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**THE WORLD'S GREATEST NEED
and Other Messages**

**By Paul W. Finch
Missionary-Evangelist**

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INTRODUCTION

I have great pleasure in writing an introduction to this new booklet by the Rev. Paul W. Finch. These soul-stirring messages will be warmly welcomed and eagerly read by many people in various parts of the world, who have been blessed and helped under his ministry.

The author is a Christ-like man with a true spiritual vision and world-wide outlook. He is a Christian leader of wide experience and has been in close touch with youth and educational problems as President of a Bible School, and has also engaged in pastoral work. During the past few years he has had some most interesting and fruitful evangelistic and missionary tours. He has just returned from an extended one mostly of an interdenominational nature which included the British Isles, South Africa, Portuguese East Africa, Egypt and Greece.

It is not surprising, therefore, that in the following pages an interesting variety of subjects are dealt with in a capable manner with a note of authority and reality. Scriptural truths calculated

to arouse, illuminate, establish, and strengthen are emphasized. The masterly address on Character deserves special attention. These dynamic messages, which are clear and concise, can be likened to rich, concentrated spiritual vitamins, easily read and well suited for many whose time for reading is limited.

In view of the world's desperate moral and spiritual plight, this booklet is a valuable contribution to current Christian literature, and deserves careful and repeated reading. May it have a wide circulation and bring definite and abiding blessing to many people.

William Hoy

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1

THE WORLD'S GREATEST NEED

The world in every phase of its activities is at a critical yet very focal point. No mere wishful thinking will alter the situation. The Atlantic Pact will not solve the dilemma, neither will the men gathered at the United Nations sessions. Man, made to be master and to exercise power over the world of created things, is himself at fault. Stripped of the glory of God, he even glories in his shame. Not infrequently he sinks lower than the beasts of the field; and even in the heyday of an age that has been haughtily proud to call itself scientifically self-sufficient, he stands all but paralyzed with fear, seemingly helpless before the tottering pillars of a collapsing system of things. Man! We cannot help seeing him -- making a trail of blood and tears across the centuries, painting his face more attractively and deceptively as he goes, changing old clothes for new, improving his mode of conveyance, but powerless to change his character, or to cease leaving blood and tears along the way of his bitter going.

But, beloved, just here redemption reaches down. Just here lost man must be brought to Calvary. Just here, if sin-conscious, man will "behold the Lamb of God, which taketh away the sin of the world"; he will find the cure for the dilemma. Let all smile and scoff who will, but whenever fallen man comes to the risen Saviour that man is changed. This is in harmony with the words of Christ, "Ye must be born from above." This New Birth puts a real hope in man. John says that it is based on sonship: "Beloved, now are we the sons of God." But are not all the sons of God? True, many preach eloquently about the "universal Fatherhood of God and the universal brotherhood of man." Now, if we read our Bibles, we soon see that this is not "rightly dividing the word of truth"; for while all men are the creatures of God, all men are not the sons of God. John makes a clear distinction concerning whose sons we are when he writes: "In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." There is no haphazard, "think as we please," spiritual

universalism about that. It defines the issue and classifies us. Sonship necessitates birth; birth means life; and life, in this sense, arises from a know-so consciousness of being "born from above."

"God," writes Henry Drummond, "is all for quality; and man is all for quantity." Therefore, ten men of the twice-born stamp are better than a thousand of the nominal, backboneless, so called Christian variety. Church leaders are lamenting the coldness and worldliness in professed followers of Christ, until, to my way of thinking, it is time to find the cause that is giving the effect. Said one, "We do not reflect the right thing. Paul writes to the Corinthians (R.V.): "We all, with unveiled face, reflecting in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord, the Spirit." Every man is a reflector. If you talk with a man a few minutes, he will reflect what his nationality is, what the character of his father was, what trade he follows, who his associates are, what he reads, and what his political and religious beliefs are. The world today is reflecting self, and the dilemma is whirled into a greater tangle. Only one hand can untangle the twisted threads of life -- that of the Stranger of Galilee. Without the New Birth His teachings are only another philosophy. The New Birth makes His words live in us.

It may be true that a person of such standards and belief is counted an eccentric. Surely, he is a very normal person, because he has been saved from sin, and so, living no longer in sin, he has true happiness and joy. His testimony is based on Scriptural authority: "He that abideth in him sinneth not." Beloved, you cannot sin when standing in the presence of Christ. You simply cannot do it. "Whosoever committeth sin hath not seen him, neither known him." Sin becomes powerless and disappears in the presence of Christ. "Every man that hath this hope in him purifieth himself." Have you been born from above? Do you have a hope of seeing the Lord of Glory as He is? If you do, says John, if your hope is genuine and intelligent, it will lead you to give earnest attention to the matter of personal holiness. This alone will meet the need of the world. Let us bring our lives up to the Book, and not try to drag the standard of redemption down to our sinful lives. Thus shall we have revivals. This matter is as important as eternity.

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2

GOD'S PURPOSE FOR THE WORLD

There are several universal facts known by all men. One is the knowledge that heaven is a holy place. Another, that man by nature, is separated from God and heaven. Just as true, but not so generally admitted, is the fact that God offers to bridge this chasm between a holy heaven and sinful man by the Gospel. Still another fact is that humanity, in its heart of hearts, has a consciousness that the Gospel is its only hope. Two forces are at work to possess man. One is the force of Christ, by the Holy Spirit, trying to woo man to righteousness and Christlikeness. The other is the force of the antichrist, by the devil, endeavoring to entice man to ease and to Christian benefits, but to by-pass the Gospel requirements in securing happiness.

First, Notice the world's objective. Men today are trying to give humanity the millennium through human agency or rather, antichrist agency. Or, in other words, give men divine blessings, but ignore divine laws. Much has been heard in the past years of the four freedoms. The

governments of the world are promising full employment; all are to share equally; and every one is to have all that he needs. Friends, the arm of flesh will fail; but, blessed be the name of the Lord, "my God shall supply all your need according to his riches in glory." Medical skill promises freedom from disease; but while the new sulfa drug may cure one ill, it has been known to cause another ill.

The world tries to give health; but the Word tells us, "I am the Lord that healeth thee." "For the prayer of faith shall heal the sick." Freedom from the curse of the ground is another desire of man, in a measure accomplished in spots by the "Weed no More" liquid sprayed on dandelions, etc. But, glory to God, the curse will be lifted some day, and that will be "from Greenland's icy mountains to India's coral strand." Freedom from fear is another ideal that man craves for himself. He fears, yet knows no remedy, aside from force and self-will; for while one nation polices the world to deliver it from fear of invasion, that nation, at the same time produces fear in millions. The antichrist regime will ultimately fail, for "men's hearts will fail them for fear" in the final struggle of the Tribulation. The element of fear is from within, and God promises to change the nature of the heart so that man may serve Him without fear all his days. Right in the midst of the deepest distress the saint can serve God without fear. The world's objective is to have millennial standards on earth, all right; but human hearts are too proud to permit them to take the humble way of self-abnegation, and obtain perfect freedom in all things, through the Gospel.

Second, Notice file world's tragedy. True enough, most people admit that something is woefully wrong with man. Well, man had a fall. The full force of the blow struck his moral nature, and he lost his spiritual balance and poise. He lost the God-like nature, and, in its place, took the carnal nature in Eden's tragedy. Since then, God's Word has likened man to a lost sheep; to an ox, not knowing his master's crib; to a brute beast filled with envy, deceit, and wickedness. Apart from Christian and divine influence, man has no sense of righteousness. Even with right influences he has yielded to deceit and whisperings.

The home today is most fearfully attacked by satanic devices, for since the home is the source of life, to contaminate it is to pollute the stream of life that flows from the home into society. Yes, the parents' attitude is reflected in the children. Back through my years as a student, and also as a director and teacher, I learned that when the children fell out with the standards and requirements of the institution, it was usually because the parents had done so first. When a child became insolent and disobedient to its leaders, it was because the parents were defending the children in wrong. Oh, the youth that get an awakening to moral righteousness, and come and confess the wrong they were shielded in -- but what of the father and the mother? Parents, dark days are ahead for you unless the voice of the Spirit is obeyed.

Consider also the potent source of worldliness in the home through the radio and television with all their moral and spiritual dangers. A writer in a secular magazine in America commenting on the statement by the authorities that juvenile delinquency will be termed parental delinquency, said: "I think it is very unjust to blame parents for all juvenile crime. Doesn't the F.B.I. know that crime is being regularly and expertly taught to young Americans over the radio?"

Such expressions as: "I think I ought to kill you!" and "Cut her throat!" and "Shut up!" along with moaning, crying, shooting and bloodcurdling screams, are what is being crammed into junior's

head when mother forgets to turn off the radio. He learns more crime in ten minutes at home (with the radio) than he could learn from the gang on the corner in a month. Teaching children crime, and then using the law to beat it out of them, does not make sense.

When Woodrow Wilson was at the World War I Peace Conference, he was asked what he felt should be done with Germany. He rose and said: "Mr. Chairman" -- and here was his keynote -- "I should like to recommend leniency with Germany." Clemenceau, who was Premier of France, leaned across the table, spat at him, and said, "Wilson, you put me in mind of Jesus Christ!" Ah, man had a fall, and the world's tragedy is that he by nature hates righteousness and truth, and loves crime, the world, and oppression.

Third, notice the world's need. The world's need is Holy Ghost conviction, and conviction is the voice of God to the soul of man. This voice in conviction brings a sense of shame to sinful man. Adam said, "I heard, and I was afraid, because I was uncovered; I was naked."

Conviction brings a sense of shame in dress. For a lack of conviction, women parade almost nude in the summer resorts, and exhibit such exposure of the body around depots, restaurants, etc., that pure men and women shudder at the indecency. Who condemns the nude pictures in places of business? Yes, and even in Christian homes so-called modesty is rare. Many an old saint is grieved when the girls get up to sing, and the poem --

"Mary had a little frock,
The latest style, no doubt,
And when she got inside of it,
She was over half way out."

could truthfully be said of the singers.

Conviction brings a sense of shame in conversation. Swearing will hurt to the core. The endless chit-chat that is carried on by telephone, by letters, and in shallow circles will sting the conscience, burn the tongue, and lose all of its justifiable excuses when God, the Holy Ghost, is heard. A quiet place of prayer and submission are the only relief to a soul thus awakened in conviction.

Conviction brings a sense of shame in attitudes. Listen to this: All deliberate thoughts are actions in the sight of God, and will be judged accordingly. What a truth, and how carefully one's thoughts must be guarded; for they create attitudes in him which he may blame others for. Said one brother, "I used to think that the saints put up a wall against me, but I found that my own attitudes had created this condition." God's Spirit is so faithful that He will check every soul if he starts on a wrong course. If he persists, God may send a Nathan; and here is the point where a person may feel that another is meddling in affairs not belonging to him. Oh, for conscientious heart attitudes. Conviction of sin is truly the world's great need.

Fourth, notice the world's remedy. It is "Christ in you the hope of glory." It is Christ crowned within the heart as the standard. To veneer the outside of man with education, or with a religious cloak of majestic rites and ceremonies, as the remedy, only makes the disease worse.

God, through the "new birth," and the purging of the human spirit through sanctification, cures man of the disease incurred in the Fall, He is restored to his spiritual balance. This is the most necessary thing in the universe. To be educated in any of the fine arts or sciences does not eliminate carnality from the soul. It takes the dynamic workings of the Holy Spirit in a person's spirit to prepare him for the storms of adversity and to make him victor.

Over 150 years ago a preacher in England made this statement: "God tempers the wind to the shorn lamb." It sounds to sentimental people like the Bible, but one writer said of this statement, "Never was a bigger lie told." This English preacher fell into his foolish error by studying men, not God. One day a controversy arose between God and Satan over Job. God did not temper the storm for Job, but Job became a battleground to prove God's righteousness. Did God temper the wind for Job? No, He fixed Job up on the inside until the howling winds of hell blew over his head and he remained true to his Creator.

Yes, God's remedy is Christ crowned within. And it will cost every sanctified heart a price to see this remedy effective in other lives. Bishop McIntyre was giving an ordination address at a Methodist conference years ago. I should like to quote a paragraph from his point of being soul-winners: "If some great angel would come down from the skies and say to me, 'You can have fifty more years of earthly life, thousands of friends, and an abundance of money; your name will be blown for centuries by the trumpet of fame; all men will honor you, and a million babies will be named after you; or, you will live from this day friendless; you will have no more than four years of your career left; you will die without one tear or one parting sigh; you will never know any burial, but what the fangs of the wolves will give you; and no one will remember or miss you -- but, in return for this, you may have one more soul saved' -- I would instantly reply to the angel, 'Get the wolves and the shroud of snow ready, and I will have that soul.'"

Brethren, this stirs my soul to its depths. While going about our many duties, let us have that heart cry, "Give us souls for God !" -- souls that become partakers of the divine remedy for sin. Let us be a praying people, filled with a love for lost souls.

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3

THE TRAGIC LET-DOWN

The "ecclesia," or the Church, signifies any group of believers who are living the "born again" life; they are the "called out" ones. The Church is spoken of as "the assembly of the saints," "the body of Christ," "the flock of God," "the pillar and ground of truth," and "the church of the first born." The pure Church of God is a real spiritual force.

Confronting us today is a serious let-down in standards for this New Testament Church. Is it the apostasy of our age? Commonly current is the expression, "We can't expect too much." So with some of the greatest preaching, intellectually, oratorically, and psychologically, of any age, we are observing the greatest inroads of worldliness also. Why? Evidently too much attention is being given to the method and manner of presenting an inoffensive Gospel, and too little is being given to insisting on individual repentance which results in living epistles, known and read of all

men. Thus, everywhere, in nearly every church membership, there is enough breaking of the ten commandments to cause the ministry to be careful for fear the church will be split. Gods of wood and stone abound; men in these days of easy money desecrate God's Sabbath, and work on Sunday. Add to this the stealing, the bearing of false witnesses, and the coveting that abounds everywhere, and we have a dark picture before us. Can we expect men to keep the ten commandments? Yes, an emphatic yes, but only as transformed by God's power.

One urgent need of our day is men with the weak spots and the soft spots burned out of their hearts. Hirelings, who have not "taken heed therefore unto themselves, and to all the flock over which the Holy Ghost has made them overseers to feed the church of God which he hath purchased with his own blood," so fear the frown of the world and a carnal church (the latter is often most feared), that they have failed to stand by God's Word. Transformed men tremble at God's Word and, bowing, do obedience to the truth as it is in Jesus, fearing no other frown but their Lord's. Men who will. trot to the social order of a church, remark to the evangelist that he had better be careful not to mention divorce, working on Sunday, the tragic drunkenness and immodesty in the leading member's home, as they are the best payers, may find at the judgment, if not before, that the excluded Christ stood just outside the door through many a chill night, pleading to enter in order that He might make new creatures, dismiss worldliness, and prepare a bride for Himself "without spot or wrinkle."

Every mail that walks out before this world and would make it purer and better, that man shall, like his Lord, have his Gethsemane and his Pilate's bar, his Judas Iscariot, his Simon Peter, and his cross. Yes, it will cost much, but it will pay well, for that inward assurance of conformity to the divine New Testament pattern is sufficient. Amen.

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How are we to know that our consecration and faith are genuine? That they measure up to the divine standard? Now the human mind is fallible and liable to mistakes, and we must have some Infallible proof that our consecration and faith are absolutely all right. And the one infallible proof is the witness of the Holy Ghost. I sometimes meet people who say when asked if they are sanctified, "Yes, I've taken It by faith." Well, where is the witness? Brother. Sister, you have no right to stop crying to God until the Baptism consciously falls.

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4 SIN, THE STING OF SATAN

Sin is the moral sore in the human family. The infection was made by satan through the violation of the law of obedience. The Garden of Eden occurrence caused the estrangement of man from God. Furthermore, Diabolus, who is the author of sin, is in constant rebellion against God, and his supreme effort is to force recruits to join him in his anarchy. God's Word of truth and righteousness is fixed, but the devil has no set price as he is a trader. From the first pages of the Book up to Sinai, on through to the sobs of Gethsemane and the Blood of Calvary, and including the Revelation of the tribulation weeks we find burning words warning of the tragic climax of sin.

The devil through the ages has by gilded and changing methods drawn on that moral sore, to cause the disease to break out in every life. Sin is the one dangerous and deadly thing in God's universe.

It was a bitter record from the appearance of the angel in the garden on through the centuries to Pilate's judgment hall. Men continued in sin, drinking its soul-destroying dregs. Prophets were sent forth with a warning and saving message, their voices sounding in the wilderness of the world. The pendulum would swing from repentance and deliverance to captivity and oppression, and time moved on. Eventually God's Word was made flesh and dwelt among us, and sin ill its awful hatred against God brought Jesus to the judgment hall of fallen, sinful man, in an actual life-and-death drama of wrong against right. Pilate faced the purity of Divinity, and, stunned by the warning of his wife, had the question wrung from him, "What is truth?" Jesus' words were, "I am the way, the truth, and the life." Pilate faced the people, saying, "I find no fault in this man." But the frenzied mob, with a tumultuous cry, shrieked out, "Crucify! Crucify! Thus sin in its self-will caused Christ to hang on a cross between two thieves. However, the crucified Christ is the estimate of God's hatred of sin, and Calvary is the supreme sacrifice in a blood atonement for a sinful world.

Many times sin is felt to be distant Jesus asked if those Galileans whose blood Pilate had mingled with their sacrifices, or those eighteen upon whom the tower of Siloam fell, slaying them, were sinners only. Or are the heathen in their orgies and practices of superstition, or Europe because of the tyranny of some of her rulers sinners above all men? These sins of other peoples, we think, are grossly wicked. But how about those of our own nation, in putting the cup of intoxicating drink to millions of mouths in the armed forces, in Sabbath desecration, and in pleasure seeking? And how about our youth of today who give themselves up to fun and frolic in such a licentious way? How are we to give account for the sins under our own roof? The poet was right when he penned these lines:

"Vice is a monster of such frightful mien
As to be hated, needs but to be seen;
Yet seen too oft, familiar with its face,
We first endure, then pity, then embrace."

Notice, in the first place, sin nays wages. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). This inevitable law of Divinity has been in effect for around six thousand years. If the Bible were completely destroyed, here is a law that cannot be denied. Jacob deceived his father with the skin of a kid, and his sons deceived him with the blood of a kid. Maxentine built a false bridge in order to drown Constantine, and fell from it himself. Bajazet was carried by Tamberlane in the iron cage that he intended as a cage for Tamberlane; Maximus put out the eyes of one thousand Christians, and finally a disease ate his eyesight away. Alexander VI was poisoned by wine which he had prepared for another. Henry III of France was stabbed in the same room in which he had planned to massacre the French Huguenots. Tell me how you treat your father and your mother and I will tell you how you will be treated by your children. The final pay-off of sin is eternal death (Romans 6:23).

Then, in the second place, sin kills natural affection. To the Romans and again to Timothy, Paul wrote that in the last days, with their gilded and shallow civilization, people would be

"without natural affection," being only "lovers of their own selves." A shocking acknowledgment of this fact claimed my attention in the lines of a newspaper the other day. A man became angry with his wife, struck her in the head and killed her, and then placed her body in a trunk and shipped it west. How can you fuss with some one you love? And in hotels, rest-rooms, railway stations and sewers the bodies of babies are found. The janitor found a baby dead in a waste-paper basket in a large store in a big city. Women are preferring overalls to aprons, and beasts to babies. A lap dog will bring a good price today -- but babies are murdered.

In the third place sin drives to moral insanity. Ecclesiastes speaks of "madness in their heart," as if men's moral nature were in a state of insanity. And to observe this race of people rushing madly from one set of amusements to another, and so intensely following the styles, surging from one extreme to another, one would think them truly insane. Here is a crowd around a bottle yelling furiously that they want their "Scotch" as if they had found a pearl of great price, when truly all that they were getting was sorrow, contention, and redness of eye." Can any one be happy with mutiny against his own conscience, and a heart at war against reason? Never! This is moral insanity!

Again, although sin appears fair, it is in reality filthy. Note the glaring and unscrupulous lies on the billboards. The cigarette company says, "Not a cough in a cartload." Of course not -- it is in the throat of the victim of the lie! Another billboard pictures two beautiful lassies, and the statement for the liquor falsehood runs thus, "The Reflection of no Bitterness." What a monstrosity. Truly it is only bitterness, for from the drink is the bitterest bitterness. And other billboards advertise, "Welds Friendship." Oh, what a delusion. See those two drunkards at the bar with a brand of that company's firewater, their voices coarse, hurling bottles unsteadily at each other's heads. What kind of friendship is that? All along the great white way of the theater lights, the skating rink, the juke-boxes, and the drinking joints are the gay laughter and the tinsel coloring of the supposed attractiveness of sin, but it is all a camouflage. The sting, the heartache, the sob, and the filth are just beneath.

Furthermore, sin is self-sufficient. This is stated briefly in the words of satan to Eve, "Thou shalt not surely die." Over and over this attitude crops out in youth as they feel they are old enough to manage not only themselves but their parents as well. A young man is in jail. Friends visit him, entreating him to seek Jesus. "Not I," says he. "I would not be so cowardly as to get religion now that I'm in jail. I'll get out" A young girl is led away from a pure family altar by the promising lover, reaches the big city finds herself fallen -- a mother and entombed in sin, and rather than take the humbling road back, allows that self-sufficient nature to drive her on still deeper into sin. Oh, in homes, in churches, and in ecclesiastical realms how many have felt or seen that self-sufficiency of sin assert itself by saying, "I'm right; I'll never change!"

Then, ultimately, sin is sure to find men out. Joshua said to the two and one-half tribes "Be sure your sin will find you out" -- if you do not keep your pledge. Sin has a tell-tale construction. It has a way of cropping out across the years, so similar to the original crime that guilt is uncovered. Hear David, the sweet singer of Israel as his heart breaks over the one sin of his life, which crops' out later in his boys also. Sin comes out. The miser, the drunkard, the slave of fashion, the slave of passion, and the murderer all learn -- usually too late -- that they have already confessed their sin because "the show of their countenance doth witness against them."

Here is a picture in short of the tell-tale aspect of sin. He was a youth, an only son in a respectable family, and his mother's pride. An evening was spent at a harmless entertainment with friends. Afterwards they visited a dance hall with a saloon and a house of ill-fame adjoining. Strong drink beclouded his mind; the dance aroused his passions. "With her much fair speech she caused him to yield . . . as an ox goeth to slaughter . . . so he went down to the chambers of death" (Proverbs 7). Early in the morning he stole quietly back to his room at home. For two years his sin haunted him. The disease was stubborn, but with medical help his health returned and ambition revived. He married into a respectable family and became the father of healthy children. Twenty-five years passed. He was successful and was respected -- a picture of health. But at the peak of success, retribution found him and began punishing him -- headaches, dimmed vision, uncertain gait, and -- most tragic of all -- his clear intellect out of balance. Medics told him what he knew only too well, and advised rest. But he found none. In the dead of night he wandered around to the cemetery, and at his mother's grave cried out, "It was not my fault only! Oh, if I never had been born!" They took him from home, and in confinement he boasted of strange power, riches, and strength. His hollow laughter admitted of being demented. After three years the struggle and the tragedy ended (?) when death claimed the body from which the mind had gone before. Oh, young people, hearken. Stop! Think! What of your future? Sin will find you out. As John B. Gough said in his lecture: "Young man (and young woman), keep your record clear. Sin! Sin!! Sin!!! is the one deadly thing in God's universe."

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You may give your "body to be burned" in your zeal for a doctrine or creed, and go to hell for lack of pure, holy love. You may be zealous and earnest for a theory, and yet burn in perdition.

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5 STANDARDS

"And I sought for a man among them to stand in the gap ..." -- Ezekiel 22:30

Through the passing centuries the pendulum reflecting man's moral condition has swung from one extreme to the other. Under rugged rulers, Israel would be victorious and blessed, but under leaders who were lax and compromising, defeat and ruin would ensue. The early Church fathers, unfaltering in faith, persevered until Christianity became an influence even in the palace. But real Christianity cannot thrive under favoritism, so the pendulum swung and the Christian world groped for light in a period known in history as the Dark Ages. Finally, the sorrow, superstition, and ignorance of those days were swept away by the revivals of John Huss, Martin Luther, and later by those of John Wesley. Then followed a period when righteousness was exalted, when missionaries carried the Gospel to the ends of the earth. Thus we entered the twentieth century, blessed especially in this nation with the spreading of holiness through homes, churches and schools.

The first shock to all these millennial symptoms was World War I -- "a war to end all wars." Peace was followed by years of apparent reviving. But decay had set in. Suddenly World War II loomed across the horizon. And now, under the heavy guns of hatred, greed and lust, men in ecclesiastical circles are religiously talking of the church of tomorrow -- a church with no well-defined creed, but with all professed Christian peoples united and peaceably worshipping God. However, we need to remember that beautiful statements of a world without war, a church above criticism, and a civilization purged of crime necessitates men without malice.

In all of these post-war plans, the one primary and secondary, major and minor, first and last, in fact, the only one essential principle that is absolutely needed is not listed. This factor or principle is the blood of Jesus Christ as the atoning element for sin. Man proposes to manage his own affairs, to save his own life. Thus satan, in a diabolical effort to stab right to the heart of God, leads dying humanity away from the only Name under heaven whereby we must be saved. Furthermore, the arch-fiend has thrown filthy accusations against the truth, and has slandered with suspicion the pure-hearted saints of God until the world of people are scattered and disagree about what they should believe. The devil, after six thousand years of experience in coloring, paints the ways of sin and sorrow with hues of a rainbow, until millions right now are bowing at the shrine of pleasure. Then in oh, so short a time, the camouflaged coloring peels off. Sin has bitten, has broken and blasted, until humanity, even the youth, diseased and deserted, are sighing and sobbing their way to a hopeless and Christless grave. Where is there a man who will stand between this age and the precipice over which it is about to plunge? God is looking for men who will stand in the gap.

I truly believe the most serious gap in our Christian civilization has appeared in the home, and it must be filled first to ensure success in other phases of life. This is God's order. The first Institution launched by God for man's happiness was the home. The home is the chief school of human virtues. No nation can be destroyed while it possesses a good home life. The strength of a nation is in the intelligent and well-ordered homes of its people. The home conditions and influences largely determine the character of those who are reared in it.

A Christian home is known by the fact that the Word of God is there, the fear of God is there, and parental authority is there. God said to Abraham, "I know. him that he will order his house . . ." Today the little six or eight-pound of sweetness comes into the home, is called darling, is cuddled, pampered, rocked, and granted every whim until in a few years that boy or girl climbs on the bench of authority and dictates the policies and activities of that borne. It is told that rumors were spread in a certain city that an earthquake was imminent. A fearful father wrote to a dear friend in the country asking if his boys child could stay in his home until the danger was passed. "Surely," was the reply. The boys went to the country. In a few days the father received a brief letter as follows: "Dear friend: Will you please come for your boys and send the earthquake?"

The rod is the symbol of authority in a Christian home. God's Word declares that "foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." "He that spareth the rod hateth his son." The place for children is at home, not in the neighbors' yards or houses, nor on the streets. I believe it was Adam Clarke who said, "Children should seldom be allowed to go visiting, as the kindness and respect shown them while they are away from home will make it difficult for the parent to obtain obedience at home."

A Christian home must have a Christian father who aids in the discipline of his children, and who is an example of honesty, courtesy, and courage before the members of his family as he leads the way over the uneven trail of life. A Christian home also needs a Christian mother. A child, speaking of his home to a friend, was asked, "Where is your home?" Looking with loving eyes at his mother, he replied, "Where mother is."

Said Napoleon, "The future destiny of a child is always the work of the mother." Emerson said, "Men are what mothers make of them." Remember, mothers, your boys are what you make them. God pity the child whose mother has protected him from discipline, and who has not only induced him to disobey, but has also set an example of disobedience by refusing him the benefit of proper correction. In a Christian home both father and mother keep the ten commandments in deed and in truth. They respect their marriage vows, and are careful to keep the Sabbath day holy. They do not allow cards, dancing, profanity, immodest dress, the latest jazz hits, and novels that create a wrong conception of real working life in their homes. It is sad when so-called Christian parents fail to carry their divine responsibility and then cruelly blame others for their own failures. Christian parents have a divine appointment to instruct their children in the Word of God. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children." A story is told that some fish were distressed to see the lobsters swimming backward, so they organized a class to instruct them to swim properly. Only young ones were enrolled, with the thought that they would apprehend more rapidly. All went well at first, but when the young lobsters returned home they saw their parents swimming in the old way, and immediately forgot their lessons. Likewise many a child well taught at school has been caused to drift backward by a bad home influence.

Oh, may God give us multitudes of old-fashioned Bible homes. Wonderful expressions of homes are not sufficient, but by the Lord's help may we agree together to have some living evidences. It has been well said, "The home is the seminary of all other institutions."

"Mid pleasures and palaces
Though we may roam,
Be it ever so humble,
There's no place like home,"

Now let us consider the gap that has appeared in the schools. This gap has come as a result of the modernism that has denied the truth of Jesus Christ and has drawn men away from God. To fill in that gap we must not discard education altogether; rather we must return to the teaching that is pleasing to God. There is no calamity like ignorance; false "isms" and unsound dogmas thrive on it. Henry Ward Beecher said, "The ignorant classes are the dangerous classes. Ignorance is the womb of monsters." Ignorance can never settle a question, but proper knowledge will enable one to inquire intelligently and to discover the truth. A Christian education enables a person to find the truth as It is in Jesus and to enjoy the truth as it sets him free. We therefore believe in a Christian education.

Many of the schools of today attempt to make man his own god. Man is made to believe that he can answer his own prayers, but eventually he discovers that he cannot lift himself by his

own boot straps. In spite of his boasted progress, he finds himself falling lower and lower. As mankind contrives more varied ways to indulge the appetites of lust, he becomes more diseased, more greedy, and more uncontrolled. When man ignores God and denies God's right to his life, he opens the door to every sill in the catalogue.

This is our day of glorious opportunity, not only to face these tragic facts, but also to lift up a standard for the people of true holiness and righteousness. Let us do this regardless of the toil and cost, and thus serve our day and generation, in the only way that will bring glory to God, and blessing to humanity.

* * * * *

Three months before John Wesley died he said:

"A man that is not a thorough friend of Christian Perfection can easily puzzle others and thereby weaken, if not destroy any select society."

"Whenever you have an opportunity of speaking to believers, urge them to go on to PERFECTION, spare no sins, and God, even our own God, shall still give you His blessing."

Four days before he died, he said:

"He must be justified by faith and then GO ON TO FULL SANCTIFICATION."

* * * * *

6

CHARACTER

(Address given at a College Graduation Service.)

"Be ye clean, that bear the vessels of the Lord" (Isaiah 52:11b).

All ages have had messengers of God; all ages have needed them. Our age is no exception. From time immemorial the eternal God has elected that His truth be sustained and promoted by men and women of sterling and holy character. These people have sometimes received the plaudits of their fellow-creatures, and sometimes their persecution, but, always the benediction of the omniscient, omnipresent, and omnipotent God, Who is from everlasting to everlasting.

Life, as given to us, is conditional, and the choices we make decide the outcome. All created beings have the right to exercise their volition in the matter of whom they will serve. This accounts for the devastating warfare between the forces of evil and the forces of good. It is a war far more expensive than all wars in the natural realms, more deadly than all germs, and more fatal than all artilleries, atom bombs or hydrogen bombs. The deafening roar of the strife rises continually from educational centers, places of business, legislative halls, and religious institutions. What contrasts of character appear in the fray.

Parallels of Character

Notice, first, the parallels of character in contrast. After men are laid low by Father Time, and centuries pass, it is amazing to read the way in which God epitomizes or gives an evaluation of character in one sentence: "Jeroboam, the son of Nebat, who made Israel to sin"; "Balaam, the son of Bosor, who loved the wages of unrighteousness"; "David, the man after God's own heart"; "John, the disciple whom Jesus loved"; "Judas, who was guide to them that took Jesus." Here are two types of character put under the head of the John type and the Judas type, which we may use to differentiate between ideals.

The John type are close to the heart of Jesus. John felt the life-giving pulse of the Son of God. John was near to Peter, the quick-witted, dynamic, explosive, fire-crowned, unelected leader of Christ's followers. Jesus sent Peter and John to prepare the Passover; Peter and John went into the temple to pray; the apostles sent Peter and John to Samaria; and when the early Christians saw the boldness of Peter and John, they were encouraged. An angel spoke to John, and he wrote, "And I saw the holy city, the new Jerusalem." Yes, John was there when one hundred and twenty were baptized with the Holy Ghost, amid rushing, mighty wind, cloven tongues like as of fire, and heavenly hilarity. The John type are the men to be imitated.

The Judas type are antagonistic to truth. Once, perhaps, they knew the honorable path of truth and associated with those of high ideals. But closing the soul to Jesus opens it to the devil. The Judas type find fellowship with the lawbreaker, the criminal, and the ecclesiastical authoritarianism which organizes to rob the people, kill the prophets, and crucify Jesus Christ afresh, putting Him to open shame.

When national scandals are aired, characters are assassinated, and virtue is mocked, you may know that the Judas type are in power. The lowest mental degenerates are the news columnists who are continually spreading their smear propaganda by their gossiping and scandals. The school teacher, legislator, or layman who approves of any Hollywood sensualist is to be classed with the Judas type. Men who besmirch the good and laud the wicked are positive enemies of the nation, state, church and home. For those who shield the false life from deserved odium cheapen the life which has been built at the cost of self-sacrifice and hard-fought battles.

From the Word of God we read, "Righteousness exalteth a nation, but sin is a reproach to any people." The Judas type promote sin -- cheap bargaining, two-facedness, double-dealing, character-selling and all other forms of underhandedness and treachery. The greater number of representatives of the Judas type a nation has, the more brutal will be the pleasures of the people, and the more idolatrous the worship. Prize fights were television's first and main program. The suggestive show of the movie gets the best crowds. Mixed bathing, drunkenness, rape, and gangdom are all of kindred morals. Not only will the libertines rob the modest and pure girls of their virtue, but the homosexuals will drag the upright and moral boys down to the baseness of sodomy.

Men and women, you must love all mankind, and pray earnestly for their salvation; but I tell you emphatically, stay away from the Judas type, and forbid your children their association. Christ's comment is, "It were better for that type had they never been born." Don't lose your soul

trying to be congenial with them. There gets to be a chasm between David and Saul, Elisha and Ahab, John and Judas. To the end of time there will always be a collation of character.

Properties of Character

Pass now to the Properties of Character. Character has always been engraved before it engraves. The home is the first and most important school of character. It is there that he imbibes those principles of conduct which endure through life. It is mainly in the home that the heart is opened, habits are formed, the intellect is awakened, and the character is molded for good or evil. From the family the individual enters society. According as he is well or ill-trained will he be a blessing or a menace in this new realm. What a divine responsibility is on parents to "train up a child in the way he should go."

Many things are made a substitute for character -- such as talent, beauty, intellectual attainment and wealth. Talents are natural gifts of which none should be proud; yet frequently they engender pride, and are found in the basest of persons. Talent sometimes weakens character, acting as a solvent to it. Intellectual culture has no necessary relation to purity or honesty. The Bible appeals constantly to the heart of man, for "out of the heart are the issues of life"; reference to the intellect is rare. A man may be accomplished in art, literature, and science, and yet be a total illiterate in honesty, virtue, truthfulness, and the spirit of duty.

Character is property. It is the noblest of possessions. He who has character has an estate in the general goodwill and respect of men. And getting a college diploma does not assure you of success. Thank God, seniors, that you have secured this education. I would rather have our young folk graduate from this college in possession of real Christian character than possess a million dollars. Your assets are better; the money could prove a liability.

Properties of Christian character consist of prayer, meditation, kindness, unselfishness, gratitude, courage, etc. This property is not in the bank, but in the heart. Our great Teacher and Master said, "The good man produces good from the good stored in his heart."

Prayer, or heart communion with God, is a vital part of this character. Whether in distress or in joy, to find one's heart speaking with God, enamored by His faithfulness and care, proves an inward condolence that no outward storm can molest. It gives

"That faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe"

and thus obtains funds for increasing the bank account within.

Meditation, the lost cord in human contentment, is the cultivation of gracious and benevolent attitudes in the thought life. A successful philosophy of life is to meditate on overcoming evil with good. The automobiles, radios, drive-in theaters, and scores of other modern inventions and entertainments have completely usurped the place of meditation. A man recently

complained to me that all five members of his family were on the go-go-go program, till they were even strangers to one another. If you can fix times of meditation on holy and heavenly objects, your character will deepen. The Psalmist said, "O how I love thy law! it is my meditation all the day"; and again, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

Kindness, unselfishness, and gratitude -- what a field of thought, what properties of intrinsic value. Volumes have been written on each. And shall I mention courage -- undaunted, unconquered courage that shines, and shines brighter in disappointment and disaster.

Never had a ship of Cape Hatteras been in worse predicament than was this grain ship off the coast of Malta. After two weeks of tempests had disabled the ship and demoralized the captain and the crew, an old missionary took charge. He was small, crook-backed, and sore-eyed, according to tradition. It was Paul, the only unfrightened man on board. Why should he fear a Euroclydon tossing the Mediterranean sea? He first assured each life, telling them they should all be rescued. Then he ordered all to eat, and asked the blessing for them. At break of day the vessel was forced ashore. There she went, stern first, bow first, reeling, rolling crash! Down came the mast, split amid the ship wreckage, strewn around, while 276 mortals were precipitated into the angry waters. "Take that piece of rudder!" cried Paul. "Take that spar, that table; that image of Castor and Pullux, that plank from the lifeboat! Hold on! Remember -- courage!" On shore around the fire, while the folk were getting dried, the roll was called, and all are present. We read, ". . . some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land." Dauntless courage. Such a property.

The very names of outstanding men are like the sound of a trumpet -- some for evil, and others for good. The career of a great man remains an enduring monument of human energy. The man dies and disappears, but his thoughts and acts survive and leave an indelible stamp upon his race. The Apostle Paul has stamped the whole world. Luther remade Germany; William of Orange, surnamed "The Silent," altered Ireland's trend; Knox saved Scotland; Wesley remolded the British Empire; Asbury spread full salvation over America. It was said that when John S. Inskip, bushy-headed and coarse-featured, stepped onto the platform of an evangelistic battlefield and his voice boomed forth, all the army of God sprang into life and energy.

Oh, how we need courage these days to save us from being swallowed up in the popular idea of religious amalgamation and federation. Look at our foes; see the hideous henchmen of the devil sullenly slinking around, trying to intimidate the spiritual people. We will not stop.

Yes, character is property. A well-poised and graceful character, such desirable property, "overcoming evil with good" in the everyday deeds of life. Indeed, that is sweet music when nature hangs her wind harps in the trees for autumn breezes to play upon. That must have been sweet music when Jenny Lind charmed the world with her voice, and when Ole Bull rosined the bow and touched the strings of his violin. That was sweet music when, in the evening, I lay on the grass of my childhood home in southern Ohio and listened to the sleepy crickets and argumentative katydid, intermingled with the call of the bobwhite, and heard the soft zephyr in the maples, and watched fleecy clouds drift slowly past a brightening moon. But the sweetest music in this old world is

played when the chrism of the Christ so saturates a person that he pours from the bank in his heart those actions which thrill the world; for those actions come forth to the world in "words of love and deeds of kindness."

People of Character

Now consider People of Character. Have you ever chosen to study character? if you are a person with the possibility of character, you will, while studying character, see those traits worth building into your own life, and reject those that could be criticized.

Do not judge character by a single trait, and do not overlook the importance of little traits. In this great big age, we have a tendency to ignore little things as too insignificant. But the cackling of a goose saved Rome; the cry of a baby in the bulrushes spared a lawgiver to the Jews; the kick of a cow caused the great Chicago fire; the omission of a comma in preparing a Bill for Congress cost the U.S.A. half a million dollars; and the overlooking of a comma caused a minister much embarrassment when he read a notice to his congregation as follows: "A husband going to sea, his wife desires the prayer of this church." Little things suggest big things.

A ship worm, working its way through a dry stick of wood, suggested to Brussell a plan to tunnel under the Thames river. The swinging of a spider's web across the garden walk led to the invention of the suspension bridge. Attention to small things has made many a man successful, while a little indifference, a little lack of gratitude, a little wrong temper, or a little sharp tongue has been the undoing of countless others.

Associate with great characters. Libraries contain the biographies of the good and noble of all ages. Get acquainted with these characters; familiarize yourself with the qualities of value and purity. Study the Bible records, for God has given these without discoloration.

Many centuries ago a great structure was being built out on a farm. God had used the builder as a preacher of righteousness for over one hundred years, to warn a self-centered generation. "My spirit shall not always strive with man, for I see that the wickedness of man is great in the earth, and that every imagination of the thoughts of his heart is only wicked continually, and I am going to destroy every living substance that I have made from off the face of the earth," was the text of the voice that God used. Society folk and wealthy citizens laughed at Noah. Gossiping headlines featured this old freak. Mothers said, "Daughters, don't you marry the sons of that old crank. Making a boat away up on the hillside, saying that God will destroy us -- why God is a God of love! Noah is a fanatic!" But who laughed when the mountains disappeared under the turbulent waters? Ah, Noah was a character respected by God.

Down in a home of Mesopotamia was born a beautiful baby, destined to be tossed back and forth by cruel circumstances: loved at home, mocked by jealous brothers, dressed in a coat of many colors by a loving father, thrown into a well by those he had dreamed about, drawn from the pit to be sold into slavery, his character assailed by a sensual woman, and, finally, cast into prison. But he reached the chief ruler's seat. Study the character of Joseph.

Several years ago our silver ship flew over the blue Mediterranean so swiftly that, in a few hours from Cairo, we had sailed past Crete, gone over the toe of Italy, sped by cloud-crowned Mount Vesuvius, and felt the engines ease off, as that great argosy of the skies drifted down toward terra firma. We touched down at Rome, went through Customs, rode along the Appian Way, and drove to a lovely hotel for the night. Before retiring, I went to the great Colosseum of Rome. Standing in the arena, in the moonlight, I went back in my mind's eye to the days of martyrdom of the early Christians. In the great amphitheater had sat the pleasure-seeking, worldly-minded, unscrupulous, voluptuous heathen, and immoral Christ-haters. In the arena had crouched a noble band, being torn to pieces one by one. But I visualized all heaven bending low, and angels in attendance to catch away the released spirits and carry them to Paradise. Oh, such characters! I bowed in prayer and praise, and felt my spirit enriched.

You have only one life. Use no substitutes; try no short cuts. Make a spiritual success. You can outstride the storms, outwit the devil, and outrun your enemies if you pay attention to building the right kind of character. Imitate the John type. Qualify as a messenger from God. Have properties of value in your bank within. Our age desperately needs men and women of sterling qualities. It is your glorious privilege to reach this goal. Onward Forward! Upward!

* * * * *

7

CHRIST KNOCKS AT THE DOOR

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

The words of this text primarily refer to the backslidden people of the Laodicean church. This gracious statement, however, declares the long-suffering of Christ as He waits for the lost one to open the door of his heart. What a sublime picture is given in these few words of the approach and method of the Saviour of those away from Him! The Saviour stands at the door. He does not come and then depart, but there He continues. And He not only stands at our heart" door, but He knocks. The whole relation should be reversed, and instead of Him standing at our door, we should stand at His door entreating entrance into His fold. We are the wayward ones; we are those who need a Saviour, but here is the matchless scene -- the guiltless seeking to save the guilty. Not only does He stand and knock, but He speaks. The knocking could be likened to a more outward call as in trouble or distress, while the voice interprets the knock, and informs us of the personality of Him who knocks and His desire to enter the heart, not only as a Saviour but also as Lord of our lives.

With all of the Saviour's entreaties it is still in the power of man to disregard the knock, refuse to answer the voice, and to keep the door fast shut. But when the door is thrown open, wide open, and Christ comes in and sups, here is the witness of brotherly love and affection. The soul has been likened to a great palace with many doors, and Christ knocks, sometimes at one door and sometimes at another door. With this thought in mind, let us notice five of these doors.

First. Christ knocks at the door of the intellect with truth. To every sinner Christ says, "Come now, and let us reason together." Don't run away to pleasure, to business or to sin. Sit down, for your sins are heavy, and consider thoughtfully, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I am the way, the truth, and the life." You were created for my fellowship, nothing else will truly make you happy. Ah, dear reader, if you do not know Christ is in your heart He is still outside. As Christ knocks at the door of the intellect and presents the reasonableness of His claims, will you not admit Him as Lord and Saviour?

Second. Christ knocks at the door of hope with peace, purity and joy. Within every human breast at sometime has been a desire to do something worth while, something that will bless and lift others. When just a boy, I can well remember some of those unutterable longings deep in my being to do something worthwhile to help others. An unctonized sermon, an anointed prayer, or a song or piece of music roused anew and deeper within each time that intense desire to inflame others with heavenly and holy thoughts and music. Sin is ragged, crosses up nerves, destroys ennobling aspirations and hills of hope. But Christ knocks at the door of hope and says, "If you will let me in, your every hope will be fulfilled in a higher, richer, nobler life." "For the kingdom of God is righteousness, and peace, and joy in the Holy Ghost."

Third. Christ knocks at the door of love -- with transcendent charms. There is also something in the human heart that responds to love. If men would only pause to listen to the voice of the Guest Who is knocking they would let Him in. If men could only understand why He stands knocking and asking admittance they would unreservedly open the door of their heart. A glimpse of Calvary with the bleeding love of the great Shepherd as He makes a supreme sacrifice should be sufficient to melt the hardest heart. Love led Him to Calvary. It is God's love -- "For God so loved the world that He gave His only . . . Son" -- Christ knocking at the door of love. Let Him in e'er He be gone.

Fourth. Christ knocks at the door of conscience with principle. In the tender years this great Saviour stands at the child's heart and asks admittance through a tender conscience. Conscience is a delicate thing and is so often trained improperly. Parents will frequently say, "Son, if you will practice your music well this week I will pay you twenty-five cents." And soon the child will only do those things he is paid for. He has been taught to do only when bought, and so his activating motive is a price -- the dollar. Oh, to teach our children principle, then they will do not because they are paid, but because it is right. Christ comes knocking at the door of conscience, and if we answer His call of principle, our lives will be above reproach.

Fifth. Christ knocks at the door of fear with the horrors of hell. Many times there comes a reaction of having the attention called to the horrors of hell with this statement which is only an alibi, "I am not going to be scared into religion." But many of us must admit that the awful fear of the coming judgment and its aftermath, hell fire, compelled us to flee from the wrath to come. I would rather be scared into salvation and heaven than not to reach heaven at all.

Why does Christ so persistently knock on the door of fear. It is because He knows that there is a hell, and He is not willing that any should perish. The teachings of Jesus are repeatedly given to warnings, for He speaks of the place "where the worm dieth not and the fire is not

quenched." He said, "There was a certain rich man . . . and in hell he lifted up his eyes being in torments." He spoke of the unprofitable servant and ordered him to be "cast into outer darkness." Christ knows about hell. So just outside the door of fear He stands outside in the cold, in the night, and in the heat. Sorrow is on His face, and His pleading voice is heard saying, "I gave my life to save you from outer darkness." Imagine an angel desired to see the boundary line of outer darkness. He charts a ray of light and travels at the rate of 192,000 miles a second out beyond the bounds of space, until worlds look like needle points, and suns look like sparks, on and on, for one hundred billions of years, yet he never reaches the border line of outer darkness, for no being can pass through the gulf which is fixed between heaven and hell. Christ knows this, dear souls, and He knocks to save you from hell. Won't you let Him in?

"In the silent midnight watches,
List! Thy bosom door!
How it knocketh knocketh knocketh
Knocketh evermore'
Say not tis thy pulse a-beating
'Tis thy heart of sin
'Tis thy Saviour knocks and crieth
'Rise, and let me in.'

"Death comes on with reckless footsteps
To the hall and hut;
Think you Death will tarry knocking
Where the door is shut?
Jesus waiteth -- waiteth -- waiteth,
But the door is fast
Grieved away the Saviour goeth --
Death breaks in at last.

"The time then comes to stand entreating
Christ to let thee in,
At the gate of heaven beating,
Outside for thy sin.
Nay -- alas! Thou guilty creature,
Hast thou soon forgot?
Jesus waited long to know thee,
Now He knows thee not!"

* * * * *

8

THE JOY OF REPENTANCE

Jesus said: "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel" (Mark 1:15).

Repentance is the great primary doctrine of the Bible. It is the gateway to vital communion and fellowship with God. Repentance begins with conviction. Said one writer, "Conviction is one of the rarest things that ever strikes a man, for it is the threshold of understanding God." When the Holy Spirit Who proceeds from the Father, comes in conviction, He makes a man feel as God feels about sin, violation of the divine laws rightness, the divine pattern for humanity, judgment and the divine reward to the saint and punishment to the sinner. Conviction, if yielded to, always results in repentance. Then, "the entrance into the kingdom of God is through the panging pains of repentance crashing into a man's respectable goodness." In fact, there is no intelligent entrance into the kingdom of God without an intelligent understanding of these words, "Repent ye."

Repentance has been minimized by saying, "It is only a step," or "Only believe," or "It is easy." This is not the Gospel. The Saviour answered, "Strive (agonize) to enter in at the strait gate." Another man offered himself to God, saying, "Lord I will follow thee whithersoever thou goest." The Galilean knew that he had not counted the cost, and said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." Another asked, "Lord, what shall I do to inherit eternal life?" Jesus immediately touched his weak spot when He said, "Sell all." A ruler admitted, "Lord, we know thou art a great teacher." The Master Theologian said, "Ye must be born again." And to the multitudes who listened to His words of life, He exhorted, "If any man will be my disciple, let him deny himself, and take up his cross and follow me." Whoever makes it easy to become a Christian preaches a mongrel gospel. If your repentance is shallow your religious life will be shallow.

Under the old constitution (and we have no other), to become a Christian was a conflict, a warfare, a struggle, the right eye or arm. It meant sacrifice, being forsaken, abused, slandered, rejected, despised, misrepresented and misunderstood. The only truly successful man in God's eyes is the one that has repented with godly sorrow, and is born of the Spirit, for genuine repentance always results in genuine regeneration.

1. Repentance is not conviction. It is possible to be convicted without repenting. Every one has been conscious of this "light that lighteth every man that cometh into the world." It is what causes him to say from away back, deep down in his real self, "I ought to be different; I am not doing right." This is conviction, the result of the Light that flashes over the cliff tops of eternity to awaken the soul. But it is one thing to be awakened, and another thing to get up! Conviction causes a man to admit in his mind that he is wrong, all wrong -- that his conduct and attitude at home, with his fellow-men, in church, toward the saints and God is unfair, unjust -- yea, wicked. This goes on until the suffering he has caused others is reverted on himself, and his mental anguish causes him to cry aloud in repentance what he admitted in his mind under conviction. This is the godly sorrow of repentance, and by this means only can the tangled trail of wrong be untangled in any community.

2. Repentance is not sorrow. True, sorrow is one element of repentance, but there is a sentimental sorrow that is only fear of retribution. This sentimental sorrow does not last, does not produce regeneration, and does not reach the bottom strand of abandonment to the holy will of God. Multitudes, because tears come easy, think that they are near the kingdom. They whisper sweet messages of consolation to themselves. They tell themselves that they are not hard, not indifferent -- and all the while they are walking in forbidden paths, keeping associates that are worldly-minded, even under a religious profession, and are concerned about position, prestige and

public opinion. There is no need to cover an altar with tears while disobedience is in the heart, to have one hand raised imploringly to the Cross while the other clings to an enemy of God behind the back. Godly sorrow causes the sinner to confess not only what others know, but also the things that apparently were successfully covered -- but not with the blood of Jesus Christ.

3. Repentance is not promising to do better. From childhood many have been promising to turn over a new leaf, to begin again, and have been telling themselves they will do better. These times become desperately sincere when God puts His hand on them. That boy went from the camp meeting saying no to God and laughing. He worked as water boy in a stone quarry. Not many days afterwards when he and the other boy were carrying water down the truck road to the men, a big truck backed in, knocked him down, caught his feet under the dual-wheels and ran two-thirds of the way up his body. The mangled form was placed in a car, and a seventy-five mile ride to the hospital was started. But while crying in anguish, "O God, I will, I will mind Thee! I will do what You want me to do -- I promise, Lord!" he died with no ray of hope. Life was all radiant with hope one day, but now diseased, broken, sick, he believe that any promise will merit mercy. But no, while angels shudder to the tips of their wings, promises are broken again and again.

4. Then what is repentance? Luke 15 gives a splendid picture. There are three cases stated in the chapter: the sheep, the silver, and the son. The sheep was lost out of the fold, and the silver was lost in the house. The sheep was lost without any intention of being lost. The silver was lost through someone's carelessness. But the son was lost through his own fault. He was a prodigal before he left home -- a rebel. A man sought the sheep, a woman the silver, but no one went after the son. Friends could have raised funds and gone after the son, but if they had brought him back, he still would be a prodigal. Why? He was a free 'moral agent. He could not be called back, for no man comes until he returns. In fact, heaven and the Bible, Christ and Calvary, the Holy Spirit and Eternity stand absolutely defeated before the citadel of the human will.

The prodigal went away by his own choice, step by step, and he had to return in the same manner. He did not write home for aid and ask that the family carriage be sent, and if so he would come. No! He said, "I will arise," and he arose. He came, retracing his wayward steps, walking back alone over his own bitter trail of the yesterdays. He came. Hear me -- repentance 15 coming! Repentance is the response of an awakened soul to the call of God. Repentance is the I will of the soul.

5. And now notice that when repentance has taken place, it is such a victorious thing that Jesus Himself said, "There is JOY in heaven over one sinner that repenteth." Some do not understand how it is that they have no joy with their profession. There is no need to talk peace and joy. Do as you are told. Return! When stripes are washed, when wrongs are righted, and God is given His rightful place, then and then only will you have lasting peace. The Spirit enlightens, breeds tenderness, coaxes, woos, and entreats, and when you wholly submit, there is repentance. Then there is joy and peace, then the bells of heaven ring, and then there is joy in heaven as on earth. This is the joy of repentance!

* * * * *

THE PRIMARY REQUIREMENT

"Ye must be born again [or from above]" (John 3:7).

This passage of Scripture states the first step necessary to become a Christian and to gain admission to heaven. There are no "ifs" or "whys" or exceptions offered. It is a simple truth, unalterable in any way. Humanity did not originate the Bible, nor did it plan redemption. The Bible is written, and it is man's business to preach it. All that is included in my call is to preach it and live it.

Now one of the strongest ways of asserting a thing is to assume it. As an illustration -- suppose some human being were writing the Bible. He would take the whole book of Genesis to prove that God existed. But God does not take a single line to do so. The fact is assumed in the first sentence of Genesis by this statement "In the beginning God created ' Wouldn't it sound insipid for one of us to write our loved one and say, "Dear Mother, I am writing this letter with the purpose of proving to you that I'm still alive"? How absurd. The letter itself in the familiar handwriting carries its own evidence. Thus we acknowledge the fact of the New Birth and preach it as a Bible doctrine. We declare that it is the only gateway to life eternal and that it must begin in this life.

We call your attention to five facts showing its necessity:

1. Failure of the first birth to start mankind aright, Birth is a beginning, a starting point, whether physical, which marks the beginning of one's existence* during time, or spiritual, which can mark his existence through eternity. In the first birth, according to the Psalmist, man was conceived in iniquity and born in sin He was "dead in trespasses and sins." *[Not exactly so -- "the beginning of one's existence" is at the moment of conception.]

The world has tried by culture to do what the New Birth alone can do. Darwin tells us that pet cats are leopards cultured. The culture of Ancient Greece and Rome reached such perfection that their languages are still studied in our schools. But Greece fell as a result of her own sin and Rome became so morally corrupt that Seneca wrote: "Wickedness is no longer committed in secret; it flaunts before our eyes, and has been sent forth so openly into public sight and has prevailed so completely in the breast of all, that innocence is not rare, but non-existent." What a picture! And today beneath the flash of colors, the silks and satins, the bejeweled forms, and all that is called refinement burn the basest passions and drunkenness. Ah, no, the first birth did not start mankind right; hence the need of the Second Birth to correct the wrong in every son of Adam's race.

2. Man must be "born again because of what he is. By nature he is not like God. He does not know God, nor does he appreciate things spiritual. Where are the crowds tonight? At church? No; most of them are in places of entertainment. How many fathers will call their families together, open the Bible and read a chapter and then kneel and pray around the family altar? It is a rare thing and becoming more rare every week, even in so-called Christian homes. Man was dreadfully marred in the Fall. He was completely ruined. "All we like sheep have gone astray; we have turned every one to his own way." The New Birth, Jesus says, is mankind's only hope.

In the British Museum there is a little blue vase about ten inches high called the Portland vase. It is carved to represent the marriage of the father of Achilles to the goddess Thetis. It was found by Alexander Severus, who emptied its contents, refilled it with the ashes of one of his dead, and sealed it up. It was found in the sixteenth century, and was one of the priceless gems of antiquity. In 1845 as a group of people stood admiring it, a poor drunken wretch came along and hurled a rock at it [breaking it]. Of course, he was led off to prison, while the authorities called the best artists together to restore the vase. After much careful work it was believed to be restored. Just so, humanity was intended to reflect the image of God. Satan, drunk with envy at the Son of God, hurled his temptations at our race and shattered the divine image. And there is just one Artist in the universe that can gather the fragments of sin-blighted humanity together to restore it in God's likeness. That One is the Holy Spirit. Praise God forever.

3. Man must be "born again" because of what the kingdom of heaven is. If the kingdom of heaven were meat and drink, any one could earn or steal it, and even a savage glutton would be fitted for it. If it were business, if it were art, if it were science, or if it were agriculture, there are schools one could attend to attain to it. But, thank God, it is none of these. It is righteousness, peace and joy in the Holy Ghost. A gambler's heaven would be Monte Carlo, a drunkard's heaven would be an easy chair near a whiskey barrel, and a gossip's heaven would be in a company of long-tongued comrades who are sitting around, eagerly devouring the latest tid-bits of slander. That is all they can appreciate, for it is all they are fitting themselves for.

In the State of Kentucky, Sam Holmes had committed murder. His friend, Lucien Young, was a good friend of Governor Blackburn.

Mr. Young went to the Capitol and said, "Governor Blackburn, we have been friends from childhood."

"Yes," answered the Governor; "we have never had a difference all these years."

"Then, Governor, I should like to ask a favor, just for my sake."

The Governor replied, "For your sake I'll grant it."

"The favor is this," said Mr. Young, "I want you to grant a pardon to Sam Holmes."

The pardon was granted, and with it in his pocket he went to visit Sam Holmes in his cell.

Said Mr. Young, "Sam, what would you do if you received a pardon from the Governor?"

Sam answered, "I would go to Lancaster County and kill Judge Owsley for sentencing me."

Mr. Young paled slightly, and soon said good-bye. Outside the cell he said, "Sam, here is a pardon that Governor Blackburn gave me to give you, but you'll never get it." He tore it in pieces and left the prison.

Why would he not give him that pardon? Because Mr. Young was a friend of the Commonwealth of Kentucky. Just so, redemption and pardon are paid for every soul. God, for Christ's sake, has granted pardon for all. But it cannot be given without the New Birth; for the condition, Jesus said, is: "Ye must be born again." Without this New Birth one will be an enemy of the heavenly commonwealth; he will not protect the kingdom of our Lord Jesus Christ. That rebel nature in every man's soul would like to kill the Judge of all the earth, but Jesus is a Friend of the King of the Universe and will protect His kingdom. Therefore, by way of the New Birth alone can one receive pardon from the eternal death sentence.

4. Man must be "born again" because of what God is a holy God. The Bible tells us, concerning man's sinful condition, "For all have sinned, and come short of the glory of God." And yet God has said, "Be ye holy, for I am holy." Jesus also has given the command, "Be ye therefore perfect, even as your Father which is in heaven is perfect." In heaven the chief attraction is the Godhead -- the Father, the Son, and the Holy Spirit. It is not our loved ones, the angels, the throne, nor the river of life, but the Creator of the New Birth.

While the son listened, his father said to the grandfather, who talked much -- too much, the father thought of heaven, "What will you do when you get to heaven?"

With a fire in his eyes, his long white hair streaming back, the grandfather rose from his chair and said, "Son, I'll just look at Jesus the first thousand years!" He had the New Birth. In Finney's most useful years he was awakened one night past midnight by hearing a voice in the next room. Someone was praying, "Oh, the holiness of God!" and still again, with increasing feeling, "Oh, the holiness of God!"

Wilberforce, the agitator against slavery and emancipator of the slave trade in the British Empire, with a friend visited a sick and dying man. Seeing that the sick man was much agitated, Wilberforce withdrew, but the friend remained.

The dying man said, "I'm glad he's gone; he told me I was going straight to hell."

"Why, sir," came the answer, "he said nothing of the kind. His words were gracious and tender."

"Oh," said the dying man, "It was not in words, but with his godly and pure life."

If Wilberforce could affect a wicked man thus, it would surely be hell to stand on the sea of glass, before the throne of God, In the blazing light of heavenly holiness. Oh, my friend, God is a holy, just and pure God. And heaven would be hell to you without this New Birth. Jesus spoke the truth, "Ye must be born again."

* * * * *

"Instead of remaining immature, blown from our course and swayed by every passing wind of doctrine, by the adroitness of men who are dexterous in devising error: we are to hold by the truth, and by our love to grow up wholly unto Him" (Ephesians 4:14-15, Moffatt).

The "new birth" is the basis of all that we ever receive from God. On this basis or foundation the Lord will build the superstructure of Christian character. This holding by the truth is for a purpose -- to reach maturity. And in order to reach maturity spiritual education is necessary. Therefore, the forming of holy habits on the basis of God's supernatural work in our souls is the education of our life spiritually.

All of our spiritual education begins with the New Birth. A babe in Christ is like the apple of God's eye. A babe in Christ has caused great rejoicing in heaven -- yes, and also upon earth. Have you ever noticed the similarity between a natural one and a spiritual one.

A babe is a source of attraction and sympathy. It is so sweet and soft, a little roll of warm flesh, waving arms and kicking feet. For several months it will receive extra notice and coddling by the friends, the visitors, and the relatives.

However, a babe is also a source of much care. The first few months it must be fed regularly, and then attention must be paid that it does not get too much or too little, that it does not get too fast or too slowly. Then there are those many sleepless nights and frequent awakenings of parents to warm the feet, put the baby back under the covers, and the many other things demanding constant and immediate attention. Mothers realize to a fuller extent than anyone else that a baby is a source of care.

Then, too, a baby carries no responsibility. It never gets breakfast, makes the beds or sweeps the parlor. It is kept busy cutting teeth and learning how to walk.

How familiar these similarities are to us in spiritual babyhood -- the attraction which the new convert draws, the care which he needs; and the instruction which he requires since he is unable to carry responsibility. But if the attention given continues too long, it is soon demanded and a spoiling takes place. And the soul that takes no spiritual responsibility, that is a perpetual care, is soon found to be dwarfed or degenerating.

It will be noticed that the growing out of babyhood into childhood in the spiritual realm is very similar to that in the physical realm. A child usually desires to do those things just beyond his ability and strength, whether it be to mow the lawn, drive the car or preach at some special occasion. A "No, son," has resulted in pouting, and sometimes in running away from home. As a rule we do not question the child's sincerity or willingness; only the ability. Even through adolescence, much the same situation continues while strength and ability are growing. As time passes, the child is soon able to do an adult's work under the supervision of the parents. Let us remember that the natural order for anything with life in it is to grow. Moffatt translates Eph. 4:16 thus: "The due activity of each part enables the body to grow, and build itself up in love." If a hand does not develop, or a foot grow, the result is deformity. And what a tragedy when this occurs in the body of Christ. The body of Christ is composed of many members, as Paul wrote to the Corinthians: "Now ye are the body of Christ, and members in particular." The picture is given of

useful hands, willing feet, clear eyes and hearing ears; and the folly of the foot saying, "Because I am not the hand, I am not of the body." As the feet carry the body along, a thorn may pierce them; surely the hands are needed then to withdraw the thorn. In fact, if one member suffers from an infection, all the members suffer. Surely if one member fails, the Church of the New Born will limp, to that extent.

In studying Galatians 3:1-6, we learn that this congregation did not maintain their spiritual equilibrium. They began in the Spirit but returned and ended in the flesh. They returned to dwarfism and childishness. They had the face of an adult, but mentally and in spiritual stature they had shrunk to childishness. We see the same thing today as people leave their first love and lose out in their souls. This in-and-out business, blessed one day and murmuring the next, is the course of the Children of Israel, and not the pathway of a vigorous New Testament regeneration that began in the Spirit. If we know enough to recognize the cause of our ups and downs, we know enough to cease this life, once and for all.

Every young convert must keep his eyes on Jesus, our Pattern. He must keep step with the Lover of his soul. At any point where he questions or hesitates, danger is right at that place. Chambers says: "Stop hesitating and take the first step, and the first step is to stop hesitating." Hesitating on any divinely illuminated point is the first step to disobedience, and sentimentality always begins when we refuse to obey.

Dear reader, cherish the divinely inspired desire to be all that the blood of Christ can make you. To pursue this persistently and patiently will result in spiritual adulthood, i.e., measuring up to the full stature of Christ. Let us grow up wholly into Him.

* * * * *

11 DIVINE UNITY

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us that the world may believe that thou hast sent me" (John 17:21).

Harmony and unity are the essence of the Trinity. In the creation of worlds and in the clothing and Inhabiting of those worlds, there was not a single atom of discord among the Godhead. The firmament was divided; the air, the sea, and the earth were given living creatures; and man was formed, with the Creators and the created, all in perfect harmony. There were no devastating storms, no vicious beasts, and no sulking humanity. God came and in the cool of the day walked and talked with and among His handiwork. Such an environment was truly sublime. The absence of flood and frost, sin and sorrow, with all their attendant ills, cannot be conceived of by fallen and sinful man. Eden's sad story is not a matter of speculation, but a cruel fact And in this fact that we face lies all the potentialities 'of discord. Centuries have come and gone, and discord has spread. It has spread among races and nations, governments and churches, until mighty alliances are being striven for today in a vain effort to make the world a safe place In which to live. But underneath all the veneer of a man-made world of unity are the most widespread and seething emotions of strife, envy, greed, malice, hatred and murder.

From what altitude of harmony to what abyss of discord man fell. From the image of God to the image of Satan. From a holy creature to a hellish one. Thus the purpose of the Bible is to establish guide posts from that abyss of discord back, and up, and on to the heavenly altitude of harmony. The goal then of redemption is oneness with God, through Christ. Let me make a bold but true statement: The only genuine unity on earth is that resulting from the mighty baptism of the Holy Ghost, even fire. Thanks be unto God, there is unity among the spirits of the wholly sanctified. Let us consider this unity from several angles.

1. What is not God's kind of unity?

A union is not unity. The mere joining of two things does not make oneness. Are the political parties of today united? Are the powerful unions of today united? Oh, no, the strifes between the left wing, the middle of the road, and the right wing make front lines for the newspaper. Unity is a state of being in oneness, concord and harmony.

A church denomination does not mean unity. A great conference may be assembled and the Boanerges of the ministerial dignity may proclaim unity, progress, and financial power; yet if men go from that conference to defame the name of the brethren, that conference is lacking in the possession of the central theme which is holiness, and is party to dishonest intrigue and rancid bickering. It is void of unity.

Because people understand and appreciate each other it does not mean that they have unity. When certain persons find certain other persons of their caste and temperament, they can shout together and claim blessed fellowship. Some who pastor two or three families live within the orbit of themselves. They live a week with each family, and a week at home. Thus they pass away the month, and herald the unity of their church, yet they never know that a world is dying for the Saviour. This is not unity.

Apparent unity in a false "ism" does not mean unity. Satan has a subtle way of making delusions appear more sacred and supernatural than genuine salvation that takes sin out of a man's life. Examine the core and the germs of discord in these false "isms."

2. What can destroy unity -- God's kind of unity.

Ecclesiastical difficulties have produced evils enough to make creation weep. There was a time when Philadelphia, the city meaning brotherly love, was torn by ecclesiastical dissension. President Johnathan Edwards was so blasted by high church authority that it well nigh broke his heart. And even today, holy and conscientious men are made the butt of ecclesiastical hatred, and are publicly scandalized and lied about. Standards that once elevated and separated saints from a sensual world, that was not, and is not, and never will be a friend of grace, are so smeared by so-called religious leaders that the world has flooded the church. When leaders crept in who could not live above self and party, a reign of ecclesiastical difficulties followed. The Psalmist said, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Boasting can surely destroy unity. Often the statement is made, "God has called me to preach, or to lead the singing," but no gift is on hand to harmonize with the claimed call. Persons who make such statements are soon offended when not asked to preach, and begin to murmur and thus sow discord. Expressions such as, "God shows me," "I've prayed through," "God told me," "I'm going to have my liberty, and obey God," are usually boasting, and bring controversy and not unity. Answers from God bring their own evidences and do not need our boasting.

Defending our "rights" and unwise statements bring discord. "I'll pray about it," is often a way of saying, "I'll do as I please." Oh, for the self-negation of the crucified life, where it is no longer I that lives, but Christ that lives in me, reigning supremely. Dear reader, common sense is a thing God wants to give us in our every day walk with Him.

3. What will produce God's kind of unity?

Would you just now read John 17:17-21. And now let us feel that we are in the presence of prayer, and the One praying is Christ. We have chosen to be Christ's disciples, and have heard Him say, "Foxes have holes and birds of the air have nests, but the Son of man hath not where to lay his head." We have been gripped by the tremendous truth expressed in this valedictory prayer of the Christ of God for the sanctification, i.e., unification of all believers. Swept by this truth, we will gladly say, "Thy will be done." And, if we live daily in the fulfillment of this prayer, we pass through the varying vicissitudes of life more than conqueror. Glory! Glory! Glory! One with God! As a result we cannot be independent, for we are dependent on God.

God went out from Himself through Jesus to make a way of redemption. Now individual mankind must go out of himself to enter the covenant God made with man. Only as man becomes sick of his own ways, sick of self, sick of harsh words, sick of peevishness, and sick of self-will, can the way be found into that covenant which begins in regeneration. Divine life begins in the new birth, and nothing contrary to it can knowingly be done, and the divine life retained. Here is where many fail and thus disqualify themselves for unification by the Baptism of the Spirit.

Notice carefully the standard or test Christ makes of unity. "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." The standard of unity is, "As the Trinity is in unity, so are the sanctified." Carnality resents this, and says, "Now, don't try to stamp us all alike; we are all different." But saints that have made a real death-bed consecration say, "Ah, that is it; we are all like Christ-made in the image of God." Brethren, here is a good outline on the predominant characteristics of the sanctified, which foundation is laid in regeneration:

A sanctified spirit is a humble spirit.

A sanctified spirit is a teachable spirit

A sanctified spirit is an obedient spirit.

A sanctified spirit is an aggressive spirit,

A sanctified spirit is a firm spirit.

A sanctified spirit is a blessed spirit.

Brethren, if any of us, if our wife. or those worshipping in our congregation, are void of these characteristics, let us pray for an altar service, and trust God to crown it with victorious praying through.

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12

GOD'S ROUTE TO HOLINESS

"Knowing as we do that our old self has been crucified with him in order to crush the sinful body and free us from any further slavery to sin" (Romans 6:6, Moffatt).

"I have been crucified with Christ, and it is no longer I who live, Christ lives in me" (Galatians 2:20, Moffatt).

The Apostle Paul here sums up God's route to holiness. The I words of the text indicate not one way but the only way to holiness. The word sanctification comes from two Latin words: "sanctus" -- "holy" and "faceo" -- "to make," literally meaning "the work of making holy." The experience of holiness or a pure heart is very important, as we can see from statements in the Word. First, Christ prayed for our sanctification. "Neither pray I for these alone (the disciples), but for them also which shall believe on me through their word." Second, Christ died for our sanctification. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" Third, God wills our sanctification. "For this is the will of God, even your sanctification."

The figure that the writer of the text uses is crucifixion. Crucifixion means a death. Paul's testimony is, "I am crucified with Christ." No one is fully sanctified until he has this testimony by experience. There are those who profess to be seekers today who will never be sanctified. Tragic but true, they drew back from their opportunity. God never fails. In the scheme of redemption His part is conviction, regeneration, sanctification, and glorification. Man's part in response to God's repentance and consecration. Man may fail either in repentance prior to regeneration, or in consecration prior to sanctification. The time element in consecration depends wholly on the individual. The period of consecration may be forty minutes or forty years, and many times has been thoroughly misused by reasonings, questionings, and drawing back; this causes the soul to degenerate. The point of consecration is reached not by the mere passing of time, but by obedience to the heavenly vision and to spiritual discipline. Do not dally along, dear seeker, but bring yourself to the point of consecration which is crucifixion of the sinful body.

Following are some universal epochs en route to crucifixion:

1. A conviction of want Amanda Smith, the negress that was converted in slavery in 1856, was sanctified twelve years later under Dr. Inskip. She said that before she was converted it was a conviction of guilt that seized her, and that when she began to seek sanctification it was a conviction of want. Only the "born again" can feel this conviction of want. People who think that they are spiritually "rich and increased in goods and have need of nothing" will heed no counsel to seek the "white raiment" of holiness. "Blessed are the poor in spirit" As the soul presses on past

regeneration and looks "into the perfect law of liberty," he is soon conscious of an unfinished feeling. He finds that it takes longer than it should take to gain the victory over sin. His heart feels ill at ease. Prayer seems limited. There is a growing consciousness of a lack that becomes painful. This is something that every child of God sooner or later faces. In fact, recognizing this conviction of want is one of the first steps toward holiness of heart

2. A hunger and a thirst. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Food, to be beneficial, must be relished. Certain conditions must be met in order to give a normal appetite for food. Regularity, proper exercise, and a substantial diet at certain hours will prove healthful to the physical man. Many a child has colds all winter and whines all summer because he is fed whatever he wants, whenever he wants it. He seems to have no appetite except for sweets. Occasionally we hear of adults who must (?) breakfast in bed, and then lunch on knickknacks all day, sighing because of their pains and aches, and complaining that so few foods agree with them. Oh, how true this is of spiritual things. So often we hear the expression, "I do not feel my need of sanctification as I should like to." 'B there not a reason? Browsing through questionable literature; endeavoring to digest the froth and foam of the radio's beer, tobacco, and drug ads., its endless ideas of religion, its unreliable, tell-it-first news comments, its lustful crooning, its jazz bands, its family quarrels, and its bedtime stores; keeping worldly ties and affinities warm; breaking the Lord's day, and many other present day interests are part of the reasons. Let any genuinely saved individual feed on God, His holiness, His power, His truth, and His purity, and there will come an inexplicable hunger to be "holy as He is holy." The main reason that these souls do not feel a need of heart purity is that the regenerated life has not been kept clear and healthy.

3. A revelation of the sin nature. Paul speaks of "the rudimentary principles of the divine revelation" in Hebrews 5:12 (Moffatt's translation). In fact, a careful reader of the Scripture soon learns that all that we receive from God is by divine revelation, and particularly is this true of understanding the character of sin and of God's holiness. We may learn by experience the awful facts of sin and still defend It, but we shall become conscious of the deadliness of it in a keener way when God gives our heart a revelation of carnality. We feel then as He feels about it. He shows us the subdued potentialities of sin. He will take one characteristic -- jealousy, for example -- and run that thread out and down until we are conscious of the terrible possibilities of Jealousy. "Cross-examination of a patient is almost always necessary," says an eminent medical man. "Patients always color facts. The most important symptoms are generally those that the patient never notices." If cross-examination is necessary in the physical realm, it is much more necessary in the spiritual; and that is what God does when he brings a divine revelation. It is impossible to feel correctly about sin until we have had this revelation of sin! Christian workers who have never had this revelation will catch the disease of the souls they are dealing with, instead of curing them.

"Lord, we are vile, conceived in sin,
Born unholy and unclean;
Sprung from the man whose guilty fall
Corrupts his race and taints us all."

Dear reader, the germs of the worst crimes are in every unsanctified soul. Only as we accept and act upon the Unfolding revelation of sin can we know what it means to be holy as God is holy.

4. The climax of faith. The hour of crucifixion had arrived, and Christ, the Lamb of God, hung expiring on the Cross, crying, "My God, my God, why hast Thou forsaken me?" Martin Luther sat once in meditation on these words. Finally, he exclaimed, "God forsaken by God -- I cannot understand it!" What a picture of the soul in the moments of sanctification. The sin life is being crucified in response to God's revelation of sin. And the individual feels the despair, as God's only way of dealing with sin is executed in the heart. This "born again" child of God, who has had his sins as transgressions forgiven in regeneration, now cries, "Let me die! Let me die!" as he pushes on to instantaneous sanctification. Friends may stand by as he groans, "My God! My God!" and say that he is going too far; but even as Jesus went far enough to die for sin, so also must the seeker for heart purity go far enough to become dead to sin (Romans 6: 2, 11).

There are two sides to holiness -- the death side and the life side. Our responsibility is to yield to the death of carnality, and God will take care of the resurrection unto holiness. The climax is fulfilled in the Matthew 3:11 way.

God has power to deliver every soul from all sin. His power stilled the storm, brought Lazarus from the tomb, and turned ten thousand devils out of a man. And His power can crush to death the "old man of sin" that is lying subdued in the regenerated soul.

My dear friend, follow God's route to holiness, and you will obtain the experience of entire sanctification as a second definite work of grace that will truly be the beginning of things in grace for you. Aspire to purity; seek after this holy Flame of love which God longs to cause to burn in your heart -- a token of His purifying work of holiness.

* * * * *

13

HOLINESS AND TEMPTATION

Luke 4:1, 2, 14

The New Testament epochs for every believer are stated clearly in these Scriptures, portrayed in the baptism, the temptation, and the power of Jesus. God purposes to give us a picture of the ultimate redemption of the human family, and He wants us to see a holy God in a holy universe with His holy people. God does not reveal at one time the detailed steps required to fulfill this, or reach the goal. This process could be likened to climbing Pikes Peak. We see the summit, but the steps to the glorious heights are seen only one by one. So, spiritually, we can see the summit, the peak of a life of walking with God; but the execution of that choice to be holy and to reach the top is known only as we walk step by step.

Our thought for consideration is the baptism of the Spirit, and two things that invariably follow temptation, and its results either weakness or power.

1. Being full of the Holy Ghost. Jesus returned from His baptism by the Spirit full of the Holy Ghost. To be truly filled with the Spirit includes and involves more than the mere religious passer-by will ever see. To be genuinely spiritualized by the New Birth is the first step. With this New Birth is also born the desire to reach the perfect likeness of Jesus. The more apt we are as sons and students, the more readily and quickly shall we become conscious of that inward foe and enemy of perfect Christlikeness. A contrast is soon clearly drawn between the self-abnegation of the Christ nature and the latent potentialities of the thoroughly subdued carnal self. F. W. Robertson, although not a teacher of holiness, admits that "the germs of the worst crimes are in us all" -- i.e., in the regenerated. The poet writes thus:

"There is a foe of hidden power,
The Christian well may fear.
More subtle far than outward sin
And to the heart how dear."

Charles Wesley sings to us:

"Now, O my Joshua, bring me in!
Cast out Thy foe, the Inbred sin!
The carnal mind remove.
The purchase of Thy death divide,
And oh, with all the sanctified,
Give me a heart of love."

"This is the will of God, even your sanctification."

Now Christ received this baptism. Upon this statement someone may raise this question: "Did Christ have an inward foe? Carnality?" I do not purpose to make this a theological discussion, but let me state my personal conviction. The word sanctification has a two-fold meaning: first, the act of setting apart for service; and, second, the act of purifying. Surely, Jesus was the sinless One. Yet "the husbandman . . . must be first partaker of the fruits." The baptism of Christ came at the beginning of His ministry, and, in the hallowed and set-apart sense, He was sanctified. The other meaning of sanctification, i.e., the act of purifying -- was unnecessary for the only begotten Son of God.

But what you and I lost in the first Adam we may regain through the second Adam, the Man Jesus Christ "For this purpose the Son of God was manifested, that he might destroy the works of the devil." John tells us how the devil's work is to be destroyed: "Jesus will baptize you with the Holy Ghost Fire." And here is the process. He "thoroughly" purges His floor, and, as we consecrate, He gathers up the wheat -- that which is usable -- placing the good in His garner to dispose of as He sees best; but the chaff -- the carnal, the combustible element in our hearts He burns up with an unquenchable Fire of the Holy Ghost Glory to God! The first expression used to describe the disciples after they had been baptized with the Holy Ghost Fire was: "They were all filled with the Holy Ghost." Forty days had elapsed after the Ascension, and then the disciples had remained ten days in the upper room, before Pentecost.

This is a real baptism, as illustrated in the experience of

H. C. Morrison, written by Dr. Ridout. Brother Young was assisting him in a revival when he received the baptism. Brother Morrison fell prostrate, as one dead, upon the divan. He tells about it: "Just as I seemed to come to myself, and recover the use of my limbs, a great liquid fire, the size of a large ball, seemed to descend and strike me in the face, then dissolve, and enter me. I leaped and shouted, 'Glory to God!'" However, to testify was uncommon, and, failing to testify, he passed through a wilderness experience. But, after more pastoring and some evangelistic work, he finally reached a crisis preceded by days and nights of anguish -- yes, real soul travail, anguish, and "dying out" For some fifteen days he struggled and fasted and prayed. "I was," he said, "in an awful school. It would hardly be lawful for me to go into details and tell what the Lord revealed to me of the nature and hatefulness of sin . . . Satan buffeted, ridiculed, taunted, and tempted me almost beyond endurance." On the day when full deliverance came, Brother Morrison was so exhausted from loss of sleep, from praying, and from fasting that he fainted twice during the day. He became unconscious; then, thank God, the floodgates gave way and the Blessing of Holiness fell upon him.

2. Being tempted of the devil. "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:18). Temptation is the common lot of mankind. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." We must never be astonished at temptations, however outrageous they seem. It is true, however, that many people do not understand the nature of temptation. The question is asked: "How can the holy be tempted? Surely, if the soul is cleansed from sin, temptation should cease." Now here is the mistake. Sin is taken for the ground of temptation; but sin is not the ground of temptation. Man's free moral agency is the real ground of temptation. Let me state it in this way: God made man free to choose between right and wrong, and this freedom to choose is the ground upon which the devil appeals. Read James 1:14. Moffatt translates lust, which seems stronger than the true meaning, as desire. The real truth here goes clear down to the heart, and if the desire of the heart is all holy, the will goes in favor of God; if the desire is unholy, or mixed, it is possible that sin will be brought forth as a result of the choice of the will. Shaw says: "Man is not a personally holy man until he has gathered up his full personality and, with full consent, has decided to be holy over against the other possibilities to be unholy." Temptation, then, is necessary to bring out that choice. Hence God said to Adam, "Thou shalt not eat of the tree." The first Adam chose against God and became a responsible sinner through disobedience. The second Adam, Christ Jesus, in the wilderness chose against Satan, and became the Author of eternal life through obedience.

Let us study the temptation of Jesus. It lasted forty days and forty nights. Jesus was alone, with no food, no friends, no comforts; but He lived those forty days on "The Book of the Second Blessing." Do you know which book that is? It is the book of Deuteronomy. The word "detmos" means "second," the word "noma," "experience." Satan said, "If thou be," in an effort to raise a question about a fact and thus entice Christ to choose wrongly. But the answer from the Word, thus, "It is written." In this temptation I believe that Jesus met and overcame the principle of every temptation that we shall ever meet. There is a subtleness in the temptation of the sanctified that

others do not face; but if this temptation is studied carefully and weighed from every angle. the flaw can be seen, no matter how angelically it is presented. Fenelon suggests two resources against temptations. One is to follow faithfully the interior light, and sternly cut off everything that would excite or strengthen the temptation. The other is to turn toward God and keep calm in the soul. Notice another resource against temptation -- "Resist the devil and he will flee from you."

3. Being tilled with the power of the Spirit (v. 14) Now, friends, what is the source of this power? It is your resource against temptation, which is resisting the devil. It is the resistance in the dynamos that creates the electricity that light millions of bulbs around the world. So many want power -- power to do something for God -- when it is the power to do the little things rightly that we are in direct need of. Many want the power of Martin Luther, who once said: "I was born to fight devils and factions. It is my business to remove obstructions, to cut down thorns, to fill up quagmires, and to open and make straight paths; but if I must have some failings, let me rather speak the truth with too great severity than once to act the hypocrite and conceal the truth." We have not been called upon to furnish power for a great Reformation. We need power to hand out a tract prayerfully. Talmage once said, "It seemed to be a matter of little importance that a woman whose name has been forgotten, prayerfully gave a tract to a very bad man named Richard Baxter, and he was saved. In after days he wrote, 'The Call to the Unconverted,' which brought multitudes to Christ, including Philip Doddridge. He wrote a book called 'The Rise and Progress of Religion in the Soul,' which God used to redeem thousands, among them the great Wilberforce. He wrote a book called 'A Practical View of Christianity,' and it influenced countless others to salvation, among them Leigh Richmond. He wrote a tract which resulted in scores more starting for heaven. All because one woman prayerfully gave a tract, and the great tide is rolling on and on and on for ever."

We need power to be calm, power to be quiet, power to speak the right words in our home. Ah, dear reader, this is the need. Someone has said, "Till thought becomes a passion, it is hardly a power." Until our thoughts be Christlike, until we speak as He spoke, think as He thought, see as He saw, feel as He felt, until all becomes one holy passion, we shall hardly have any power. A professor once went with a student to hear Bishop Simpson preach, as only he could preach. When they were leaving, the student began to talk about elocution. The professor answered: "Elocution! That was not elocution; that was the power of the Holy Ghost!" The world is staggering, dying for this power everywhere.

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14

THE EMPTY TOMB

"And they entered in, and found not the body of the Lord Jesus."

It would be utterly impossible for us to understand the hopeless desolation of the disciples of Christ during the days when their Lord was supposedly entombed. As we look backward, to us those three days mean a stepping-stone to the Resurrection. When you and I were in the throes of a great grief, we did not see that our present sorrow was part of the pathway to future triumph. Thus,

when those weeping Marys found two calm angels at the empty tomb, and heard their words, "Why seek ye the living among the dead? He is not here, but is risen" -- their thankfulness bounded forth.

Here is the fulfillment of prophecy concerning the Resurrection. The heathen religions guess at it; but the teaching of the Resurrection is exclusively Scriptural, and the only proved occasion is the resurrection of Christ. Philosophic speculation has gone through heaven and told us there is no gold there; and through hell, and told us there is no fire there; and through Christ, and told us that there is no God there; and through the grave, and told us there is no resurrection -- until the future is draped in one long black robe of doleful uncertainty.

But at Easter time we "sing and shout and dance about." The Cross is vacant; the tomb is empty. The abandoned Cross, since fallen into decay, looks down into the cold and empty tomb. No wonder Christians sing:

"Death captive held Him but an hour,
My everliving Head!
He rose in glory and in power;
He lives, Who once was dead."

The Lord is risen. It is Easter. The Christian Church, a living Church, is not built with its Founder nailed to a crucifix. Our living Head sent us this message: "I am he that was dead, but am alive for evermore."

In drawing our attention to the Resurrection, let us notice:

1. The soul is immortal. Job raises a question that at some time comes to every mind, by these words: "If a man die, shall he live again?" (Job 14:14). Certainly no one denies death. He is the greatest conqueror this world has ever known. He carries a black flag, and digs a trench across both hemispheres, and fills it with bodies. His music is the desolate cries coming from bereaved homes, and his flowers are the faded garlands that lie on the coffin lids. Yes, a man shall die; but it is the existence after death that has caused the controversy -- as to the why, and when, and where of good men and of bad men.

Primitive people, pagans, and all have a yearning after the Infinite. The intuition of a second life is so strong in humanity that customs have originated in which inanimate things, as weapons and implements, are buried with the dead man. The Bedouin slaughters his camel over the grave of his dead comrade; if indispensable in this world, the camel will be more so in the next. A similar practice is followed by human beings. Wives follow their husbands immediately in death; slaves are slain so that they may continue to serve their masters. In the words of Tennyson we have it pictured again:

"They that in barbarian burials killed the slaves
And slew the wife,
Felt within themselves the sacred passion
Of the second life."

The sacred rites and ceremonies at the grave also speak of a belief in life beyond death. If the body is to be raised, it must be protected. Livingstone told of a Bechuana chief who was buried in his own cattle pen. Then the cattle were driven for hours about it until all traces of the grave were obliterated. The Indians believe in the "happy hunting ground." Only the ungodly of civilized countries by their materialistic and evolutionary theories try to do away with the immortality of the soul. Said a well-known infidel: "The last enemy that shall be destroyed is not death, but the belief of man in his own immortality."

But, blessed be God, this Sacred Book teaches in the clearest and most positive terms that "death is to be swallowed up in victory," and that "the dead in Christ shall rise first." No doctrine of Holy Writ rests upon a more literal and emphatic body of Scriptural authority than this, nor is any more vital. This teaching of the resurrection of the just and the unjust gives sufficient evidence of the immortality of the soul.

2. We have ample proof of Christ's resurrection. Paul asked Agrippa a very pointed question: "Why should it be thought a thing incredible with you that God should raise the dead?" Did it ever occur to you that the resurrection of Jesus Christ is one of the best attested facts in history?

Many years ago two English scholars of a skeptical turn of mind desired to bring their influences again Christianity. Gilbert West took the case of Jesus, and Lord Lyttleton the case of Paul. They agreed to make their research independent of each other, and to meet at a time several months away. A serious and thorough study of their subjects brought unknown truth to light until each found himself in the throes of a mighty conviction, and both were converted. Each was confident of a great surprise for the other. On the day of the meeting, Lyttleton thought to give his friend a shock, as he read his findings and his personal testimony of acceptance of Christianity; but West countered the surprise by presenting one of the most thorough apologetics on the resurrection of Christ ever made. The evidence, when gathered, resulted in conversions.

If it becomes a matter of dispute, it would be easier to prove that Christ rose than that Cromwell or Washington died. It is true that we accept many of the great events of history with one-tenth the evidence of that of the resurrection of Christ.

Now Christ said, "I am the resurrection and the life." A Brahman priest heard this saying of Christ, and said, "I can say that"

"Yes," he was answered, "but could you make anyone believe it?"

In Matthew we read: "Jesus began to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and the chief priests and scribes, and be killed, and be raised again the third day." The disciples were charged not to tell of the Resurrection until after He was raised; yet somehow this saying slipped out. His followers even questioned one another. To show what belief his enemies had in Him, we find that they try to seal the sepulcher with an official tag. Man trying to seal Eternal Life in a hole in the ground. Oh, how eternal is the Lord of Glory!

Let us notice several of the recorded appearances of Christ. Mary Magdalene and Joanna, with others, had gone to the tomb, and were returning -- all but Mary, who lingered. She had been last at the Cross and first at the grave, and now lingered by the tomb of her Lord, puzzled, sorrowful and disappointed. Yet, alone, Jesus appeared to her, and spoke to her. Then several were met whom He greeted thus -- "All hail! go tell my disciples and Peter, the Lord is risen." That same afternoon two disciples, en route to Emmaus, had a Stranger join them, and experienced the heartburn, before their eyes were opened to know that their Companion was their Lord. Again on this Sabbath eve He appeared to the eleven as they sat at meat, upbraiding them for their unbelief in His resurrection. Yet another time, seven were out fishing, and, having caught nothing, were directed by the Master to cast their nets on the right side. Then He appeared to above five hundred on a mountain in Galilee. Paul said, twenty-five years later, while preaching at Corinth, that most of these were still alive. Then when Jesus had led His disciples out of the eastern gate over the brook Kedron, past the Garden, past Calvary, and as far as Mount Olivet, He blessed them and was parted from them. No wonder the apostles' preaching centered around the Resurrection!

3. Through Christ, the door is thus opened out of the grave (I Corinthians 15:51-53). "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump . . . we shall be changed . . . for . . . this mortal must put on immortality."

Death is but a passage. It is not the house; it is only a vestibule. The grave has an opening on the other side. The outer access is closed, while the inner portal is opened.

"Death could not keep him prey, Jesus, my Saviour;
He tore the bars away, Jesus, my Lord."

Surely, we make too much of the grave, and far too little of the throne and the glory. Let us remember that the Gospel rests upon four pillars: first, the atoning death of Christ; second, the resurrection of Christ; third, the ascension of Christ; fourth, the coming again of Christ. The Gospel is a love story, and there is only one way to tell a love story -- in lover fashion. Any maiden would refuse the languid and indifferent recital of proffered attention, but it is hard to resist the tender and fervent confession of a true lover's love. God's love gave us the Christ; and, to save us from death, Christ conquered the grave. "The sting of death (and the grave,) is sin"; but, thanks be unto God, "death is swallowed up in victory." if this love story can reach the most hopeless soul, Jesus -- the Lover of men's souls -- would woo and win them. The grave thus loses its terror through Christ.

4. The righteous dead are the truly living ones. "And so shall we ever be with the Lord" (I Thessalonians 4:17). How often we speak of a funeral as being a burial service. The Apostle Paul did not speak of a burial. He said that the body is sown in corruption, weakness, and dishonour, but that it is raised in incorruption, strength and honour. if a bushel of wheat is buried, it never appears again. Sow it, and it will spring forth. The Saxon name for cemetery is "God's acre." Ah, that is it -- for the righteous dead.

Death is not a state; it is an act. It is not a condition; it is a transition. Our loved ones are gone, but they are not in the grave. At this very instant the righteous dead are living, each in full

possession of all his faculties. Why should we sorrow at the graveside? As the farmer sows his seed, he could be sorrowful; but with the hope and anticipation of the harvest, he sings for joy. So may we. Through Jesus we see beyond this vale of tears, bloodshed, and grief, beyond the grave, and into the hallowed presence of our Lord. "Thanks be unto God for his unspeakable gift."

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15

LOOKING BOTH WAYS

Looking back across fifty-nine and one-half centuries of human suffering in a world that has been torn by sorrow, greed, prejudice, and war, we seem to be looking uphill. The first ten centuries rolled wearily along, after the promise that a Saviour, the Seed of the woman, would bruise the head of Satan, the deceiver. The second one thousand years passed, but not before earth's first major and complete catastrophe, which destroyed the wicked by water. The third one thousand years slipped into history, and people learned that from Judah a lawgiver, Shiloh, would come. The fourth one thousand years likewise departed. Prophet after prophet had declared the place where the Redeemer would be born, the time when He would first appear, and the people to whom He would come. Said Micah: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

God's clock keeps perfect time. Right to the minute, in sparkling distinctiveness over the Judean hills, shone the star of Bethlehem; in heavenly radiance above the shepherds glowed the harmony singers; and into the city of David came the caravan of Joseph. Crushed out of the circle of society and honour, these humble travelers found shelter in a lowly barn. At last the world had a Christ, and just the Christ it needed.

Come with me and look upon this manger scene as though it were our first Christmas.

Can it be? God honored the brute beast the first night of Christ's life on earth. The camels, the mules, the dogs, the sheep, the oxen, heard the first cry of the infant Lord! Why not? Animals were created before man, and at the hands of man have these silent servants of humanity been beaten and cursed. Look yonder -- the infant Christ on one side, and the speechless creatures of God on the other. All creation had groaned for the redemption from the curse, and here was the promised Messiah. Meanwhile, may the Christ of Bethlehem's cattle pen have mercy on the dumb brutes of our fields.

Continue to look upon the manger scene while I remind you that God honored childhood on that first Christmas night. Why could not Christ have had a body made of dust, shaped in full manhood, like that of Adam? Or why could He not have been brought to the earth in a chariot of fire, like the one that had carried Elijah away; or been escorted by mounted horsemen on a steadied bolt of lightning; or been born along a cloud thronged with tens of thousands of shining angels? Jesus must have a child's dimpled hand, a child's beaming eye, and a child's cooing voice. God's Gift of love, His Masterpiece, was introduced to us through the feebleness of infancy.

Behold a child. Is there any velvet so soft as a child's cheek? Is there any music so sweet as a child's voice?

Now turn and notice that group standing whispering outside the stable. Ah, the shepherd boys.

"Come in!"

"No," they said, "we are not dressed well enough."

"Yes you are; come in!"

The thorny bushes, the rough rocks, the dews, and the storms had worn hard on their coarse apparel. These first had heard the music, and the words of the celestial announcer, "For unto you is born this day in the city of David a Saviour which is Christ the Lord." Yes, come in, shepherd boys. God has honored the humble and lowly of all ages and races with His holy presence.

Let us remember that God honored the fields also when He called these men first to see Himself in human form. They came from the fields. Nearly all promoters of reform, of literature, of eloquence, of law, and of benevolence have come from the fields. And when this world is finally adjusted rightly, the overflowing populations of our cities will return to the blossoming fields.

Behold, again, that God honored science at that first Christmas time. Who were the three Wise Men kneeling before the Christ child? Not ignoramuses or scatterbrains. They knew all that was available to be known. They had studied astronomy, geology, botany and physiology. And I can see the time in prophecy when all the telescopes and microscopes, and observatories and universities shall bow to Jesus. All astronomy will yet recognize the Star of Bethlehem. All geology will yet bow at the Rock of Ages. All botany will yet worship the Rose of Sharon. And all physiology will yet be perfected under the great Physician.

Oh yes, and let us not forget that God honored motherhood on that eventful night. A celestial crib of lovely softness could have been borne on angels' wings to Bethlehem without a Mary at all. But God does not choose to use the means of miracles when His own sacred laws of nature can be used for the divine purpose, else man, as he so often does, would worship the miracle and its mystery rather than the God of the universe. God consecrated motherhood for all generations as the tenderest relation on our earth. One of our sweetest words is Mother. When you hear the word "mother" in some sermon, the eyes fill with tears. The first word that the child is likely to say is "mother"; and the old man in his dying dream calls, "Mother! Mother!" Yes, God honored motherhood on that Christmas night.

Ah, me, did we pause too long to think that on that night the Saviour, the long-promised Messiah, was given? Perhaps not. He lives, He died, for you and me. He arose, and is now at the right hand of the Father. But there followed in His train those called Christians. Do I hear someone say that the Church of Jesus Christ has failed? Never! Never! Religious denominations have failed, miserably failed -- but not the Church of Jesus Christ.

The fifth one thousand years rolled by while Satan's forces struggled to regain their positions that had well-nigh fully crumbled with the advent of the Messiah, His teaching, and the establishing of His Church of love in the hearts of men. And now we draw near the close of the sixth one thousand years. The Dark Ages in this past millennium almost obliterated the light. But out of this gloom arose the Reformers, and back to the people came God's written Word, and revivals of learning and salvation.

Again, however, antichrist forces are overspreading the earth.

Yes, looking back over fifty-nine and one-half centuries, we seem to be looking uphill. Man has followed the gravity pull of a diseased moral nature downward.

But let us do some looking forward and upward into the last little while, perhaps only half a century ahead. Somehow, in the past, man's clock may have stopped. The years became a tangle. Possibly we are nearer the end than we think. Prophecy has been fulfilled. Apostasy is in the church. The Gospel has been preached to all nations. The Jews are back in their homeland. Their "Palace of the Nations" is being constructed. Rainfall this year has made much of the Holy Land a veritable Garden of Eden after centuries of being arid. Six thousand years are nearly over; six millenniums; six "days." Are we not ready for the "Sabbath" -- a "day" of rest; a seventh "day"; a millennium? The "day" "when the Son of Man shall come in His glory, and all the holy angels with him. Then shall he sit upon the throne of his glory."

Do not forget to look forward, too. I know there is "a falling away." I know "wicked men are waxing worse and worse, deceiving and being deceived." I know the question is asked, "When the Son of man cometh, shall he find faith on the earth?" This question is not answered in the Scriptures. But we can answer it by our lives: "Yes, there shall be found faith upon the earth." It is a privilege to live in these day. with Christ crowned within. Free from the dogmas and ecclesiasticism of the times; free from the customs, styles, and fashions of the age; free in spirit from the carnal organizations of a very social age; free as a bird on wing to come and go, and do our Master's will. Yes, there shall be found faith on the earth.

Will you read the following words in the light of the "Sabbath" of rest, a millennium, without the curse of the devil. This is the next stop. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

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If the Lord guides you, you will be guided into battle. With sword and battle-axe and shield He will lead you into the campaign.

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THE RESPONSIBILITY OF THE MISSIONARY

Our Lord outlines before us a very expansive request and answer when He says, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8).

God is the sole Originator of all missionary thought and action. And only as His Spirit reveals His purpose can we keep in harmony with His plan. Our gravest responsibility is to follow the Divine order, "Go ye therefore, and make disciples of all men." To succeed in this, we must first be a disciple; and a disciple goes with only one motive, i.e., for spiritual evangelization.

This Laodicean age is witnessing a tragic lapse in vision. God's work has always seemed hopeless against the tide of worldliness: hence there has resulted a lesser line of service -- the line of medicine, education, and civilization. And non-spiritual religious people begin to glory, saying: "Now we are accomplishing things -- educating, training, and civilizing the heathen instead of going off on a tangent of revivals and sanctification." It is amazing how far away religious leaders will get, once they leave the humble way of the "life hid with Christ in God." Civilization is only a by-product of the life of God in mankind; and civilization is soon degenerated, as it has been in Egypt, when God's rule of life is by-passed.

Today missionary enthusiasm is being awakened without the knowledge of the missionary passion. Descriptive stories are told arousing the sympathy of the people for the awful condition that prevails in heathendom, as a substitute for the unction of God on the missionary enterprise. Missionary work is primarily evangelistic, to disciple; and our Lord drives the truth home to us, "As the Father hath sent me, even so I send you." Missionaries today are supported by an abundance of material things -- medicine, farm tools, printing presses, textbooks, and good buildings -- and subsidized by a steady flow of letters, enervating to self-pity, from visionless sympathizers in the homeland. Now, mind you, I will not discredit the very, very essential material necessities that must be supplied to spread the Gospel; but put a missionary down under the black night of heathenism, and there is only one thing that will stand -- sanctification by the baptism of the Holy Ghost. Missionary activities degenerate to a social order and heathenism if the standard of "preaching Christ, and Him crucified" is lost. No man can face the moral conditions in a heathen world without having every human sensibility shocked. Therefore he must have the call of God. Isaiah passed through a crisis, and then heard a call, "Whom shall I send, and who will go for us?" Recognizing God's voice, he answered, "Here am I, send me." Oh, for an army of Christians perfectly true to the will of their heavenly Father.

The subtle temptation today is to civilize first, then afterward evangelize. Dr. Moffatt said that civilization drives away the tiger but breeds the fox. Awake, oh Church of God, to our responsibility. Evangelism must be our pioneer, our power, our spiritual support -- an evangelism that produces holiness, God's standard for His people.

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So few settle things on their knees. They didn't begin their religious life through answered prayer, and don't seem to know how to begin now.

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THE END