

EXTRACT OF SERMON

PREACHED AT CAMP SYCHAR

By Rev. Andrew Johnson, D. D.

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ness that we have obeyed the Bible is all that is necessary. Their assurance is in the form of the syllogism.

For instance, the Bible declares that all who obey this particular command are saved. I have obeyed this particular command. Therefore I am saved. But who is the judge of the fact that he has properly obeyed the command? If there is no one but himself to decide then he makes himself his own judge. How does he know that his reasoning is infallible? He has constituted himself as the judge, witness, attorney and juror. He is the whole court. He of course has the Bible which answers to the law, but does he rightly interpret the law and has he fully obeyed the commandment?

These are questions which the Holy Spirit and not the preacher or seeker are to decide. We may be conscious of the fact that we have earnestly endeavoured to obey what we think is the condition of salvation. But this is not enough. We may be conscious that the Spirit has come in contact with our spirits; conscious of the impact or impingement of the Divine Spirit upon our own spirit, conscious that a work has been accomplished, that a change has taken place, conscious that we are not conscious of the presence of inbred sin in the soul, or conscious that inbred sin is conspicuous for its absence from the public witness, and yet this is not the witness of the Spirit.

More than this is necessary. The work of sanctification may "shine in its own light," yet the direct witness of the Spirit makes surety doubly sure. It concentrates and directs the consciousness to the fact that the work is done. It calls attention of the conscious soul to the work wrought within, and in addition directly and immediately informs the soul that this is sanctification. So the Spirit not only directs the attention of the soul to the work that is done, enabling it to feel that it is real, but helps the soul to identify the work as being the thing for which it sought—entire sanctification.

This double assurance fortifies the soul against doubt and uncertainty and gives it boldness and confidence. With Paul we can say, "I know whom I have believed and am persuaded that He is able to keep that which we have committed unto Him against that day."

The four essentials, then, of entire sanctification are: 1. Its subsequence to regeneration. 2. Its instantaneity. 3. Its completeness. 4. Its fortitude. It is received after conversion. It is received instantaneously. It is full-orbed, entire, and complete. It is already attested to by the direct witness of the Holy Spirit. He who is thus sanctified has the blessing good and proper, philosophically, scientifically and Scripturally!—Pentecostal Herald.

"There is nothing that will take the place of a good, clear-cut testimony. It is a good thing to be able to preach a great sermon, but it is also a good thing for the preacher to be able to tell his experience and give a good, fresh testimony."



EVANGELIST T. C. HENDERSON.
Special Worker at Riversile Camp Meeting,
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SUPPOSE.

By Evangelist T. C. Henderson.

Do you enjoy the experience of full salvation? Do you remember how the message was brought to you? It cost some one a bit of sacrifice and suffering to get the message of holiness to you. Some one fought, prayed, endured and maybe gave red life blood in order that you might be reached with the glad message of an uttermost salvation! Some one was glad to suffer and sacrifice, to lay themselves out for the privilege of reaching you and letting you know that you could be fully saved from sin.

But let us suppose that they had not done what they could to get the good news to you! Suppose that the possessors of this grace had refused to hold meetings, suppose they had not printed any papers or books, had given no money, had held back from hardship, and the message had not reached you! Do you see?

It was not an accident that brought the truth of entire sanctification to your attention. God's money, God's providence, God's men and God's meetings were all put into the harness to carry this message to you. But suppose that some one had taken things easy, had wilted under the persecution, had refused to give liberally of their time and money, had refused to forget their own interests, had put pleasure first, so that God's message about the blood that cleanseth from all sin had not reached you! Do you see?

Are you grateful that this truth has found you? Are you glad enough for this glorious message that will go and carry it to others yourself? Or, will you make it possible that others may go? Will you sacrifice and suffer some bit of inconvenience that some one else's lips or printed page may carry this same truth to others who need it just as much as you ever needed it?

Suppose! Yes, and then think how you may help pay the price so others may be brought to this same knowledge of an uttermost salvation through our Lord Jesus Christ.

What say you?

FAITH'S TRIUMPH.

Rev. W. E. Smith.

I dare to walk with Thee, oh Christ,
In paths unknown to me.
Thy love shall compass all the way,
My heart from care is free.
Tho' lions roar and demons rage,
I'll not affrighted be;
For Thou hast conquerer these, oh Christ,
And I am safe with Thee.

The darkest path must glow with light,
When Thou dost lead the way,
To walk by faith and not by sight,
Leads on to perfect day.
And forms that once so dreadful seemed—
The ghosts of doubt and fear—
Are changed to sentiments of Thine
My pilgrimage to cheer.

The roughest path that I must tread
Is smooth to grace-shod feet.
The fiercest onslaughts of the foe
With courage I shall meet.
And fire can have no fire to burn,
Nor waves to overflow.
For sorrow into joy doth turn
As on with Thee I go.

They say that death is just ahead.
There is no death for me!
I feel the surging in my soul
Of Immortality.
That valley dark is filled with light
To those from sin made free.
I'll shout in triumph o'er the grave,
Christ is my victory!

FRIENDSHIP.

There are a lot of folks who think that friendship consists in telling their troubles to other people.

There are others who see into think that it consists in getting all they can out of the man or woman they call friend. "What's the use of having a friend if you can't use him?" So they expect their friends—and acquaintances, too—to take them out in their automobiles (and pay all bills), and help them dig their gardens, and so forth.

Friendship is giving, not receiving, bearing burdens, not rolling them on others. If we cannot do that, we cannot be friend to any one. Friendship is a sacred kingdom, entered only by unselfishness.—Ex.

BEWARE!

When a man gets to cutting down sin, paring down depravity, and making little of future punishment, let him no longer preach to you. Some modern divines whittle away the Gospel to the small end of nothing. They make our Divine Lord to be a sort of blessed nobody. When you see a preacher making the Gospel small by degrees and miserably less till there is not enough left to make soup for a sick grasshopper, get you gone. As for me, I believe in the colossal, a need as deep as hell and grace as high as heaven. I believe in a pit that is bottomless and a heaven that is topless.—Spurgeon.

Salvation takes swell-head out of us. It is the only cure for it. Religion won't do it.