows, and there is no way of learning the exact time. There are three distinct methods of reckoning time: The Lunar, used in Asia and Africa, measured by the moon; the Calendar, used in Europe; and the Solar, used in America, which may be precisely correct, as the Lunar is too short and the Calendar too long.

According to Calendar time, His coming will be in thirty-six years; but I believe the time is at hand, and I am looking for Him this very day, because I believe the Bible, and it teaches that He will come and take away His bride before He comes to reign.

In the fourth chapter of Thessalonians He says He will come with a shout, but from the word "shout" you

can not get the full meaning, so I will give you the Greek word, "keleusma" (?), which means the call of a general to his army, or a captain to his warriors. "And the redeemed will fly up to meet Him in the air." He simply comes down within calling distance. Of course, you couldn't compare His voice to yours, for you could not summon the whole earth to meet you by shouting to them; but were you to try to call people from all parts of the earth, you would not stand down here in Cincinnati or in the Mississippi River Valley, but you would want to be as high as possible from the earth. So Jesus, when He comes, will call people into the air to meet Him, and the call will be heard by all His saints, and from all parts of the earth they will fly up to meet Him; and so, you see, He will not come close to the earth when He comes.

Then we enter upon the period of the rapture, and then will set in the great tribulation, in which God Almighty will come down and fulfill his promise: "I am satisfied with the redemption I have made; sit down till I have made your enemies your footstool"; and so, as John says: "I beheld till the thrones fell and the ancient of days did sit." And the Father will come down and judge the wicked nations and fallen churches, and we will run to meet Him with a shout; we will not "shrink from Him with shame," but will say Amen to the Lord's coming, and be ready to meet Him with a shout.

In the third chapter of the Acts of the apostles God says: "Repent, and turn, that your sins may be blotted

out, that refreshing may come from the presence of the Lord."

You need it now to prepare you for His coming. "That He may send forth Christ Jesus unto you who was before preached unto you." So get ready, that He may send Him forth. If the Church had been true, He would have come before. Read the last verse of the 16th chapter of Matthew. I hope you will wake up and get ready. Your Bible does not read correctly here. The true reading is: "Truly, I say unto you, that there are some of those who are standing here who may not taste of death" (yours is in the indicative mode), "until they may see the Son of man coming in His kingdom." So, you see, there was a possibility that in that generation He might come again. That is the reason we are trying to get people saved, and give every one a chance, and call them to the bridehood. That is why Brothers Taylor and Simpson have sent so many missionaries, and why they are sending people constantly who are filled with the Holy Ghost. He said He would come back, and if that generation had been true, He would have come then. But they were not true. Man has always been a failure, in every dispensation and under all circumstances. He failed utterly in the antediluvian dispensation, which wound up with the flood, and the Bible tells us man is getting worse and worse. They became worse and worse after the flood, until another dispensation wound up, and the wicked were buried in the Red Sea, marking another great epoch in the world's history. The next great culmination of destruction at the end of the first dispensa-

tion was that of Jerusalem, and that was followed by the dispensation of our Savior's ministry, which was an apparent failure, and instead of receiving Him, they knew him not, and that dispensation wound up with the awful, bloody scene of Calvary. The prophecies teach that the dispensation of the Holy Ghost will go the same way, and wind up with the most awful destruction. They say: "There was never such a time of trouble known." Never known because there never were so many millions who would not do for the reign of Christ.

Don't you know the world is full of people who won't let Him reign? The world is fast ripening for destruction, and is full of wickedness. There was a possibility that He would have come long ago and called out His bride from every nation, and He would have come right back, but for the delinquency of the Church, and this delinquency still delays His coming.

The old prophets said: "A nation shall be born in a day"; and the day of Pentecost and the wonderful revivals since have been but the first fruits, and, brethren, don't you know the first fruits are always gathered before the general harvest? Don't you know Jesus said: "Broad is the road that leads to death, and many there be that walk in it"? We're living in the devil's age of the world. It set in when one man fell, and will continue until the last coming of Jesus on the throne of His glory.

I used to wonder who was talking in the fifty-third chapter of Isaiah. It was a millennial Jew. The Jews will come to the fold of the Church in the days of the theocracy, under the wonderful reign of Christ. In the

grand judgment Christ will have a hundred times as many people as the devil had. We will be in the majority, and the devil's people in the day of judgment will be only a little handful. Oh, what a gathering in the time of the restoration of all things, to reign in His glory forever. The millennial glory will belt the globe.

While talking to Sister S. of her trip to California, she said she had never been far away from home, and as she crossed the dreary plains she cried; but when I cross the deserts I have my eye on the promise that "The desert shall rejoice and the wilderness bloom," and the tables groan with the luscious grapes and the delicious fruits, and the trackless deserts be populated with teeming millions; and, don't you know, I shouted "Glory to God!" I expect to be here, and I am looking for Him to-day.

Truly, Moses says: "A prophet shall the Lord your God raise up; look unto Him." Christ is that Prophet, and He will restore all things. There is to be a time when all shall say amen to Christ, and shall say, "Blessed be the name of the Lord."

"And every soul that will not hear the Prophet will be cut off from His generation." Left in the great tribulation. There are millions of heathen who have never had opportunity to hear that Prophet, but the Lord knows every one that will have a willing heart, and the first work will be to get people saved and filled with the Holy Ghost. I expect to preach in the transfigured body, and won't have to pay car fare, but I can go and preach in Peking, China, in the morning, and come back here at three in the afternoon, and preach in San Fran-

cisco, California, at eight; and the next day in India, and glory to God! don't you believe it? You must believe the Bible. Certainly! I have never drawn a conclusion in which I have not given the Word in first and last, and I expect to keep it up.

SIGNS OF HIS RETURN.

(Matthew xxiv. 32-41.)

Here we have our Savior's own illustration of the signs of His coming, setting forth the fact that they are as unmistakable as the signs which proclaim winter's retreat and spring's ingress. You can not find an idiot in Ohio or Kentucky who would go out and see the buds everywhere coming out into beautiful green leaves, and the flowers evolving their variegated petals, who would not tell you outright that summer is nigh. That is our Savior's own declaration. Beloved, when "the branch of the fig tree is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, know that it is near, even at the doors." Consequently we can know the time of our Lord's coming, as we can know the approach of springtide. Blessed Holy Spirit, light up this momentous reality! Now, while it says here that no one knows the day, arising from the fact that no man knows the correct chronology, yet we can know the time of the end, as our Savior here so unequivocally affirms, and know it as positively and as unmistakably as we can know that winter has retreated away and summer is coming on. I do believe without a doubt that we are living in the time of the end, amid the wonderful fulfillment of the latter day prophecies. Of course, it is fanaticism for any one to appoint the day, for that only damages the truth, but our attitude is simply that we can know the

time of the end. Well, as I am under promise to speak of the signs of His near coming, and it has been my privilege to read history, and I have a good memory, and consequently have before me the whole world, just like you have this congregation under your eye, and there is so much in this theme, I will, the Lord helping me, condense and be as brief as possible, but it is exceedingly voluminous, hence I will have to scan rapidly. In the first place, I would speak to you of the signs among the Mohammedans. Mohammed began to preach in Arabia, his native land, A. D. 607, and he related a wonderful story in the Koran—of course, originally relating it verbally. It is this. One night he heard a voice at his gate, and he went out, and there was the angel Gabriel, who had come to take him into the presence of the Father, and he had with him the animal that Christ rode into Jerusalem, and as he had not been ridden since the days of Christ, then more than five hundred years, he found him very skittish, but pursuant to the mandate of Gabriel, he mounts, and so they fly away and leave the world far behind them, and they speed their flight and pass blazing suns and rolling worlds, and eventually they arrive at the first heaven, and find there Adam and Eve and a number of others, and they go on to the second heaven, and find there still others of the prophets, angels, and so on; and they go on to the third heaven and find still more there, and to the fourth, and so on to the fifth, and finally the sixth, and they reach the sixth amid vast and countless multitudes of redeemed spirits, and Gabriel

faced him and said to him, "I can go with you no further. God Almighty sits on the throne of the universe in the seventh heaven, and as I am not worthy to accompany you any further, you will have to go alone"; and so he says he went alone. That illustrates a beautiful point in Christian experience. We can lead and lead you, but you will have to go alone to God. That is the reason so many people do not get sanctified; they stop when we stop. He says he leaves Gabriel and goes to the seventh heaven, and there stands in the august presence of the Almighty Father, and the Koran says He addressed him and said to him that He had sent prophets into the world, and the people would not believe them, but killed them, and that He had sent Jesus Christ into the world, and they would not believe Him, but killed Him; and that He had sent the Apostles into the world, and they would not receive them, but martyred them. He had sent all these so that people would repent, but they would not repent, and now, He says: "I send you the greatest and last prophet that shall come on the earth," [in his phraseology. Of course, it was blasphemous, but I give it to you as it is in the Koran]; "I send you not to persuade them, but to compel them to repent"; and so he took the sword to conquer the world. This just suited the wild, ferocious Arabs, and they rallied under his military banner by millions, and soon Arabia submitted to him. The eighth chapter of Daniel is all about Mohammed, and he is called the "little horn," just like the Pope is called the "little horn" in the seventh chapter, and as these men are the greatest in all history they are called "little horn,"

because the horn means political power, and hence the propriety of the epithet, for they became so wonderfully great; and in the eighth chapter of Daniel it says: "I saw the little horn becoming great toward the south and toward the east and toward the glorious land." Asia means east and Africa means south and the glorious land means the Holy Land, and so they push out and sweep over these countries, and everywhere they just roll a tide of devastating fire and inundating floods, and their terms were, "The Koran or death." If the people would not submit to the Koran, they were killed. So they roll on down and they enter the Holy Land, take Jerusalem A. D. 637, and they continue to roll their conquests over Asia and Africa, which were the civilized world of that time, Europe being the wild west and America unknown; and in the ninth chapter of Revelation, the first part, you have the prophet describing the rise of the Moslem power, and he says he will continue five months, and have power to hurt men five months; that is, 150 days, and a day standing for a year, is 150 years. Now notice the attitude of Mohammed. All the bad in the world is by the permissive providence of God. The devil could not be here unless God let him. You see if you can not go through the devil's flint mills a thousand times, and come out with a big shout every time, you will not do for a place in the bridehood. Consequently, the devil is permitted to reign when the Holy Ghost is calling the bride. These things are wonderfully deep and exceedingly beautiful. We find that in the seventh century Christianity had degenerated until it had fallen into the Greek

Church and the Latin Church, and both of them had images like the Roman Catholics have now in their churches; and Mohammed, a wild Arab, thought these images idols, and looked upon Christianity as idolatry, and he declared that God had sent him to exterminate idolatry from the earth. You may go into their mosques now—I have been in them—and they have no images; so Mohammed declared that God had sent him to destroy idols, and to reduce the whole world to the worship of the one true God. Of course that is the correct idea, but Mohammed was the devil's man, and hence we see a man of blood and wickedness, and in the mysterious permissive providence of God he lived and moved out upon the earth, the most terrible scourge the world had ever seen. He sweeps his armies over the various countries, where the Apostles had established the Gospel, and killing every one who would not turn Mohammedan, and so exterminating it out of these countries where it flourished; and crossing the straits of Gibraltar into Europe, entering Spain, which was the most densely populated country in Europe then, and so they overrun all Spain and swept Christianity from there; and they cross over into France, and in A. D. 733 Charles Martel, at the head of the French army, meets this tremendous motley host, flushed with a thousand victories, and there the Moslems meet their first defeat, and the Christians follow it up. Now this finishes the first hundred and fifty years of the Mohammedan wars, and there was a kind of cessation and a temporary victory on the part of the Christians, and it encourages them, and eventually they embark in

crusades, and determine to drive the Mohammedans out of the Holy Land, and they fight two hundred years. When I was exploring the Church of the Holy Sepulcher they showed me the sword of Godfrey, the leader of the crusades (and, by the way, his name was something like mine, and he was a noble Christian gentleman). So all Europe went out, and they swept into Asia, determined to recover the patrimony of our Savior, actuated by the most pious and godly impulses, to recover the Holy Place and drive the infidels from the Holy Land, and they capture Jerusalem, and you see many of their works there now, for they held it seventy years; but the Mohammedans never ceased to fight, and at the expiration of two hundred years from the invasion of the Holy Land by the Crusaders, they drive them out of Asia, leaving the bones of two millions of Christians to bleach on Asiatic soil, and it seemed that the last hope of recovering the patrimony of our Savior had gone down to the gloom of an eternal night. The Moslems, encouraged over this, break out worse than ever. You have the second prophecy of the Mohammedan wars in the latter part of the ninth chapter of Revelation, and it says they lasted a year and a month and a day and an hour; that is, 396 days and a little more, and a day, a prophetic year, makes the tremendous period of four hundred years. They founded the Mogul Empire, whose capital was Bagdad, and it almost dominated the world for two hundred years. As they had driven Christianity out of the more important countries of Europe they were determined to drive it out of the world. Those terrible wars lasted seven hun-

dred and fifty years, during which it seemed that the Moslems would actually take the world, as Nebuchadnezzar or Alexander the Great had done, and they were determined to do it. Their banner exhibited the Crescent; that is, the moon increasing—until it becomes a round globe; and the meaning of it was that their power was to increase until they took the whole world, and they all believed it, and it just seemed that they certainly would drive Christianity from the globe. When they had thus swept Christianity from all the more important cities of the earth, they lay siege to Vienna, three hundred thousand strong, and they coil around it in A. D. 1683, like a huge boa constrictor. They feel sure of victory, and with the fall of Vienna they are satisfied that they will triumph over all the balance of Europe, and thus sweep Christianity from the globe, and thus consummate the prophecies of the false prophet that he was to take the whole world by the sword. Amid this awful siege the people of Vienna send messengers to Poland, which was at that time a great military power, and exceedingly religious and devout, for help, if possible. John Sobieski, the celebrated Christian hero, was then in the meridian of his glory, and he gets seventy thousand Christian warriors, and under the banner of the cross they set out immediately for the relief of Vienna. They arrive before that city on October 12, 1683, on a beautiful bright day in autumn, and he delivers a flaming speech to his warriors, in which he declares his determination to conquer or die on the field, and he rides in front of his army at a sweeping gallop, and waving his sword in the air and shouting

the battle cry, "Not to us, O Lord, but to Thee shall be the glory"; and so seventy thousand warriors rode into battle with that battle cry. Thus they assaulted that formidable Moslem army that had conquered all the world except that little corner there. Now notice a wonderful coincidence. The people then knew nothing about astronomy, and at that time a total eclipse of the moon took place. She was then full, you know, and a symbol of the universal conquest of the Moslem power, and they regarded it as the very omen of the consummation of their conquests for which they had been fighting seven hundred and fifty years, and deluged the world with blood and heaped it with mountains of the dead. About this time the total eclipse came on, and as the sky was perfectly clear the moon just faded away. Well, it scared those Moslems nearly to death. Oh, a terrible panic seized them, until they were just paralyzed with fear, and they raised an uproarious shout everywhere: "Do you not see we are undone? God is against us. We are gone! We are gone!" The result was a universal confusion and disorganization, and in vain did their leaders strive to rally them; but they retreated, and left the field fairly burdened with gold and silver, which they had captured. So the tide of the Moslem power began there to roll back, and it has been rolling back ever since, and since that day a whole dozen great empires have been raised out of the power of the Moslems. That is a fulfillment of prophecy. In Daniel viii. 25 it says: "He shall be broken without hand." All the world could never whip the Moslems, but God Almighty could do it.

Then and there the death blow was given to the Moslem power, and it has been dying ever since; and God Almighty did it; and though all Christendom had fought two hundred years to recover the Holy Land from her desolaters, they signally failed, because none but God Almighty could break the Moslem, and so He began to break that monster of the bottomless pit, whom he permitted to thus curse the world, and it has been breaking and breaking ever since, and it is a well-known fact that there is no government on the earth to-day that is holding up the Moslem religion but Turkey, and she is about ready to break; and if it was not for the electricity furnished by her Christian neighbors, she would drop into the grave. She is a political corpse, and being carried to her long-merited grave by her neighbors. Well, as the prophetic period of the Moslem power in the Holy Land is given as forty-two months, or 1260 days, and a day being a prophetic year, their power was to last there 1260 years. They captured Jerusalem A. D. 637, and that would have made the time of the Moslem power in the Holy Land run out in 1897. Some of you saw in the book of Revelation a statement of that kind, and were looking for it to fall in 1897. This failure is accounted for by the fact that we have not the correct chronology. If the American chronology is correct, the time will not be out until about a dozen years from now. It is highly probable it will verify the American chronology. Of course, this chronology is not perfectly accurate, but while I was in Jerusalem in 1895 every one there was looking for the power of the Turks to fall, constantly on

the lookout for it, and the signs there are most ominous that the power is liable to fall every day. What is the significance of that? In our Savior's talk on the second coming He says that immediately after the desolation of those days, the sign of the Son of man shall appear in the heaven, and so as soon as the Moslem power falls in the Holy Land, the Lord is going to appear. That is what it says. The desolation will last until about the time of the Lord's appearing, and it says in so many words that immediately after the desolation of the Holy Land (and that desolation will be there until the Turkish Empire falls), immediately then will the sign of the Son of Man appear. Of course, that power is liable to fall at any hour. Baron Rothschild has a mortgage on the Holy Land, and he is liable to close it any day, and as a citizen of Great Britain she would protect him, and thus the land would pass out of the Moslem power into Christian, and the Russians are there and determined to have it, and the French are there and determined to have it; and so all Christendom is looking eagerly and ready to take it at any moment; so there is no place for it to go but into Christendom, hence the signs among the Mohammedans are exceedingly obvious.

Now I will speak a little of the signs among the Romanists. You must remember history gives the rise of Mohammed A. D. 607, and the first Pope was crowned A. D. 606; no doubt they were both crowned at the same time. When the devil got the world into hand during the dark ages he found he needed help, and so he raised up Mohammed to rule the eastern hemisphere, and the Pope

to rule the western hemisphere; consequently the prophecies are the same in regard to both of them. You take the period 606, and add to that 1260 years; that will bring you down to 1866, the very time when Pope Pius IX. convened that conference, and held it four years, and compelled it to sign the dogma of his infallibility, and the ink was scarcely dry on the paper when Victor Emmanuel, which is the name of Christ, who was at the head of the Italian army, swept into Rome and shook the Pope down, and so he began to fall even then, and that really is a fulfillment of prophecy, and now that is the line of the Pope. These prophecies are all being fulfilled. It was about fifty years from the Pope's assumption of universal spiritual supremacy until he proclaimed his universal political supremacy, having the right to dethrone the king and enthrone whom he would, and thus proclaimed himself the vicegerent of God, and as it took about a half a century for the consummation of the papistry, a similar period will doubtless transpire in its disintegration, which would run out in 1915, or somewhere around there, which illustrates the fact that we are living in the time of the end. In Revelation xiii. we have the beast with seven heads and ten horns, and the Pope is the seventh head. In the 17th chapter we have John's vision of the beast carrying that woman arrayed in purple, and decked with precious stones; we see the beast going along, and it gets tired of the burden, and kicks up and throws her over his head, and turns around and eats up her flesh. The beast is the world, and the governments of the world for ages have been carrying the Roman

Church, and so the beast is carrying them. Well, very largely in this country the world is carrying the Church, and among the churches in America that pay \$5,000 a year to the pastor, if the devils were taken out of them, not more than \$500 would be paid, and the devils really pay the money to get the church. That is the universal state of things, but now you see that beast gets tired of his burden. The Church says: "You carry me, and I will take you to heaven." It is a lie, and so now this woman dressed in jewelry all over is the fallen Church, riding the world—riding the world. Do you not know that all the governments of Central America and Mexico and South America, and all the Roman Catholic governments in Europe are already kicking up? They are throwing off the Pope everywhere. There is a general kicking up now going on everywhere, and has been ever since Victor Emmanuel shook the Pope down from his temporal throne. What is meant by throwing off that woman? Why, utterly throwing off the ecclesiastical power. Do you not know that the Roman Catholic Church has millions and millions of dollars' worth of goods, and the beast is already kicking up? And people that read the Scriptures and are a little posted in the political world can see it everywhere. The beast is kicking up in Mexico and Central America, and kicking up in Europe, and they have about driven the Jesuits out of France, the most Catholic country on the globe; and so the signs in the papacy are exceedingly obvious. When I was at Rome it seemed that the Holy Father was in a deplorable fix, for there they were rearing up a grand and magnifi-

cent monument to commemorate the victory of Victor Emmanuel over him. Well, of course, it will break his heart to look out and see that reared by the people that claimed to be the best Catholics in the world. Well, you say, "I would look over the other way." Well, if he looks out the other window he sees a huge monument for Garibaldi. He will never regain his temporal dominion, hence the papacy is already half fallen, and everywhere preparing for war. Everywhere getting ready for the battle of Armageddon, so frequently mentioned in the prophecies. So the signs of the papacy are rife, and just about keeping pace with the signs in the Moslem world.

For a minute I will speak about the signs among the Jews. You know our Savior said the Jews were first to receive the gospel under the old dispensation, and then they rejected it under the new, and when all the Gentiles have received the Gospel, then the Jews are going to receive it; and last year at Orchard camp meeting we had missionaries from all parts of Asia and Africa, and it was the decision of all that they did not know a country on the globe that had not received the Gospel, because the last two nations in Asia that had not received it have now received it, and the only region in Africa that had not received it, has received it, and so I do not know of a country on the globe that the Gospel has not penetrated. The very fact that the Jews are so wonderfully floundering and stirring everywhere is demonstrative truth that the evangelism of the Gentiles is very near at an end; that is, the Gospel must have reached every Gentile na-

tion, before the Jews are converted. Missions among the Jews now are about as encouraging as missions among the Gentiles. A great Jew from Russia went to Jerusalem, and he was a staunch Jew, and did not believe in Jesus Christ at all, and I give you his experience briefly. He certified that Jesus Christ met him in person in Jerusalem, like he met Paul on his way to Damascus, and he was wonderfully converted, and went home to Russia and went to preaching to the Jews with all his might, and God wonderfully blessed his labors, and he organized a church among them. It is called the "Israelites of the New Covenant." He thought it not best to have them join the Gospel churches, and so he organized a church in the midst of Judaism called the "Church of the New Covenant," and they are just flocking into it and being converted by hundreds and thousands, and it is spreading throughout the Old World, and he came to New York a short time ago, and fifty thousand Jews came to hear him preach. This is one of the obvious signs of the Lord's near coming.

Well, then the gathering of the Jews back to Palestine I must mention as among the signs of his coming. When I was there in 1895 there were 121,000 Jews gathered back there, and they told me that ten years before that there were only ten thousand Jews in all Palestine, and they have been gathering with wonderful rapidity ever since, and there are now eleven great colonies working to gather the Jews back to their native land. God, speaking through Jeremiah, says: "I will send out the hunters to drive them back, and the fishers to draw them

out and bring them back." Well, what about that? You have heard about how they have been driven out of the different countries, especially out of Russia, and so they are the hunters driving them out, and these colonies are the fishers drawing them out and bringing them back. We do not have to wait for their conversion to drive them back. The very moment Turkey falls, the Holy Land comes back to Christian nations, and they will call the Jews to come back, and, oh, how we will go there and pitch our Gospel tents and preach to them and get them saved! In connection with this I must mention the wailing of the Jews. You see the Mohammedans think their salvation depends on robbing the Jews of their promises. There are thirty-five acres of nice table-land on Mount Moriah, where the wicked, Christless Mohammedans meet at the times of their great religious gatherings, where the Jews in olden times used to gather to offer their sacrifices, and now if a Jew puts his foot on that ground, they kill him sure. I was allowed to go in, but a Jew is not. So I went in and walked all around. The Jews who love that spot come up to wail over it, and, oh, how they sigh and cry over their temple! Long years ago Christian money bought from the Turks the privilege to let the Jews gather along the west wall of the temple, about one hundred feet long. They are only allowed to gather there once a week, and that on Friday evening, Friday being the Mohammedan Sunday, and I said to my guide at Jerusalem, "Be sure you take me to the wailing, and do not forget it"; and so on Friday afternoon I went to the wailing, and there I saw those old

Jews down on their knees, with their gray locks floating and their eyes flowing with tears, and while down on their knees on the outside (for this money only bought them the privilege of going to the temple on the outside)—and there they were, kissing those great stones, which had been put there by King Solomon, and meanwhile they were reading the promises of God to Abraham, Isaac and Jacob recorded by Moses and the prophets, in which God says, "When you cry to me from the ends of the earth I will hear you, and gather you back"; and, oh, how they wail and wail! Sure enough, it is called the wailing of the Jews. Well, I have a very sympathetic heart. My eyes flowed like rivers. My heart melted and broke down, and I listened to the wailing until I actually became a little afraid I might be overcome, and so I gave all the money I had about me and put out, and when I went away their wailing rang in my ears—rang in my ears. I tell you, I thought God Almighty heard it. I believe that he bent down his ear and heard the wailing of the poor children of Abraham. Oh, I believe he heard it, and I believe he is hearing them from the ends of the earth. This is one sign among the Jews that the Lord is nigh, and they are receiving the Gospel, and they are being gathered back to their native land; so this is one of the signs of the Lord's near coming. It is said, and I have never heard it contradicted, that the Jews in Rome and in St. Petersburg and in Naples, and in other European cities are chiseling out the finest pieces, and preparing the materials to build the temple; that they are preparing to rebuild the temple. Well, oh, beloved,

there are signs everywhere among the Jews. You may say it is not so among the Jews of Cincinnati. It is not so much so in the Western World as it is in the Eastern World. "Let the elect few be gathered back." Not all of the Jews are going to be gathered back; and so you find Jews here that care nothing about it, and think nothing about it. Really, that is a confirmation that they will not be gathered back. But when Turckdom falls, how Christians will be stirred to restore the children of Abraham. Don't you know they own no land on the face of the earth, and so a Jew can pack his trunk and be under way in twenty-four hours. Then, there is another wonderful phenomenon—wonderful, wonderful! Do you not know that the Jews rule the world to-day by their money power? They rule all the Old World by their money power. Certainly, they do. The people say the reason why the financial crisis came on us was because the Jews had bought Cleveland, and I do not know whether it is true or not, but they say they have bought McKinley already. Well, they hold the purse of the nations, and they are ruling the world. When I went to the Old World I exchanged my money in New York for a letter of credit, which enabled me to draw money in all the cities of the Old World. I did not know until I crossed the ocean that I had to get every cent of my money from the children of Abraham. When I reached London I had to get it from the children of Abraham, and I had to get it in Jerusalem from a Jew in charge of the bank; and so the Jews have got hold of the purse of all nations, ruling the world. Besides, they are the greatest lawyers

on the globe, and they are the greatest scholars on the globe. Oh, I tell you God's covenant with Abraham is as real to-day as it was when he walked out and looked up to the twinkling stars. How wonderfully is God in every nation prospering the Jews, and the Jews are going to come to the front again, and be at the front in the glorious coming kingdom, when holiness shall cover the earth as the waters cover the sea. Do you not know the Bible says that in that good time the nations will beat their plowshares into pruning hooks, and there will be no war any more? Then Jerusalem shall cover all Palestine, and become the capital of all nations, and the Jews again at the front of the world, as they were before they rejected the Savior. Do you not see how remarkably they are this day being prepared for the leadership of all nations? Supposing a dispute would come up between Germany and America. Why, they would only have to send it over there to Jerusalem, and submit it to a committee of American Jews and an equal number of German Jews, and all of them sanctified and full of the Holy Ghost, and they would just drop on their knees a moment and pray, and then send a telegram to Germany and another to America, and the two nations would shout together over the reconciliation of the difficulty. So, in a most wonderful way is God preparing the Jews to come to the front of the world. Oh, the signs of His coming among the Jews! Oh, I tell you it is most inspiring to see the wonderful fulfillment of the latter day prophecies! Now, the signs among the Protestant Churches: We find repeated predictions. In 2 Thess. ii. it says posi-

tively that immediately before the coming of the Lord there will be a great apostasy. There was just before his first coming an awful apostasy. The Church is going down. Fifty years ago—do you know the Protestant Churches are not akin to themselves fifty years ago? I remember that if any member of the Methodist Church did not go to class meeting, and get his mouth open and say something, they would turn him out. How is it now? You can see clearly they are not the same people at all. I have in my mind now the wife of a Baptist deacon who was actually on the mourners' bench twenty years to get an experience to join the Church, and they would not take her in because her experience did not have the right ring. Every one who wanted to join the Church had to stand up and tell their own story, and if it did not have the true Holy Ghost ring they would vote them down. You know there is nothing of that kind now. I remember well when I have seen Presbyterians keep people three months on the mourners' bench to get them ready to join. I have a good recollection, and I was then sixteen years old, fifty years ago, and I give you my testimony of that day, and you people that have a good recollection of twenty years ago can corroborate me that a monstrous change has taken place in that time. Do you not know that Jesus said that just before His coming they would put you out of the synagogues; that is, out of the Church? Do you not see the wonderful turning out of the Church for professing sanctification? A sign in all the Protestant Churches—oh, a man with half an eye can see it. A wonderful sign of the literal fulfillment of

the latter day prophecies. And does not Paul say that men will not endure sound doctrine? And the word there meaning sound doctrine is hygienic doctrine. Well, regeneration is the doctrine of spiritual life, and sanctification is the doctrine of soul health, and therefore this hygienic doctrine is the very doctrine of holiness which Paul says men will not endure. He says men will have the form of godliness denying the fire. The fire is sanctification, and they are denying it. But turn away, and do like God told Isaiah to do. Cry aloud and show people their sins. He did not tell Isaiah to go out of the Church at all, but to open his mouth, and when you do that you will not be apt to have to go out; they will relieve you of the job and put you out. So the thing for you to do is to be true and show Israel their sins; that is, show the Methodists, etc., their sins. Well, those prophecies are all being fulfilled. Oh, what a wonderful fulfillment in the Protestant world around us. And now, do you not know that when Daniel saw these wonderful visions they so impressed him that he actually fainted from fear? They overcame him. They had such wonderful power. They had a wonderful thrilling influence over him, and I do not know whether he fainted or fell. He was so anxious to know his own vision. He was away back yonder, but we are living in the time of the end, and can know what Daniel himself could not know. He was so anxious to know his visions that he fainted, and a voice said to him, "Go thy way, Daniel; thou shalt stand in the latter days." Daniel was a prophet, and in the resurrection we will be raised as we live, and Daniel will be raised

a prophet in the first resurrection when the Lord rides down to take up his bride. And he said to him: "Close the vision until the time of the end." That means it will be opened at the end. When Brother Oney was presiding elder he told the preacher to close up his record until the final conference, and then it would be opened. I believe without doubt that we are in the time of the end, and it is everywhere being revealed to people who have ears to hear and eyes to see. The dead never see nor hear. Now he says: "Close up the vision and seal the book, for many shall run to and fro." Do you not know that the steam engine is but of yesterday, and it is but a little while ago since the first steamboat was run on the Hudson River? Well, what about these wonderful inventions? They were made to accommodate us with rapid locomotion. It is the fulfillment of the latter day prophecies, that we may traverse the whole earth to get it ready for the coming of the Lord. These wonderful facilities you meet with everywhere are a sign of His coming, because they are the preparations of the world for the coming millennium. They are not invented for the accommodation of the devil, but for the accommodation of God's people that they may evangelize the whole world speedily, and during the millennium they will run, and every street car will have inscribed on it, "Holiness to the Lord; Hallelujah!" and every conductor when he bawls out, "All aboard!" will follow it with a big "Hallelujah!" Well, all these are signs of His coming, for they are preparations for the millennial age. They are God's preparations. Why did not God reveal them long ago?

Why, they are not for the devil's accommodation, but for God's people, and so they are revealing the speedy coming of the Lord. In the last chapter of Daniel it says: "When they shall have finished breaking in pieces the power of the holy people, then shall the end be." How wonderfully this is being fulfilled! How the power of the holy people is being scattered everywhere! It is wonderful. I never in my life, that I know of, was worth money enough to bury me. You say how could you travel twenty-five thousand miles a year, then? Why, praise the Lord, I can fly across the ocean and to the ends of the earth, which is the fulfillment of prophecy. God Almighty is scattering the fire of the holy people and preparing the world for the coming of His Son. Among the signs of His coming He says: "Many shall be purified." Well, that is going on. And He says the wicked will not understand. Can you make them understand it to save your life? "But the righteous shall understand." So these wonderful prophecies are being fulfilled everywhere, and now you take this problem, the fulfillment of this prophecy, the scattering of the fire of the holy people. Among the signs of His coming I would mention the morning star, which precedes the rising of the glorious Sun of righteousness, and I mean by this morning star the Holiness Movement. John the Baptist was the morning star which preceded the first coming of the Lord, and the Holiness Movement is the John the Baptist which precedes the second coming, and this is an obvious sign of His coming, and that it is very near. We are scattering the fire of the holy people to the ends

of the earth, and running everywhere. Oh, it is wonderful, wonderful! I preached for two weeks with Brother Dennett, a man saved out of the slums. God saved him wonderfully, and do you know that last year Brother Dennett gave \$50,000 to spread the Gospel among the heathen? With such strides we certainly should girdle the globe with salvation and holiness to the Lord. I know a man in Europe worth \$7,000,000, who got gloriously sanctified on his knees in the dirt, out on the streets in front of a salvation army drum, and from that day to this he has been giving \$100,000 per year to spread the Gospel; and so we are running to the ends of the earth. Missionaries go without salary, and God feeds them like he feeds the birds, and they are girdling the globe with the Gospel proclamation, and so you take this wonderful prophecy, scattering the fire of the holy people, and it is hard to tell who is doing it. It is wonderful the way the holiness people are doing it, but it is wonderful how the anti-holiness people are doing it. Do you know in some places they will take their sanctified men and send them away off into some cold place? Is not that the way to scatter the fire? They can not do better to scatter the fire. This persecution is the very thing to scatter the fire. The cause would have actually suffered had not the opposition driven the men out. You can hardly find an evangelist who has not been driven out some way, and hence he has taken the evangelistic field, his soul on fire, and so it is a puzzle to a Philadelphia lawyer to diagnose the problem, which are scattering the fire most, people opposed to holiness, or the followers. Well, they

do not aim to do it. I could talk to you until the morning comes upon the signs of His coming. They are all around. Oh, glory to God, they are all around, and so I am on the lookout, and it seems to me I can hear the clatter of His chariot wheels over the stony pavements just now, and, oh, I feel the Lord is nigh!

EXHORTATION.

The five wise virgins had their lamps burning, and so we must not only have our lamp brightly burning, but filled with the Holy Ghost, and we give you a very loving invitation to come up to the altar. You want help from God to prepare you for the coming of the Lord. Oh, you are liable to miss the greatest opportunity of happiness, and that is a place in the first resurrection. You are liable to miss this glorious translation, the greatest inspiration to holy experience and to a holy life in all the world, and so we hope you will come right along. Avail yourself of the opportunity, and stay right here until you get the baptism of the Holy Ghost and fire to prepare you for the coming of the Lord, for a place in the first resurrection. Prepare you to enter the glorified state by the short way of translation instead of going the long route of the resurrection. Oh, glory to God! I would rather have it than all the gold that ever glittered, and I would have a place in the first resurrection. Come.

NO SECOND PROBATION.

In answer to a query involving the above question, Brother W. B. Godbey says:

The Scripture responses to this question are so copious throughout both Testaments as to afford ample resources to write a large volume. So we will go to headquarters, in the Jerusalem Council (Acts xv. 14-21). Here we have the concurrent decision of all of the Apostles and elders, confirmed by the inspiration of the Holy Ghost. Verse 14: "Simeon hath expounded how God at first interposed to take from the Gentiles a people in His name." Hence we see from this Scripture that the Gospel dispensation did not contemplate the salvation of all, but simply calling the elect out of every nation under heaven. Of course, salvation is free for all, but only the elect receive it during these ages of Satan's reign and preponderant temptation. Verse 16: "After these things," i. e., the "things" in the preceding verse; i. e., the calling out of the elect from every nation, "I will return," i. e., this is a positive statement of our Lord's personal return to the earth after the Gospel has been preached to every nation (Matt. xxiv. 10; Mark xiii. 10). "And I will rebuild the tabernacle of David, which is fallen down, and will build again the ruins of the same, and will set it up again." The Greek "skeeme," translated tabernacle, also means dynasty, and in this passage means the royal line of David, and is so defined in Robinson's Greek Dictionary, which see. When our Lord ascended up to heaven, He became the incumbent of David's throne in

heaven (Acts ii. 29-35). David's kingdom on the earth was not his own, but the divine theocracy of which David was the regent and executive under God at that time.

When Christ ascended into heaven and was crowned David's successor, His Father said: "Sit down on my right hand till I make thy enemies thy footstool" (Acts ii. 34, 35). The wicked rulers of the earth, political and ecclesiastical, are the royal rivals and enemies of Christ. The "Ancient of Days" will shake them all down (Dan. vii.; Rev. xix.), and crown His Son King of kings and Lord of lords. Verse 17: "In order that the residue of men may seek out the Lord," i. e., seek Him till they find Him, "even all the nations on whom my name has been called, and upon them, saith the Lord, who doeth all things known from the beginning." This verse certifies positively that all the people surviving the great tribulation and still living on the earth when the Lord rides down on the throne of His glory, dethroning all kings and smashing old Babylon and arresting the devil, taking him out of the world, "will seek out the Lord." The Greek means Him thoroughly, i. e., seek Him till they find Him. We need not wonder that all nations will be converted to God when Jesus returns on the throne of His millennial glory; when we consider the fact that the devil will be taken out of the world, and, of course, myrmidons will go out with him, thus forever removing the great power of sin from the earth. (Rev. xx.)

The prophets of both Testaments all get eloquent on this theme, assuring us "that a nation will be born in a day." This will be the grand harvest of which the souls

saved during the preceding ages are but the first fruits. Thus the millennium will be the great salvation period of the earth. Brother Godbey, are you not thus teaching second probation? We are all living in the second probation, and will so continue to the end of time; the first probation having been forfeited in the fall: God in His infinite mercy through Christ granting unto the world a second probation; of course, this probation continues during mortal life upon the earth, which will go on to the end of time. There is no foundation whatever in the Catholic dogma of purgatorial probation or the theories proclaimed by some of our contemporaries in favor of future probation, hell, redemption, etc. No person who has passed through this mortal life on the earth in any age will ever have another opportunity of salvation. "As the tree falleth, so it lieth." Daniel, in the conclusion of his prophecy, pronounces all blessed who come to the end of the great tribulation. "And it shall come to pass that every soul who may not hear the Prophet shall be cut off from among the people" (Acts iii. 23). God knows all the savable people on the earth, hence during the great tribulation He will hackle out of the world the unsavable. During the millennium humanity will be as free as in any preceding age, but the great power of temptation eliminated. "He will rule all nations with a rod of iron" (Rev. xix. 15); thus tolerating no overt wickedness. Men will be free to rebel and plunge into sin, on their own responsibilities in the absence of the devil; but in that case will drop dead and fall into hell.

Does not this exegesis encourage wickedness in the present day? I see not why, as it is a plain case that the wicked are exposed to the tribulation, and in constant liability of death and damnation. They dare not purposely wait for the millennium, in which to repent, as God's righteous judgments in this world, and an open hell in the world to come, look them in the face. Is it not very unfair for the people who live and die before the millennium? God's ways are always fair and right. Millions of heathens have died without ever hearing the name of Jesus. Yet salvation was as graciously possible to every one of them. "The grace of God that bringeth salvation to all men hath appeared." From this and many other Scriptures we clearly see that God left all in all ages without excuse.

The above Scriptures are plain and unmistakable, assuring us that when the incorrigible millions shall have been hackled out of the nations by the righteous judgments of the Almighty, and the devil himself a participant of his own righteous retribution in his personal arrest and ejection into hell, and our glorified Lord shall return to the earth, that He shall be crowned King of kings and Lord of lords, and not only the Jews rally to Him, hail Him Conqueror, but all the nations of the earth, "on whom His name has been called," during the Gospel dispensation, and that will be all, because he does not promise to return until the "Gospel of the kingdom shall have been preached to every nation."

Oh, that the Christian world were only awake to these momentous truths! What an inspiration to "go every-

where preaching the Word," till every nation under heaven shall have received the glorious tidings, as then we are assured that our Lord will return, re-establish the throne of David (Acts xv. 16), and then "the remainder of men will seek after the Lord." I suppose this is a sufficient answer to your question. I have not answered you in creeds or theologies, but in the plain and unmistakable Word of God, which will judge us all when we stand before the great white throne; our creeds, confessions, theologies having no more to do with our judgments than the farmer's almanac. I do believe "the Lord is nigh." It is high time that we lose sight of our opinions, believe and preach the living Word as God has given it to us, though it may cut off our theological heads: as in that case God is sure to give us a better head than we ever had before.

THE HEIR TO THE THRONE.

Psalm lxxii. 1-12.

BY SETH C. REES.

It is said by some that this Psalm was written for Solomon. It may have some reference to Solomon's kingdom, and what it should have been, but the prophecies of this Psalm were not fulfilled in Solomon's day, nor in any other day. Their true fulfillment will never be known until Jesus, the King, shall come to reign in the coming kingdom upon this earth.

It has given me great comfort, as we have sung to-night, to know that Jesus, who went away, is coming again; that His Word is settled forever in heaven, and that the promises which he has made shall be fulfilled to the letter. Our hearts are enlarged as we contemplate the fact that Jesus Christ, the Son of God, is going to make another visit to this earth, not as the despised, the rejected, the crucified Nazarene, but as Lord of lords and King of kings, sitting upon the throne, and reigning over the nations of the earth.

We are taught in this Psalm that when Jesus shall come He shall come to judge with a righteous judgment. The judgment expressed in this text means wisdom; not the wisdom of this world or of the schools, but the wisdom of the skies. Solomon was a great king, and was possessed of great wisdom. His wisdom, however, was the wisdom of God. But a greater than Solomon is coming, One who not only has all wisdom, but knows

exactly how to apply it, and how to accomplish His purpose in everything.

Oh, the injustice, the iniquity, the unrighteousness of these days! What a glorious thought it is that when our King shall come He shall come to make wrongs right; He shall come to judge in righteousness. This earth owes much to wise sovereigns, but her true King is yet to come, and when He comes He is going to deliver the oppressed; make wrongs right and crooked things straight. The iniquity which we see on every hand will be adjusted. The sorrow of millions of hearts, the result of sin, is awful, but when Jesus comes all these things will be made right.

All the sorrows of this earth are the result of sin. Sin is the secret of our failure in all our attempts at social and political reform. An Achan in the ranks or in the heart spoils everything. It is because the material is bad that we can not succeed. Sin has touched every one, and we have no good material with which to build.

Yonder is a building in ruins, and a group of men are discussing the cause. The architect says that the "plans were all complete"; the contractor says that the "specifications were followed exactly; that every brick was in its place, and every arch was rightly set," and yet the building is in ruins. A plain workman comes along and picks up a brick and crushes it in his hands, and he says, "Here is the difficulty. The brick are rotten. They will not bear each other's weight."

This is exactly the trouble we encounter in all attempts to build in this world with the material we have.

The material is rotten. We can not be worked into the structure, so we can bear each other's weight, until sin is destroyed, and all our attempts at social reform, all our humanitarianism, all our philanthropy, all our politics, patriotism, philosophy, and all attempts that men make to better humanity, utterly fail, unless sin is met and vanquished. Sin must be put away; sin must be destroyed.

The Bible teaches us that through the gospel, in the coming of the Holy Ghost, sin is destroyed in the heart where He is permitted to come, but sin will never be destroyed in this great, lost world as a world until Jesus comes. This world rejected Christ; it crucified Him; it would crucify Him again if it had a chance. It does not like Him any better now than it did eighteen centuries ago. It will take the presence of the Son of God in this country as a King to ever destroy the sin that is around us; the sin that oppresses us; the sin that depresses us; the sin that causes us to groan; that keeps us awake at night; the sin that makes the scalding tears chase each other down our cheeks; this sin about us will not be destroyed until Jesus comes.

But, thank God! according to the teaching of the Psalm, the coming of the King will put an end to sin in this country. Will not that be glorious? When the saloon disappears from the street corners, the bar from the hotels, and the smoking car from the railroad train, the fumes of tobacco from the atmosphere, the brothel from the alleys, the cellars and garrets will be sweetened and made healthy! The awful fumes from the cesspools

of iniquity will be destroyed, and all over this country righteousness and true holiness and love and peace shall reign supreme. The Son of God is coming to put an end to this awful tragedy of sin and stop the peopling of hell with souls that ought to be saved.

When the King comes He is going to rule a kingdom of peace. The text says so. The margin suggests "peaceable peace," "universal peace." Other kings have ruled with the sword, but Jesus is going to rule with peace. If David was a type of Jesus in His conflicts and conquests, Solomon was a type of Jesus in his reign of peace. "They shall learn war no more," thank God! Oh, the horrors of war. Who can calculate its expense in money and blood? Think of the millions of graves that mark the path of earth's greatest conquerors. Think of the lands that are laid waste everywhere by war, and then remember that it is all coming to an end!

This world is bristling with bayonets to-night, and is garrisoned with armies of men. The nations of the earth are looking into each other's faces across living walls of men in uniform. More than ten million men stand ready to-day to fire into each other's ranks. There is not an important nation that has not been deluged in blood during the last half century. The firing of a gun would be enough to throw the nations of the earth into confusion, but the coming of the King is going to make all nations ground arms. When the Son of God shall appear there will be no more broken-hearted widows; there will be no more children orphaned; there will be no

more homes made desolate; there will be no more sorrow and pain as the result of sin.

Again, according to the Psalm, our King is coming to establish an everlasting kingdom. Kingdoms rise and fall; thrones appear and then crumble to dust. The secret of it all is that this old earth has never yet found her true King. The only living heir to David's throne is yet to be crowned. His throne is usurped; it is usurped by another to-day, but He is coming to have His rightful place. As sure as God is God and truth is truth, Jesus is coming again to rule with a scepter that will command the homage of all nations.

"An everlasting kingdom." It is wonderful how little this old earth and this world, with its unholy ambitions, accomplishes. It is startling the way the things of the world come to naught. Where is Pharaoh to-night? He is a withered old mummy in a glass case in the British Museum. Where is Caesar to-night? He is a handful of dust that helps to make up old Rome. Where is Nebuchadnezzar to-night? The exact site of his splendid city can not be identified. Where is Pontius Pilate to-night? Where is Herod to-night? The greatest men this world has ever produced have gone into oblivion, while God's saints live and blaze and burn forever.

Pharaoh has gone, but Moses is one of the most illustrious characters of his century. Nebuchadnezzar has passed into darkness and uncertainty, but Daniel's prophecies are just now reaching their grandest fulfillment. Caesar is forgotten, but Paul is preaching to the teeming millions of this earth. Pontius Pilate is a person

of the past, but the Son of God was never so well known as he is to-day. Where is the man who can give me the names of the ten spies? There is not one in this audience to-night, but a ten-year-old child knows of Caleb and Joshua.

It is wonderful how the things of this earth perish, and the smallest thing that comes from God lives as an imperishable monument to his glory forever and ever. I want to take sides with something that is going to last. I do not care to end up in a hole in the ground. I want an experience that will knock the other end out of the tomb and let me out into the blaze of resurrection light, and let me stand on the sunny south side of the cross; that will give me something tropical, something sunshiny, something genial, not something depressing, for while the cross has a dark side, it has another which blooms with rich glory and promise of resurrection and the coming kingdom.

On the plaster of an old Mahometan mosque was traced in gilt letters the name of Mahomet, but a Christian architect had secretly chiseled the name of God and a text of Scripture in the stone before the plaster was adjusted. Centuries passed, and the superb plaster crumbled and fell off, and the name of Mahomet was gone, but the name of God and this text, "His kingdom shall be an everlasting kingdom," stood out in clear, readable letters.

We have struck the thing that is going to last forever. We have found something that will never die. This world has been hunting something that will last, but

it can not find it. Every one is deeply and profoundly impressed with the mutability of everything about us. No wonder that that great French general, when reviewing his army before the pyramids, said: "There is nothing lacking here," and then, catching his breath, "except permanence." We may conclude, this world may conclude, that there is nothing lacking here, but all are forced to catch their breath and confess, "except permanence." Permanency is lacking under this present rule, but we have found something that is to live forever. We have a gospel that is going to shine and burn and blaze more brilliantly in a million years from to-night than it does at this hour.

We have to admit that there is a fullness coming that has not yet come, and will not come until the resurrection of the dead. There are some things for which we wait; there are some things for which we groan, and are burdened. This old earth is groaning to-day for deliverance from the curse of sin, and it is coming, thank God. Monarchies have failed; democracies do not succeed; the greatest institutions of the earth crumble to dust. Your securities and your investments are going to die in the ashes of a dissolving world, but the Son of God is coming, and is going to bring in a kingdom which, as the text says, is to be an everlasting kingdom, each succeeding age exceeding in glory the preceding age.

Heaven is not going to be a monotonous affair, a ceaseless round of ceremonies, an endless circle of duties, but eternal progression, and each successive age is going to outdo all the previous ones. God is going to reveal to

His people the deep and secret things that are locked up in the secret chambers of heaven, and we are going to know things after a while that the angels do not know now.

As a boy I used to have the idea that in heaven we would wear white robes and play harps, and sing forever and ever; but that would become monotonous. God is going to have us progressing eternally, and making everlasting advancement. We will be hunting for the boundary line of eternity through the coming ages, but we will never find it.

Again, this Psalm teaches that it is going to be a universal kingdom. There are not going to be any little kings, or little popes, or little bishops. The King of kings is going to reign, and they who reign with Him will be in harmony with Him. Under this reign you and I will be rewarded for what we have done.

There will be plaudits sounded, and crowns bestowed. The man who thinks all are going to be equal in heaven does not know the truth. All are not equal here; all do not want equal amounts of grace; they do not want to be numbered among God's elect; they do not want to measure up; they do not want too much religion. They are like the little girl who said she wanted to be just good enough not to be whipped. They want religion enough to escape hell and get to heaven, but they do not want to be sanctified; they do not want the best things. To tell me that that kind of a Christian is to have as much as Paul is to tell me something which the Bible does not teach.

it can not find it. Every one is deeply and profoundly impressed with the mutability of everything about us. No wonder that that great French general, when reviewing his army before the pyramids, said: "There is nothing lacking here," and then, catching his breath, "except permanence." We may conclude, this world may conclude, that there is nothing lacking here, but all are forced to catch their breath and confess, "except permanence." Permanency is lacking under this present rule, but we have found something that is to live forever. We have a gospel that is going to shine and burn and blaze more brilliantly in a million years from to-night than it does at this hour.

We have to admit that there is a fullness coming that has not yet come, and will not come until the resurrection of the dead. There are some things for which we wait; there are some things for which we groan, and are burdened. This old earth is groaning to-day for deliverance from the curse of sin, and it is coming, thank God. Monarchies have failed; democracies do not succeed; the greatest institutions of the earth crumble to dust. Your securities and your investments are going to die in the ashes of a dissolving world, but the Son of God is coming, and is going to bring in a kingdom which, as the text says, is to be an everlasting kingdom, each succeeding age exceeding in glory the preceding age.

Heaven is not going to be a monotonous affair, a ceaseless round of ceremonies, an endless circle of duties, but eternal progression, and each successive age is going to outdo all the previous ones. God is going to reveal to

His people the deep and secret things that are locked up in the secret chambers of heaven, and we are going to know things after a while that the angels do not know now.

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There are going to be lots of people in the kingdom who will be crownless, stark bareheaded, and you will be one of them if you do not get ready for the coming of the King, working for Him and hastening His coming.

The text teaches that people who have suffered with Him shall also reign with Him. Those who have walked with Him in humiliation will walk with Him in exaltation; those who have shared His reproach without complaint will reign with Him, wearing crowns and sitting in the council chamber of the King. The text teaches us that we, though ever so poor now, are going to be rich, provided we are true to God. We are going to possess all things. We may have had to live in very narrow quarters, and our home may have consisted of a single room, with very plain furniture, but if we have walked with the Son of God in all humility and in all faithfulness, He is going to see to it that we are exalted in that day, and we will reign over a city, maybe two, maybe five, maybe ten.

The first is going to be last, and the last is going to be first. Things are going to be awfully changed, and many a millionaire will take the place of a poor bootblack, and many a poor, insignificant, unknown person is going to be promoted to the galleries of the upper skies. The text teaches me that when He comes the kings of this earth are going to pour out their hoarded millions at His feet. They are going to bring gold and silver and get down on their knees to our King.

The people that have despised and rejected the Son of God are going to bow down to Him and confess that

He is the rightful King, and that His place is on David's throne, and that He has a right to reign. He will plant His throne on the very place where His cross stood, baffling all hell, and the devil who conducted that high jubilee that dark afternoon when Jesus was suspended between heaven and earth, will remember it all as he goes into the pit, to be locked up forever, and he will acknowledge that Jesus Christ is not only the Son of God, but that He is Lord of lords and King of kings.

We want to notice to-night that we have some evidences of His soon coming. Whatever Christ and the apostles have magnified we must not minify; whatever they have made much of we must not belittle. It does not become me to ignore a truth so exceedingly prominent in the Bible as is the truth of the soon coming of our Lord.

My heart swells within my breast as I remember that He may come to-night. Often the tears I weep are not only tears of sorrow, but tears of hope, for Jesus may soon come. When He comes we will have resurrected bodies, and there will be no more pain; no more sickness; no more crying; no more headache; no more heart-ache; no more neuralgia; no more burning fever; no more long, weary, wakeful nights.

There will be no more days of terrible grief, for when He comes He is going to bring our loved ones with Him. We have laid them away, but they are coming back with Him. If we knew that they would come on the midnight train, there would not be any of us go to sleep. Oh, that God will somehow wake men up from the sleep of world-

liness! Let us never go to sleep spiritually, let us never get drowsy, for some time it will be announced, "Behold, the Bridegroom cometh!" Will we be ready to meet him when He comes? Will we have oil in our vessels—oil, the symbol of the Holy Ghost? The people who have not received the Holy Ghost will find their lamps going out, and will ask us to give them oil, but we can not; it will be too late.

When He comes He is coming like a thief in the night, like the lightning flashing from east to west, without warning other than the "signs of His coming." We are expected to be watching and waiting, and ready for the coming of our Lord in the clouds of heaven.

What are some of the signs of His coming? To my heart there are many, and one of them is the fact that the most spiritual people in all churches are looking for His coming. That very thing is suggestive to me. In all denominations there are a few who have the upturned gaze, and stand on tip-toe looking into the skies. The very fact that this impression has seized the most spiritual, the most scholarly, the most level-headed Bible students of this age; the very fact that there are thousands of saints led on by hundreds of the most deeply spiritual men who are eagerly looking for Jesus. If you are of an irreverent turn of mind, you may call them "star gazers," you may say they are looking for a "picnic in the skies." It does not take much brains to call names. But these men are noble souls, they are representative men, they are careful, prudent men, seized in these last days with the impression that the Lord's advent is nigh.

To have a broad-brim-hatted Quaker so sanctified that he is looking into the skies; to have a high-churchman so saved that he is looking just where the Quaker looks; to have a blue-stocking Presbyterian so full of this hope that he is looking just where the Quaker and the Episcopalian are turning their eyes, and to have Congregationalists and Reformed Lutherans and Lutherans who are not reformed, and saints of all churches looking for the Lord's coming—all this is intensely significant.

You go out on the street, and see a dozen men all looking up; you conclude there is something up there to look at, and the probability is you look up, too. One thing that made me take my eyes off this earth was that I saw all the most deeply spiritual men and women of this age looking up.

I am looking for something to happen. I am looking for a "picnic in the sky," if that is what you want to call it. People sometimes think they are brilliant, and ridicule God's people, and call them "star gazers," but they see beyond the stars. The cavilers can see the stars, but the Bride sees the other side of the stars, and beholds the King coming, and is on tip-toe to meet Him!

Another sign of His coming is the progress of our times. The commercial enterprise, the intellectual activity, the mechanical invention of our day, are almost unbelievable. It seems that Daniel's prophecies are being fulfilled, and that "knowledge is being increased," and "men are running to and fro" as they never did before. It seems that God has put wisdom on man, and let us get

into his secrets and bring them out, so we can be in readiness for the coming of the Lord. The things that are most commonplace are to me evidences that we have almost struck twelve.

Do you know that men can not go much farther in mechanical invention without outdoing themselves and becoming gods? Do you know that in almost everything we have gone about as far as we can go, and that even scientists, who deny the truth that I am preaching, are confessing that we are on the eve of some tremendous crisis? They do not know what it is, but they know things can not go on this way long, and the time will soon come when there will be a change. It has been whispered in my ear, "The Son of God is coming." I do not know how soon; I have no time set; I do not want to set to-morrow, for I want Him to come to-night if He wants to, but I believe in my soul that we are on the eve of some tremendous happenings, and that the time will soon come when the heavens will part and the Son of God, who went up in a cloud, will come back in a cloud. That cloud was perhaps a cloud of angels.

Men are "running to and fro." They run to Europe and back again, to Africa and back again, to the mountains and back again, to the seaside and back again. They run everywhere for health, for wealth, and for pleasure. People run, and they do not know what they run for. They come home and want to go again, and do not know why; are restless and unhappy and peevish. If they have plenty of money and ride in palace cars, it is either too hot or too cold. If they have servants, they

are always having a time with their servants. If they have no money, they want money, and when they get it, it curses them.

Oh, the unrest, the turmoil, the heavy rolling billows of this ocean of life that break upon the shore and roll back with more restlessness than before. These will be at rest when Jesus comes.

Before Jesus came the first time people were looking for Him, and before He comes again they will be looking for Him. There were a few people ready for Him then, not many. There was that aged prophetess, Anna, in the temple. She was ready for Him. There was the old prophet who was expectant. There were the shepherds in the field who were waiting. There were those wise men in the East, who were ready to cross the desert to see Jesus.

They were wise men, too. If they told their errand before they left home, I guarantee that they were called fools; the fun-makers were the fools. There are wise men nowadays who are looking for the Son of God, and there are fools making fun of them. Brother, if you do not see into the truth of Jesus' coming, do not oppose it. You can not afford to go against anything God has promised, as He has this.

Let us rather trust the Holy Ghost to reveal the truth to us, and let us accept it, for He is coming again, and "to them that look for Him He will appear the second time without sin" (without a sin offering). He is coming the next time, not to be spit upon; not to wear a crown of thorns; not to wear purple in derision, but to rule the

nations of the earth as King of kings and Lord of lords. The very same Christ who wore the crown of thorns will wear a crown of glory, and will sway a scepter before which all nations of earth will be broken as a potter's vessel.

A sign of His coming is the return of the Jews, though people deny and doubt this truth. I read some Scripture, and I find it was prophesied that the Jews should be scattered, divided, cast out, without sure dwelling place, landless, because they crucified the Son of God. Where is the man that does not know that that Scripture has been fulfilled to the letter? But, in the very same chapter, among the very same prophecies, there are some relative to their being gathered again. According to this Scripture, they are to return, they are to have another chance, and if the first set of prophecies were fulfilled with exactness, why may we not expect that this will be?

I believe the Scriptures are being fulfilled. I believe God is already beginning to give the Jews a day of grace. They have the money, and they are returning to the Holy Land. Ten years ago there were only five thousand Hebrews in the Holy Land; to-day there are thirty-five thousand. Thousands of Jews are being converted, and I am always glad to hear of a Jew being saved. I have nothing against the Jews. Folks seem to hate them. The Jews were once God's chosen people, and they were promised that a remnant should be saved, and God is beginning to graft back again that which he broke off. The salvation of the Jews is to me a sort of pointer, telling which way the wind blows. I believe, according to

God's Word, they are coming to the day of grace, for Jesus is coming again.

Just before Christ came the other time there were anti-christs, and the Scripture says there will be again; and there are to-day. There are not less than six in the United States to-day. One in Illinois, one in Kansas, and one in Georgia, and others elsewhere. I was preaching some years ago in the State of Maine in a city church, and a tall man with white pantaloons and a red coat and a long beard came up to the pulpit and claimed to be Jesus Christ. You say he was insane. I say he was possessed with the devil fulfilling prophecy. I do not know when Jesus is coming, but I know there are certain signs appearing which are significant.

Another sign which I wish to speak of to-night is the fact that the bride is making herself ready. You watch a bride closely, and you can tell when the wedding is approaching. As a matter of fact, she is supposed to know when the wedding is to be. Other folks do not know, but she knows, and I am of the idea that the bride will know when the Bridegroom is nearing. I see her making herself ready now. Where? In the holiness movement. This crowd here in this hall—we can hardly secure a church, and why? Well, that is another sign of His coming. Because the Church is rejecting Christ, because the Church has other lovers. People that have other lovers will not go in with Jesus, and if your affections are divided, you will not go up with Him. No one is going up with Him but those who love Him. Other folks are going to sit with their railroad stock and with

their diamonds, and with themselves, and with the things they love best, but the folks that are ready will go in with Christ, and, thank God, this holiness movement is getting folks ready in all the Churches.

About two hundred years ago nearly all the holiness there was in the world was in the Quaker Church, but the time has come when this movement of holiness is not confined to any Church; it is in every Church, and no one seems to be responsible for its getting in, but it has just jumped over all barriers and has leaped in uninvited among the high-church Episcopalians and the Presbyterians; and where the pastor did not want it, and where he did his best to keep it from coming, it went in anyhow. The Lord is getting a people ready Himself, and they are putting on white garments, linen clean and pure. This great holiness movement is getting people ready for the coming of the Lord.

The last sign I want to call your attention to is the great missionary movement that is connected with the holiness cause. About one hundred and eight years ago William Carey, a plain sort of man, stood up in a ministers' meeting and dared to propose as a topic of consideration our obligation to the heathen, and offered himself to the work of converting the heathen, and they said, "Young man, sit down. When God wants to convert the heathen, He will do it without you or me." But the 3d of October, in 1791, I believe it was, about one hundred and seven years ago, the first missionary society that was ever organized was organized, and William Carey threw himself into the lap of the society as a mis-

sionary. This whole movement is not over one hundred and seven years old, and to-day there are nine hundred missionaries in the foreign field and four hundred more in this country, ready to go, were the money but consecrated.

The reason the money is not forthcoming is because the people have not got the Holy Ghost. We have a great number that are burning to go, and every land might hear the name of Jesus in the next ten years if the Church would bestir herself. The Son of God will be sure to come when that is done. I am praying to God to deliver us from this stingy, close-fisted counterfeit of religion, which will not spend money to save the heathen.

We are commanded to pray for His coming. Will you do that? You undertake it, and if you are not right, the prayer will choke you. Oh, people talk about "the coming of the Lord" in a light manner, but you undertake to pray for His coming, and if you are not right, you can not do it; if your account book is not right, you will get to thinking, "What if He is looking over my shoulder?" and if there are volumes on your center table you do not want Him to see, you will feel like slipping them away; and if there are pictures you do not want Him to see, you will feel like turning them to the wall or tearing them down. You get down and pray for "the coming of the Lord," and you will think of that woman's reputation off of which you stole a corner, and you will go and take it home. You will think of the old debt that has been outlawed, and you will go and straighten things up.

I want to say to you that it is a powerful incentive to holiness to believe that Jesus may come at any hour. In Scotland's darkest days, the nation came to the conclusion that their only hope was the return of John Knox, and so they sent for him, and they waited anxiously for the first token of the advent of the great reformer. It seemed that the Reformation had gone as far as it could without his presence. One day a man went up to Leath, where the representatives were secretly closeted, and he slipped in and closed the door and whispered, "John Knox is coming," and it went from lip to lip, and from village to village, and from hamlet to hamlet, and everywhere the news came it brought fresh courage to the hearts of the saints and struck terror to the enemies of God, and thus Scotland was saved.

When it shall be announced that the Son of God is coming it will fly from lip to lip, and from village to village, and from city to city, the announcement will go all around this earth, bringing new courage to saints and striking terror to the enemies of God, and thus this old world will be turned to truth and righteousness.

I am anxiously waiting the announcement of His advent. I have sold my possessions below. I have taken stock in the Joint Stock Company of the skies. I am, with an upturned gaze, looking for that meeting that has been announced; it has been advertised that there will be a meeting of the stockholders in the air, and the dividends are crowns and thrones. I do not want to miss my dividend. I am expecting something; I am looking for some returns.

I have nothing to boast of, yet I humbly believe that I have suffered something with Jesus; I am willing to "go through" and bear reproach, that I may share the honor, that I may have the privilege of sitting with the King forever.

If you are not ready to-night for Jesus to come, you had better get ready. This is the hour to be sanctified wholly. This is the hour to put on the robe of righteousness. This is the hour to get oil in your vessels and be filled with the Holy Ghost, so that when Jesus comes you will not be confounded.

Preached at Cincinnati, Ohio, December 1, 1898.

THE END.