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Campmeeting/Sermons

CAMP MEETING SERMONS

By

James B. Chapman, D.D.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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J. B. Chapman, D. D.

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Some Estimates of Life
The Holy Spirit
30,000 Miles of Missionary Travel
He Giveth More Grace, etc.

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A BRIEF EXPLANATION

Some months ago I submitted the manuscript of a baccalaureate address to Mr. P. H. Lunn, Assistant Manager of the Nazarene Publishing House. Mr. Lunn said he had no objection to the manuscript, but that its interested readers could not be many, and that he did not advise its publication.

"But," said Mr. Lunn, "I wish you would give us a book composed of your camp meeting sermons. People would read a book like that and be profited by it. In fact we need just such a book on our list right now."

I thought it over a little, then told Mr. Lunn that the idea was new to me, and I was not sure it was feasible. I asked him how I would go about it to produce such a book, what would he call it, and how would he go about it to distribute it. He was ready with his answers. "Just write out sermons you have preached in the camp meetings as nearly like you preached them as you can. We will publish them under the title of 'Camp Meeting Sermons.' We will advertise the book in our usual way and the people will buy it and read it."

Well, it was all very simple. But now it has been several months and I have just managed to get the first part of that program accomplished. I shall hand the manuscript to Mr. Lunn when I pass through his office next Monday. Then I shall wait with interest to see how well the publishers and purchasers and readers will do their part. And I shall hope they do theirs much better than I have been able to do mine.

As I have prayed when I attempted to preach these sermons by word of mouth, I shall now pray that the Spirit of God shall attend them as they go out in written form, that souls may be blessed and saved and sanctified and established in the grace of God through their instrumentality.

In His service,

J. B. CHAPMAN

Indian Lake, Vicksburg, Mich.,

January 29, 1935

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Sermon 1

THE WAY TO GOD

TEXT: "If a man love me ... we will come unto him, and make our abode with him" (John 14:23).

Whenever I have tried to picture the meeting in that little upper room between Jesus and His disciples, and have tried to think of the manner of the Master during that last discourse recorded in the fourteenth, fifteenth and sixteenth chapters of John, I have fancied that the Master commenced in a confidential tone of voice and proceeded with the haste of one who is dealing with oft repeated subjects. Said He, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." But Thomas interrupted. The Master had overstated their knowledge and their faith. "Lord, we know not whither thou goest; and how can we know the way?" Then, as I have pictured it, the Master slowed down in His speech, and gently and patiently replied: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Then in gentle reproof, He continued, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." This should have settled the matter, and the Master should now be able to go on with His discourse.

But Philip came with a challenge that would have sounded better coming from a Pharisee than from a veteran disciple: "Lord, shew us the Father, and it sufficeth us." Then with genuine disappointment over their spiritual dullness and slowness of heart to believe, Jesus turned to him and said: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" The reproof was so far reaching as to clearly intimate that these men had not yet entered into the very primary meaning of the appearance of our blessed Lord in human form, and it quieted their questionings. They sat in reverent silence, and the Master picked up His discourse again, and went on to talk about the Comforter whom He would soon send to them, and of the wonderful office He would fill with reference to them when He did appear. He said, The Comforter will come, the Father will come, I will come: yea we will all come and take up our abode with you. The atmosphere was clearing and Jesus was speaking once more of the theme which had engaged Him so much while in company alone with His disciples within the last few weeks, and He proceeded now with the confidence that, at least, His own understood.

But as He went along He told them how He would go away and the world would not be able to find Him, "But," said He, "I will manifest myself to you." This was too strong and too spiritual for easy comprehension, so Judas interrupted to ask: "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Here was a simple question, and yet one so profound that it practically replaces all the questions of sages and philosophers and saints of the past. What is the way to God? How can one know God? How can one find God? How will God manifest Himself to one? What

must one do in order to gain that certainty of God and His presence for which the hearts of good men in every age have reached out? And the answer was just as simple and just as comprehensive as the question: "If a man love me ... we will come unto him, and make our abode with him."

The question is so direct and the answer so straightforward that there is little room for enlargement. But a picture is often enhanced by its background — not by the glorifying of the background, but by the deepening of its color. "A beautiful picture on a dark background" is practically a motto with those who are expert on such matters. Therefore we hope to permit the wonderful answer of Christ to stand out in the clear light which it deserves by presenting it in comparison and in contrast with the answers others have given.

Historically, I think there are three proposed ways to God which may be taken as pretty well covering all that has been thought and said on the subject. And just by way of emphasis these three ways may be designated: (1) The Greek way; (2) The Jewish way; and (3) The Christian way. The Greek way is the way of wisdom. The Jewish way is the way of works. The Christian way is the way of love. The Greek reached out for God with his head. The Jew reached out with his hand. The Christian reaches out with his heart. But the big question is: Who finds God?

Let us examine these three ways a little more carefully:

I. The Greek way of wisdom. We follow this order, not because it is the order of origin, but because it is the order of prevalence in the world and the order of failure and decay in the approach to the true and right and only way.

Also, while we are imitating the apostle Paul in using national and racial designations, we desire it to be clearly understood that the names are wider than nations and races, and that one may be a Greek, a Jew or a Christian in the sense in which we are employing the terms and yet be a member of any race or of any nominal religious body in any age or period of the world. The Greek stands for any who would apprehend God with the intellect. The Jew stands for any who would apprehend God by works. The Christian stands for those who apprehend Him with the heart.

We have passed over those who have worshipped at the shrine of pleasure or brute force, for these cannot be said truly to seek God. Rather, theirs is the method of getting away from the very idea of God. This was the case of the people who lived before the flood of Noah's time, and who filled the earth with violence. It is the case now with those who are on pleasure bent, and who refuse to hold God in their thoughts. Along with the raw heathen of the untouched jungle, these pleasure lovers and flesh worshipers want nothing more of God than that He will not interfere in their affairs. If they observe rituals or carry charms, it is not to invoke the presence and blessing of God, but to avert judgment and turn away any sort of interference whatsoever.

And even this designation cannot be confined to the limits of those who formally profess that this is their state and feeling. Not many, perhaps, would be willing to confess themselves on this plane so near to the level of the beasts. Yet that is where a great many people live. The ancient prophet said, "The ass knoweth his owner and the ox his master's crib, but Israel doth not know, my people do not consider." Sam Jones used to say that while the horse neighs his thanks, the cow lows her

thanks, the dog barks his thanks, and even the hog grunts his thanks, there are thousands of reasonably intelligent people who sit down to three square meals a day for thirty or forty years of their lives and never once look up and say, "Thank Thee, Lord."

And what we have to say today can have but little interest to those who are content to live strictly on the earth plane. Oh, that something might occur to wake them up! But until they are awakened they would not be concerned in our inquiries about the way to God. I must, therefore, select from all those present today just those who are not content with the ignorance of sin, and who long to know God. These are really my audience today. And yet I urge all of you to stay and listen, for it may be that some of you who account yourselves the most unconcerned have already felt the stirrings of awakening, and if you could know the way you might even now decide to take it. There are many people who try to drill themselves into indifference, who nevertheless, are concerned above what others think or what they themselves would confess.

But now to proceed with the Greek way to God: Plato used to say that there is no higher occupation for man than speculation. And in the scope of his speculations he was always on the search for "ultimate being," which is just another way of saying the search was for God. He thought that a man's intellect is his highest element and that only its discoveries are really dependable.

But Paul remarked that "the Greeks seek after wisdom," and then added "the world by wisdom knew not God." Sometimes the intellect seems to be approaching, but it is never able to lay hold.

The Greeks were fond of the "Socratic method." Which consisted of asking leading questions which caused the pupil to think and reason and sift his conclusions. And it is said that a famous teacher addressed his class of boys one day, and said, "Would you not like to know what holds the earth in its place?" The boys were sure they would like to know, so the teacher said, simply, "Why, the world rests on the back of a huge turtle." And immediately he dismissed his class, and the boys went away with shining faces, having learned the thing they wanted most to know. But a day or two later the teacher was faced with a crowd of sober-faced lads, who wanted to know one thing more, "What holds up the turtle?" Without hesitation the teacher answered, "Why, the turtle stands on a rock." But later the boys wanted to know, "What sustains the rock?" Again the teacher answered, "The rock is in the water." But when they came to ask, "What holds the water?" the teacher said, "I see you will never be satisfied. I do not know what holds the water." And thus they were left suspended with no better resting place than they had at the beginning.

Perhaps you will say this was a silly procedure. But the spectacle of the modernist is no better. He tells his pupil that man came from the lower orders of animal life; the animal came from the vegetable, the vegetable from organized mineral, and the mineral from the original fire mist. But he makes no venture as to where the original fire mist came from. The fact that it is called "original" suggests that the end of guesses has been reached and the mind is left suspended, not one whit better situated than the pupils of the old Greek teacher who could not find out what held the water. The form of words may vary a little, but the fact that there is never any "arrival" still remains.

One pious old Greek used to pray to the rock that it might reveal to him the God of its stability; to the oak that it might name the author of its strength; and to the daisy that it might manifest the

painter of its beauty. But none of these could answer. "The world by wisdom knew not God." The intellect may discover some things about God, but it is powerless to know Him.

2. The Jewish way of works. God's plan of revelation has taken form and proceeded upon the basis of man's ability to perceive and to understand. It is like talking to a child. It is not a question of the adult's ability to use a varied vocabulary, but of his ability to use words that the child can comprehend. And with the passing of time the child learns more and the difficulty of communicating with him is reduced. The first forms of revelation were adapted to the child race, but the trend upward continued until God could reveal Himself through His Spirit to the inner consciousness of man.

The Ten Commandments were the background of the Jewish religion. The underlying commandment was, of course, love to God and love to man, but this underlying commandment was not kept to the fore by the followers of the Jewish way to God. To many the Ten Commandments became merely a frame work of do's and do not's. And upon this frame work a more complicated list of moral rules and religious maxims was constructed. Until finally a high representative of the Jewish way could stand and pray, using for his principal subject the worthy deeds he himself had done. But did he find God? Nay, verily. He did indeed draw nigh with his lips, but his heart was far from God and his life was cold and formal and fruitless. The Master pictures this disciple of the way of works as a whitened sepulcher, whitewashed and beautiful without, but full of dead men's bones and all manner of corruption within. And it was said without equivocation, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

There are followers of the Jewish way yet. Not only do these gather in synagogues where rabbis teach the way of Moses, but they come to Christian churches where the way of Christ is set forth. For any one who reaches out to God with his hand, and seeks to apprehend Him through good works is a disciple of the Jewish way. And no matter to what society or group he may attach himself, he is still, like the Pharisee of old, a formalist, without inner spiritual light and love, and void of the verities of God and the things of the spiritual life. Paul was as unequivocal on this as on the Greek way, for he said: "By the works of the law shall no flesh be justified." Are not some people saved by their good works? Not one. The hand that reaches out for God is as empty as the head that tries the same exploit. The shadow may indeed be laid hold upon, but the substance escapes. The Spirit is too subtle to be held by a hand of flesh.

3. The Christian way of love. Historically the Christian way is later than either of the two former ways mentioned, but it is before them in the sense of being the underlying way of all ways. Speculation and good works still leave one empty and discontented. Only love brings back its full answer and satisfies the soul with the beatific vision.

It is nowhere promised that one can seek God with his head or with his hand and find Him. But there are no two ways of explaining the statement, "Ye shall seek me and find me when ye shall seek for me with all your heart." Either that is true in every case or it is not true at all; for it is not presented as a proposition that will work at times. It is presented as a proposition that will work every time and without fail.

Of what use are any means at all in the approach to God? Well, they are of use only if they help one in developing and concentrating his love upon the object of his desire. No certain means is really required. Neither robed priest, burning candle, holy water, string of beads, baptismal fount, nor formal mourner's bench can stand between the soul that reaches out in love and the God whom it would apprehend. The presence of these things may not always hinder, and the absence of them can never forbid. "If a man love me ... we will come unto him, and take up our abode with him."

The simplicity of this way leaves us all without excuse. Race or face or caste or clan is not the consideration. Any one can desire God and can reach out to Him with all his heart, and that is the summary of the conditions required. Does one have knowledge? then he comes the best way he knows. Does he lack knowledge? still if he comes the best way he knows God will receive him. Does one have good works to his credit? then he will simply count them all as dross and claim the merit of Christ. Is he without good works? then he will make the blood his full plea, and that will be enough. What is it that counts? Why, it is the heart's full desire and choice of God.

In the old school reader I remember there was a story connected with the life of the prince who was the husband of Queen Anne of England. The prince was fond of traveling about among the people as a common citizen, accompanied by one single Companion. By this means he learned the people and their needs and desires and was of great service to the queen's government.

Once he went down to Bristol and walked into a gathering of merchants. But the chairman of the meeting recognized him, and reasoned thus with himself: "The prince will no doubt expect to be entertained at my house today; but we are not prepared to entertain him as he merits, and if I do not recognize him at all I will be saved the trouble and expense of undertaking his entertainment." So he turned the chairmanship over to another and himself slipped away. But somehow the word got the rounds that the prince was present, and each in his turn reasoned as the first had done until the hall was deserted except for the prince and his traveling companion and one poor merchant named Huddleston. The poor merchant approached the prince, and bowing himself, said: "They tell me you are the prince, the husband of our noble queen. I am Huddleston, a poor bodice maker, scarcely worthy to be classed as a merchant. Ours is but a humble cot, but we shall be glad to have you and your traveling companion eat at our poor board today. This is our day to have plum pudding, and while we shall not be able to entertain you in the fashion to which you are accustomed and which is your merit, you shall be fully welcome." The prince bowed in acknowledgment of the compliment and graciously accepted the invitation.

At the table that day the prince ate with an appreciation that made the housewife feel complimented and easy in his company. In the midst of the meal when the conversation was as free and easy as though only old and well known friends were present, the prince said: "It is very kind of you and Mrs. Huddleston to invite us to your house today, and I shall expect you to return the visit. The first time you are up to London you are to be guests at our house. I know the Queen, as well as I, will be happy to see you, and we shall be expecting you at the first opportunity." Poor Huddleston and his wife made whatever excuses they could, for the prospect of eating at the Queen's table put them ill at ease. At last they countered with the statement that they would not be able to gain entrance to the palace, seeing that they had no one to present them to court. But the prince took a card from his pocket and said, "Just show this to the guard when you come to the palace gate."

In time Huddleston and his wife appeared before the palace gate, but the guards asked them to move away quickly, as no one except very special guests were being admitted. Huddleston presented his card. The attitude of the guard changed immediately, for the card was such as was carried only by the prince or his very special friends. The guard was apologetic and ushered the astonished pair immediately into the palace.

That day they sat at the table with the Queen, while the prince told her what special friends they had been to him when he had visited Bristol. The queen was pleased, and at the close of the meal, ordered Huddleston to kneel before her while she laid the sword upon his shoulder and said, "Rise up, Sir John," and thus made a knight of one whose merit consisted only of his love for his prince and of his welcome to him when he was in need of a friend.

And there is another Prince who says: "Behold, I stand at the door and knock. If any man will hear my voice and open the door, I will come in and sup with him; and he shall sup with me." Will you open your heart's door to Him today? You may not have any thing special to offer, but you can love Him and bid Him welcome. And if you love Him. He will come unto you and take up His abode with you.

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 2

THE CONDITIONS OF SALVATION

TEXT: "What must I do to be saved? ... Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

It sounds just a little stereotyped to speak of God's way of salvation as "a plan," and yet it is quite necessary that we think of order in connection with both the provisions and the conditions of salvation. God has, as Abraham said in the mountain, "provided a Lamb for himself," by means of whom He has removed the barriers which would stand between a holy God and the mercy He would show to sinful men. But that provision saves no one unconditionally, although it saves all potentially. Sometimes it has been said to save infants unconditionally, but this is not quite the case; for the child is infallibly saved only on condition that it dies in infancy. If it lives, even though it commit no conscious sin, it must definitely accept Christ as personal Savior or it will be everlastingly lost. But God has taken full care of the provisional side and we need do nothing to add to that. All we can do is say, "In my hand no price I bring, simply to Thy cross I cling."

But we have come today to speak of the conditions which the adult individual must meet in order to be partaker of God's salvation. There are very few of the promises of God that are without conditions. Sometimes the conditions are clearly stated, sometimes they are only implied; but the rule is that they exist, and must be met in order that the promise shall apply. We have in the text the most direct approach that it is possible to make to the theme. In fact, the text is really the theme, for this should be a very personal matter. Not what shall other people do to be saved? but what must I do to be saved?

It is scarcely necessary for us to rehearse the historic or contextual background of the text. The question was asked by the jailor at Philippi, and the answer was given by the apostles, Paul and Barnabas who were prisoners in that jail: sent there for preaching and testifying of Jesus and leading certain persons to believe on His name, and as a consequence starting a social revolution in the community.

But before going much into the outline of the theme, we might stop long enough to consider a few definitions. Take the word "saved" and its other form "salvation": these are among the most used words to be found in the Bible. Sometimes they are used as regards deliverance from physical or national harm and evil: sometimes they are used as regards the forgiveness of sins; sometimes they are used as including both forgiveness and cleansing from inbred sin; sometimes they are used to designate entrance into the glorified state at the end of life or at the second coming of Christ. Passing over the first class of instances of the use of the word, and considering only the other three, I think we can say that the answer given in the text is the answer in each case. What must I do to have my sins forgiven? Believe on the Lord Jesus Christ and thou shalt be forgiven and thus be initially saved. What must I do to be sanctified wholly? Believe on the Lord Jesus Christ and thou shalt be cleansed

from all sin, and thus be fully saved. What must I do to enter into the kingdom of the glorified? Just keep on believing on the Lord Jesus Christ and thou shalt get to heaven, and thus be finally saved. Initial salvation is by faith: full salvation is by faith; final salvation is by faith. The difference is in the prerequisite of faith in the different instances. The prerequisite of faith for forgiveness is repentance; the prerequisite of faith for sanctification is consecration; the prerequisite of faith for glorification is continuous obedience. And it is the prerequisite that differentiates faith from presumption. The sinner who says he believes when he has not truly repented is presuming, and not really believing. The believer who says he believes for sanctification when he has not truly consecrated is only presuming, and the Christian who thinks he is "eternally secure" because he has once been regenerated has only presumption, and not faith. In a sense faith partakes of the nature of effect as well as occupying the position of cause. And when faith is not active it is usually the fault of the underlying condition (prerequisite, we have called it), and it is this underlying condition that should be improved, rather than faith which should have direct treatment.

We have given the summary by way of introduction. We shall therefore content ourselves with a few simple enlargements upon the three principal points.

I. What must I do to be saved in the initial sense - - that is to have my sins forgiven? Answer, why, "Believe on the Lord Jesus Christ and thou shalt be saved." "But," you say, "that sounds very simple, and yet there must be more to it than mercy accepting the historic statement that Jesus was the Son of God. There must be a spiritual and emotional meaning that does not appear on the surface. What, indeed, can I do that will bring me to the place where I can so believe on the Lord Jesus Christ as to bring the result that my sins shall be forgiven and I shall know it? that I shall become the redeemed child of God and have the witness of His Spirit that I am so related to Him?"

(1) Well, to begin with, you must know and feel and confess your desperate and pressing need, even as the Philippian jailor did. His was not the idle inquiry of a speculator; not even the curious questioning of the psychologist or philosopher. His was the anxious prayer of one who was personally concerned, and wanted to know what he might do. He was ready to take the way, as well as anxious to know the way. And that is indispensable in one who would seek God successfully. Jesus said, "If any man will to do his will he shall know of the doctrine." And there is no other way to know the doctrine except to become willing to do what God requires. The Spirit of God has come into the world to reprove of sin, of righteousness and of judgment, and He is faithful in this office. But one can harden his heart against His work until, so far as the advantage of the individual is concerned, this work is nullified.

If one yields to the convicting work of the Spirit, conviction will become deeper and more effective. And one can assist in the work of sanctification by himself considering the inexcusability of sin, and its hideousness and heinousness in the sight of God, and its damning effect upon the soul now and hereafter and forevermore. To think of sin as it really is, the terrible thing that God hates, is to come to loathing it ourselves.

(2) The second step in coming to God is to really and truly repent of our sins. And true repentance consists of about three distinguishing factors:

(a) Confession of sins. The natural tendency of one who is awakened to his sin and guilt is to set in to deny and excuse and cover. But the Bible warns us that, "He that covereth his sins shall not prosper," and promises that "He that confesseth and forsaketh them shall have mercy."

In every case there must be confession of our sins to God, for all who have sinned have sinned against God. In fact, in a very special sense it is with us all as David said it was with him: "Against, Thee, and Thee only have I sinned." All sin is against God. If sin also injures our fellow men, then it is crime as well as sin. If it has injured others, then confession to our fellow men is also required. If our crime has been against individuals, the confession must be to individuals, and only public sin requires public confession of sins. But there is promise that "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

(b) Godly sorrow for sins committed. There is a sorrow that results Only from dread of penalty — the sorrow the thief has because he has been caught and must be punished. But this sorrow worketh death. Godly sorrow is sorrow for the fact that God has been offended and would exist even if punishment were omitted.

(c) Forsaking of sins. Confession and sorrow for sins do not count unless one forsakes his sins. In fact confession connected with continuation in sin is reprehensible, and shows not humility, but stubbornness and willingness to insult God knowingly. There is no virtue in tolerating sin. Sam Jones was right when he emphasized as the principal content of repentance "quit your meanness."

The forsaking of sin includes restitution to the measure of one's ability. Abe Mulkey was a grocery merchant. He finally "went broke full handed," as the proverb was. That is, he transferred his property to his wife's name, and saved back enough from the wreck of his business to enable him to live in comfort, even though he made no settlement with wholesalers and jobbers and creditors in general. But one night he went to the meeting and professed to get converted. Next morning when he started out from his home he was full of joy and Christian zeal and he made the inward vow that he would give his testimony to the first person he met that morning. The first man he met was a lawyer who knew all about Abe's crooked business life. And when Abe spoke to him and said, "Jesus Christ has pardoned all my sins," the lawyer replied, "I do not believe it. Now you take these debts to the wholesalers and jobbers which you could have paid and would not. I do not believe Jesus Christ has forgiven those sins." The rebuke was hard on the new Christian, and he went home determined not to testify again until he had made his past record straight. To carry out his plan, it was necessary for him to move out of his comfortable home, sell all that was valuable including his house, furnishings, and personal property, and in the end he took all that was left of his earthly belongings to some rooms in the back of an old store on a wheel barrow. He raised \$5,500.00 and paid off his debts. But he was a happy man, and came back to give his testimony and to win his thousands of souls to Christ. When announcing his sermon on restitution he used to tell the people he thought they should appreciate it, for it cost him \$5,500.00 to get to where he could preach it.

It is a strong saying that God will not save you while you have another man's money in your pocket, but it is not too strong. God's mercy does indeed cover all one's sinful past, but it is offered only on conditions, one of which is that you must make restitution to the "measure of your ability." When a revival breaks out in a community there are always instances of respectable people paying

for things stolen. Sometimes the devil tempts them to make restitution without confession, but that does not count either. Restitution to be restitution must be accompanied by confession and by the forsaking of every wicked practice.

And repentance such as we have described leads up to faith for pardon. Not that it makes faith automatic, but that it makes it possible. The fact that faith is commanded is evidence that it is volitional and not of necessity. It remains, therefore, that after all else has been done, the penitent sinner must "step out on the promise." He must will to believe. He must choose to believe. He must believe.

Faith may be likened to the switch on an electric line. There are a lot of things that must precede — the house must be wired, the line must be attached to the source of supply at the power house. But when all else is done, there must yet be the closing of the switch. And with all the prerequisites in proper order, whoever closes the switch shall have light. Likewise, since the atonement has been made through the blood of Jesus, and since the sinner has come in full confession and penitence, he is saved simply by believing on the Lord Jesus Christ.

II. What must I do to be fully saved? that is, to be sanctified wholly? Believe on the Lord Jesus Christ and thou shalt be sanctified wholly. Why, is it as Simple as all that? It is indeed simple, and yet faith for sanctification has its conditions and these conditions must be met before faith can function.

Sometimes people ask, Is not God able to sanctify wholly at the time of regeneration? Why then is sanctification invariably subsequent to regeneration? Now of course we all know that so far as power is concerned, God is able to do any thing. There are no limitations with Him when power alone is the question. But there is no violation of this fact in the saying that God has vouched to do certain things on certain conditions, and that He will not do them until those conditions are met. Then since there are certain conditions for sanctification that cannot be met until one has been justified and regenerated, it follows that sanctification must be subsequent to regeneration.

Now it is a principle in God's dealings with us that He never does for us what we can do for ourselves and never does for us until we are willing to do what we ask Him to do. For this reason one cannot have faith for God's forgiveness until he bears a forgiving spirit toward others. Likewise when we ask God to make us holy we can have no faith for this until we have gone as far as we are able to make ourselves clean and holy.

Consecration, then, has two essential elements:

(1) Separation, and (2) dedication. Of course repentance involves separation from sinful things, but consecration implies a deeper separation from all that does not minister to the glory of God. Sometimes people speak of consecrating their tobacco, their secret society, their holiness fighting kinfolk, minister or church, and other such things. But as related to such things consecration is a separation.

Dedication includes all that can properly become the Lord's. Paul in Romans 12:1 calls it presenting the body a living sacrifice. But the body stands — so for the contents of the body, the spirit, the love, the ability — all.

Frances Ridley Havergal expressed the meaning of consecration in verse, when she said:

"Take my life and let it be, consecrated, Lord, to Thee:
Take my hands and let them move at the impulse of Thy love."

And in the last stanza of that fine old hymn, she said:

"Take my love, my Lord, I pour at Thy feet its treasure store;
Take my heart it is Thine own, it shall be Thy royal throne."

It is beyond the power of any of us to actually cleanse away our sin. But by making ourselves wholly the Lord's in full consecration we reach the place where He can purge and sanctify and make us holy within. And when this consecration is complete, there remains only the one step which is to reach out in faith and believe that Jesus Christ does this moment sanctify me wholly. "Believe on the Lord Jesus Christ," oh, consecrated believer, "and thou shalt be saved" — fully saved this very moment.

III. And now having been saved from the guilt of sin in justification, and from the pollution of sin in sanctification, it yet remains for us to be saved from the presence of sin in glorification. What must I do to be saved in the kingdom of the glorified? Well, you must "Keep on believing." You must keep your faith in Christ intact and clear. But how may I do that? Simply by walking in all the light God shines on your pathway and doing ever that which is pleasing in His sight. Obedience is the prerequisite of faith that will finally persevere.

Theoretically men have tried to assure themselves that if they have once been regenerated they are "eternally secure." But not only is this foreign to the Scriptures which continually warn against backsliding, but it is contrary to human experience and observation. Disobedience destroys the foundation of faith and prepares the way for doubt, defeat and despair.

Regeneration or even entire sanctification is not the end of probation. God wants a people that have been purified, made white, and tried, and for this reason He leaves His sanctified people in this world even after they have obtained the blessing. There is no place to rest or to feel finally assured until you find yourself sheltered in heaven with God. And if you would reach that glorious and final salvation, you must repent and believe on the Lord Jesus Christ for pardon and initial salvation. Then follow this on with a full consecration and believe on the Lord Jesus Christ for sanctification or full salvation. After this obey the commandments of God and believe (as a continued and constant attitude, as well as an act) on the Lord Jesus Christ for final salvation. This is the way to salvation and everlasting life.

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 3

INESCAPABLE ALTERNATIVES (AN EVANGELISTIC APPEAL)

TEXT: "Every one shall be salted with fire" (Mark 9:49).

Jesus had been separated a little from His disciples that day Perhaps He had walked a little in advance of them, and they had come in a body behind Him. And, as usual, they had been professing their love for the Master, and each claiming to be a little more entitled to His regard than the others. The occupation seemed innocent enough while they were alone. But when they all came into the house Jesus asked, "What was it that ye disputed among yourselves by the way?" And in the Master's meek and gentle and unselfish presence their little wayside debate looked so small and out of place that none of them would state its subject, let alone defend its progress and conclusions.

Then Jesus set a little child before them and made it the emblem of true goodness and true greatness, and the conference became more and more embarrassing. At last John sought to divert from the painful subject by injecting a little report of their evangelistic activities. "Master, we saw one casting out devils in thy name, and he followed not us: and we forbade him, because he followed not us." Now, the apostle seemed to think he would receive enthusiastic commendation for himself and the others because of their strong party spirit, but here again they were mistaken. To the Master saving souls was more important than a mere question of credit. If a man can save souls, let him save souls; for souls are more important than any other thing of value.

All this led up to the Master's presentation of the inescapable alternatives of which we are to speak tonight. He commenced with warning regarding the fire of hell which awaits the finally impenitent. He emphasized the unspeakable horror of final rejection. But then there might be some who would think to escape having any thing whatever to do with God and religion and destiny. So the Master observes, "Every one shall be salted with fire." And with all the explanations that have been offered, none seems quite so in keeping with the general tenor of the Scriptures as that given by Dr. Godbey. He thought a little better translation would be, "Every soul shall be salted with fire," and then goes on to say that there is heavenly fire for burning out sin and purifying the heart, and there is hell fire for the tormenting of the finally impenitent; and that every soul shall receive one or the other. Every soul must either present himself to God for the fullness of the gospel blessing, the fiery baptism with the Holy Ghost, or, in the end, he will go to hell, into the fire that never shall be quenched. And from this Dr. Godbey proceeded at once to his thesis that it is "Holiness or hell." This is a very strong statement of the case, but not stronger than the Scriptures warrant.

I think it was D. L. Moody who used to tell of the man who stood on the deck of the sinking ship with a bag of gold in each hand. The captain of the last life boat offered to take the man on board if he would leave his gold behind. But the man, being a miser, held on to his gold and sank to the bottom of the ocean with it. And it is like that with sin. We must either turn it loose or perish with

it. And this does not apply to simply the practice and guilt of sin, but also to its defilement and pollution. No sin can ever enter heaven. Hence it is get rid of sin — all sin — or miss heaven.

If any are troubled about the fate of our fathers and of others who did not know the way of full salvation, we think it is enough to say that "a measure of light is a measure of responsibility," and that while there are no unsanctified Christians in heaven, also there are no justified Christians in hell. Somewhere the Christian must have his call to holiness and must reject that call before his fate as a backslider is settled. There is no occasion to worry over those who did not and do not have the light. Rather we must worry over those who have the light and refuse or fail to walk in it. For not only will the wicked be turned into hell, but also "all the nations that forget God" (Psalm 9:17). I know there are theological efforts to make a backslider feel indifferent, on the supposition that any one who has once been regenerated is "eternally secure," but I personally have not the slightest doubt that this is "the doctrine of the devil," published for the purpose of making wanderers from the way of God indifferent and careless.

No one is safe unless he is in the right relation and right condition before God at this present moment. What he was once and what he will be again sometimes does not count. If one backslides and dies while away from God there is no more hope for him than for one who never knew the way of salvation. In fact St. Peter says, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:21). Dr. Godbey says this is a very concrete text and is better translated, "It had been better for them not to have known the way of righteousness — than for them to have turned away from the commandment to be holy." According to this and many other texts, if there is any hotter hell than another, it will be for the backslider — not for the sinner who never started at all. And we can readily see how that would be the case. Even a glimpse of heaven would serve only to make hell more intolerable. And for a soul in hell to be forced always to recall the fact that once he was saved and on his road to heaven, but that he became indifferent and careless and lost his state and standing with God and instead of going to heaven is now doomed to wander like a lost star through the blackness of darkness forever — well, there is no way to imagine a worse hell than the backslider will have. Even the angels who kept not their first estate will not have to grieve over the fact that they rejected provision when it was made for their recovery, while the backslider will have even this to add to his sorrow.

But we are presenting tonight just the one thought: that on the one side is the fire that purifies and on the other the fire that torments, and that every soul must have one or the other. There is no escape from fire, although we are permitted to choose which kind of fire it shall be.

Fire is always the best provision against fire. On the western prairies, it is said, when one found himself about to be overtaken by the prairie fire which traveled at the speed of a race horse before the high wind, there was yet one last resort. He could not escape the fire by out-running it, and he was powerless to extinguish the fire. But he could strike a fire of his own and stand in on the burnt-over ground behind the blaze and the big fire could not reach him, having nothing combustible on which to feed and travel. And that is our best way to become immune to the tormenting fires of hell. That is to get the refining fire of the Pentecostal blessing to burn out every thing combustible

in our hearts and then that other fire cannot reach us. Such a one "shall not be hurt of the second death."

There are many types of the Holy Spirit in the Bible. But fire represents His deepest purging work. Water can wash to a certain degree. But fire goes much deeper. Water may cleanse every outside defilement, but fire alone will purge away the inner dross. Water is typical of the regenerating power of the Spirit, but fire is the emblem of His sanctifying work.

I know that sometimes men preach holiness as though it were a dispensable thing. As though it were a luxury. As though it might add a little to the style, but could be left off without any special discomfort, like a man's coat in the summer time. But the Bible does not teach it like that. The Bible teaches that only the pure in heart shall see God (Matthew 5:8), and that without holiness no man shall see the Lord (Hebrews 12:14). No one is bound to go to heaven, but whoever does go must get rid of all sin and go there holy. "Sin can never enter there." Yes, it does sound radical, but there is no escape from the conclusion that it is in the ultimate sense, "Holiness or hell." This is not to be interpreted as meaning that every one must believe in the theory or doctrine of holiness just as I do or go to hell. One can believe in it just as I do and still go to hell. No, it is not the theory, but the fact of which we speak. Sin cannot enter heaven. So it is get rid of all sin or miss heaven. It is be baptized with the fiery baptism with the Holy Ghost or be baptized with the fire of hell. No sin can enter heaven; the fire of the Holy Spirit is the only means for getting rid of all sin; whoever does not get rid of sin will finally go to hell." Every soul shall be salted with fire."

This is a simple argument, and this is a one point sermon. If merely setting the truth before you were our purpose, we would be through now. But we feel a deep concern for every soul here tonight. True, you have the power of choice. Good and evil, life and death, holiness and hell are set before you, and you are asked to make choice. But I know also that the devil will do all he can to keep you from making the right choice. Some people are hindered in praying for souls by the very suggestion that they are asking God to interfere with the free moral agency of those for whom they pray. But this is far from the case. We pray for people in order that God may defeat the devil in influencing them to make the wrong choice. They would make the right choice if the forces of evil did not hinder them. Our prayers are for the removing or nullifying of the powers of evil in order that the choice for God and holiness and heaven may be made. I pray for you tonight. And not only do I pray for you, but I sincerely beseech and exhort you to listen to the voice of the Spirit. I know He is here to reprove of sin, of righteousness, and of judgment, and I am safe in exhorting you to hear and heed His voice.

It is not enough that I should exhort you to come to an altar of prayer or to join the visible church or to endeavor to live the Christian life. I do exhort you to do these. But more, I exhort you to repent of your sins and pray and trust God until He shall send pardon and mercy to your soul and His Spirit to bear witness that you are His child. And I exhort any who have known the way of righteousness and have drifted away to come in genuine penitence for pardon and reclamation. And I exhort such of you as know you are justified to come and consecrate your lives to God and believe His promise for entire sanctification. You stand today between the two alternatives. Which will you choose?

In the days of His earth ministry our Master said, speaking of Himself as the Corner Stone: "And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." It is pieces or powder tonight, my friends. Come and fall upon Him that He may break your heart into pieces in true contrition, lest He fall upon you in such judgment as will grind you to powder. Today is the day of salvation. It is the day of full salvation. Choose the purifying fire today, lest the time for such a choice pass and tormenting fire be your inescapable portion.

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 4

THE CRISIS OF SANCTIFICATION

The text for this morning is 2 Thessalonians 2:13: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." The theme is The Crisis of Sanctification.

We do not doubt that there are processes and gradual approaches to the grace of holiness, but there is a last moment when sin exists and the first moment when it is all gone. And this meeting place of defilement and purity is a crisis — an instantaneous experience, and of this we desire especially to speak.

But before we take up the actual theme, we desire to mention that sanctification is an act of God's grace wrought in the hearts of true believers. Therefore, justification is a prerequisite of sanctification. The promise of sanctification is not made to sinners or to backsliders, but to those who are right with God and living up to the standard of the light God has given them.

Perhaps some will ask, Why cannot people be justified and sanctified at the same instant? The answer, or at least one answer is, because there are conditions which must be met in order to get sanctified that are impossible to one who is not in the clear light of justification. Of course the call is a call to holiness, but when a sinner hears this call it involves justification as an essential step toward sanctification.

In treating our present theme we will begin on the basis of the justified relation, and conclude with the obtainment of the blessing itself, and will account anything within this scope as pertinent to the subject.

I. The desirability of the experience. It seems passing strange that a Christian should ever be found who does not believe it would be a good thing to be entirely rid of sin. When such a Christian is found, I cannot escape the conclusion that he has been biased by erroneous teaching, and that he does not comprehend the meaning of sanctification or he would desire it.

Some have expressed grave concern lest a state of sanctification would result in getting one to the place where he "can't sin." This is by no means either the doctrine or the fact. But if there were a place where one could get by grace that would place him beyond the possibility of sin, surely the Christian would not draw back from it; for he never expects to use that power again anyway. Speaking personally, I would be glad to reach the place today where I could never sin again. That is, I would be glad to reach it, if I could do so without that attainment having any detrimental effect upon my love for and devotion to God. But that is just it. I could not attain to irrevocable "sinless

perfection" except by becoming an automaton — a machine — in which state there could be neither blame nor virtue.

But sanctification does not imply anything like that. It does imply getting rid of sin, and reaching the place where you do not have to sin — where "sin shall not have dominion over you," and where you do not "serve sin." And every Christian surely does want that. And no rational person can think of such a state without being convinced that it is a desirable state to possess. In fact without much reference to their theological background, Christians have always prayed: "Wash me and I shall be whiter than snow," and "create a clean heart within me," and "take away this heart of stone," and (from old Brother Jones' prayer), "Work in us a deeper work of grace to the end we may be pure and clean in Thy sight."

Indeed the experience of entire sanctification is the answer to more prayers than any other thing we can think to mention. It is the answer to the prayer for "dying grace" which our fathers used so often to voice. For while we need not wait until death to obtain it, it does deliver from the fear of death and prepare us to be happy when we come to stand before God. Being happy in the presence of God does not depend upon certain tasks accomplished, for even children have been known to die happy when there was practically nothing to show for their life's work. Sin is the only thing that can make us uneasy in the presence of a holy God, and sanctification takes out the "last remains of sin," and prepares us for fellowship with Him who "cannot look upon sin with the least degree of allowance."

Sanctification is that state of heart in which the Christian is enabled to serve God and do all that is demanded of him without friction or unwonted weariness. It is the state in which inner grace is adequate to the outer demands. The state in which the Christian can be both right and happy. Yes, it is a desirable experience.

II. The Holy Spirit himself makes us hungry for this experience. Jesus promised that the Holy Spirit would reprove of sin, of righteousness and of judgment. Some have erroneously added "to come," thinking that the reference is to a future judgment. But a little more careful reading will show that He said, "Of judgment because the prince of this world is judged." The whole thought is that the Holy Spirit will reprove or convince us of what is wrong, of what is right, and, finally, of our ability, through His presence and power, to be what we ought to be.

It is the special office work of the Spirit to make God's people holy, and doubtless this is the reason for the adjective being invariably attached to His cognomen as part of His name. In essence He is not more holy than the Father or the Son, for they are absolutely holy. But He takes His name from His special office — that of making holy. And just as Jesus was so called because "He shall save His people from their sins," so the Holy Spirit is so named from the fact that it is He who purges out sin and makes the child of God clean and holy within.

Perhaps it is unnecessary to further emphasize this thought. For no one yet has long continued as a child of God without feeling the inward movings of the Spirit toward deeper consecration and toward longing desire for fuller cleansing. We have only to say, therefore, that God never mocks His creatures by creating in them a desire which He is unwilling or unable to satisfy. The fact that He

creates this hunger for holiness is *prima facie* evidence that He is able and willing to give the blessing. He creates the hunger that He may satisfy it.

III. Means used to make us realize our need of the blessing.

Besides His direct dealings through the Holy Spirit, to make us realize the need of the blessing, God uses:

(a) The commandments and promises of the Word. We classify these together, because every command of God is in reality also a promise. And no one can read the plain words of command and promise without realizing that they are given in the fullest expectation that we will obey the commandments and claim the promises.

Take 1 Peter 1:15, 16, "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." God is infinitely wise and omnipotently powerful, but He does not make these the ground for His requirement of moral perfection. We are to be holy in order to be like Him. No higher reason could be given.

Take also the promise of 1 Thessalonians 5:23, 24: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." This is taken just as a sample of the promises as 1 Peter 1:15, 16 was taken as representing the commandments. And just as the commandments are numerous, so likewise the promises are many. And since God has both commanded us to be holy and has promised to make us so, there can be no reasonable excuse for our failure to obtain the blessing.

(b) Contact with saintly souls. One man told me he had never known any one who lived the life involved in the testimony to sanctification. I answered him that he had been unfortunate in his associations. But after a little more thought, I am confident that his failure to see any one who lived the life is on the basis that "to the pure all things are pure." Or rather upon the opposite of this axiom to the effect that to the impure nothing is pure. One may set himself up as judge and develop a critical spirit that no one can satisfy. Or as Sam Jones used to put it, one may wear blue goggles until he becomes convinced that all the world is blue.

But the majority of us have been fortunate enough to meet and know one or more consistent people who not only gave the testimony, but who also lived the life at home and abroad. And the presence of one such is evidence that all denials cannot affect it.

Two young men had expressed their preference, one for the King James Version of the Scriptures, the other for the Revised Version. The third gave this word, "I like my mother's version best. She takes those difficult books like Leviticus and Hebrews and translates them into plain, everyday, holy living which makes the text clearer to me than ever any commentator could do."

But the fact that some one of our acquaintance has possessed the blessing and lived the life convinces us that we too may and should have the blessing. Some have said it is Pharisaical to claim

to be sanctified. Nay, rather, it is a mark of vanity and pride for one to claim to be able to get along without the fullness of the blessing God has promised. I need all that grace has to give me. My sense of native sinfulness and constitutional weakness makes me sure.

(c) The presence of tasks for which we find ourselves spiritually unprepared challenges us and emphasizes our need of the blessing. The athlete needs physical strength. The scholar needs intellectual power. But the Christian needs spiritual unction to qualify him for his task.

It is, perhaps, easier to speak in terms of the aggregate. So if we say that the Church needs the Holy Ghost, no one will deny it. In that day when the bodily presence of the Master had just been taken away, and when there were many who had seen the Lord and had been associated with Him in the days of His earth life, the Church needed the "power from on high" to prepare it for the task set before it. How much more, then, does the Church of this modern period need the Holy Ghost? And who can calculate the problems that would be solved if the Church of today would seek out some spiritual upper room and pray until the sanctifying baptism with the Spirit came upon it?

But whatever the Church needs in the aggregate, we need also, as individual units in the Church. There is no escape from the fact that the Church in the aggregate is what the members are individually. The Church needs the Holy Ghost. All the members need the Holy Ghost.

But perhaps we find some relief by hiding behind others when it comes to the whole task of the whole Church. But individually we find ourselves confronted with tasks which make demands we are unprepared to meet. The tests of the bearing life demand that we be holy so we will not break down in the crises. The demands of the active service life require us to be Spirit led and Spirit anointed. In the presence of our demands the Christian with inbred sin still in his heart cannot resist crying: "Woe is me, for I am undone." God wants to sanctify wholly that these demands may be met by our spiritual endowments.

IV. Conditions to be met in order to obtain the blessing. We have already emphasized that a good state of justification is prerequisite to entire sanctification. And so considering that the justified Christian has been made hungry for holiness by the ministration of the Holy Spirit, and that God has used such means as the commandments and promises of the Word, contacts with holy people, and the presence of tasks requiring a spiritual preparation not yet possessed to make the sense of need more emphatic. And that the Christian has come to the place where he is ready to apply himself to the proper conditions for obtaining the blessing; we set forth the following as being involved in what he must do to be sanctified:

(a) He must desire the blessing. With all things considered: the reproach involved, the self-denials demanded, the self-renunciation implied, the loss of friends which will undoubtedly result, the radical change in the plan for life which will likely take place — no matter what the price, he must

still desire the blessing. There must be no ifs and ands. He must desire the blessing more than everything besides. His prayer must be:

"Oh, wash me white, without, within,
Or purge with fire, if this must be;
No matter how, if only sin,
Die out in me, die out in me."

(b) He must definitely choose the blessing. Desire does not quite express the decisiveness which the successful seeker must possess. He must come to the place where he is like the man in the parable who was seeking goodly pearls and who found one of great value and then sold all he had to enable him to purchase the one which was really valuable. He not only desired that goodly pearl, but he chose definitely to possess it and set about the sacrifices necessary to buy it.

(c) He must make a full consecration in order to obtain the blessing. Repentance is the act of giving up that which is wrong. Consecration is the act of dedicating that which is good. Consecration is sanctification as a human act. But sanctification as a divine act is purification. And the human act is the condition of the divine act. And this is not unusual; for it is a principle in God's dealings with us that He will not do for us that which we can do for ourselves, and He will not do anything for us until we have gone as far as we can toward accomplishing it. He does not pardon sin until we repent and turn away from it. And He does not sanctify our hearts until we dedicate them to Him as His own possession. The song of consecration makes us say, I'll go where you want me to go, do what you want me to do, say what you want me to say, and be what you want me to be. The language is not quite reverent, since it uses the common form of the pronoun, but the meaning is clear. Our all must be given to God without reserve and without equivocation.

(d) The final and prime condition for obtaining the blessing is faith. It begins with the faith that God can do it. It grows as we pass on to where we believe He will do it. But it brings results only when we come to where, with every other condition fully met, we can say, "I believe He sanctifies me now." I believe He doeth it.

This is the real condition to which all other conditions lead. It is the one condition that must be met in every case. No one is sanctified without faith, and no one who truly believes is denied the blessing.

V. The crown of the experience sent from God, The Spirit answers to the blood. The grace of God is a definite, radical, knowable, force for destroying sin and enthroning love. And just as the Holy Ghost came suddenly upon the waiting disciples at Pentecost, so He comes today upon those who prepare His way and make it possible for Him to come. There is nothing in all the world more certain to consciousness than the incoming of the sanctifying Spirit.

Down in a county seat town in Texas, years ago, a patented device for providing fresh water for stock was installed on the corner of the public square. The device required that the thirsty animal should walk right up on a platform which had much the appearance of a small bridge. The weight of the animal on the platform opened the valves and let in an abundant supply of fresh water. When

the animal's weight was removed from the platform the valves closed, and even the impounded water escaped and the trough was left empty.

Some animals came there thirsty and ready to drink. Only they wanted the blessing without meeting the conditions. They wanted to stand by the side of the trough and drink, but when they put their mouths in the trough they found it dry. Sometimes they would bite the sides of the trough and stamp the ground. But nothing availed until they were willing to walk up on that platform. Sometimes after much fruitless trying to get water in some other way, an animal would give up and ascend the platform. And when he did the valves opened immediately and he was able to slake his thirst without limit.

Well, it is like that in seeking this blessing. The platform represents full consecration and appropriating faith. Some people do not want to get on the platform, so they take it by "dry faith." Some get up on the platform of consecration but do not place their nose in the trough. That is they do not take what God is trying to give. They stand there with the water of salvation so easily available and still complain of the drought.

Oh, my friends! You who are here without this blessing today, come at once and ascend this platform of full consecration and there take God at His Word. Believe that He doeth it now. Come, all things are ready. Just as there is room for you here at this altar of prayer, so likewise there is room for you in the fountain of cleansing from all sin. Christ is your Savior? Well, He longs to be your sanctifier also. He has forgiven all your past sins? Well, He wants to cleanse you from all inbred corruption. Today is not only the day of initial salvation for the penitent sinner. It is also the day of full salvation for the fully consecrated believer. Come now. Come without delay. Jesus Christ will make you whole. You can be sanctified wholly this very hour — this very moment. Just as there is life for a look, there is cleansing in His touch. Let your prayer be, "Lord, if thou wilt, thou canst make me clean." And immediately His answer will be, "I will, be thou clean."

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 5

ENTIRE SANCTIFICATION

We bring as a text today those familiar words found in I Thess. 5:23-24, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

No subject is more important or more timely than the one brought to us in this text — that of entire sanctification. This is the only passage in which the word or phrase which stands for a distinction in degrees of sanctification is found. But the term sanctification is often, even usually, used in the New Testament with the sense of full or entire sanctification. However, there is a sense in which all justified Christians are sanctified. That is to say, the primary idea in the word sanctify, when used in the evangelical sense, is to make clean, and there is an approach toward purity in the cleansing away of the guilt of sin in regeneration. So, at the risk of being misinterpreted (we think we can scarcely be misunderstood), we are bound to say that all Christians are sanctified, but not all are sanctified wholly. All true Christians have had their sins forgiven, and have thus been cleansed from guilt. But there remaineth in the hearts of the regenerated a pollution which is inherent because of the fallen state and condition of the race, and this residue of sin requires a second, definite work of grace for its eradication and destruction.

And so at the present time we are not dealing with initial sanctification as it relates to those obtaining pardon, but with full or entire sanctification as the right and heritage of those who leave the principles of the doctrines of Christ and go on unto perfection.

And, further, we have planned to limit the scope of our treatment to "Four Phases of Sanctification." For the whole field of sanctification viewed doctrinally and experientially is too large for intelligent consideration within the limits of the time usually allotted to the preaching of a sermon.

And in order to approach our theme we bring to you four passages of scripture in addition to the text. The first of these is John 17:17, "Sanctify them through thy truth: thy word is truth." The second is Heb. 13:12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." The third is Acts 26:18, just a portion of the verse, as the connection with the lengthy context is very close: "Sanctified by faith that is in me." The last is Rom. 15:16, just a portion of the verse: "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

We have here in these four scriptures the same number of phases of sanctification set forth: (1) Sanctified through the truth, (2) sanctified by the Blood, (3) sanctified by faith, (4) and sanctified by the Holy Ghost. Now no sane person can suppose that there are four ways of getting sanctified, just

as there are four lines of railway between New York and Chicago, and one may take his choice. There must be one way to get sanctified and that one way must involve the four phases now before us. That is, if one is sanctified wholly, he must be sanctified through the truth, by the Blood, by faith, and by the Holy Ghost.

The theologians have attempted to help us by their definitions. They say we are sanctified instrumentally through the truth — the Word of God. We are sanctified efficaciously by the Blood. We are sanctified conditionally by faith. And we are sanctified efficiently by the Holy Ghost. And these definitions are useful, if we understand the meaning of the terms.

But really in what sense are we sanctified through the truth?

By "the truth" we understand the Word of God, the Bible. In what sense are we sanctified by the Bible? Certainly the Book, just as a book, is insufficient to purge our hearts from sin. Then it must be that it is the teachings, the doctrines of the Bible that are intended. Yes, that is just it. We learn about this experience and the conditions upon which it may be obtained from the Bible. The Bible, in this case, stands over against the wisdom and the theories of men. The Bible is our standard for faith and practice. Creeds and theories must stand or fall by this Book. Whatever does not speak according to this Book proves that it has no light in it.

But although one learns about this experience and the conditions upon which it may be obtained from the Bible, this does not actually destroy sin out of the heart. One may be correct in his interpretations of the Bible, and orthodox on the whole Christian creed, and yet not be vitally anything that the unbeliever is not. One may even be a holiness man in his faith and preference and not be at all a holy man. So that one who is sanctified through the truth, and nothing more, is like one who theoretically knows the road to his nearby city, but who has not yet traveled that road for himself.

And in what sense are we sanctified by the blood?

Well, one man tried to explain that the blood of Jesus has become a sort of fetish. Or even more than that, it has become something in the nature of soap or concentrated lye, and is applied to our hearts actually (he would almost say literally), and that by that means we are purged and sanctified from sin.

But this explanation goes too far in the direction of literalization. The truth is pretty well stated in the saying that the blood of Jesus is the meritorious (the same thing as efficacious) cause of our sanctification. That is, in this case the Blood stands over against good works and every form of human merit. It is not good works or good breeding or anything else humanly good that purchases the cleansing of our hearts, but it is solely the blood of Jesus. Just as in coming for pardon, we say,

"In my hand no price I bring;
Simply to Thy cross I cling,"

so in coming for cleansing we sing,

"The Blood, the Blood is all my plea;
Hallelujah! for it cleanseth me."

And in what sense are we sanctified by faith?

Surely not in the sense in which New Thought people tell of the wonderful accomplishments of faith. That is, faith has no sufficient purifying power of its own. Nay, faith is but the cable that attaches us onto God and becomes a channel through which His sanctifying energy can reach us. We may even bring it closer and say that faith is like the switch which closes the break in the electric wire, and when closed, attaches us to the great powerhouse of God Almighty.

In the sense in which we are now speaking, faith stands over against growth in grace and other such factors as men have suggested as being the condition of bringing about Christian perfection. There is such a thing as growth in grace, but it is never suggested in the Bible as a condition or means of purity. It is a condition and means of maturity. But purity and maturity are widely different things. A thing may be pure yet be in the initial stage of its life or being. But time is an element in maturity. Purity has reference to quality and content; maturity has reference to size and ripeness. Christians should and do grow in grace. But they do not grow into grace. If growth were the condition of purity, then time would be an element, and the possession of the experience itself would of necessity be indefinite as to time. But since faith is the condition, the conditions may be met now, and the blessing may be obtained instantaneously.

And, finally in what sense are we sanctified by the Holy Ghost?

The theologian says, "In the sense of efficiency." That is, in the sense that it is the Holy Ghost who actually changes our state from sin to holiness. It is His incoming in Pentecostal fullness that drives out sin and makes us pure and clean within.

The Bible tells us about this experience and sets forth the conditions upon which we may obtain it. The blood of Jesus purchases the blessing for us in that its merit provides for our demerit. Faith is the channel through which God's blessings are released. But at the end and climax of it all is the Holy Ghost, who comes as refining fire and purifies us from all sin.

Perhaps a simple illustration may serve to enforce these distinctions. I have said in public that there is one book about which I think I know more than, perhaps, any person present. As soon as the people recover from their astonishment at such brazen egotism, they usually begin mentally to guess what book it is to which I have reference. But I relieve them by telling them it is Sears-Roebuck's catalogue. And I explain that my reason for thinking I know more about it than the average is based upon the fact that I have had better opportunity to know it than most people.

Here is the story: I grew up over in southern Illinois. There used to come to my father's house a monthly publication called Farm and Fireside. My brother, eight years older than myself, found in that paper a little notice to the effect that a company known as Sears-Roebuck was established over

in Chicago, and that their plan was to sell goods by mail; and that to help the people in selecting the goods desired they had prepared a very complete catalogue which was full of fine illustrations and information valuable to a prospective purchaser, no matter where he planned to buy his goods. And, further, it was proposed that if anyone would send them fifteen cents in stamps, just to show good faith, they would mail that big catalogue at a cost for postage of twenty-nine cents, and that the cost of the making of the book would be wholly borne by them. That is, one could possess that magnificent book for only fifteen cents.

My brother accepted the offer and soon we had this very interesting book in the house. But my father's family consisted of six boys and five girls; and on rainy days, and at night, when we all had a little time to study the catalogue, it was a problem as to who would get it first, for then the others would have to wait.

But by and by my brother made a few purchases with this book for his guide, and Sears-Roebuck wrote him confidentially. They said they were anxious to get their catalogue distributed in our section, and that, since my brother was such a good customer, if he would send them a dollar and a half, they would send him ten of the big books by express. He could take these catalogues out among the neighbors and they would be glad to give him fifteen cents each, the same as they would have to send if getting the book from Chicago. Thus he would get his dollar and a half back and Sears-Roebuck would send him a good unabridged dictionary for his trouble. We had never had a dictionary. (Those who had them said they changed subjects pretty often.) But my brother thought we should have a dictionary, so he accepted this proposition also. The catalogues and the dictionary all came, express paid. But when my brother went out among the neighbors, none of them were interested in the catalogue. Our name "Chapman" is said to mean "shopkeeper" or "peddler," but somewhere along the line we must have lost our fathers' ability to barter. But my brother was philosophical. He said the dictionary was well worth the dollar and a half, and that the catalogues were free anyway. So he distributed them among the children of the family. And counting the one he received by mail, he had just eleven, and each of us had a catalogue. After that, rainy days and evenings often found us busy "studying the catalogue," for each had his own copy.

And now suppose I tell you that those catalogues had in them household and kitchen furniture, farming implements, clothing, and practically everything we needed about the home, and that we could get all these things out of it. You would at once answer: "Oh, no, these things were not actually in the catalogue. There were only a description of the goods in there and a description of the conditions upon which they could be obtained." Yes, that is correct, and that is just the relationship of the Bible to our sanctification. One of the purposes of the catalogue was to make us want the goods advertised, and another was to inform us as to conditions for receiving them.

But those were the days before the period of "easy payments," and Sears-Roebuck did business strictly for cash. And everything was computed in terms of United States money. No matter how much we might desire any certain item mentioned in the catalogue, we could not get it until we had the money to pay for it. Mere IOU's would not do. The cash must accompany the order. And this is the place of the blood of Jesus in our sanctification.

It was two hundred miles or more from our place to Chicago. None of us had ever been to the big city, and we did not know personally anyone connected with Sears-Roebuck. But the big mail-order house gave many evidences of their ability and willingness to make good on every contract. They referred us to any bank or business house in Chicago, and said it was not necessary at all for us to come to Chicago in order to do business with them. They said the United States mail is very dependable, and that by following their advice we would at all times be guaranteed against loss. We believed them and trusted them with our money and with the chance of the quality of goods.

It was not necessary to be especially wise to buy from Sears-Roebuck. They made everything so plain in the catalogue that a wayfaring man, though a fool, could understand. And in addition to the regular descriptions in the book, there were blanks to be used when ordering, and even envelopes addressed right back to the company, and with a little square up on the right-hand corner saying, "Place two-cent stamp here." And on the back of the envelope, where you could scarcely fail to see it just as you were in the act of sealing the envelope, were the questions: "Have you given your address plainly? Have you stated the size and color of articles ordered?" And on the order blank there was a place for the number and size and color of the goods ordered, and a place to give the number of the catalogue from which the order was made. Oh, it was all very simple. And they told us to pay no attention to what anyone said, if they spoke contrary to the catalogue; for, said they, "We will do just what we promise and make good every statement of our catalogue."

Once, I remember, my brother ordered a suit of clothes. We went over the catalogue many times in the process of making the selection. We knew pretty well by heart all that was said about the quality and style of that suit. We certainly did get it "through the truth" the catalogue. But my brother had to work and save and struggle to get hold of the money to buy that suit. At last he had that also. Then he filled out the order, purchased a money order at the post office, and dropped the letter into the letter box which was kept for the convenience of those doing business with the post office.

Some people told us this was too big a risk, that they would not do business with people they did not know or buy goods they had not seen. But we did not worry. We believed the promises.

Then there came the day when the new suit arrived. My brother carefully untied the bundle and laid the new clothes out before us. We all gathered around and examined the quality, commented on the fit, and finally we read the letter in which the company confessed that they did not have just the suit on hand that my brother had ordered, but that, according to their custom, had substituted with a better quality. Then they said if the goods were not altogether satisfactory to return them at their expense and they would refund all my brother had been out. But we were pleased with the better quality, and without the slightest hesitation decided to keep the suit.

And here is the explanation of the allegory: The catalogue stands for the Bible; the money required stands for the blood of Jesus; sending the order away by mail stands for faith; and actually receiving the goods stands for the baptism with the Holy Ghost.

Perhaps I need scarcely say that failure to receive the goods was always chargeable to one of three things: we did not follow the directions given in the catalogue, we did not enclose the proper amount

of money, or we did not commit our orders properly addressed and stamped. The company was always glad to get our business and never failed to send the goods when the conditions were met.

Have you received the Holy Ghost since you believed? Has the Spirit come in sanctifying fullness? If not, go back again to your Bible and assure yourself of the directions given therein. Come pleading only the power of the cleansing Blood. Step out boldly upon the promise of God in real faith. Then without a doubt and without delay, God will come in sanctifying fullness and crown His promises with blessed fulfillment.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 6

GOD IS ABLE

(A Bible reading for the devotional hour)

Some time ago I heard a preacher give a Bible reading on "Man." He started with the text "Beware of Men," and for the most part the reading was depressive. Man is sinful, and man is weak. He often does not will well, and when he does so will he is so often unable to perform his purpose.

But as I thought upon the subject it occurred to me that there is another and brighter side. So I planned a Bible reading on God's ability. For God's ability stands over against man's weakness. Man is altogether insufficient, but God is altogether sufficient.

So I am coming this morning to offer a Bible reading on God's ability. I plan to give seven verses of Scripture, and in each one there appears the words, "God is able," or the equivalent, "He is able." And we shall begin where I think the Bible begins — with the subject of salvation.

Our first reference is in Hebrews 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing He ever liveth to make intercession for them." The writer is dealing with the subject of Christ's priesthood. As a person, Jesus Christ is one. In His natures He is two — the God-man. But in His offices He is three: prophet, priest, and king. He is a prophet like Moses and a king like David. And the logical order would seem to say He is a priest like Aaron. But when the writer of Hebrews approached this thought he drew back from the statement. He could not say that Christ is a priest like Aaron, for Aaron had sins of his own for which atonement had to be made, while Christ was holy, harmless, undefiled, separate from sinners and exalted above the heavens. Aaron had to use half of his priestly functions and power on himself, while Christ could use all His for the benefit of others.

He could not call Christ a priest like Aaron, for Aaron was mortal. He had to sleep, and in the midst of his pleading was subject to cessation because of death. While Christ is now alive forever more. He was dead, it is true, but He liveth now in glorified and immortal life which requires no sleep and is not subject to death. "He ever liveth to make intercession for us."

And since He has the two limitless qualifications for the priesthood — personal sinlessness and never ceasing power to intercede, He is able to do in the fullest measure what any priest is able to do in some degree. Hence He is able to save to the uttermost them that come to God by Him. That word "uttermost" is composed by the linking together of two English superlatives, either one of which is the strongest in its line. And by this means is formed the strongest possible word. There is no depth from which Christ cannot pick up; there is no height to which He cannot lift. There is no sin He cannot pardon, and no pollution His blood will not wash away. An uttermost salvation certainly means the end of the guilt and depravity of sin. It means to be converted soundly and to be sanctified wholly. It means to be delivered from the guilt and pollution and power of sin.

There is no occasion to minify sin or to minify the power of the devil. We do not do that. But we do magnify Christ and His power to deliver and make free from sin. Sin is deep rooted, but the blood of Jesus can go as deep as sin's stain has gone. The devil is mighty, but Christ is almighty. The deepest dyed sinner may come and find pardon, the most troubled Christian can come and find purity. He is able to save to the uttermost.

Our second reference in Jude, verse 24: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

The Christian experience is composed of crises and processes. Crises are radical and instantaneous changes. Processes are slow and sometimes imperceptible changes. The crises are two in number— regeneration and entire sanctification. The processes cannot be numbered. In the moment one may know his sins are forgiven, and "in the twinkling of an eye Jesus' blood can sanctify." But we have all the time there is from there on to live and suffer and enjoy and ripen and endure.

It is not enough to gain saving and sanctifying grace: we must also possess keeping grace. For we can no more keep ourselves than we could save ourselves at the beginning. Therefore the statement that He is able to save to the uttermost is completed by this assurance that He is able to keep from falling.

Our third reference is Romans 14:4: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, and he shall be holden up; for God is able to make him stand."

This verse is just the positive complement of our second reference. That second reference says He is able to keep you from falling; this third says He is able to make you stand. The second seems to be based upon the idea of a sudden and cataclysmic test or temptation, and this third to be the refuge from constant, constitutional weakness and insufficiency.

Some people are vacillating by nature. They are constant only in the fact that they change. Whatever they are today that they will not be tomorrow. And this applies to business, politics, religion and every phase of life. Neighbors gain the habit of saying, "Oh, he will not hold out long. He will not make it by Christmas — or the Fourth of July," etc. But the blessing of full salvation is a cure for vacillation and brings those who never could stay put into a place where they can become pillars in the house of God.

An evangelist sat across the table while the case of a "chronic" backslider was being discussed. Finally, the evangelist asked, "How long has this brother been given to vacillation?" "Two or three years," some one replied. "Well, do not get discouraged with him yet," the evangelist advised, "I was like that for five years before I finally got my feet down and was able to stand. But it has been twenty-five years now since Christ came into my heart in sanctifying fullness and I have been able to keep the keeping grace, and rejoice today that my heart is fixed trusting in the Lord."

Good blood, proper early training, a sound Christian education, and all ordinary advantages are to be valued. But since some of these things are of such a nature that those who do not have them

cannot help themselves, it is a great joy to be able to know that the grace of God reaches out beyond the ordinary and makes up for the "years the locusts have eaten." Think of these three great, fundamental statements: He is able to save to the uttermost, no matter how sinful we are or have been; He is able to keep us from falling, no matter how severely the enemy may try us; He is able to make us stand, no matter how weak and insufficient we have been in our own strength.

Our fourth reference is Hebrews 2:18, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

From what we have already said someone might conclude that we mean that God will keep away from us the temptation and occasion for sinning — that He plans to save us from temptation. But this is not the case: He saves us from sin in temptation. Temptation is not sin. It is only a test of character. It is the occasion, but not the cause of sin. The devil and the world may press upon us with all their force from without, but nothing from without can get into us to do us either good or harm without our consent.

When we get converted the devil does not get converted, and when we get sanctified, the devil does not die. There is no state of grace in this world in which we are immune to temptation. The character of temptation changes with our changing conditions and changing years, but temptation is as real at one time in life as at another. In youth one may be tempted to gross and fleshly sins. In maturity the same person is likely to be tempted to worldly covetousness and surfeiting. In age the same person is likely to be tempted to discouragement and inactivity. But one form of temptation is as real and as dangerous as another — in its time.

The Scriptures seem to intimate that strong temptation is really a mark of worth. Jesus Himself "was tempted in all points." This must mean that He was severely and repeatedly and continuously tempted. And why was this? Undoubtedly it was because Satan accounted Christ his one chief foe. Then it is said, "God will not suffer you to be tempted above that ye are able," intimating that when you are stronger, temptation may be fiercer and stronger.

Temptation, therefore, is occasion for encouragement, rather than for discouragement. The old Negro Christian reasoned that the fact that the devil was after him was proof that he had not caught him. The small boy thought that if the devil could he would come and take the good, for he could get the bad any time he wanted them.

One man dreamed that he was in such peculiar psychical state that he could see both the things of the physical and of the spiritual worlds. An angel became his guide and they walked down by the church where there was some sort of a social affair on for the purpose of raising money for the church. The people were hilarious and light. Up on the steeple of the church they saw a small demon who sat there nodding and dozing. Down the country road they came to a small cottage where they found the yard filled with demons of every size and description. Some sat on the roof of the cottage, some stood ready to dash in at the door at the first opportunity. The man was horrified and asked what disreputable company was in the habit of gathering there. But the angel said: "There live here a good old man and his wife. Last week they went to the holiness meeting and both sought and obtained the blessing of entire sanctification, and this so enraged the devil that he has sent up

unusual detachments of wicked spirits to attempt to cause them to backslide. There are demons of pride, demons of discouragement, demons of false modesty, demons of covetousness, every sort of demon and each is bidden of his master to make the fullest and strongest effort to find the vulnerable spot with these old people and either wreck their faith or, failing of this, to wreck their influence." "But," said the man, "how is it that down at the church there was just the one lone demon, and even he did not seem much engaged in the affairs?" "Oh," replied the angel, "at the beginning of the evening Satan sent up that one little demon as a spy, with orders that he should observe and send back word for any re-enforcements that might be required. But things have gone so to the devil's liking down there this evening that no re-enforcements have been required. In fact the little spy himself has had very little to do. For it is the regular custom of the devil to not bother much about affairs so long as he can get men to do his work."

Of course this is but a dream, but it illustrates the fact that the closer one walks with God the fiercer the temptations of the devil, and the more careless he is the less the devil seems to worry about him. A sinner who obeys the suggestions of the devil as the regular rule of his life can scarcely be said to be tempted at all. And those who follow Jesus carefully have found that tests and trials make them feel their kinship to Jesus as nothing else can do. But it is a great comfort to know that He is able to sustain us when we are tempted. We may not be able to claim strength for trials that have not yet come, but when they do come, He has promised to make a way of escape for us that we may be able to bear them. And temptation constitutes a sort of spiritual gymnasium for the development of spiritual fiber and strength in those who endure and overcome.

Our fifth reference is 2 Timothy 1:12, "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Here is the full forecast of the Christian's future. He may not know what the future will have in the way of blessing or judgments, trials, tests, afflictions, bereavements; but he does know that whatever comes, God will be there, and that He is able to keep.

Worry over the past is settled by the assurance that God has forgiven all, and covered its guilt with the precious blood of Jesus. The present is fixed by the consciousness that the blood of Jesus cleanses out all inbred sin, and that the Holy Spirit is the abiding sanctifier. But the future? Many there are who have not arisen to assurance for the future. They are "anxious what will be tomorrow." They starve because next year's crop is uncertain. They yield to discouragement because they do not know what neighbors and friends and enemies will do next week. They live in dread because even the very next moment is around the bend and out of sight. But the promise of God is our consolation. He is able to keep that we have given Him until the Judgment day.

A dying Christian asked a friend to read him something out of the Bible. The friend read this verse, but read it mistakenly. He started it by saying, "I know in whom I have believed." But the dying man stopped him and said, "No, that is not the way it reads. It says I know whom I have believed, and when a man is dying he does not want even that little preposition injected between him and God."

And it does seem that these five passages should be enough. Here we have it that God is able to save to the uttermost, keep from falling, make us stand, sustain us when we are tempted, and keep us until the judgment. Still, it is possible that one may think that his own case is exceptional, and that the promises given are conventional. And it is a fact that every one has some circumstances that are peculiar to himself, and that in a time of stress and test the devil may suggest that no one ever had just such a case as we have. So we will go on with the other two promises.

Our sixth passage is 2 Corinthians 9:8, "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Here is God's blanket promise to cover every possible demand. If there is no specific promise to cover your case, here is one that will cover it, no matter what it is.

When the legislature is making out its financial asking, it makes estimates of all the known items, and then adds yet one more which it calls "the contingent fund." This latter fund is available to supplement any of the regular items or to supply some new or entirely different need. And it is like that with this promise. It covers the regular and the special needs. It avails for conventional items and for such as are entirely peculiar to the individual.

One man complained that he is of Scotch-Irish extraction, and therefore easy to offend and slow to forgive. To add to this his hair is red, and he was brought up in Kentucky as a member of a clan which was party to a feud stretching out through several generations. So, he contended the ordinary promises of salvation and deliverance could not reach his case. Well, here is one that will reach his case, for "God is able to make all grace abound." Not only to make all grace, but to make it abound to meet every need. In his unique manner, Bud Robinson says, "There are alls enough in that one verse to furnish all the shoe makers of the world all their lives." And there are alls enough for all of us.

Our seventh and last passage is Ephesians 3:20, 21, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

The scope of this statement can scarcely be broader than that of the one just previously considered, but there is here the new element of the measure in which our blessings are sent "According to the power that worketh in us." Once it was said, "My God shall supply all your need according to His riches in glory by Christ Jesus," but that is speaking more especially of provision. Here we have both provision and application. In the first we have only the fountain considered but here we have both the fountain and the vessel we bring in which to bear away the water. There is no measure for the contents of the fountain; but we receive for ourselves only according to the size of the cup or bucket or barrel or hogshead or tank we bring in which to get the water.

God has made us measure our own blessings. The woman whose cruse of oil became a fountain under the blessing of God obtained oil only to the limit of the vessels she borrowed from the neighbors and brought into the house. When the vessels were all full the "oil stayed." But she might have had more oil if she had brought more vessels. Then there were the kings and their armies

famishing in the desert, and the prophet's command, "Make this valley full of ditches." But it was left for each man to make his own ditch. And, knowing human nature as we do, we cannot doubt but that some made large ditches and some small. But at the time of the morning sacrifice next day a miracle was wrought, and all those ditches were filled with water. But each man had water according to the size of the ditch he had dug. And in the days of His ministry upon earth, Jesus said to them that came to Him: "As your faith is, so be it unto you." Nor is this all, for it is said, "Forgive and ye shall be forgiven." "If our hearts condemn us not, then we have confidence towards God." And always God make us measure our own blessings. He is not straitened. But we are straitened in our own faith and conditions for His mercies and blessings. If there is any complaint as to what we receive, no one is to blame but ourselves — we should have brought a larger measure. True, "my cup runneth over," but it is still but a cup. "With God shall ye draw water out of the wells of salvation," but you draw with your own buckets. The buckets are always full to overflowing, but if the buckets were larger there would be more water available.

Here we are today with some measure of God's blessing. But are we as blessed as we should be? Perhaps we will say, we shall have greater blessings if God wills. But the truth is we shall have larger blessings if we will. At least if we will to the point of preparing the way of God, we shall be blessed. God wills that all shall be forgiven and live. But men must repent and believe on the Lord Jesus Christ in order to be saved. It is the will of God that all His people should be sanctified wholly (1 Thessalonians 4:3). But Christians must consecrate fully and trust God definitely for the blessing in order to receive it. It is the will of God that all His people should be victorious over sin and the flesh and the world and the devil all the days of their lives, but they must obey his commandments and trust His promises in order to have such a glorious heritage.

But of all that we have read in these seven scriptures, this is the sum: God is able to save to the uttermost, to keep us from falling, to make us stand, to sustain us when we are tempted, to keep us until the Judgment day, to make all grace abound toward us, and to do for us exceeding abundantly above all we ask or think. And if we do not have all these in full measure it is possible for us to do so. Let us bring to God the larger measure this morning that we may take away with us the larger blessing.

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 7

ON PRAYER

An Early Morning Address

The subject of prayer is one of the most delicate subjects that is possible for a minister to discuss. There is a sort of natural resentment against having some one tell you how to pray. It is a little like coming to tell you how to run your home. I realize this obstacle is here even now when I come to tell you that prayer is the theme for this service. In fact, I think there is something significant in the fact that while the men of the Bible prayed, exhorted to prayer, and quoted examples of prayer, none of them, the Master alone excepted, ever gave formal instruction on the subject.

I know also that this is one place where it would be dangerous to claim to have apprehended. So I want us all to come as students and disciples together this morning. And further, I propose that we confine our study to the words of the Master relating to prayer in His final discourse to His disciples. The subject of that discourse as recorded in the 14th, 15th and 16th chapters of John was The Comforter. But in bringing this theme to His disciples the Master must needs speak of several other themes also, and prayer was one of these. So let us take three verses, one from the 14th chapter, one from the 15th, and one from the 16th, as representing three things which the Master said on this occasion.

From the 14th chapter let us take the 14th verse: "If ye shall ask any thing in my name, I will do it." From the 15th chapter let us take the 7th verse: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." From the 16th chapter let us take two verses, the 23rd and the 24th: "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full."

That our study may be as direct and plain as possible, I propose that we shall take just one thought from each of these passages, and make these three thoughts the divisions of our study this morning. From the first passage let us take The Efficacy of Prayer — The name of Jesus; from the second let us take The Condition of Prayer — Obedience; from the third let us take The Spirit of Prayer — Faith.

Some time ago I listened to a reading entitled "The Lost Word" in which a person who lived in a day back somewhat close to the time when Jesus was here in the flesh, learned the name of Jesus and found there was magic working power in it. Wonderful healings were done and mighty miracles were wrought by the pronouncement of that name. But the hero grew careless and finally forgot that name. Then disaster and disappointment came, and there was no panacea. Then memory revived and the name was grasped again, and the old miracle working power returned. The reading was given to a group of Christian people and was received with reverence and appreciation. But to me there was too much of an approach to magic, and the interpretation was a little too far fetched.

Practically all formal prayers are concluded with "All this we ask in Jesus' name," and yet we know that many prayers are not answered. From this we conclude that asking in Jesus' name is something more than a form of words. We know also that some prayers which lack the proper form are answered. and yet they must have been in Jesus' name; otherwise they would not have been answered. What then is it to ask in Jesus' name? How is there merit in Jesus' name as a basis for answered prayer?

Perhaps I may approach the answer to these questions by way of illustration. Suppose I go down to the bank in this city this afternoon and, after introducing myself to the cashier, approach him in the following manner:

"Mr. Banker, I am very much in need of money. I understand you have plenty of money in this bank and I have come to ask you for the gift of one hundred dollars. Will you now give me one hundred dollars?"

The banker looks me over and assures himself that I am sincere, and have not come to him with a joke. So cautiously he inquires: "Why do you ask for this money? What use do you propose to make of it?"

"Well," I reply, "there are a number of things I have wanted to buy and have not felt able to purchase them. But if you will now give me this hundred dollars I can buy them and I will feel much happier."

"But," says the banker, "I do not remember to have ever met you until today. Are you a depositor at this bank?"

My answer is, "No, I am a stranger here, I have no deposits, and I do not know any one that has."

"Well," says the banker, "we cannot give you the money on your request, you will have to find some one who is a depositor and then make your request in his name."

"Pray, tell me, Mr. Banker, who is a depositor in whose name may I ask?"

The banker names a depositor, says he is a lawyer, and that his office is just across the street, and he advises me to call there and see if I can get my request guaranteed.

I call on the lawyer. He asks my purpose, as the banker did, and then sends me away without the coveted guaranty to my request.

I return to the banker and tell him of my difficulties. He sympathizes with me and finally says, "This lawyer is especially interested in the development and beautifying of our park, and if you are interested in that and can convince him that you need this money for that purpose, I think he might help you out."

I go away to think about the matter. Finally I do become genuinely interested in the development and beautifying of the park. In deep earnestness I return to the lawyer and tell him of my interest, and that I have brain and muscle which I am ready to use, but that I can do little without a small amount of money, and that I want to have the banker give me a hundred dollars for the purpose.

The lawyer becomes concerned, is convinced of my purpose and ability, writes his check and signs it in his strong bold hand. Back at the bank the cashier smiles and says, "Will you have it in fives or in tens?"

There was efficacy in that lawyer's name because he had money on deposit in the bank. He backed up my request because he saw I was interested in the same thing he was interested in and his giving to me was a means of accomplishing what he wanted to see done.

It is scarcely necessary to make the application. Jesus' name has efficacy at the bank of heaven, because He has deposits of merit there. Only I must get away from selfishness and identify myself with Him so that I can do business in His name before I can get His endorsement on my checks. Prayer is really a means for testing motives and I must come to a close relationship with Him before He will lend me His name.

How many times we say, "In Jesus' name," when it is not yet so! It is still only in our own poor name. It is still just for self aggrandizement. I still ask amiss only that I may consume it on my own desires, and Christ does not lend me His name.

But now passing on to the condition of prayer. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The condition of prayer is full and glad obedience.

Perhaps we can approach this point also by way of an illustration. Suppose I draw a line as a circle about myself here on this rostrum and make that represent the will of God for me. Now to begin with, the promise is limited to just what is within the scope of that circle. If what I desire is outside that circle, there is no promise that I can have it. In fact, if I find it is outside that circle, if I am meeting the conditions upon which the promise rests, I will not want it any way. I thought I wanted it until I found out it was outside the circle of God's will for me, and then I wanted it no more. And because we cannot always be sure at the very first just what God's will is in many things, it is always wise and best to say, "If it be thy will," or "Thy will be done." Some have argued that we should not say "If," for that registers a doubt. And so it does, but it is not a doubt of God's ability, but a doubt of His will.

Suppose for instance I am praying for material blessing: for money, for clothing, for food. I know I want these things, but I am not sure I need them, or that they will be best for me. One man who went straight to a high place in heaven when he died evidently did not get his prayers through for material prosperity, nor even for bodily healing, for he lay at the rich man's gate, full of sores. So I would rather have God's will than any will or wish of my own. I need not indeed say "if" when asking for pardon or for holiness, for these are expressly said to be the will of God. But on many things I cannot be so certain as that.

When I was a child of ten or eleven years I became interested in reading the Bible. "Aunt Nan Kibler" had read the Bible through, and so had "Jim Ramsey," and these two were locally quite noted for their accomplishments. So I set in one winter to read the Bible through. The laws and ceremonies of the Old Testament were exceedingly difficult. But I remember distinctly that when I came to this very radical promise, in the 15th chapter of John, I was clearly skeptical, and supposed it must have been meant for the people of the past. For I failed to note the conditional part of it, and thought it simply said we can ask what we will and it shall be done. To me that meant that I could ask for land and cattle and money and chattels and they would all come without the necessity of industry and economy. And I reasoned that if these things could be had for the asking, every one would have them — at least, all the Christian people would have them.

But the condition is in that "abiding" proposition. And when we abide in Him and His Word abides in us we will not ask for houses and lands and chattels and material blessing and fleshly ease. For the will of God is sweeter and better than all the blessings that might come accompanied with His slight displeasure. A hut in Africa, in the will of God, is better than a brown stone mansion just outside His will. I have seen a missionary away back in the jungles of Peru or Gazaland, far separated from friends and home and native land, with practically none of the passing luxuries of civilization, and yet I have heard that missionary say, "I want to be here rather than anywhere else at all; for I believe it is where God wants me to be, and He blesses me here."

And now we have come to the third proposition — the spirit of prayer. And we have already said that the spirit of prayer is faith. But how peculiarly that passage in John 16 starts off: "And in that day ye shall ask me nothing." "That day" is undoubtedly the day when the Holy Spirit should come in Pentecostal and sanctifying fullness. But surely it cannot mean that when we are filled with the Holy Ghost we will cease to pray. No, it cannot mean that, for right away He goes on with a double affirmation that the Father will give us whatsoever we ask in His name.

It is not easy to explain this passage. In fact I am not sure it can be done except by reference to the original language in which the New Testament was written — the Greek. But by making this reference, the apparent difficulty is quickly erased. So I will attempt to be very plain that even those of you who do not read the Greek can still follow the course of the explanation.

There are two words for ask used in this passage. Both are properly translated ask and are considered synonymous in the Greek, but there is a distinction in their meaning nevertheless. The first is the word *erootaoo*. It is used just once — in the first sentence of the 23rd verse, "And in that day ye shall ask [*erootaoo*] me nothing." And this is the word Jesus used when He said to the chief priests and elders, "I also will ask you one thing — the baptism of John, Whence is it? from heaven or of men?" (Matt. 21:24, 25). And it is evident that He asked without expecting to receive a satisfactory answer. It is the same word used to describe the persistence of the wicked accusers of the sinful woman when they "continued asking him" (John 8:7). Here, too, they asked in quibbling and doubt, hoping He would be unable to answer. And there are other like instances which give us the clue to the Master's words in John 16. That is, When the Holy Spirit shall come to you in Pentecostal and sanctifying fullness, you shall not quibble and ask me questions — you will be glad to abide by my will.

A sanctified Christian will not quibble about God's will and beg Him to vary it. This is one of the fruits of being saved from all sin.

In one of our early pastorates there was a woman who had stood for God and holiness in her community for many years and was looked upon as a pillar in the house of God. But just a few months before we came to the pastorate of that particular church she had married an unsaved man — a man in fact who was a subtle skeptic, an inveterate tobacco user and an occasional whiskey drinker. In explaining how the marriage came about the woman told us how she had always held that the Bible taught that a Christian should not marry a sinner, and said she believed that still. However, she explained that when she fell in love with the man who afterward became her husband she "begged" the Lord for permission to marry him. And she said after three months of begging, God finally gave her permission and now, she said, "I am married and happy."

A dozen years passed by, we were in the community again, and this good sister came to tell us how her husband had mistreated and forsaken her, and finally by a ruse, secured a divorce from her. We sympathized with her and said it must be terrible to be thus cast aside, But she came back saying, "It is bad, but not so bad as living with that man. I lived in hell for ten years before we were finally separated." I do not want to pass judgment on any one, but at least we may observe that this woman heard God the first time, and should not have "asked" any more.

It is like Balaam: the first time he prayed, God told him not to go to Balak to curse Israel, but he continued to "beg" God until he was permitted to go, but he went to his own sorrow, apostasy, and death. "In that day" when the Holy Ghost has come in Pentecostal fullness, "ye shall ask [*erootao*] me nothing" quibblingly and doubtingly.

The other word for ask, used in all other instances in this passage is [*aiteoo*]. It is used in such instances as Luke 11:10 where it is said, "Every one that asketh receiveth." Some would ask why does it not say, "Every one that asketh and believeth receiveth." Why, that is because the very idea of believeth is bound up in the word asketh in this case, and in all cases where in the New Testament giving is wholly conditioned upon asking. Then to paraphrase the text we would say, "In that day, when the Holy Ghost has come in Pentecostal and sanctifying fullness, ye shall ask me nothing quibblingly and doubtingly, but I doubly assure you that whatever ye shall ask believingly in my name the Father will give it." The spirit of prayer is faith.

God has made us the arbiters of our own blessings. If we would be forgiven, we must forgive. If we would be purified, we must purify and consecrate ourselves. If we would get a hearing for our prayers, we must come with uncondemned hearts. If we do not believe in a thing and for a thing, God will not give it to us.

In the country community where I grew up, it was the custom of children to plead the cause of a playmate before his own mother. The neighbor child would go in and say, 'Mrs. Huddlestone, may Pearl go over to my house for a little while this afternoon?' The mother would have refused her own child, having work for her to do, but she is embarrassed to refuse the neighbor's child, and so, contrary to her judgment and will, she allows Pearl to go.

But my mother would stand for no such practice. So she warned her children that any time a neighbor's child was permitted to come and ask for a permission, the permission would be refused. We must believe in our own request enough to come and present it and stand and wait for the answer, in the belief that it should and would be favorable.

One day my usual playmate, Charley Toland, came to see me. We decided that it would be a fine time to "make the beginning" on the fishing season. But I felt that it was too early in the year, and that my mother would not give permission. Charley was ready to go to her with the request, but I knew that would not do. So at last we came into Mother's presence to talk the matter over. Mother was busy with her sewing or knitting and seemed not to notice or hear us. I opened the conversation: "Charley, don't you think this would be a fine afternoon to go fishing?" "Oh," said Charley, "the finest of all. The weather is plenty warm. Frank Rackard caught a good mess up by their place yesterday, and Frank Cahoon caught a good mess down at the big swimming hole this morning. If you and I could go this afternoon I am sure we could get enough so both our families could have a mess." But mother did not seem to hear us. After a little Charley asked about tackles, and I said, "Oh, we are well fixed for that. My outfit is out there in the smoke house just as I put it away last fall, and Harrison's line is all just ready to unwind." Still Mother did not notice us. Then Charley asked about bait, and I said, "Why, we can get whatever you want. There are fish worms up by the little well, and grub worms out there by the barn, and crawdads down there by the big cottonwood stump." But it was no use, Mother was busy, and we had to content ourselves with playing about the place until time for Charley to go home. While Mother and I were feeding the little ducks that evening, she said, "It seems like spring is coming early this year. This would have been a good day to fish." "Why, Mother," I cried, "Charley Toland and I wanted to go the worst in the world, and we talked it over right before you, didn't you hear us?" Very quietly Mother said, "Well, if you had asked to go, I would have allowed you to do it."

And it is like that with prayer. "Ye receive not, because you ask not." You ask not because you do not believe in your own proposition strongly enough to present it to God and press Him for an answer.

Oh, how many blessings we have missed just because we did not ask for them! How many times we have prayed about things, instead of praying for them.

May we not all so identify ourselves with Christ and our interests so with His, that we can ask in His name? Shall we not abide in Him by instantly and gladly and continuously obeying Him? And shall we not come to Him in faith for the things that He waits to give us? Let us pray.

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 8

DIVINE HEALING FOR THE BODY

This service has been announced especially as a healing service. We think it is quite consistent to have one or more services like this in every camp meeting. When Jesus was here on earth He gave attention to the healing of the body. He made people to understand always that the soul is more important than the body, but He did not teach that men should despise or even ignore their bodies. And as extremes seem easier than the "golden mean," men, and even Christian men, seem to have a tendency to either lay too much stress upon the body and its health or else not enough.

There are some Christian people who either doubt that God hears prayer for the healing of the body today or else they are indifferent as to the importance of this fact. There are some who go to the other extreme and argue that healing for the body is in the atonement of Christ just as forgiveness of sins is in it, and that all may be healed, just as all may be saved.

We should appreciate so much the blessed provisions God has made for us that we would absolutely refuse to let His promises for healing and health pass without our claiming them. On the other hand, to place healing on the same foundation as forgiveness of sins is to fight against the experience of God's people in every age, and to invite strain and temptation to faith that are altogether uncalled for.

In attempting to differentiate between the foundation of forgiveness of sins and healing for the body, I would say that forgiveness is by grace through faith and is universally available, while healing is by the gift of faith and is given as pleaseth God and may be withheld without explanation. All penitent, believing sinners may have forgiveness, but God gives the gift of faith for healing sometimes, and at other times withholds it.

Perhaps it would not be amiss to say a few words in the definition of divine healing for the body. And we may be able to approach the definition as well from the negative point of view as from any other.

In the first place, divine healing is not the same thing as Christian Science. In reality Christian Science is not healing at all — according to their own definition. Rather it is the adjustment of attitude, so that one who thought he was sick is enabled to believe and know he is not, and then he is not. But in divine healing we acknowledge an actual, physical difference between being sick and being well, and we claim and confess that a change takes place in the physical as well as in the psychical when God heals the body.

In the second place, divine healing is not mere faith healing. In faith healing, faith is posited as an efficient cause; while in scriptural divine healing, faith is but a conditional cause. The actual healing is accomplished by the power of God, not by the healing influence of faith.

Divine healing is not magnetic healing nor mesmeric healing. These have to do with the dynamic influence of one body upon another. But in divine healing no human touch is required, and no human touch is made except in performing the symbolic service connected with the offering of the prayer of faith, and this touch has no healing virtue.

Divine healing is really healing by the power of the Holy Spirit. There is a statement in the eighth chapter of Romans which speaks of God quickening us by His Spirit, who dwells within. And while this doubtless has its fullest application to the resurrection, it also explains the method of divine healing. And normally people should be saved and right with God and filled with the Holy Ghost in order to be ideal candidates for divine healing. Then in connection with the approach to God for healing the heart is overflowed with the Spirit, and this overflow brings the vital, healing touch to the body. Bodily healing should be also a means of spiritual revival and blessing. However, there are special dispensations of mercy in this connection, and I have been witness to God's healing touch upon little babes and upon unconverted people. So we would not limit the power of God except as His Word limits it to the instances in which the prayer of faith is offered.

There is abundant basis in the Bible for our faith for bodily healing. There are those specific promises in which God has promised to heal disease and sickness and afflictions, and then every promise that God will answer prayer applies here. As for myself, I want no better promise for healing than this: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Or this one: "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). For these promises and many such like are broad enough to take in every human need for which prayer may be made. And if they take in small needs and also the supreme need of salvation, certainly they take in what is between, and that will cover the healing of the body. For the healing of the body is, next to the salvation of the soul, the most important human need. Does God answer prayer at all? Does He answer for anything whatsoever except for forgiveness and cleansing from sin? If so, then He will answer for the healing of the body; and my faith does not stand upon specific promises for bodily healing, but upon every promise that He will answer prayer.

There is no special contradiction between healing with means and healing without means. Many good people could be healed, except they have been taught that they should not present themselves for prayer for healing unless they are even now ready to leave off doctors and drugs and every means for the recovery of their health. And not being just able to make the strong reach of faith, they hold back. But if there are any such here this morning we invite you to come for prayer; and if you or any of us pray the prayer of faith for your healing, then you will not need doctors and drugs and medicine, and no one will blame you if you quit using them. It is not necessary for you to put yourself in a strained position where your faith in God and in your own sincerity and loyalty will be tested. If this service does not help you, we at least want it to not hurt you. God does have respect for our frailty, especially when we are sick and in pain and distress. "He knoweth our frame; he remembereth that we are dust," and He will not accuse us for doing whatever we can to get rid of sickness and to completely recover health. He is here to answer prayer for your healing this morning.

When I start to pray for someone who is sick, I want it to be the understanding from the beginning that we are not going to accuse or oppress the sick. It is as much with us to pray the prayer of faith

as with him that is sick; and if the healing does not occur, there is as much ground to accuse us as to accuse him. But there is no occasion to accuse anyone. We are here to pray and to seek to pray the prayer of faith. If we fail to do it, then let us still hold fast to the profession of our faith and at another time God may enable us to believe even for this. But if He denies us, we shall still believe for His saving mercy and affirm, "Though he slay me, yet will I trust in him" (Job 13:15).

In connection with the apostle's instructions in the fifth chapter of James, it is said, "The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him" (v.15). Now this is not the customary way of approaching God for forgiveness of sins, and I do not think this is just what is to be understood by the present passage. The subject is sickness and its healing. And the statement on forgiveness applies to just this scope. Often we are sick from violations of the laws of health. One man is sick because he overate when something of which he was especially fond was offered. A woman is sick because she overworked; she insisted on washing, ironing, and scrubbing all the same day, in addition to her usual housework, and she is sick because she did too much. Another is sick because he sat in a draft. It was cooler in the draft, but the man knew it was dangerous. Now the promise is that sins like these — connected with sickness — shall be forgiven in connection with the prayer of faith for healing. Let us come humbly and ready to confess any instance in which blame may attach to us for the cause which made us sick. We are to confess our faults one to another that we may be healed.

In the homes of the people in the days of Jesus and the apostles olive oil was the usual cooking fat, and this oil was used for anointing those who were sick and for whom prayer was to be offered. We do not have uniform cooking fat in our homes today, so we still use the olive oil. But there is no virtue in the oil, and any other oil would do just as well. The oil is a symbol of the Holy Spirit, who is the effective Healer, and we use it only in this sense. Therefore we do not anoint the afflicted parts, but simply touch the forehead as we pray for anyone who is sick. Also we pray for ourselves this morning that God may intrust us with the ability to pray the prayer of faith. We are not only willing to so pray, but we are anxious to do it. We need it for our own soul's good.

If time permitted we could no doubt hear many testimonies right here today from those who have been healed in answer to prayer. And, personally, over a period of more than thirty years, we have seen many people healed and have ourselves been touched by the healing hand of God.

We are not physicians, and do not know much about symptoms or about names or diseases. If you should present a statement from a physician today to the effect that your case is incurable, that would not hinder our faith, for we understand that he means it is not curable by the known remedies of medical science. If you should present a certificate that your disease is curable, that would not help us much, for we understand that to mean that with the right medicine and the right care you might get well. But we do not know what the right medicine is or what the proper care. We do not say this to belittle these things. We do not belittle things by any means at all. But we mean to say that our faith is in the infinite God, and that to Him nothing is impossible, and that tuberculosis, cancer, leprosy, palsy, and epilepsy are mere names — he is Master of them all.

And now we are going to gather about this altar and offer prayer. We are going to anoint with oil any who are sick and desire us to seek with them to offer the prayer of faith. And before we gather

we are going to give opportunity for those who are sick or afflicted and want to pray and be prayed for to come and kneel here first. Now let all who feel that you would like to seek to pray the prayer of faith for the healing of these come near and join with us. We are going to have a special prayer, and then I am going to pass along on the inside of the altar and anoint with olive oil each one of these persons kneeling here. And may the Holy Spirit answer cording to our faith.

Let us pray.

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 9

THE SECOND COMING OF CHRIST

TEXT: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).

During the thirty-four years covered by the period of my ministry, I have very seldom passed through a revival or camp meeting without preaching at least once on the Second Coming of Christ. During these years a good many hobbyists have arisen and passed. Good men have been carried off their feet and led into making exaggerated interpretations of current incidents and conditions, especially around the period of the World War. And more has been done by the friends of this doctrine to bring it into disrepute than it has been possible for its enemies to do.

Because of the aberrations that have gathered about this precious truth, some would warn us to leave it alone, lest we be found to foster and spread these heresies. But I think there is no better way to refute error than to preach the truth. Many false doctrines relating to the gracious experience of entire sanctification have been current, also, but that does not influence us to quit preaching the true doctrine. Many extreme notions regarding divine healing have been propagated, but we still preach what the Bible says about God's willingness to heal in answer to the prayer of faith. Likewise, heresies relating to the Second Coming of Christ are a challenge to us to be instant in preaching what the Bible has to say about it.

But we are not here this morning to foist some odd and private notion upon you. We are not here to "lecture" on prophecy. This is a camp meeting, and this is a preaching service. I plan to preach on the Second Coming of Christ.

Some months ago I listened at various times to a brother who has made a special study of prophecy. He gave expository lectures on the book of Revelation, and dwelt much upon small details upon which he differed with many others. The points were difficult and the differences were delicate, and the people listened more or less listlessly. But one Sunday afternoon this brother preached on the Second Coming of Christ and told the people what it takes to be ready for it. The Holy Spirit was upon him, the people listened with interest, and the altar service was crowned with seekers and happy finders. I could not resist calling the brother's attention to the fact that he got on better preaching than he did lecturing. Preaching, you know, is addressed to our hearts and calls for choice and action. Lecturing is addressed to the intellect and calls only for speculation and conclusions.

The text which we have chosen calls attention to the fact that Jesus came once into the world to make atonement for sin, and by intimation it shows that, that coming and that atonement was to enable men to prepare for the second coming when Jesus shall appear in the glory of His kingly office with no sin offering at all.

There is no thought connected with the second coming that is more important than the preparation for it. Dr. J. G. Morrison tells of being asked, "What is the minimum of spiritual experience that will get one into heaven?" and of his answer, "It must be of sufficient measure to make one comfortable in the presence of Christ." If we should enlarge upon that we would say that that sufficient measure is holiness. No one can be comfortable in the presence of Jesus at His coming who has any sin actual or inbred, in him. But since the death of Jesus provided for all men, making it possible for all to be saved; and for all Christians, making it possible for them all to be sanctified wholly, there will be no excuse for any of us if we appear in His presence without having on the wedding garment of full salvation. And if we do appear there unprepared, we shall be speechless when asked as to how it happened. And no matter what you may believe or how much you may have learned about the prophecies of the future, you are not prepared for the future unless you are definitely saved and sanctified and walking in all the light God shines upon your pathway. "Be ye also ready for in such an hour as ye think not the Son of man cometh."

Yes, Jesus is coming back to the world the second time, and the signs indicate that the time of His coming draweth nigh.

Some would tell us that Jesus will not come the second time until there has been a world wide revival, and the world has, at least in the nominal sense, become Christian. But the Scriptures indicate that Jesus must come before the ideal conditions of which the prophecies speak can actually take place. The Master even asked, "When the Son of man cometh shall he find faith on the earth?" This, as I understand, does not mean that He will find no faith, but that it will be scarce. And reaching right down to the very time of His coming, it is said that iniquity shall abound, wicked men and seducers shall wax worse and worse, the love of many shall wax cold, and His coming is to be a surprise to the large majority of mankind, coming upon them unexpectedly and to their sorrow and chagrin.

There is indeed to be a glorious time of peace and righteousness upon the earth, but that will be after Jesus comes the second time. Just now more people are nonplused and on the verge of despair than ever before. More are committing suicide than ever before. All this is because their hopes have been blasted and they can see no way out for themselves, their country, and the world. Even many who hold to faith in Christ as the Savior of the world are impatient that He does not seem to be saving the world from its own destruction; for they have thought that He is to save the institutions of the world and make its peace and happiness plans work out. But we are frank to say that according to the way we read the Bible these plans of world leaders are not going to work out. They are going to ultimately fail, and human governments and human systems of economics, as well as human notions of religion and of God, are going into the discard, and the world is getting worse instead of better, and it will get worse before it gets better. In fact it will pass through a period called in the Scriptures, "The Great Tribulation" before it comes into that golden age which writers have called "The Millennium."

Just now the occurrence for which we are to look is "the glorious appearing of the great God and our Saviour Jesus Christ." That is the next red letter day on God's calendar, and we should allow no one to place occurrences before it in such a manner as to throw us off our guard and cause us to think that "our Lord delayeth his coming." This is the mistake which students of prophecy so frequently

make. They come back from their books and charts to tell us that Jerusalem must be rebuilt and the Jews must return to Palestine, or something else must occur "before Jesus can come." But they are doing us no good by publishing such conclusions, the result of which would normally be to throw us off our guard and put us at rest with reference to the imminence of His coming. I think we are following the express teaching of the Scriptures when we say, positively, nothing more must occur before Jesus comes, but if He should appear this very moment He would find conditions just as the Scriptures say they will be when He comes.

Our text says He will appear "unto them that look for Him." But we do not understand this to mean that those who look for Him in unpreparedness will be happy when He appears, or that those who are prepared, but uninformed, so that they are not actually expecting Him will be sad. Rather it is the usual Hebrew sense of looking for Him: that is ready and expecting Him. To them who are saved and sanctified by faith in the atoning work done by Christ on His first trip to this planet of ours shall He appear to bless and glorify.

The offices of Jesus are three in number. He is Prophet, Priest and King. But in the economy of God one or the other of these offices always stands out somewhat above the others, each in its turn. During the days of His earth ministry it was the office of prophet that was outstanding. He spake as never man spake and taught the way of God in truth. On the cross, and on until yet, at the right hand of the throne of God on high, the priestly office is pre-eminent. But soon, as I believe, very soon, the kingly office will take the place of honor, and Jesus will appear in the power and glory of His second advent.

I shall not attempt to go into the subject very thoroughly today; for my thought is not to be spectacular or speculative. Jesus is coming back to the world the second time, the conditions existing in the world agree with the conditions the prophecies say will prevail at the time when He shall appear. Therefore we affirm "His coming draweth nigh." We think no one can intelligently deny our thesis at this point.

I come then to ask what you are going to do about it. You can do nothing to cause Him to delay His coming. You can do nothing to change the conditions which will prepare you for that time. But you can come and get ready. You can come and get saved from your sins, you can come as a Christian and get sanctified wholly. You can bring your case to Christ today and get every doubt settled so that you can look up and say, "Amen. Even so, come Lord Jesus."

Let us stand and sing, "Our Lord Is Coming Back to Earth Again," and while we sing, let every unconverted person here thank God that he is still alive and that he has this opportunity to get right with God, and let him come quickly to the altar of prayer and to the throne of grace for help and mercy at this hour. Let every poor backslider who is here come now and renew his covenant with God and have both salvation and the joy of salvation restored. And, Christians, remember that it is the "blessed and holy" who are promised part in the first resurrection at the coming of Jesus. And to you that means that you must get sanctified wholly in order to be on the reception committee when the King returns. Come today in full consecration and by faith receive this blessed, blessed experience of entire sanctification. It is the will of God. It is included in the atonement. It is the special work of the Holy Spirit to accomplish it in you. It will be required of you when Jesus appears.

Come and get the blessing today. Everybody who does not find response in your heart to the announcement that the Lord is coming soon had better take special care to examine himself to see if there is not a sense of unpreparedness back of that indifference. Oh, to be fully prepared to go out to meet Him when He comes! Oh, to have on the wedding garment and to be admitted to the Marriage Supper of the Lamb! Let us stand and sing, "Obey the voice of God's Spirit today, and come without delay."

CAMP MEETING SERMONS

By

J. B. Chapman, D. D.

Sermon 10

THE COST OF REJECTION

TEXT: "Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord (Matthew 23:38,39).

The words of this text will be immediately identified as among the farewell words of Jesus to Jerusalem and to the Jewish nation. He had offered Himself as their Messiah and the benefits of His spiritual kingdom as their special inheritance. His offer had been made both to the leaders of the nation and to the people of Judea and Galilee. And while a few scattered ones had received Him and the grace which He offered, the large majority rejected and refused Him.

He was now approaching Jerusalem for the last time. He would not leave the vicinity again until after they had nailed Him to a cross of wood. The shadow of violent death had already fallen across His pathway. The sorrow of being betrayed by one of His own was just before.

Coming up the road from Jericho, Jesus and His disciples had just reached that place where Jerusalem lies out before the traveler like a panorama. Every pious and patriotic Jew stopped here to admire the holy city and to meditate upon its greatness and its sorrows. But Jesus saw more than anyone had ever seen before. He saw that in rejecting Him, Jerusalem had rejected its only chance, and that now material destruction would speedily fall upon it, and there would be none to pity and none to deliver. Addressing the city in apostrophe, He said, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" Then looking at the beautiful buildings on the sacred campus, with the wonderful temple, of which the city and nation were justly proud, all of which lay in the background of the picture, He said, "Behold your house [the temple] is left unto you desolate." Now it is full of life and activity as the occasion of the great annual feast of the Passover approached. But the Master warned it shall become desolate. It will be left without meaning. It will be left without any proper inhabitant. It will be left an empty, meaningless place.

When the last actual step came in the rejection of Christ, as He expired upon the cross, He cried, "It is finished!" Then the veil of the temple was rent in twain, not from bottom to top, as by human hands, but from "top to bottom." The significance of this miracle was about the same as a man's going out the door and slamming the door behind him. It meant that He who had dwelt between the cherubims in the most holy place had been so insulted and rejected that He had now gone out to return no more.

It was forty years later that this temple was destroyed by the Roman armies; but during those forty years, after the rending of the veil, it was no longer a temple of God, but was simply a slaughter house where birds and beasts lost their lives. For God no longer dwelt in the place. The house was

left empty and desolate and its service was henceforth but a sham and a mockery. God had been grieved away and the building no longer had meaning.

But the history of the Israelitish nation, the city of Jerusalem, and the temple has its parallel in the history of every soul that has the call of God and rejects it, and comes at last to the place where it has not only rejected God, but where God has rejected it.

Just as there is something in the nature of a "dispensational blessing," and a "dispensational standard of conduct," there is also something in the nature of dispensational sin, and men have seemed to have the faculty of being at least one dispensation behind their own proper times.

From what we read of the days before the flood, we judge that the sins of that day were violent sins: theft, impurity, murder. Their sins became so gross and public that God washed away their filth with the flood of Noah's time, and started the human family on its way again.

In the days following the flood, while grossness appeared again, yet the prevailing sin seems to have been idolatry. Again and again God called His people back from their straying into the fold of Baal, Ashtaroath, and Moloch, but as often they went astray again, until He finally scattered them among the nations near and far in the Babylonian captivity. In that captivity something happened. It may be that the people saw so much of idolatry that they were gorged. It may be that they had a genuine change of heart. At any rate when they returned to their own land they seemed to have been cured of idolatry, and they looked with great disfavor upon any who worshipped idols, and gloried in the fact that the one true God was their God. But while they were busy commending themselves in that they worshipped the Father, they committed the fearful sin of rejecting and crucifying the Son.

And now here we are in yet another day. Men love to be called "Christian," because of the by-products of Christianity in western civilization. But while acknowledging the name of Christ, in countless numbers they are rejecting the Holy Spirit and grieving Him away from their hearts. And just as the temple was empty, though dedicated to the worship of the Father, after the Son was rejected, so now the life, though naming the Son, is empty and void when the Spirit is driven away.

The temple on the hill was a gruesome place, after the crucifixion of Jesus. For a generation they continued to pour out the blood of birds and beasts, Levites sang, priests chanted, and people mumbled prayers, but the place was not responsive. It was formal, meaningless, and dead. And what a type of a soul that has grieved God away! Perhaps a decent life is still pursued, even membership in the church may be maintained, but, oh, how dead and empty and fruitless the life! To such the Master must sadly say, "Behold, your house is left unto you desolate."

If there are those here who have thus rejected the call of the Spirit until He has taken His leave, there is nothing I can say or do. But to those who yet hear the Spirit's voice, I exhort you, heed His call. I plead with you to prove your love for the Father and the Son by your glad welcome to the Spirit, who is the executive of the trinity in the world.

It is said that the artist who painted "Christ at the door" was determined to make this his masterpiece. Into it he put the message of his soul. When the painting was finished a friend came to

see it, and called attention to the fact that the door had no knob on it. But the artist explained that, that door is a type of the human heart, and that the heart has no knob on the outside. The bolt is on the inside. Christ stands at the door and knocks, but He can enter only if the door is unbolted from within and opened to Him.

I know the Master stands at many heart doors here tonight and knocks for admission. With many it is the case that He has stood there "oft before." But, oh, that tonight might be the time when you will let Him in.

Friends may pray for you, loved ones may plead, the Spirit of God may convict, your conscience may disturb, your better judgment may urge the decision, the atmosphere of prayer may pervade the place, seeming to say, "Now is the time." But you alone can make the decision and open the door.

We are going to stand and sing that old song, "Why Not Tonight?" And there is no more proper question that anyone could ask than that. Why not come to Christ tonight? Why not get rid of your guilt and condemnation for sins committed? Why not get the peace and joy of pardon? Why not have the witness of the Spirit that you are saved and right with God? Why not get your name written on the Lamb's book of life? Why not escape from the wrath which is certainly on the track of every impenitent sinner? Why not be saved tonight?

Let us all stand and sing. I am sure every Christian here will pray for sinners tonight, and if you feel led to speak a word to some one do not forebear to do it. Practically any one here will appreciate the interest of another in his soul's salvation. Do not argue, and do not embarrass, but invite, implore, plead, and pray. And every one who knows his need of God in pardon or in reclamation from the backslider's life or in entire sanctification, come forward and kneel here at this altar, and we will join with you in prayer that your need may be fully and immediately met. Come, come without delay. "Let the Saviour in.