

# The Sin That Has No Forgiveness

by William P. Nicholson

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*The sin against the Holy Ghost is a deliberate and willful stifling of the neck and rebelling against God, resulting in no response to the gospel message, no recognition of need, and a sense of being happy and contented despite being lost.*

**Scripture:** Proverbs 29:1, Jeremiah 8:20, Matthew 7:21-23, Luke 13:24, Romans 10:9

**Topics:** "Holy Spirit", "Eternal Condemnation"

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## Description

In this sermon, the preacher expresses his frustration and desperation in trying to bring people to Christ. He emphasizes that he has done everything he can to warn and save souls, without seeking personal gain or favor. The preacher warns the audience about the consequences of rejecting God's offer of mercy and resisting the Holy Spirit. He shares a story from the Civil War to illustrate the urgency of accepting salvation before it is too late. The sermon also addresses the seriousness of taking part in religious rituals without true faith and warns against the dangers of forgetting God and harboring hatred in one's heart.

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## Transcript

Blessed Lord, we are gathered here in thy name tonight, and especially in the interest of those who are not saved. They do not know that to the joy and blessing of sins forgiven, know nothing of eternal life, peace with God, and joy unspeakable and full of glory that thy salvation brings. Thou art there still without God and without hope in this world.

O Lord, we pray that this may be the night of their decision, and there may be joy in the presence of the angels of God over sinners, many repenting. Many here are kind and generous and affable and religious, and all the rest of it, but still in their sin and still without salvation. O God, let this be the night when many will go home saying, Thank God, I know my sin is forgiven.

Jesus Christ is my Savior and saved by His grace. Bless thy people with a spirit of believing prayer. Stamp eternity upon our eyeballs, we pray thee.

O God, make eternity be a reality, and grant, Lord, that there may be that burden on the heart of thine own for these who are still unsaved, that it will make them well nigh impossible to reject the Lord Jesus Christ, but make it very easy as far as possible of accepting Him as their Savior. We look to thee for this, and in Jesus' name we offer our prayer. And everybody said, If there is one message more than another, dear friends, that I always dread, it's this message that I want to bring to you today.

It's a grand thing, the gospel of Christ, to preach before God, to tell men and women, it doesn't matter who they are, up or out, or down or out, whitewashed or blackwashed, it doesn't matter who the man or woman is, that Jesus Christ can forgive sin and save men and women. Man, that's a grand message. But friend, I'm here with an awful burden of a message tonight.

I want to speak to you who are unsaved, those of us who know Christ as our Savior, your eyes will be opened because it says watch as well as pray, and you'll pray while I preach watching. But to those of you unsaved, I bring this message to you, the sin that has no forgiveness, neither in this world nor in the world to come. A solemn message.

So many of you here have been celebrating the Lord's Supper, and all you did was drink the heat and drank damnation to your soul. It's an awful business. Playing and trifling with the things of God, and these symbols of His dying and undying love, I say friend, play with liquid lightning, play with burial and disease, but for God's sake keep back from that and other.

Whenever you begin to play havoc and play foolishly and irreligiously with that sacred thing, and how many do it? How many do it? Some of you are here this evening after having done it, and all you've done is brought larger condemnation, larger damnation upon your own soul. I trust it may be the last one you've ever had, and that this will mean the turning on your part to accept Christ as your Savior. The sin that has no forgiveness in this world nor the world to come.

You know there's a lot of confusion in the minds of many regarding this matter, and there are those who tell us that this sin could only be committed when our Lord was on earth in the days of His flesh. It was committed then. It was committed by towns, by cities.

O Chorazin, O Bethsaida, O Capernaum, raised to heaven shall be cast down to hell. And sixty years after the very day that He uttered that, the things have been blotted out that even the antiquarians can't even discover where those cities were. Blotted out under the judgment of God.

Jesus looked over the city of Jerusalem and said, O Jerusalem, that gillest the prophets and stonest them that are sent unto thee, how often I would have gathered thy children together as a hen gathereth her brood under her wings, but ye would not. Behold, your house is left to you desolate. The day of grace hath come and gone.

If thou hadst known, says Jesus, even this, known this in this thy day, the things that belong to thy peace, He said to Jerusalem, but now they're hidden from thine eye. I wonder how many here tonight and that very same word has gone out regarding them. Again and again on the verge of repentance and believing, again and again near the kingdom and almost persuaded, and yet turning back from it.

And there comes a time when God says, If thou hadst known that the day of thy peace, but now they're hidden from thee, your day of grace is ended, you're sure of doom and damnation as if you're already in hell. It's a terrible thing, dear friend. But it was a common sin in that day.

Do you remember what the Lord said to the Pharisees and Scribes? These weren't the outlaws. These weren't the ragamuffins. These weren't the rascals that were reeking in the very kennels of hell.

No. These were the religious leaders of the day. And Jesus says, Ye shall die in your sins, and where I am ye cannot come.

O ye stiff-necked and uncircumcised in heart, ye do always resist the holy ghost, said Stephen, regarding the people of his day, and their day of grace had ended. There was a man called Judas. He was one of the apostles.

He was treasurer of the church of Jesus Christ. He performed miracles. He preached the gospel.

He went out, and you couldn't tell, neither one of the disciples could tell that he would have been a betrayer. When Jesus said, One day one of you will betray me, everyone looked in each other's eyes and said, Lord, is it so? No. Lord, is it I? Everyone felt that there would be a potential betrayer, but none ever suspected.

None ever suspected that Judas was to be the one. And now they're gathered around the communion table. And the Lord looks at them and He says, Judas, what you're doing, do it quick.

And John, writing of it, he writes it with a shudder. Judas went out. That was night.

The day light was never dawned upon his doomed and damned and darkened spirit from that hour to this. Seven times the Lord warned him. Far better he had never been born.

Seven times He warned him. Say friend, how many times has the Lord warned you? How many times have you sat around the Lord's table, eating and drinking damnation to your soul? How many a time? Maybe you've done it for the last time today. You've sat around the Lord's table and He has said to you as He said to Judas, what you're doing, do it quick.

And you've done it for the last time. You may live for 60 years after this, but you're as sure of hell as if you're already in it. It was a very real sin in the days when Christ was here on the earth.

There are those that they're confronted and they say it rarely if ever is committed today. I very much question that, dear friend. I very much question that.

I'm glad that I haven't got angelic eyes today. Angels see that fatal sign and shudder at the sight and devil strays that livid line with hellish delight. On the forehead, God has set indelibly a mark unseen by man, for man is blind and in the dark.

I thank God I can't see that. I believe, dear friends, there's more people that have committed this sin than we've any. And yet we get the paraphrase laughing at it in their way.

While the lamp falls out to burn, the greatest sinner may return. The biggest lie that ever was concocted in the mind of a man. In that Bible from Genesis to Revelation, you couldn't show me one word to substantiate that poetical lie.

Do you remember how earnestly he strove years ago? How long is it since you felt anxious about yourself? How long is it since you were convicted about that? How do you know you'll ever be anxious? How do you know the Spirit of God will cease to strike? He that is often reprov'd and hardened of his neck shall be cut off suddenly, and that without a remedy. The harvest is past, said Jeremiah, and the summer has ended, and you're not saved. How many a harvest has passed? How many a time of blessing? You've seen many men and women getting converted, and you're still unconverted.

Take care, dear friend, take care. It's a sin that is as real today as ever it was, and you can just as readily commit it today as ever it was committed in any other day. Maybe there are those of you here today and

you're confounded about it, and you think that you've committed this sin.

I've come across so many that when they turned about the subject it was taking up, and it attracted them to the meeting, and they felt that they had already committed that sin. Friend, let me tell you in the authority of God's Word, the very fact of your anxiety, the very fact of your distress of mind and conscience, the very fact of your uneasiness is the surest evidence you have not committed that sin. As I'll show you later on, when you've committed this sin, you've no longer any conviction.

You've no longer any anxiety. You've wrapped the rags and relics of your own religiosity and boasted morality and all the rest of it around you and say, thank God I'm not like other men. No sense.

No sense of need, or need of need, need of Christ. And the very fact that you're anxious, the very fact that you're distressed, that may it be, is the evidence that you're still in a state of grace. If you want to believe that, go to Christ as you are now, right in your own heart.

Come to Christ now. Him that cometh to me I will in no ways cast out. I am the door if any man enter in he shall be saved, and shall find pasture to his soul.

Come right in here and put it to the test. See whether I'm telling you right or not. But if you're in a state of grace, if you're anxious about your soul, then you're still the object of God's mercy, and not the object of God's wrath and God's anger.

But remember this, dear friends, that although there is a good deal of confusion about the matter, there's no confusion in the Word of God. Let me mention one or two things regarding this sin. First, it's no ordinary sin.

It's no ordinary sin. Jesus says, All manner of sin. Matthew chapter 12, verse 31.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men. For you may have been the greatest sinner that ever lived. Your sins may have been as crimson as crimson could be.

You may have raped in the very kennels of hell. You may have been the biggest religious hypocrite that was ever whitewashed. It doesn't matter how great a sinner you may be.

It doesn't matter how long you've continued unto this day in sin. All manner of sin. All manner of sin.

Guilty of every sin. Adultery and fornication, lying, cheating, murder. Makes no odds what it is.

All manner of sin. Except this one sin. It's no ordinary sin.

It's a sin against faith. It's a sin against knowledge. It's a deliberate, willful, stifling of your neck and rebelling against God and God's way of salvation.

Continue in that. Continue and persist in that. And there comes a time when you see your doom.

But it's no ordinary sin. This sin against the Holy Ghost. You quench the Spirit.

You resist the Spirit. You grieve the Spirit. Until at last He leads you to your doom.

And to your delusion. And to your awful doom. Not only that, dear friends.

It's not only an extraordinary sin. But the people that are mostly in danger of it. Are people like yourself.

You wouldn't need to go to the red light district of a city. And in the rescue missions talk about a message like this. But you people here who have been born of God-fearing parents.

Brought up in a godly home. Baptized many into covenant grace. Joined the church.

Good member of the church. Sunday school teacher. Choir member.

The deacons and elders of the church. Ministers in the book. Living respectable, honorable.

And upright lives. And thumping on the blood of Jesus Christ. And doing death's fight to the Spirit of God's grace.

You're the ones that commit this sin. Everyone that's mentioned in the Word of God. Always religious people.

The first. The first one was a unitary. First unitary.

Came. Came. Lived in a godly home.

With Abraham. With Adam and Eve, his mother. Caleb and he were in the same family.

Both the same opportunities. Both the same privileges. Both blessed.

Came. Murdered his own brother. God stamped his forehead till he went out and cried out.

My punishment is more than I can bear. Went out from the presence of God. With a stamp of God's curse upon his forehead.

Judas Iscariot was an apostle. Apostle. A member chosen by Christ as a disciple of Christ.

As I was saying there. Did the preaching. Performed murder.

Went out collecting others. To evangelize around him as Jesus Christ had said. And right from that inner family.

From the apostolic position. Out to the caverns of the dark. My dear friend you are far more in danger.

Of this sin than all the pimps and harlots and whoremongers. Liars or murderers that ever crawled the earth. Jesus said that.

He said ye Pharisees and scribes. Ye stand without. While drunkards and harlots press into the kingdom of God.

You wrap the rags of your own respectability and churchianity. And church membership and so on around you. And say I've always lived a good life.

Done the best I can. And trying to do good and this that and the other. And all you're doing is.

Resisting the spirit or quenching the spirit. And take care dear friends that you're not doing it for the last time. It's a noble thing to go from a church to the caverns of the dark.

From the communion table. To the weeping and the wailing and the gnashing of teeth. From the singing of your songs.

And the benefits and blessings that you enjoy. From religion. Out into the lake of fire.

Weeping and wailing and gnashing your teeth. Jesus said. Many of you will say to me in that day.

Lord. We have preached in thy name. A minister I am a fundamentalist one.

Preached in thy name. Yes. Says I never knew you.

Never knew you. Cast out into hell fire. From the pulpit to the bottomless pit.

Many. Many. He says many have weeped and thrunk in my presence.

And from the communion table to the caverns of the dark. Many of you says cast out devils. Officers of the church, Sunday school workers.

Many of you. Jesus says that many. Young fellow said to Jesus one day.

Are there few that be saved? Jesus says many will seek to enter in. And shall not be able. And you shall stand without knocking.

Lord. Open unto us. Says I never knew you.

Cast out into weeping and wailing and outer dark. Oh dear friend those of you here. Children of God fearing parents.

Brought up in a godly home. With all the blessings and privileges of your religion yours. And still despising it.

Still turning it down. Maybe you are like as I was. I had a kind of a notion in my mind.

That I could be saved when I liked. That I could be converted when I liked. I never knew a day that sometime or somehow.

I'd be more or less convicted and anxious about my soul. And I knew I had to be saved or damned. But I thought I could put it off as long as I liked.

Now that's the queer delusion. And the reason you are not saved. It isn't that you don't know you need to be saved.

You know you're a lost sinner. You know that the wrath of God's on you. You know you're condemned already.

And nothing but the skin and your ribs between your soul and the lake of fire. You know that. And you say, I hope I'll never go to hell.

I hope I'll never be lost. And you're risking your soul on continual delay. Take care dear friend.

Take care. My spirit shall not always strike. You can't, you can't mock God and get away with it.

Be not deceived, God is not mocked. Whatsoever a man soweth, that shall he also reap. What are the evidences or symptoms of a person that has committed this sin? If I had time and strength and you had patience.

I could go up and down these roads and I could put my hand on the one that will be that of it. This is a word which caused a defect. Which caused a defect.

If you were saved, you couldn't hate it. You couldn't hate it. You couldn't be saved and not know it.

You couldn't be saved and not show it. You couldn't get a dose of the mumps and everybody not see it. You couldn't get a dose of typhoid fever and not see the effects of it.

That's the principle that the doctor goes on. He diagnoses. And he tries to find out and then he prescribes the remedy.

And when you commit the unpardonable sin. When you cross that boundary line. Things begin to happen.

Things begin to appear. And you can tell at once whether your soul is doomed and damned. Inside that living body of yours.

It will not cost you a half an hour's thought or anxiety. You see when you commit this sin, you never become anxious again. You live and die and wake in hell.

Not only doomed but damned. Oh, it's real dear friends. It's real.

The first significant symptom that appears when a man or woman has committed this sin is this. There is no response to gospel message. No response.

Thy heart is cold and silent. And thy Saviour's pleadings have ceased. The one sitting, sitting beside you.

Shaking a bit. Tumbling in the seat. Anxious about their soul.

But you're quite calm. Unmoved. Unmoved.

Thy heart cold and silent. And thy Saviour's pleadings ceased. God help you.

God help you. It wouldn't matter if I thundered earth. All the thunders of Sania.

And the judgments of the law. Wouldn't move you. But told you that all the silvery notes of Calvary.

With the dying and undying love of Jesus Christ. And the very means of grace that will bring salvation. I trust to many here tonight.

Leaves you anxious. You were in the same meeting. You heard the same singing.

You heard the same preaching. Yet you weren't touched. Not unmoved.

Said it was interesting to see so many. It was interesting to hear them preach. But no one would move.

No anxiety. No conviction. Thy heart cold and silent.

In that living body of yours. A doomed and a damned spirit. Assured of hell.

As the devil and his angels. Another significant thing is this. When you've committed the unpardonable sin. There's no recognition of need any longer. No recognition of need. Ha ha.

You say I don't need. I do the best I can. What more would a good God want anyhow.

And I follow the light of my conscience. And I try to not do anybody any harm. And I try to help everybody along.

I belong to church. And I say my prayers. And I read the Bible now and again.

And that's it. That's the language of a damned soul. When I'm doing any daily personal work in a meeting. And I sit alongside of one. And they begin to talk like that. I close.

You're alongside of somebody that's passed. Passed redemption. They've sent away their day of grace. And now they're deluded by their own deceitful heart. Into thinking that they're alright because they've lived a bit of a half decent life. No recognition of need.

There are those here tonight that your need seems to be so great you wonder whether you can be saved or not. You say in your heart I wish to God I was saved. But I'm frightened.

I'm wondering whether He would save me. I'm wondering whether I... Oh, that's it. Man, you're in a state of good grief.

But there are many of you here tonight. Absolutely indifferent. Perfectly indifferent.

Quite satisfied. You have no fear of death. No.

You have no fear of God. You have no fear of eternity. Oh, my.

A lady said to me one day. Why, she said, I would die this minute. Wouldn't puzzle me one bit.

Says, aye, sister, I'm glad I can't lift the skin in between your eyes there. Or I'd see the mark of Cain and the brand of God. Curse of God on you.

No recognition of need. When the spirit ceases to strike, then your day of grace is in. You'll be as happy and as blighted as the days long.

You'll be as happy and contented as could be. You'll say, I know I'm, I know I'm, I'm doing all right. I'm, I'm doing all right.

I'm living a good life. And that's it. That's the language.

That's the language. Speak to the experience of those of you here who are saved. Under the state of grace.

Tell me, friends. Isn't it the continual mourning of our hearts? I need thee. Oh, I need thee.

Every hour I need thee. Conscious of our need day in and day out. Praising God for the grace that can meet our need.

Thanking God for a God of love and mercy that's blotted our very sin in his precious blood. But you? Oh, no. Need nothing.

Bless your heart. What could a good God and a kind God accept? Haven't you done all this and done that and done the other? That's it. That's the language, dear friend.

Another symptom of this, there is no repentance on account of sin. I thank God every day for the sweet grace of repentance. As the old Puritans call it.

Sweet grace of repentance. I thank God that tears can come to my eyes. And I can mourn over my lack of love.

Lack of faith. Lack of zeal. I am inward corruption and depravity.

You? The only thing that would give you anything would be remorse. If you were found out doing something. If I could reveal to you the thoughts of your mind and the pictures that you've got on the walls of your imagination and put it up here before this crowd, you'd be mortified.

You'd be filled with remorse. But not repentance. No sense of sorrow regarding sin.

You laugh at it. Talk about a white lie. And you talk about sin as if it was something, well, if God forgives, God's a good God that forgives just anything at all.

And you can roll it under your tongue. You can live in it. As long as it's respectable.

As long as it's not altogether lacking decency. And certainly before it's found out. Quite a lot of fellas in jail tonight.

And all they have is remorse. That they were out there to back out of this what they were before. But they're sorry that they're caught.

And they're sorry that they're paying the price. And man, that's what hell will be. Through all eternity.

There's nobody tortured in hell. Will you find that? They're only tormented. Nobody can torment you.

Nobody can torture you. Anybody can torture you. Nobody can torment you.

It torments something that you do to yourself. And in hell, they open their eyes in torment. Doesn't bother you down here after you've sinned away your day of grace.

When you've committed this sin, you can live in sin and delight in it and all the rest of it. Smile as you die. And open your eyes in hell.

Another very real symptom is this. There's no realization of danger whenever you commit this sin. They say, hell, I don't believe in hell.

It's an obsolete, antiquated, anti-dated kind of an old bogie. These old time Puritans of the 18th century or early 19th century had this to scare people with, you know. But now in the 20th century, we're intellectual and we've made tremendous progress.

And we don't believe in that old fashioned hell. Well, you wouldn't think there was a hell for you never hear about it in the pulpit, do you? You never hear it. They lift their hands and they pronounce the benediction on every breath of the devil that's going to hell.

As well as every child of God. You wouldn't know there was any sinners, saints, goats and sheep. All bundled in together, sitting all around the Lord's table.

Boys, it's awful. It's awful, but it's real, dear friend. Just as sure as there's a heaven, there's a hell.

God made heaven. God made hell. God's hell.

God's hell. It'll last as long as heaven. And you'll live and die as long as heaven.

As the saints will be in heaven forever and ever. But no sense of danger. You'll put your head on your pillow tonight till you go to sleep like a child in its mother's arms.

No fear. It's not a day we live who are saved that we don't thank God we're not in hell. And that we're not on the road to hell.

And we praise God for the love that sought us. And for the blood that bought us. And the grace that has brought us to the fold.

But you? Hell, nothing. Nothing like that. How could a good God put anybody in hell? He doesn't put anybody in hell.

You're the boy that does it. There's nobody can damn you but yourself. Your worst enemy, and the greatest sin, and the amount of sin no devil, God, nor man couldn't damn.

In your fist is your destiny. You can settle it. I'm going to hell and God couldn't keep you out.

I'm going to heaven and God won't keep you out. You're thirsty. Don't you see? But you laugh at it.

We mock at it. We deride it. If you want to know anything about hell, these old picture shows are all the time showing it.

Hell and heaven. If you want to hiss it, see the boys in the corner. These other roughnecks that may be above, they all believe in hell.

But those of you who are decent and religious, you've got above that. But friend, don't forget it. Don't forget it.

It's God's hell. And God says that everybody that's heard of Christ will perish in hell and perish in hell for eternity. All people that forget God are going to be there that day.

Another symptom. There's a queer hatred gets into your heart when anybody preaches to you the way I'm preaching to you tonight. Unless some of your faces are liars, boy, you'd look so dire, you'd have me dropping dead where I'm standing right now.

You're just about as mad as a March Hare. What on earth you says brought me in here to hear the like of that? Did you ever hear a man use language like the way that man does? Did you ever hear a bird... Ah, that's right. Boy, you're a queer and angry at it.

Queer and mad at it. Need to go to hell? Going to tell me that I'm under the curse of God? Tell me that I'll perish? Angry. Whitey.

Do you not know who I am? Do you not know how I've lived? Do you not know how I've been and religious and respectable? What I've done and how much I've done and how generous I've been? That's it, that's it. And anybody tells you that you're born in sin, totally depraved, in your heart is the absence of every particle of good and the presence of every evil that has devastated humanity and ruined the world. A fallen creature.

An affording creature. Not going up, but down. Total depravity.

Into deeper depravity and iniquity. And when everything that would hinder, that would prevent, loosens you, that's when you get to hell, and you go. Into such depravity and iniquity you hardly can conceive.

But man to be telling you that, that you're lost, that you're guilty, that you're ruined, that there's nothing but hell on your feet there, and you're just annoyed beyond measure. And you'll go out of that door tonight and what you'll say about me, boys and boys, you'll let it out. Well, dear friend, I'm telling you God's truth.

Oh, there are those here tonight, and these awful words that I'm telling you and the truth that I'm bringing to you, they're trembling in the balance. They're shaking. Fear, says Jesus.

Fear. Fear, I say. Fear Him that is able to destroy both body and head.

And they fear, but you've no fear. But you're angry. You're angry.

But anybody should dare to say to you like that, and speak to you as I've spoken. Well, friend, you'll never hear my voice again. It's not likely that you and I'll meet.

The old fellow gets to be nearly 83 years of age. He's just about one hop ahead of a funeral undertaker. So it's not likely that you and I'll meet again.

But glory to God, I can say that I'm clear of your blood. We're townfolk together. It's here where I was born and brought up, and here where I was born again.

And our ancestors, I noticed in the old Abbey graveyard, the first one stuck in there, 1604. And I'm looking you in the face, and I'm giving you God's word in unambiguous terms, clear, unmistakable language. And, man, it's cost me a good many hours' thought and prayer before I could do it.

Oh, dear friend, the very fact of your anger, the very fact of your annoyance, the very fact of being disturbed the way you are in this, others will be moved and melted. Others will be almost persuaded. But you're there.

Why is this an unpardonable sin? Is there any sin that God can't forgive? Is there any sin that Jesus didn't atone for? Is there any sin that the blood of Jesus Christ can't cleanse? You see, in forgiveness, there's got to be two parties. The one that forgives and the one that's forgiven. So when Brother Thompson and I had a row here, and we're in a quarry, wonderful quarry, and I felt I wasn't the guilty one.

I felt he was the guilty one. I said, Brother Thompson, here's my hand. I forgive you.

That's the unpardonable sin. That's the unpardonable sin. You're a sinner.

You need forgiveness. God says, I'll forgive you. Don't need it.

Keep your forgiveness. And the unpardonable sin is the deliberate, the willful, the intelligent, persistent refusal of God's offer of mercy. I don't know what to do.

I've been nearly 60 years in this work, and I've used every method and every message and everything that... Boys, you've got me beat here. You've got me beat. I don't know what I haven't done.

I don't know what I could do that would bring you to Christ. I've neither sought your favor, nor your money, nor your friendship. I've sought to get you warned about yourself.

What are you going to do? Are you going to trample the blood of Christ under your foot? Are you going to resist the Holy Ghost again as He seeks to strive with you to come to Christ? What an awful sin. What an awful sin. Take care, dear friend.

In the Civil War in America, yonder, there was a young boy. He had lied to his mother, and he had lied to the authorities about his age and so on. He was in those days, there wasn't bugles or that, but drums and one thing or the other they had.

And in one of the awful battles yonder around Gettysburg, they hadn't shelled it, cannonballed it. Hit the boy and knocked the arm clean off him. And in the doing of it, smashed his body too.

There was very, very little hope of any that that boy would recover. They did their best for him. Every now and again, he'd break into delirium.

And the surgeon said, Nurse, if you can't hold him, keep him quiet, there's no hope. That artery will break and he's gone. And during the hours of the night, she stood by his side, stood by his bed.

Over yonder was another bed with a young fellow, terribly mutilated and needing help. And this boy seemed to have a natural sleep. She left him for a moment to go and help the other.

When delirium grabbed him, the beast sat him with one arm, he'd be gone, going through the excitement of that bloody engagement. She grabbed him, got him down, but this time the blood spurted out. In through the bandages, she stepped and gripped the artery with her finger and thumb.

Sent for the surgeon. The bleeding had brought some consciousness to the boy as the surgeon arrived and he said you can let him go. There's no hope.

He looked up in the eyes of the nurse and said, Don't let me go. I can't die like this. But the thing was slipping in her thumb and finger and he was gone.

And in the mercy of God, he has put you under my influence at hand today. And if I pronounce the benediction, God help me, you'll go out laughing and talking and all your impression will vanish. Spirit of God grieved and how do you know? How do you know? For the last time, oh dear friend, with all the passion and power I have, I plead with you if you've got any sense of sin, if you're the least bit anxious, don't kill it.

Don't kill your conviction. Don't insult the Holy Ghost again. But I plead with you, accept Christ as your Savior today.

Now is the accepted time. Now is the day of salvation. There's no future date in God's salvation.

He never says tomorrow or the next day or even the next minute. It's now. Or never.

Now is the accepted time. Now is the day of salvation. Shall we pray together?

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Audio: <https://sermonindex1.b-cdn.net/2/SID2813.mp3>

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