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THE LAND OF CANAAN
By Edward R. Kelley

Author of
Messages From The Prophets
Paul's Great Prayers
The Tabernacle

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CONTENTS

A Foreword
Dedication

- 01 -- Starting Out
- 02 -- Beholding The Land
- 03 -- Failing To Enter In
- 04 -- Entering In
- 05 -- Gaining The Victories
- 06 -- Possessing Our Possessions
- 07 -- The Saints' True Inheritance
- 08 -- Wholly Following Jehovah
- 09 -- Border-Land Christians
- 10 -- In God's Service
- 11 -- The Danger Of Backsliding

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A FOREWORD

The writer is convinced that too many of the holiness people are merely skimming the surface of God's power and simply living along the borders of Canaan. It is for the purpose of aiding those who will, to go further into the Land and possess their possessions, that these messages are sent forth. In "The Land of Canaan" we do not advocate a third, fourth or fifth blessing, but feeling assured that we have not as yet attained unto all God has for us here in this life, we pray that the reader may be greatly blest and enriched in his own personal experience, and that he may "go from glory unto glory;" then will we be more than paid for these messages.

In Holy Love,
Edward R. Kelley
Laclede, Missouri

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DEDICATION

To the memory of my sainted father, a loyal Methodist and a Christian gentleman, is this little book dedicated.

* * * * *

01 -- STARTING OUT

"Now the Lord had said unto Abram, Get, thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee... So Abram departed, as the Lord had spoken unto him." Genesis 12:1, 4.

It is not my purpose to give you a sermon on the life and character of God's friend --Abraham. You have heard better ones than I could bring you. But it is my purpose to draw such lessons from this incident that may be used of the Holy Ghost to draw us nearer to God and show us our real need and privilege in Christ Jesus.

This incident, to me, beautifully typifies the soul's setting out for the Land of Canaan. And if you will follow me closely you will be able to see very clearly the steps taken by this man of faith, which conveys to us the steps necessary for us to take that we too might enter into the Canaan of perfect love.

Let us study closely some of the essential steps which God intends for us to take.

I. Note The Act Of Separation. "Get thee out of thy country, and from thy kindred and from thy father's house." God is never too exacting in any of his requirements. They are all for our good. And I do not believe I am wrong when I say that these simple words, "Get thee out," were the key-note of Abraham's life. And, too, they are the key-word which leads us up and into the

experience of full salvation and the life of holiness. If we are ever to obtain the experience of entire sanctification we must separate ourselves from sin, from the world, the flesh, and the devil.

Let us notice briefly the steps of the separation which the old patriarch had to take.

(1) He became separated from his country. And so it must be with us, beloved. Before we can enter into the Land of Canaan we must become separated from that other land--the world. "If any man love the world, the love of the Father is not in him." We can not receive the "fulness of the blessing of the gospel of Christ" if we are still gripping the world and the things of the world. It is impossible. The fact is: We have to let the world go that we may receive Jesus in any sense whatsoever. The command that we are to separate ourselves from the country in which we are now living is just as absolute and imperative today as it was in the days of Abraham.

My brother, if we are to enter into the Land of Canaan and secure our inheritance, we must cut loose from everything that hinders a free intercourse with our Father. We must have no ambition but an ambition to know God and do his will. We must be so stripped of every desire, great or small, pertaining to the things of the world that there will be nothing left of them. And it is possible that you may think you will miss all these things, but you will find it is blessed, beloved, to have the heart and will fully yielded to God in such an entire surrender or consecration; for he most surely will fill the soul thus yielded up to him. Yes, he will I know that he will, for he does. Amen.

(2) He was called to separate himself from his kinsmen. Now we are getting somewhere! It is an easy thing to give up the world, compared to the giving up of relations. This was no easy matter for Abraham to do, nor is it an easy matter for us to do today; but if we are to enter fully into the life of Canaan and enjoy our inheritance therein it must be done. We must separate ourselves from our relatives. We are called to lay upon the altar of Jehovah all ties of natural affection and selfish passions. I have never forgotten how it almost broke my mother's heart when she learned that I was going to give up the pastorate, and enter the evangelistic field. But if I were going to be obedient to God I could not afford to let my love for my mother interfere in the matter; and although my entering the field of evangelism did not meet with her approval I did so; for God's will comes even before the love and wish of a parent.

We are to remember that there is a spiritual side of our nature and there is also an earthly side, and we are called upon to get rid of everything pertaining to the earthly side, and God will see to it that we lose nothing by doing so. This is an experience that all of us are called upon to pass through. Our loved ones can not be given up and laid upon the altar of God without suffering. Our friendships of years' standing can not be laid down at his feet without the heart being torn. But, blessed be God! he will compensate us for every step taken and every surrender made. And, what may I mean as to all this? Simply this: If the wife, whom you look upon as your dearest treasure, or the friend to whom you have been devoted for many years, interferes with the work of God in your heart and life, then they must be laid upon the altar of God. For, though you love them, you are to love God more devotedly than either. And right at this point, my brother, is where many have gone down. In compromising with wife or husband, friend or other loved one, many have proven themselves untrue and disloyal to God. If Abraham had not turned his back upon his relatives and

friends that day, we never would have heard of him in all probability; and the divine record would have been different from what we find it to be.

(3) He was called to leave his father's house. What is that Jesus said? Listen "Except a man leave father and mother, houses and lands, he is not worthy of me." Exactly! But there are comparatively few who do so. But one must be separated from all the sinful, despotic, self-life within the soul; for right here is where we find the seat of all the trouble. It is hard to leave our own land behind, and it is hard to bid good-by to our loved ones; but harder than all else is to part with that which is dearer than all beside--yore will. My! how hard it is.

Then there is another lesson we are to learn. It is this: That our natural instincts are not to be our guide. We must cease depending upon them. They can never bring us the blessing that God wants to give us. The fact is, everything pertaining to us naturally must die. We are to lay upon the altar everything that came to us from the Adam life that the Holy Spirit may strike the knife deep and hard therein. These things must die out too if we are to be wholly the Lord's and holy unto him.

Have you ever thought of the number of times the old patriarch suffered separation at the word of the Lord? Let us see if we can get some idea.

(a) He was first separated from his father in Haran. It was in Haran that he lost his father through death. And we always become separated from our father by the death route,

(b) Then he became separated from Lot. Why he ever brought Lot with him into Canaan I do not know. But we can imagine to some extent with what sorrow this separation took place. If you will read the account you will see how unselfish Abraham was in permitting Lot to make first choice of the land before them. Lot took the best--the rich, fertile fields--leaving to Abraham the barren fields, while he went to the rich valley of the Jordan. Abraham must have felt the selfishness so clearly shown. Yet he made the sacrifice because of the love he had for his nephew. Lot deliberately chose the world. It grieves us when we see selfishness manifest in the home, and when some son or daughter deliberately makes a choice of the world.

(c) He separated himself from Isaac, See how God is leading him step by step. First, father; then nephew; and, last of all, Isaac. The former separations were small when compared to the one he was called upon to go through later, when asked to separate himself from Isaac, the child of promise. Isaac had come into the home in wonderful fulfillment of Abraham's faith that had waited so long for him. And Isaac naturally became the center around which all the old man's hopes revolved. Isaac was the very link of the old patriarch's faith; but, nevertheless, when God called for Isaac, Abraham surrendered or gave him willingly to Jehovah, and in so doing he became again separated in much deeper sense than he had heretofore. Will I ever forget when God spoke to me for my little three year old girl for the foreign field? I guess not. She was among the little "don't knows" that I gave to God when making my consecration. The fact is, brother, "That which God has given us, we must learn to hold only for him."

II. Note The Step Of Faith. This was the next step in Abraham's life and experience. He had to leave, it is true, but he had also to take. In the early dawn of the world's history this meant much.

He had no way mapped out for his feet. But he knew that God had spoken and that was sufficient. And, O beloved, let us give heed whenever God speaks! Abraham had: no train of Pullmans to take him to his destination. The fact is, he did not know where his destination was. He had no one to point out his way across the sandy wastes. He had only the naked word of Jehovah, "Get thee out unto a land that I will show thee." There was nothing definitely promised at the time. The call of God was clear and that was all that was necessary. And, beloved, that is all that's necessary at any time.

It is just the same today. Whenever God calls us to leave our country and enter into Canaan, among other things we have to leave behind is our preconceived notions and ideas of what is to be done and how we are to do it. We must get rid of our own ideas and notions. God alone is to be the chief object of our faith and hope and life. There are those who have the way all mapped out and their plans pretty well made; but, my brethren, it is by far the best to let God show us the way and plan for us. His thoughts are not our thoughts, nor are his ways our ways; but God wants us to think his thoughts and observe his ways. It is God's plan to show us the way himself; and the road will open up before us as we go along. We can not see before us as we go along. We can not see twenty-four hours ahead, and it is best so.

We do not understand the "whys" and "wherefores" of God. We are too apt to get in a hurry and run ahead of the, Lord's providences, but we must learn to be patient. We are to let patience have her perfect work, that we may be entire, wanting nothing, although God does keep us waiting at times as he did Abraham for the promised blessing. And why is it so? God is merely testing us. We are still in school and he is our Teacher. "We are to learn to lean more upon him. This was what Abraham did. He saw God first and the land afterward. And leaning upon Jehovah the patriarch went out not knowing whither he went. Wasn't that beautiful? And, beloved, that is the life that God calls you and me to. Happy indeed the heart that learns thus to trust God! But it does pay to obey God. Abraham, through obedience, received a distinct promise afterward.

He is now in the Land of Canaan, and Jehovah says unto him: "This land will I give thee, and unto thy seed after thee." And added to this promise was that of another, that he should have a son.

Abraham believed both promises because he had believed God before. And he believed God for the land and for the boy long before he had any evidence of possessing either. Thank God! Oh, my soul, trust thou in God! And he believed for the boy in the face of the promise being contrary to the laws of nature. He believed God because he did not get his eyes fastened upon natural law, but upon God alone. Oh, what faith! And faith must be the very basis of a life that is fully yielded to God in consecration. There are opposing elements in the way, it is true; but God expects us to step out in the face of every opposing element, whether it be friends or family, home or church, opinions' of reputation, whatever it may be.

If you would have God sanctify you wholly, beloved, the first step is to yield fully to him and dare believe that he accepts your consecration. If you were to see first all what he has for you, you would fail to secure the blessing that he gave Abraham, who dared to believe while not seeing. The patriarch so believed God that he actually "counted the things which are not as if they were." Did you get that? "Counted the things which are not as if they were." Hallelujah !

Can you believe God for your reputation enough to let folks say what they please about you? Can you suffer through meekness knowing that God will vindicate you? "When he was reviled, he reviled not again." Can you let adversities come, if he sends them, and complain not? Can you see friends slip from you and your means slip from your grasp, and say: "Well, thank God! He promised all to me, and he knows best; he will do what he has promised"? Do you believe God sufficiently that you can put Isaac upon the altar and remain quiet, without any questioning, in the hour of testing? This is the cost, my brother, but it is worthwhile. Oh, I know that it is worthwhile, bless his name forever!

Some one has beautifully put it this way: "If we know our Isaacs are the children of promise, if God has told us they are ours, we, too, can lay them fearlessly upon his altar. They cannot die, but they must be surrendered." Amen.

I have spoken of Lot's separation from his uncle and of the greedy, grasping, selfish spirit that he showed. But after Lot had made his selfish choice God spake to Abraham and said: "Lift up now thine eyes, and look from the place where thou art northward, and south, ward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever. Arise and walk through the land in the length of it and the breadth of it."

And, my brother, thus does God speak to each of us. He asks that we too scale some barren height of consecration and self-denial, great though it may be, and look down upon our land of promise which he holds out to us, up toward that cold, bleak north, and down toward the sunny south, and Past toward the sunrise, and west toward the sun set. "All is yours," we hear him say. All is ours, thank God! Look as far as your eyes can reach. It belongs to you, and God is saying today: "Go up, and possess your possessions." (For all the land which thou seest, to thee will I give it." Oh, bless God; but it stirs my soul to think even for a moment of its possibilities through divine grace!

III. Note Our Possessions: It must have been a beautiful and most attractive sight to the patriarch as he looked over the land and caught the vision. But it was not enough for him to stand upon the barren hill of self-denial and gaze upon the land before him. He must go down from the height, and walk through the length and breadth of the land. And so it is with us. Every moment we must be on the move, possessing the land, step by step. Every little detail and circumstance of life is but another advance in Canaan. Oh, what wonders of divine grace there are to be found therein, through its length and breadth! But they will not come to us -- we must go out after them. And we are to recognize also this blessed truth, the Land of Canaan is as broad as our spirit's need, it is as broad as our temptations and trials, it is as broad and as long as our life, and all human need and fellowship. Do not say, We can not inherit the land. We can. Do not say such a life of faith and trust is impossible. It is not. Do not say there is no such a blessed spiritual life and experience. There is. I know there is, bless God! Now listen! The consecration that counts for God is the consecration that lasts every hour from Monday morning until the following Monday morning throughout the year. Don't ever again let us be guilty of complaining of our hard lot. Our "hard lots" and the "hard places" of every day are to test us that we may be driven closer to the heart of God.

I remember several years that I gazed upon the Blue Ridge Mountains of western North Carolina. I shall never forget that experience. It was something new; and it was as great, and grand, and beautiful as it was new. My soul fairly bounded within with hallelujahs as I looked upon that magnificent scenery. But I did not get the best scenery from the heights. It was gotten when I had reached Asheville, by going through the valleys and the passes of the range. Around me on every hand and in every direction there were peaks reaching their proud stately heads towards the heavens above and we knew what the Psalmist meant when he said: "The heavens declare the glory of God and the firmament showeth his handiwork." Why don't you shout? It stirs my soul even now when I think of it. But here is what I want you to see. If you and I are to enjoy the "fulness of the blessing of the gospel of Christ," through the sanctifying power of the Holy Ghost, we too must go through the valleys and passes of God's mountain range, ever following as he may lead. Amen.

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02 -- BEHOLDING THE LAND

"And Moses went up from the plains of Moab unto Mount Nebo, to the top of Pisgah... And Jehovah showed him all the land... And Jehovah said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. I have caused thee to see it with thine eyes, but thou shalt not go over thither." Deut. 34:1, 4.

The children of Israel had departed from Egypt, the land of darkness and sin. They had come up to Kadesh Barnea and had been turned back into the wilderness on account of their rebellion and unbelief. They had wandered for forty long years in the wilderness and now the second generation had reached again the border of the land of Canaan. It would not be very many days ere they would enter into their inheritance, but there was one man among the thousands, although the rightful leader of the people of God, who could not enter the land with the children of Israel owing to the exaltation of self at the rock. This was Moses. He could view the land but he was forbidden to enter therein.

When Jehovah called Moses up to the top of Nebo's lofty peak he showed him all the land. From this height God gave his servant a magnificent view of the inheritance that his people were to enter upon. And there is still given, in a measure, to the soul a revelation of the experience it is about to enter into and possess. This is true as to the experience of regeneration as well as that of entire sanctification. The beauties, attractiveness, and joyousness of both experiences are held up to view before the people that they too may desire to have the same blessed experiences written in their hearts. It does not pay to preach either regeneration or entire sanctification in an abusive spirit. But present them in all their beauty and glory, and hungry hearts and thirsty souls will be attracted thereto and enter in.

That must have been a most wonderful sight given Moses at the time. God saw to it that all the clouds were taken from the sky, leaving it clear and transparent. He gave to the eye of the meekest man a supernatural strength so that he might see all before and around him. Way off to where the blue waters of the sea dipped into the skyline Moses beheld the lofty mountain range, He saw the northern limits and far off southern reaches. It was one long picture of wonderful beauty

and grandeur. And he not only saw the land, but somehow, I believe he understood what it all meant and was to mean to the hungry multitudes in the ages to come.

Have you ever thought of it? God is wonderfully kind and good unto his children. He gives us these records for a purpose, and if we only grasp the historical setting of this beautiful picture, we fail, utterly fail, to grasp the real deep, spiritual significance that it is meant to bring to us. The teachings to be found in this incident are wonderful. May we not leak at some of them?

1. Moses Saw the Land Just Before His Death. There are many like Moses today. They wander about in the deserts all the days of their life, and at the last moment, when about ready to take their departure from this old world, they somehow catch a glimpse of the land which might have been theirs many years before. They have lost, oh, so much!

Now there is much that one can admire about Moses. He is known as the greatest law-giver the world has even known. He is known as the meekest of all men, not including Jesus Christ. He is known as the greatest leader of his day. He is to be greatly admired because of his refusal of the crown of the greatest world empire of the time, preferring to take his place with the people of God, rather than enjoy the pleasures of sin for a season. But we are to remember that Moses lost something. He gained much, but he also lost. No, he did not lose his soul. No, he did not lose his crown. Not that. He saved his soul and he gained his crown. But Moses did not gain the Land of Canaan. Oh, what a loss was that to him! Don't you think, beloved, that there are numbers of Christian men and women who face death and realize that they too have lost something?

It is possible for us, when too late, to see what God has for us, and it is even possible for us to tell others how to enter upon the enjoyments of the blessings that God has for us, and yet fail to enter in ourselves, all because we have exalted self at some rock in our journeyings, or because we have failed to exalt Christ in some point of our Christian life and experience, when he should have had the praise. There are those who have the correct theory of the "second blessing," and yet are void of the blessing themselves. Have you ever thought of this? Well, beloved, it is true.

2. To See Canaan Moses Had to Scale the Height. And so it is today. If we are to see Canaan we are to leave the lowlands of this world and get up higher.

"Look how we grovel here below,
Fond of these earthly toys."

This is what many a man and woman are singing and doing these days, while God is calling us up to Pisgah's height to show us the land. I do not believe we as Methodists have any right to sing that hymn. Yes, I know it is in the hymnal, and I know also that it is the experience of the vast majority of the Methodists throughout the world, but God wants to take us up above the world and its "earthly joys," and plant our feet upon the eternal Rock of Ages where these things will have no attraction for us. The reason so many of us like that old hymn is because we are attached and not detached. We are attached to the world and not detached from it. If you are to see the land, my brother, you must get to higher ground than the levels of the Arabia. You must scale the heights of consecration. The world has its allurements, it is true; but you must turn your back upon these things if you are to see Canaan. Every thing -- all things -- must be counted as refuse if you are to

gain a view of the land in its entirety. There is the mountain peak of separation before you. Lift up thine eyes and gaze thereon, and then like Moses scale its granite sides until you have gained the height. It may be a difficult way, and I am sure it will be a solitary way; but, blessed be God, God will be with you as he was with Moses. Before Moses could see Canaan God had to separate him from his friends and his people. Don't let us forget that. It is very important that we should remember it. God had to separate him from the multitude, from human council. And in the silence of that lonely mountain, God spake to him face to face. And so it is with us. You and I, if we are to let God give us the vision he so much desires, must get away from all else and alone with our God. The multitudes must be left behind. Friendships of long standing must be broken. Relatives must be bidden farewell. It is a complete separation from and unto. From all that would hinder, unto God.

3. Moses Had to Reach the Place Where He Was Willing to Die. This is the hardest part of the journey. But, if we are to see the land, we too must reach such a place in our experience. Some one has said: "Moses saw his own sepulchre first, then he saw the land." Moses did not scale Pisgah's height that he might become exalted in his own sight. To go that way meant death. It meant death to self, death to honor, death to reputation, death to all but God. And, beloved, if you are to see Canaan you too must reach it by the death route. As one has said: "The veil of the flesh is in the way of the Holy of Holies." It must be rent asunder by the crucifixion of self. We must die to friends, relatives, reputations, appointments, our own glory, our own self-will, our pride, our worldly ambitions, and even to our very fear of dying. It must be a death that is complete, complete to all that interferes with sight. Are you Willing, my friend, thus to die, that Christ, in his sanctifying power might live out his life in you?

4. And Moses Saw the Land, but How? He saw the land with his natural eye. Yes, but he also saw the land with his spiritual eye. There is no doubt about this. And is it out of place if we should say that we believe Moses at this time got a spiritual insight into the meaning of Canaan that he had not gotten before?

Moses saw much. He saw all the land. He gazed upon the luxuriant fields and the snow-capped range of Lebanon, the winding Jordan and the hill country of the Anakim, and other sights. He saw Mt. Hermon in the distance in all its whiteness and beauty and glory. And think you it out of place if we let our imagination get the best of us here and think that while Moses gazed upon Herman's majesty, that there may have been another scene presenting itself to him in which he was to play a prominent part at some future time, the Transfiguration?

Have you gotten a vision of Canaan, my brother? Or are you still dwelling on the levels? There is much to be found therein to attract the eye and the heart. And there is much therein to be overcome. O my brother, let us go up into the mountain and gaze upon the rich beauty of Canaan. It is not a far off land. It is close at hand. One step by faith into yonder Jordan and the waters will be divided and you are there. It is a wonderful land. Fruits that no one ever tasted in the wilderness are to be found there. Mines of great spiritual wealth are waiting to be explored. It is a most wonderful land!

5. Concluding Lessons. This land is no myth. This land is a reality. It is no make-believe. In this land the life is a life of faith and joyous experience. In this land Jesus, our divine Joshua, has become to us a real, living, vital Sanctifier, and a real definite, positive sanctification.

Then, too, Canaan is a land of rest. It is a land of rest in the living God. Beloved, have you this rest? If you worry about this and that and the other thing, then it is because you do not behold the beauty of the land, and you are not yet over upon its holy soil. If you are fretting and stewing it is because you are still on this side of the Jordan. "O Land of Rest, for thee I sigh." That is what many are still singing today. Well, beloved, enter therein and all sorrow and sighing will flee away. That's in the Book.

Then, too, Canaan is a land of victories. The victories that you obtain in Canaan are by far greater than any you have ever gotten before. In this land you are not to be baffled and beaten in your life and experience, but you are to be overcomers. The battles to be fought -- and there are many -- are not yours, but Jehovah's. There will be hard places. Yes, but in his name you are to overcome these hard places, for it is he who will lead you to sure victory. The giants of the "hill country" will rise up against you, but what are these when pitted against the Son of God whom you have abiding with you and in you? And let us not forget that when we enter Canaan we enlist, not for merely one single battle but for a campaign of aggressive warfare, until every enemy is defeated and we possess our possessions.

In Canaan there is real, definite, positive, radical holiness to be found. It is God's purpose, beloved, to have written in our characters all the beauty of the graces of holiness; for when one enters Canaan then does he become a partaker of God's holiness.

Then each one has his or her own inheritance. The inheritance of Judah was not like that of Ephraim. Nor are there any two inheritances alike. And so it is with us. Our emotional natures are varied, therefore are our experiences expressed in different moods. But we are always to remember that God will give us the best thing possible for us. He will grant unto us such blessings and helps and revelations that each one of us need. Let us not get our eyes on some other man's experience or possession, but upon Jesus Christ. You may not become a Wesley or a Bramwell, but, thanks be unto God, you can be a saint; and the fulness of God will abide within according to your faith and capacity. And faith has much to do with one's capacity.

Canaan is not far away. It is very near to each of us, and it can be inherited while we are living, thank God! Where Moses stood that day Canaan lay at his very feet. It was not far off. It was there. It is still "there", and it is still near. Thank God! It was but a few days after the death of Moses that the people of God entered Canaan. And it is sad to think that Moses could not enter. He was a good man, a righteous man, but there came a time when Moses exalted himself and failed to sanctify God before the people, and he had to suffer for it. And, beloved, there are many Christians today who are missing much, oh, so much, of the precious things of God! The disobedience is sin; and disobedience and self least exaltation of self is sin. The least act of exaltation will keep the soul out of Canaan.

"Well then, how is one to get into Canaan?" That is a fair question. Do not waste any time in trying to get in on your own strength. Do not think that because you are noble, or highminded, or well bred, or good that you are entitled to enter, for you are not. It was Joshua who led God's people into Canaan, and it is Jesus -- our Divine Joshua -- who is to lead us in today. If Jesus does not lead us in, then we can not get in. Will you let him lead you in right now?

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03 -- FAILING TO ENTER IN

"But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had searched unto the children of Israel." -- Numbers 13:31.

The words of the text are selected from a passage that conveys to our minds one of the most vivid and saddest pictures in the history of the children of Israel, -- the people of God halting upon the border of Canaan.

The incident also brings to our thoughts some of the hindrances that are keeping many of God's people from entering into the land in these days, and therefore failing to enter into their spiritual inheritance. Let us look very carefully at some of these hindrances.

1. Too many of us depend upon human wisdom. If you will turn to your Bible and read with care the names of those who were sent to spy out the land, and have the meaning of these names given you, you will be astonished; and you will get some idea of the truthfulness of this statement.

Take, for instance, the name of Shammuah. Shammuah means, he that is heard. He is a man that requires and demands respect on account of his learning. He is a man of fame. He depends upon his own prowess and wisdom. And Shammuah is still living. It is to Shammuah that many go when asking about the possibilities of entering into the Canaan of Perfect Love, and they are turned back at Kadesh Barnea on account of their halting as they listen to the worldly wisdom of Shammuah. There are men, leaders we call them, who appear as men worthy to give advice, but they know not the deeper truths of God's word. Brilliant minds have they, but they do not know anything of God's fulness, and they therefore fail to give us the teachings of the Spirit of God. Thus they stand in the way of all spiritual progress. Such men as these are able to lead their flock into pastures of culture, but not in paths of righteousness and holiness. A highly cultivated intellect, although it be God-given, is not for the purpose of guiding one into the life of faith, or where they may enter into the land of perfect love and holiness of heart and life. I recall a young man to whom I went with an appeal during a revival meeting and his reply to my entreaty was: "Mr. Kelley, I am as intelligent as the average man. I can see things too, but " It is not necessary that I should state how I answered him.

I take it for granted that this is the period of the church's and the world's age of intelligence -- as far as we have gone. The leaders of the church are known for their great intelligence, their intellectual force. But how many of these same men are actually leading the people of God into the rich, green pastures and their rightful inheritance in Canaan Land? Jesus had this same spirit to run up against during his day. He was constantly meeting up with Shammuah in his ministry, in the teachings of the teachers of that time; teachers who were not able to lead the people into a land of rest and plenty. Paul had the same thing to face. He came in contact with the wisdom of both the Jews and Greeks. And he it was who said in no uncertain words: "If any man would be wise, let

him become a fool that he may be wise." It is not learning that we are so much in need of. It is the light of God that we so badly need today, as much as at any time in the world's history.

We do not have the time to call to mind all the names mentioned in the incident of spying out the land. And let it suffice to be said: The very thought of sending the spies into the land was the suggestion, not so much of the devil, but of worldly wisdom. Why should there have been any quibbling over the matter? Had not God said that the land was good? Was not that sufficient? God invites every Christian to enter into his inheritance, drink freely of his fulness, and be filled with himself; and that is all that's necessary. Then, dear heart, why should you tarry longer on the border at Kadesh Barnea? Why listen further to the wisdom of the world?

May I not be permitted to give one or more further admonitions? I am sure they are not out of place.

(i) Let us be guarded against the opinions of men. God knows what we are. He knows what each one needs, and he will see us through if we will but trust him. We must, beloved, die out completely to the opinions of men.

(ii) Then, we are to guard ourselves against our own wisdom. There is where so many have failed in their spiritual life and privileges, -- too wise to listen to or give heed to those who know best regarding God's dealings with his people. Do not misunderstand me. I would not discourage careful thought before taking; an important step in an important matter, nor do I discourage the seeking of proper counsel, if you are not sure of God's will in the matter.. But I do say this: When God's voice has been heard, and his word has been given, then there should be implicit and immediate obedience on your part. We must not forget that the way we have been asked to go is a lone way, and God himself is the One who will see us through to its end. We do not have much company in this way, beloved. But God is sufficient.

(iii) Then, we are to guard against prejudice. This is a sin -- or we may say, an off-shoot of carnality -- that often gets in the way of God, with the result that many a good man or woman turns away from the deeper truths to be found in God's word and go down to defeat. They have been taught differently and it is hard for them to break away from their old teachings and line up with the truth of full salvation through the sanctifying blood of Jesus. If God is to have his way in our hearts, beloved, we must get to a place where we are willing to throw aside our preconceived notions and formulated theories, cut every "shore line" loose and swing out full and clear into the will of God. Yes, I am free to acknowledge there has been some wildfire and fanaticism thrust upon us -- and we are not entirely free of it yet -- but wildfire and fanaticism do not argue one single point against the doctrine and experience of entire sanctification. The same difficulty that confronted Israel is the same difficulty that confronts many today. They listen to the spies that bring a false report instead of giving heed to the Joshuas and Calebs in our midst. Personal prejudice must be given up if one is to enter the Canaan of perfect love.

2. The second reason of Israel's failure was that of fear. There are far too many who are always ready to listen to the devil. Not that they are not Christians, not that they do not dislike the devil, for they have no use for him; but they give heed too much to his words and permit him to inject fear into their heart. In the narrative given us here the spies said that the land was good, the

fruits of the land all that one could desire, and to prove it they brought a most wonderful bunch of grapes with them, but... They would inject a "but" where they had no business. "But" the people were mighty, there were giants over there. Why the very hills were over run with them. But what does a giant amount to, to a man who is in line with God? "But" the cities were walled up ever so high, until it looked as if the walls extended up to heaven. Fear is always apt to cause one to draw on their imagination and see things with an increased and imaginary vision. Such fear as this, my brother, is sin in the sight of God. "Fear not, I am with thee: be not dismayed." Now there is a fear that is perfectly legitimate, and that is for one to be afraid of their fears. It will pay us to be fearful of our fears.

But there were some reasons why Israel feared. May we not see what some of them were?

(i) They dwelt too much upon the task before them. This was mistake number one. And it is a common mistake among God's people today. But, beloved, we may rest assured that every sort of difficulty will cross our pathway through life. But, thanks be unto God! he will enable us to rise above them or overcome them. God takes no account of difficulties. Take it for granted that they will confront us, but we are not to be afraid of them. Stand in the might of God and all will be well. Lay upon him our burdens and our difficulties, and he will give us the victory. Thank God!

(ii) Israel looked upon their own weakness and failed to recognize God's own strength and might. The trouble with these people were, they got their eyes off of God and on their surroundings, until in their own sight they were as grasshoppers. Whenever the soul is turned in upon its own heart and life you are likely to find much that is discouraging. We must keep our eyes turned Godward and heavenward, for if we continually look at ourselves we will find all sorts of difficulties, and the first thing we know they will look to us as cities "walled up to heaven," and we will see giants galore. But suppose you are as grasshoppers. What difference does it make anyhow? God is not measuring your strength and prowess. He is doing the fighting. Just trust God, my brother, that is all that is necessary.

(iii) Then there are those who are fearful of their reputation. Don't you think some of those people said: "I can't afford to fight against the Canaanites, it will hurt my reputation." Beloved, God is better Khan one's reputation! A certain presiding elder called on Bud Robinson one night and said: "Bud, will you go with me and pray for a sick man?" Bud went. After driving several miles from town the presiding elder turned the horse into a copse of woods and said, "Bud, I am the sick man. I want you to pray for me." After praying until about midnight the elder rose from his knees and remarked: "Bud, if I profess the experience of sanctification it will affect my standing in the conference and I can't afford to do it. Let's go home." Home they went, and in less than twelve months that same presiding elder presided over the trial of Bud Robinson and expelled him from the Methodist Episcopal Church South, for professing and preaching the doctrine and experience of holiness as a second definite work of grace. Thank God, Bud Robinson is still true to the doctrine and experience! Reputation! Beloved, if we are to be wholly sanctified, if we are to be true to God, if we are to pass beyond Kadesh Barnea in our religious life, we cannot afford to cling to our reputation. We shall be misunderstood, but God will see us through.

3. Israel failed because they did not believe God. They did not believe the promises of Jehovah. It was not that they doubted God's power, but somehow they lacked faith to believe that

God could and would give them victory over every foe. You may believe with the head, beloved, that God can do all things but, unless you believe with the heart and put your belief into a practical demonstration, you are not really trusting God. If Israel had placed the power of Jehovah over against the "giants of the hill country," that generation of Israelites never would have perished upon the sands of the desert. If you will make a study of the narrative, you will see that that is exactly what Caleb did. He put the power of God over against every obstacle. He said, "We be well able to go up and possess the land." Why? Caleb knew God. The fearful of heart said, "We be not able." That is what this class always saying.

It was the Psalmist who said: "I have met Jehovah always before me; because he is at my right hand I shall not be moved." Beloved, that is faith! If you really believe God you will take him at his word and stand flatfooted upon his promises, though all hell should try to make you afraid. Sometime our will is in the way. Now God does not want to break your will, but he does want to control and sanctify it. At times there are friends or relatives holding us back from our rightful possessions; but God is able to get a grip upon them and make them a blessing instead of a hindrance. The harder the place the more God loves to manifest his love and power. We do not understand why certain things are permitted to come upon us, but God knows why, and that is all that is necessary. We do not understand why one has to bear with an uncongenial wife or a head-strong husband, but God knows why. If God is to work in you, and through you, and by you, then he must get you in a hard place that there may be room for his power to be manifest.

And when we do enter upon these hard places, my brother, do not let us fret or worry. It is for the best, and God doeth all things well.

(i) Israel did not believe that God loved them. They reasoned something like this: If God loves us, why does he treat us this way? Why are we brought to this point of suffering? Why are these things thus? They were very modern in their reasoning. "Wherefore hath God brought us into this land?" They labored under the false impression that Jehovah had brought them there that he might destroy them. (That is still the impression some people have of God.) Now, that whole thing is funny, isn't it? Everything seemed (mark you, I said seemed) to go against them, and they thought God had deserted them.

Listen, beloved! Temptations may come, trials may beset us, the clouds may gather heavily and the storm may break upon your heads; but, as sure as I stand in your presence this morning, God will see you through. He is pledged to do so. If you are true to God, he will bring you out of every trial and temptation, and enable you to ride safely through the storm, bringing you out from them all more than conquerors.

(ii) Then, too, Israel did not believe God's word. He said that he would bring them into the land, and they said that he would not. At the very entrance into the land they were thrown into confusion on account of their unbelief and their giving heed to the report of the majority. This is one time the minority should have been unanimously adopted! But where they failed, many are failing today. They refuse to accept God's truth and obey his voice.

Now, do not misunderstand me, my brother. I believe in "praying through", but I also believe that when we have the evidence that our consecration has been accepted of God, that it is

not so difficult a matter for faith to take God at his word and claim his promise, and the victory will be ours. I have seen too many get through on this line not to know that it is a safe proposition. The trouble with many is, they want to feel the inrush of the full tide of salvation into their souls, without trusting. But God demands that we believe him, without doubting, no matter what we see or feel. The feeling will come. The flood gates will open of their own accord, and the flood tides of God's grace and glory will inundate our souls. There is no doubt as to the soundness of this statement. If you have never felt the tides, there is something lacking in your consecration somewhere and somehow, and faith fails to take hold upon the promises owing to the lack. Put the power of God over against your Anakims and walled cities, and God will see that the victory is yours. He is pledged to do so.

4. But the great sin of Israel was that of disobedience. God had told them to go up and possess the land, but they would not. Next morning they said that they would go, but they could not. Beloved, we cannot make God come to our terms. We must meet his requirements.

I have tried to be faithful to the picture. For forty years the younger generation wandered through the wilderness on account of the first generation's sin. The first generation fell by the wayside and their bones bleached in the sands of the desert under the hot oriental sun. This picture is true to life. Some one hearing this message this morning may have come up to the crisis in your religious life and experience, -- I know not. You may have reached your Kadesh Barnes. God has led you thus far and he is willing to lead you further if you will let him. He is waiting your decision. What will it be? Will it be the wilderness just back of you a few steps, or will it be Canaan? If it is to be Canaan, the Land of Perfect Love, brother, sister cast aside everything that would lead you back into the wilderness, and dare follow your divine Joshua. Step past Kadesh Barnes and all will be well. Blessings are waiting you. The tablelands and hills and mountain peaks of God's grace and glory are before you. The grapes of Eschol and the honey out of the rock, the pomegranates and the old corn and the new wine of God's riches are at your command when you go over. Which will it be, the fruits of Canaan-land or the manna of the wilderness? The manna was good back there, but the fruits are better over here. The manna belongs to the wilderness life, but the figs, and grapes and other fruits belong to the Canaan life. Which will you have? What? What was that you said, "I will take the fruits of Canaan," Good for you. Come on over, beloved, and go up and possess your possessions. Oh, what possibilities there are before the soul in Canaan!

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04 -- ENTERING IN

"Now after the death of Moses... Jehovah spake unto Joshua... saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people. unto the land which I do give them." -- Joshua 1:1-2.

In a previous message we had come to Kadesh Barnea, on the border of Canaan. This morning our theme leads us to the very gates of the land, but it is not for the purpose of looking thereat upon the beauties and glories of Canaan, but that we might enter the land and possess our

possessions, and become partakers of our rightful inheritance. In the name of our Divine Joshua I throw open the gates and bid every Christian man, woman and child this morning to enter.

But there are certain steps to take and certain conditions we are to meet ere we can enter fully upon our possessions or into our inheritance. Let us see what some of these are.

1. Moses Must Die. I will confess that this is rather harsh to put it so bluntly, but nevertheless it is true. Moses must die. Up to this time Moses had been the leader of God's chosen people, but now he was to die. The first sentence in the book of Joshua, from which we have taken the text, is, "Moses, my servant, is dead." One has made the statement: "The children of Israel could not enter the land as long as Moses was alive." Why? Moses represented the law, and the law could make no man perfect. The law is a school master to lead us to Christ, that through Christ we might be saved and brought to perfection. The law is not Christianity, but it pointed to Christ the very embodiment of all that is to be found in Christianity.

I have read arguments to prove that Moses was a sanctified man. He may have been as far as I know. I cannot say that he was, but he most certainly did not manifest the spirit of a sanctified man when he brought forth water from the rock and failed to exalt Jehovah. But I am sure of this one thing: No man ever reached the pleasant pastures of perfect love through the Mosaic law. The writer of the Hebrews brings this out very clearly where he says: "For the law made nothing perfect; but the bringing in of a better hope did." And as some one has said: "Moses himself could not enter into the land because he was killed by his own law." He disobeyed God and therefore the law under which he lived had to be met by death. But before he died God took him up to Pisgah's height and showed him the land that he could not enter. The law is good. It is good but the law alone does not suffice. It cannot. We need something better. Many people are trying their utmost to keep this and that resolution and fail, and of course the devil is pleased over the matter. This is exactly what he wanted you to do, and he knew that you would fail when you undertook to do it.

Listen, my brother! It is not what you and I can do but what God can do. The late A. B. Simpson makes this very clear in these words, "Jesus Christ does not to impose taxes but to pay them. He does not command you to be right, that was the work of Moses. There is a great difference between law and grace, e The law says, 'Thou must.' Grace says, 'I will enable you to do.' " Jesus has said: "My yoke is easy and my burden is light. Take my yoke upon you and ye shall find rest." The law's yoke was galling. Christ's yoke is easy.

I do not want you to think that I hold that the law is abrogated. The Ten Commandments are still here, and they are here to stay, but we as Christians do not keep them because they are a part of the law. We keep them because we love God and we delight in pleasing him. The law is all right, i. e., it is a righteous law, but it cannot make men righteous. Grace does that. Jesus enables us, through grace, to keep the law. We glance into the looking-glass and find streaks of grease and grime on our face, but the glass will not cleanse it away. Only the application of water will do that. The law shows us our sin, it is true, but it is only through the blood of Jesus Christ that we can be cleansed from our sin.

2. God's People Must Die. Not in the sense that Moses died, but they must die. As we go along you will see what I mean. "Now arise and go over this Jordan." This is what Jehovah spake

to Joshua and his people. And what is Jordan anyway? Why, it's a river. Yes, that is true, and it is a muddy stream at that. But Jordan stands for something. What does it stand for? It stands for death. From time immemorial Jordan has always stood for death.

When Israel stepped down into the Jordan they left behind forever the wilderness and all that it stood for. They died to their past life in the desert. And when in consecration the child of God steps down into Jordan we die out to the things we once cared for and loved, leaving to our back all that appealed to the carnal mind, all that the wilderness stands for; and through the Jordan of death we are enabled to enter the Canaan of perfect love.

In other words: Whenever one meets the conditions, it means good-bye to the world and its desires and ambitions, and many of its customs. Being "transformed" we no longer follow after the fashions of the world. We now say good-bye to all these baubles, and loving him perfectly we try to please him and not offend him. Our past life is behind us, and our present life that is not pleasing to him we die out to it also.

You will recall that as the children of Israel were crossing the Jordan that they erected a pile of stones in its midst to point out the place to the future generations where they had died. When they reached the opposite side of the stream they erected another pile of stones to mark their life of fullness. It is in this second experience where we find so beautifully typified the experience of victory through the sanctification of God's Spirit. We must not hold to one thing that is not commended by God's Spirit. They must be slain. We are fully yielded to him.

There is something else I want you to see as we pass along. After the Israelites had passed over Jordan and came to Gilgal they were circumcised. This is even a more beautiful type than the passing of the Jordan. This typifies cutting off or slaying of the old, natural life. Paul calls attention to this and says that it must be put off and the new man put on. In the eighth chapter of Romans he speaks of it as the carnal mind, and he states that it is not subject to the law of God. In it are included our natural tastes, and all desires that center around self, instead of centering around Christ.

Beloved, have you crossed over yet? Have you passed over Jordan and gone up to your Gilgal so that thy Holy Spirit can circumcise the fore-skin of your heart? Have you laid your full and complete self at Jesus' feet, that he might raise you anew in him, fully saved and kept? I have read of a father who in disguise pointed a deadly weapon at the breast of his child who ran in fright from his presence, but when the disguise was thrown off and the weapon was pointed at the child's breast the little fellow ran toward his father, saying: "I am not afraid now for I know you are my papa." And so, beloved, we may throw ourselves into the loving arms of a gracious heavenly Father, realizing that the weapon he turns in our direction is not against us but against the sin within us which he wishes to slay.

3. Obedience Required. They were to obey God's command and claim the fulfillment of his word. "Unto the land which I do give unto them." That was God's requirement, his command. To Abraham God had said, "That which I will give unto thee," but he does not say that to Israel. To Joshua he said: "Unto the land which I do give them." The whole of Canaan was theirs, but they had to take it. And how true is this of our inheritance as Christian men and women!

In the very moment we meet the condition in an absolute consecration God sanctifies the soul and we enter into our spiritual Canaan, but we are to possess the land foot by foot, inch by inch. It is ours as fast as we go forward and possess it. The trouble with many of us is, we are satisfied in reaching Gilgal, and therefore we fail to see the necessity of taking Jericho and capturing all. We fail to recognize the fact that the hills are yet to be climbed and the giants to be slain. Some of you do not see the beauties of the mountain ranges and what they stand for. You are content to rest in Gilgal. Oh, my brother, you are making a sad mistake! Crossing the Jordan and reaching our Gilgal are blessed facts, but there are such vast and rich possessions lying before us, forests to cut down, mines to explore, gems to dig out and wealth in abundance to possess. "Wherefore he is able to do exceeding abundantly above all that we can ask or think." Isn't that wonderful? And yet comparatively few know its real meaning.

"Look out, Brother Kelley, you are apt to run off into fanaticism." No, I am not. I am not even headed in that direction. And I am convinced that if we were one-half as afraid of formality as we are of fanaticism that there would be more power among us. I am not headed toward fanaticism, nor am I advocating a third blessing, but I am saying: There are peaks yet to climb, mines yet to explore, gems yet to come into our possession as we gain our rightful inheritances in Canaan. It is a serious mistake to think we have reached all grace when we are first sanctified, and that there is nothing beyond.

It has only been recently that I read with delight and profit and experience that came lately to Dr. O. G. Mingleorff of Asbury College. Dr. Mingleorff gives an account of it in the Pentecostal Herald, from which I take the following: "On the 17th of January I went into a meeting in Mt. Vernon, Washington. God gave me great blessing to the people, and every thing went on as usual with me until the evening of the 25th. I preached in the afternoon and went at once to the home of Brother Willman, the pastor of the Swedish M. E. church for a rest, and I lay down on the sofa. I do not know whether I slept or not; for my soul was on a stretch for God. About sunset I knelt by the sofa and began praying. In a few minutes I realized that my body was growing weak, so much so, I found difficulty in supporting myself upon my knees. An impression came over me that I was soon to die; but I seemed to care nothing about it. In fact, I was so lost in the will of God that I did not care whether I lived or died. I pulled myself up on the sofa, and wondered what was the matter, when God's presence became so manifest that it was oppressive, and yet glorious. Then came the ecstasy of the blessing. I have no words with which to express the soul rapture through which I passed during the remaining hours of that evening. , ,

"I am in no way astonished at what happened. For some years the vision of it hung before my soul, and I have hungered and thirsted after it... Why was I so slow in claiming my full inheritance?"

Some one asked Dr. Mingleorff if he had received "all there is for you in this life?" To this he very wisely replied, "No. I have just received enough to know that I have just begun, and that the Canaan life is boundless."

Dr. C. W. Winchester in his "Fifty Years" tells of an experience he passed through while lying upon the lounge in the sitting room of one of his members. Suddenly he was conscious of a

bright light flooding the room, although the curtains were drawn down, and he was conscious of the presence of the Divine Trinity in the room, revealing to him the Triune God, and he could distinguish the three persons of the God-head, but rather indistinctly, although sufficiently clear for him to see three persons instead of one. And with the revelation came a mighty baptism upon him of the Trinity so that his physical being was awed, subdued and overcome to such an extent that he was almost helpless.

Some years ago, while kneeling at the altar of the M. E. church, South, Abbottsburg, North Carolina, the writer was conscious of the revelation of the presence of the Divine Trinity to him and within his heart, and there burned and glowed -- I know not how -- in three distinct fiery flames this Divine Presence within my soul, and I was conscious of the three persons of the God-head possessing my spirit and soul and body. It was wonderful! Oh, my brother, do not be fearful, but go in for all that God has for you! Such divine revelations of the presence of God came clearly to De Renty, Madam Guyon, William Bramwell, Hester Ann Rogers and others after they were sanctified wholly, and God is no respecter of persons.

"Every place that the sole of your feet shall tread upon that have I given unto you." This is his word. Why not appropriate it? It is meant for us today, as well as for Israel then. If we dare, by faith, to step out and put our foot upon anything God has promised us, he will make it delightfully real to us. "If ye be willing and obedient: ye shall eat the good of the land." And we are not to forget that that takes in the grapes, the honey out of the rock, the old corn and the new wine, the figs and the pomegranates and all else. Amen.

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05 -- GAINING THE VICTORIES

"Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all others they took in battle."

"So Joshua took the whole land, according to all that the Lord said unto Moses." Joshua 10:18, 19, 23.

In our last study of "The Land of Canaan" we had entered and gone up as far as Gilgal therein.

In the message for consideration at this time we are struck with the necessity of warfare or conflict. And how true is this, as far as we who have entered the land in our Christian experience is concerned. We have, it is true, entered upon the heights of holiness, but we are to contend for every foot and inch of the land that we come in possession of. To hear some people in Canaan talk, one would come to the conclusion that all the battles had been fought and all the victories that are necessary had been won, and that such a soul had no conflict whatsoever; but this is a mistake. We still have battles to fight and victories to win, and the conflict in which we at times are engaged is a severe conflict. The apostle Paul tells us of such things as "wicked spirits in the heavenlies," and he also speaks of the saints engaged in a wrestling match, "wrestling with the principalities and

powers of wickedness." The fact is, the nearer one gets to the heavenlies in the Christian life the fiercer the conflict, but greater the victory when won. Thus far I have painted rather a dark picture, -- have I not? No, not at all. I would not be guilty of so doing. But I do say that it would not do for us not to meet with temptations and trials, and it is through such conflicts that we learn more of temptation, and we also learn how to overcome. Come in his name.

A victorious life, or "the victorious life" is not life free from the attacks of the devil. Now I am not entering into a testimony meeting to magnify the devil. I am simply stating facts. I am saying this: Satan is always at hand to heap upon the soul, and there can be no victory if there is no battle. The greater advances that you and I make toward our inheritance, the more bitter will the opposition become, and at times from sources that we least expect it and do not look for it. We must go armed for war: Every sanctified soul, beloved, believes in "preparedness." But we are to recollect that we are not alone in this conflict. "Lo, I am with you always; even unto the end of the age." We are to recognize the fact that we have a Commander in this campaign, and he it is who leads us from victory unto victory.

It is indeed interesting to note the vision accorded Joshua before he was permitted to lead God's people against the city of Jericho. One night, while looking over the field (reconnoitering, I believe they call it) he was suddenly aware that there stood before him Another. The princely leader was no coward. Immediately he drew his sword and went forth to meet this new comer. What right had he to be there? How dared he get in the path of the leader of Israel's hosts? What right had this armed warrior to interfere with Joshua's plans? Not knowing who the warrior was, Joshua went forth to meet him and demanded: "Art thou for us or for our adversaries?" That Joshua was astonished at the reply that came to him can be no doubt. In a voice that thrilled his very soul he got his answer. "Nay, as the captain of the Lord's hosts have I come." In my imagination I seem to hear something like the following pass between the two: "Joshua, you thought you were to be the

have been looking the field over, thinking that you will take the city before you; but I will do that, Joshua, the place where thou art standing is holy ground; take off thy shoes from thy feet." One has very beautifully remarked: "As Joshua yielded up the command to this glorious leader he was led forward into victory."

We will tarry no longer at Jericho just at the present, but go on up as far as Ai in our journey into Canaan. This was the next place to be overcome and, sad to say, the children of Israel went up to defeat. We cannot go into details as to the victory at Jericho and the defeat at Ai. Suffice it to be said: On the face of it, it looks as if Joshua and Israel had become so elated over the victory they had gained at Jericho that they got a bad case of the "swell-head" over it. I say, it looks that way. Anyway, we do not find any mention made to the effect that Joshua consulted God in regard to the matter of Ai. It looks as if he depended entirely upon human wisdom and plans all together. He was not following the heavenly captain or commander very closely now. Oh, how often have we known of failures of this sort! Here is an evangelist who has had a most successful and victorious campaign in another city, where scores have been saved and sanctified and, coming in the strength of that victorious meeting into another city, he has met with virtual defeat, simply because he did not consult God very definitely in the matter. It pays to seek God's guidance and direction. We have to depend upon his leadership every step of the way, beloved.

The fact is, we are only strong as we are strong in Christ. He it is who is our strength. We are told to "be strong in the Lord and in the power of his might." That does not mean that we are to take some strength from him, and then go forth depending upon ourselves also. We are to take all strength from him, all the strength we need. If Joshua had consulted Jehovah he would have gained as great a victory at Ai as he did at Jericho, but this is the very thing he failed to do. Whenever any man begins to trust in his own prowess and wisdom, he is apt to go down into defeat. I remember being in a union meeting when one of the pastors took it out of the hands of the other two pastors and tried to carry it on for his church's sake. I said to my wife: "Mamma, you watch what I tell you. God is going to let that preacher down beautifully." I was not mistaken. God let him down beautifully that very night. Selah. One of the very worst things that can happen to you and me as Christian men is for us to trust in ourselves.

And this leads me to say, brother, all victory gotten in Canaan is by faith alone. At the very beginning of the occupation of the land this was clearly seen. The writer of the Hebrew brings this out very clearly where he says: "By faith the walls of Jericho fell down." I am reminded of an incident a brother minister related to me. He said: "Some years ago Brother _____ and I were holding a meeting in _____, Missouri, and during a duet we were singing the glass chandeliers broke when we struck the high note in the song. You know everything in the world is set to music." Then he added: "I take the fool idea that the ram's horns struck the tones or notes of the stones in the walls of Jericho, hence they crumbled to the earth." I said nothing, but I did think it was a "fool idea" all right.

The picture we have given us of the capture of Jericho is a very vivid one. Faith is seen at every turn of the page. And it was such faith that followed blindly the leader of the hosts of Jehovah. The ark of the covenant went ahead and the priests and people followed on. This was right. This is right. We cannot walk properly with God leading if we get ahead of him. We are not to have our way, but we are to let him have his way. His way is best. It may mean that we are to encompass the city for seven successive days, but we can rest assured that the seventh day will bring victory. Now all this requires patience. "Let patience have her perfect work, that ye may be perfect, entire, wanting nothing." And the word always comes to the loyal, trustful heart: "The Lord hath given you the city." And then it is that faith sends up the shout of victory that is heard by three worlds, as it marches on and up and into its possession. It is faith that gained the victory, -- not the ram's horns, not the shouts, but faith.

But there is another picture with which we have to do. It is an entirely different picture from that which we have been studying, and the lesson we learn from it is, faith must learn the secret that is found through failure. With the Israelites it was not always victory. It should have been, and it could have been. But like many an one since entering into Canaan, they have failed to seek the will of God in all they have undertaken. That is one of the reasons why the children of Israel met with defeat at Ai. And when defeat did come then it was that Joshua sought the Lord. He should have done this before going against the city, but he did not. The picture that Joshua presents is a sad and discouraging one. With "morbid prayers and tears" Joshua fell on his face and bewailed the defeat that had come to the hosts of Israel. Then it is that Jehovah speaks. "Get up from your knees. There is a cause for this defeat. Sin is in your midst, and future victories cannot be had until you have put the sin from your midst." When this command was followed Israel was as strong as ever.

Now, my brother, if you have failed in your life as a sanctified man God is not at fault. There is some secret cause, something within that heart of yours that God is not at all pleased with. And if you are to have future victories the accursed thing must be uncovered, dug up and east out. There is no use of trying to fight the foe without until the foe within is destroyed.

"But why can't I pass on further into the land and let Ai alone?" This is the very thing you cannot do. Ai is in your path and Ai must be destroyed. After the guilty Achan had been Stoned Jehovah said to Joshua: "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai. See I have given into thy hand the king of Ai, and his people, and his city, and his land." Exactly! This is what God always does. The army won a magnificent victory at the very place where they had before met with defeat. The same ground was gone over; but God led the hosts this time. Be sure, my brother, where you have failed once, you will be tested there again; but God is able to give you the victory and he will do so if you are but true to his leadership.

Then there are other lessons that might be learned from the children of Israel possessing Canaan. Jericho had fallen, Ai had been taken, but there were other foes to be met and overcome. Some of these foes appeared not in the "open," but were subtle in their advances. It's just like the devil to come at times in some disguise and practice deception upon the saints of God, and lead them into forbidden paths.

After the battle of Ai there appeared in the camp of Israel the strangest sort of people they had ever seen. They were dressed in old clothes, their shoes were worn out, and they were dirty and dusty with the dust of the roads. For us to have seen them we would have naturally come to the conclusion that they were on their way to some "tacky party" put on by some Epworth League of some cold, formal, worldly church. They told Joshua they had come from a distance, and that they had been traveling so long and so far that the bread had become moldy and the water was gone and they were tired. All of which was rank deception. Without seeking the mind of Jehovah in the matter Joshua entered into a covenant with them -- the very thing that he had been forbidden to do. When too late he found to his surprise and horror that he had entered into a league with some of his foes. The trouble with Joshua was, he had listened to the voice of human sympathy within his breast and had failed to seek God's council in the matter. Now his word had been given and he could not go back on it. He had to abide by the covenant. And the result was that these people became an endless source of trouble to him and the people under him.

How true to form is all this. If the devil can not gain victory one way, he will try something else. If he cannot overcome you by an open attack, then he will send his emissaries, disguised as angels if need be, to entrap and lead you astray. "Try the spirits and see whether they be of God." Do not be in too big a hurry to do things that you are hurriedly told to do. The devil is always in a hurry, and he hurries others. God is patient and he wants us to be patient. Many a man has followed some impulse or some hasty impression and gotten into the dark. It may have been endorsing some note for a friend, or it may have been forming a partnership with some one not a Christian, or it may have been some investment, or it may have been this, or that, or the other. Whatever it was we allowed the devil to trip us and the memory of the defeat still lingers.

We cannot, as God's saints, be too careful. We ought to be careful how we judge other people, or how we come to a hasty decision about some matter. We ought to be more careful about our reading, our conversation, our associations. The only secure place for the best of us is under the shadow of the Almighty, in constant and abiding fellowship and communion with him.

There were many conflicts awaiting Joshua. Some of them were very serious and critical. And we too have these serious and critical conflicts to meet. At times it seems as if all hell is let loose upon us; but God still lives. And when such conflicts do come, we are not to look upon them as unimportant. They, each and every one, are permitted for a purpose. We do not understand them at the time and wonder why they are being visited upon us, but God doeth all things well. Our friends, at times, wonder what is the matter with us, and our loved ones look at us as if we were strangers. They cannot tell the battle through which we are passing, but God knows. And if we will but trust him and his almighty power, we shall find him sufficient, and the hour will come when you and I will be able to shout forth the victory: "Thanks be unto God which always causeth us to triumph."

The city with which Joshua entered into compact became a curse to Israel. And the same still holds good. A church or an individual that enters into compact with the world is bound to suffer thereby. The Centenary celebration in Columbus, Ohio, a few years since has done more to foster the movies and pageants and plays in Methodism than all else beside; and our beloved church is being crushed under the weight.

In conclusion. The land, dear heart, is not all taken in an hour nor in a day. We may come into the right of our inheritance in a moment, and we always do whenever we are sanctified wholly; but our possessions are before us and we must take them one at a time. There is contained in this a lesson of perseverance. We must realize that we are to go forth trustfully to meet those things that will oppose us in our advance in Canaan. And we are always to remember that "it is not by might, nor by power; but by my Spirit, saith the Lord." It is God who will lead us in every battle, and the victory is already ours, because of his leading. There are difficulties. Yes, but they are none too hard. "God is able to deliver thee." With head erect, shoulders thrown well back, we can join in staging.

"Before the battle lines are spread,
Before the boasting foe is dead,
I win the fight, though not begun;
I'll trust and shout, still marching on,
God, my leader, is he."

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06 -- POSSESSING OUR POSSESSIONS

"The Lord your God hath given you... this land." Joshua 1:13.

"... There remaineth yet very much land to be possessed." Joshua 13:1.

"How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you?" Joshua 18:3.

We stated in a former sermon that Canaan is not a land in which there are no conflicts.

"Sure I must fight if I would reign,
Increase my courage, Lord" --

holds good as to the life of the sanctified in the Land of Canaan. But while all this is true we are to recollect that there comes a time when we possess what we have conquered, as well as possessing that to which we have set claim.

In the texts for our consideration there are three thoughts presented. (1) "The Lord your God hath given you this land." (2) "There remaineth yet very much land to be possessed." (3) "How long are ye slack to go and possess the land?" We shall confine our remarks mainly to the last two of these thoughts.

1. What is meant by these statements? We are to appropriate our possessions; i. e., make them ours, and then enjoy the rich blessings to be found therein. You have a right to that which is yours; and all is yours, because "ye are Christ's and Christ is God's." While this old Book was written for all, yet it was written for you, personally. It was written for me. It belongs to you, and it belongs to me. And while Jesus died to save all men, yet he died to save you; and he died to save me. Christ belongs to you, and he belongs to me. And while every promise in the Book is for us all, yet they are meant for you, and they are meant for me. And while the Holy Ghost is the Divine Sanctifier of every heart that will meet the conditions, yet he is your Sanctifier and he is my Sanctifier. Oh, there are so many things we have a right to in the spiritual world, that we do not possess because we have never fully believed that they really belong to US.

The thought presented here by the Holy Ghost is not that we are to step over into our inheritance once in a while, but that we are to obtain it and settle down upon it. We must not be content with what we have already obtained, but we are to know all the possibilities there are for the human soul in the Canaan life of holiness.

2. Our Inheritance. Israel's inheritance was given them by direct promise. Our inheritance is given us by direct promise from the Almighty. There is not one single promise to be found in the Book, among its many thousands, but what is meant for you and me. And in it we find promises dealing with the spirit and soul and body, and every one of them is for us. Among all these we find promises applying to our crops, our business, our labor and all else; and each and every one is meant for us. These are some of the possessions we have not yet obtained. God's Book takes in the entire range of life. Israel received the grant of their inheritance through Abraham. And it is through Jesus Christ that you and I have received our inheritance. Christ purchased, by his blood, our right to our inheritance. If it had not been for him we would have had no such privilege and opportunity. And this inheritance, beloved, includes all for which Christ died. There is included our justification, our regeneration, our sanctification, our healing and his coming again, and all else that God has in store for his people. All of his fulness and grace and power is ours through Christ.

Oh, my brother, there is food for us! Why should any soul go hungry? There is water sufficient for every one! Why should any soul turn away with its thirst still unquenched?

But we must recollect that the inheritance of each was separate and distinct from that of any one else. The land was divided among the tribes of Israel according to the divine plan, and also according to the will of God. And, too, our inheritance, through Christ is not a collective inheritance, but an individual inheritance. To each one of us, God gives according to our faith. It is folly for anyone to try to imitate another's life or wish for another's experience. Why, my brother, I have even seen holiness people that I would not care to be like. And, too, I have seen holiness people that made my very soul hungry -- not for their experience-but for an experience as deep and as rich as theirs. I cannot read the lives of Bishop Hamline, or Benjamin Abbott, or William Bramwell but what my soul reaches out for more of God. Yet I know full well that I cannot be a Bramwell or an Abbott, or a Hamline; but God can give me an experience as deep as theirs, if I am but submissive to his will.

3. The Divine Complaint. "There remaineth very much land to be possessed; how long are ye slack to possess it?" It certainly shows that there was a lack and neglect of interest on the part of the children of Israel that they had failed to possess all of their possessions. It certainly implies much neglect and failure on our part if we do not go in for all that God has for us.

A gentleman from the North some years ago went into the South and invested his money in coal lands. In some little while the vein of coal which had been struck gave out and he was much concerned and worried about his investment. He was a man who had known God rather intimately, but during these years he had let his business interfere with his devotions, with the result that he became careless and more or less indifferent. One night after retiring he had a dream and in the dream he saw One who said to him: "Go deeper." This was repeated, if I mistake not, the third night, and it made such an impression upon the gentleman that he determined to sink the shaft deeper, and so informed his foreman, who tried to persuade him that it was folly to do so. But the gentleman was determined, and when he had sunk the shaft quite a number of feet deeper he struck a rich vein of iron ore. But another lesson he also got from the dream. He came to the conclusion that God meant for him to go deeper in his spiritual life, and he did; and in doing so he struck a vein of the richest gold of God's grace and power and became a power for God and with men.

Oh, beloved, there are depths and heights and breadths in Canaan that we have not as yet reached! There are possessions that you and I have not obtained. Why?

In other words, do you possess all the land you know anything about? It may be that you do, but there is still more ahead. Have you received all you have believed for. Or have you merely taken it by faith? Have you come up to a full realization of God's promises to you? The trouble with many of us is, we are content or satisfied with what little we have received, and if some saintly brother or sister does enter upon some new plot of ground we are apt to put forth our hand upon the Ark and say: "Now, do be careful. Don't go too fast. I am so afraid of fanaticism." Listen, beloved! If we were one-half as fearful of coldness and formality among us as we are of fanaticism, I am satisfied in my own mind that we would have more power with God and man than what we do have. But it is not necessary to be either formal or fanatical.

Let us look further into our privileged inheritance and see where we are. Have you reached "all the good pleasure of his goodness, and the work of faith with power?" Can you say that God is filling you "with the knowledge of his will in all wisdom and spiritual understanding?" Are you being "filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God?" Oh, my brother, hear this! "Now unto him that is able to do exceeding abundantly above all we can ask or think." Think of that! Then let us not hold back, but put our souls on the reach for all of God we can possibly have in this life. And he has promised to supply our needs through Jesus Christ.

The difficulty is, there are so many who are fearful or reluctant to obey or follow God's leadings. But if we are to keep abreast of God, we must follow as he leads. God knows our heart. He knows our capacity. He knows how much each one can stand, and he will lead us accordingly; he will enrich us accordingly. Lead on, O God, lead on!

At this time there were seven tribes that had not come into their possession. Who was to blame?" Surely God was not. The land was before them. Their possessions had been allotted to them, but somehow they seemed content to abide at Shiloh where the tent had been pitched. They were making no progress, and kept others from making progress. There was nothing "stirring" as far as they were personally concerned. How like the church of today is this! She seems -- but not as a whole, thank God! -- to be content with what land she has come into possession of, her well trained choirs, her magnificent buildings, her wealth, her well organized societies; but along spiritual lines she is failing to make the advance that God would have her make. My heart is made to bleed over the lack of power in my own beloved Methodism. And I am sure we can never have the power we ought to have, and make the spiritual advance we ought to make, as long as we give our sanction to pool and billiard tables, pageants and shows, movies and other worldly and ungodly amusements within her dedicated precincts. Oh, if the church of God would but possess her inheritance, what a power she would be!

It is a dark picture that I have drawn, but I want you know that the least inheritance in Canaan means complete separation from the world; and this will inevitably bring the experience of entire sanctification. The church of today needs to be awakened. One has said, "It is deemed exceptional to find such lives as Fletcher, or Wesley, and other saintly lives. It ought to be the rule." Faith like that of George Mueller or A. B. Simpson, or Judson Taylor, is looked upon as a prodigy, but God wants all of us to have a perfect faith; a faith that laughs at the impossible. For God dwells among impossibles.

4. The Reason for Coming Short. That there were reasons why the seven tribes fell short there can be no doubt. That there are reasons why we fall short of our complete inheritance in Canaan, there can be no doubt. Let us examine some of these reasons.

(1) We are too easily satisfied with what we already have come into possession of. We take things too easy, and we become indolent and indifferent. I said to a brother minister: "I came very near, more than once, going into the... church." His reply was: "They are not doing anything, Brother Kelley, but having a good time, and God wants a fellow to do something else besides have a good time." As to the charges against that church, I knew he was mistaken, and took the opportunity of calling his attention to some of the things they were doing for the Kingdom. But the

thing I am saying is: God does not care if we do have a good time among ourselves, but he does care whether the "good time" is working out in such a way that we are proving a blessing and help to others around about us. I believe in shouting, but I am sure that the Lord wants us to do something beside shout. I believe in slinging, but I am sure that God wants us to do something besides sing. He wants us to possess our possessions, every one of them.

(2) Then, too, it looks as if fear kept much of the people back from their rightful inheritance. They were afraid to go out against their foes, and hence they were left unconquered. You will recall that Jebus was not taken until in the days of David. Oh yes, I know that "perfect love casteth out fear;" but the fear I am speaking of is not the fear that is mentioned in that passage, God calls us to higher heights in Canaan, and we become fearful we can never reach them, forgetting that God never calls any man to do the impossible. He calls us to this conquest and that conquest, and we are fearful we can not overcome the foes with which we are to contend. How about God in the matter? Is he dead?

(3) They failed because the greater number of the tribes held back. They did not care to go out alone and gain victory. Oh, how often is that spirit seen even today! "I would seek the experience of sanctification but I do not care to be misunderstood." Are you any better than your Lord? "I would get the blessing, brother, but I am fearful it will hurt my standing in the Conference." Well, it is apt to do that very thing; but if you don't get the blessing it will affect your standing with the Almighty God. Which is the most important, your standing with your Conference or your standing with your God? "I would go in for greater possessions in Canaan, but I am fearful I will be misunderstood by the 'dear brethren'." Well suppose you are? What does it matter anyway? God under stands you, and that is all that is necessary.

"How long are ye slack to possess the land?" Is not God saying this to some heart at the present time? There may be some soul here who has not entered into Canaan and God is asking you, beloved: "How long are you going to remain in your present unsanctified state?" Now listen, while I say this very quietly: You cannot receive the light Of holiness and reject it and be the same man thereafter; for the man who willfully rejects God's word and truth cannot retain his justified state. It is only as we walk in the light that we have fellowship with God. You and every other man are called upon to make use of all the light God gives you, and at the earliest opportunity. If you let your inheritance go by default you will inevitably suffer on account of it.

There is not a crown hung up in the corridors of heaven but what some one is to wear it; and it might as well be you as some one else. And you will wear no crown that is intended for another brow. Nor will you enter upon the inheritance that God has for someone else. Each one has his or her separate inheritance. You cannot possess mine, neither can I possess yours.

Listen, my brother! You and I are getting older every day. Some of these days it will be said of us that we are "well stricken in years." Suppose you should never have another opportunity to receive from God all he offers you today? And you may not have such an opportunity again, -- I know not. Time takes its flight, never to return. Our yesterdays are gone forever; we cannot recall them. The shell that leaves the gun can never be stopped It is a serious thing, a dangerous thing, to refuse to walk in the light of an holy God. You will have no opportunity in heaven to learn of holiness. You must learn of it here.

"But, Brother Kelley, you don't know what trials I have to meet with in my home." "And you don't know what it will mean to me and my standing in the church if I should profess to be sanctified." Yes, I do. I know something of the trials in the home; and I know that I had to die out to my church, and all else. And I declare unto you, that if you will take God at his word he will bring you forth more than conqueror. Caleb never would have gained Hebron if he had never faced the giants of "the hill country." Hebron is one of the choice possessions of the land, and God calls you and me to face the giants and possess our Hebrons.

My brother, God calls us to go out into the land where we have our inheritance and meet face to face every foe, every difficulty, every temptation, and every trial, and in a hand-to-hand conflict overcome them in the name of our Lord and Christ. Are you ready for the fray? Bless Jehovah, O my soul! Lead on, O God, lead on!

This is the life that God is calling each one of us to. Will you not follow on as he shall lead?

* * * * *

07 -- THE SAINTS' TRUE INHERITANCE

"... For the Lord thy God is with thee whithersoever thou goest." -- Joshua 1:9.

Some one has said: "The highest Christian life is not the experience of holiness, or even of the richest gifts and graces of the Holy Spirit, but the life of Christ himself manifest in our mortal flesh." While this may be true, in the sense that the writer meant it, yet we have to be very guarded just at this point for fear the emphasis needed to be placed on the experience of entire sanctification is lost sight of as a second definite work of grace. It was but recently that I was in a meeting where the evangelist gave somewhat of a Bible reading, although it was a sermon, on holiness, and when speaking of the abundance of love, he was not guilty of placing the wrong emphasis upon the wrong word or in the wrong place, but when the altar call was given there came forward a good sister seeking the "abundance of love," and professing to be sanctified. Brother Ruth very kindly said: "Sister if you have the experience of sanctification you also have the abundant love." Exactly! That Jesus reveals himself to the soul in regeneration there can be no doubt, and that he is revealed more fully to the heart in sanctification there can be no doubt, for then it is that he comes to take up his abode within the heart and life. But there is a deeper sense in which Jesus, even after we have entered into the Canaan life, is manifest in our heart and life. The apostle on the road to Damascus had Christ revealed to him, then later he had Christ revealed in him, and as he went forward obeying explicitly the heavenly calling he could say that his life was hid with Christ in God. Paul lived the hidden life, where self was not seen but where Jesus was seen.

But let us notice the blessed truth of Christ's presence as is revealed to us in the book of Joshua. It will pay us to do so, and if we keep humble and teachable before God, I am sure we shall be well rewarded in studying these truths.

1. God's Promise of His Presence. His presence was to be the prescription against every fear and foe, as well as the ground for every Step of faith. "There shall not a man be able to stand before thee all the days of thy life: as I was with Moses so will I be with thee. Be not afraid, neither be thou dismayed, for the Lord, thy God, is with thee wheresoever thou goest." When one takes into consideration how Jehovah was with Moses as he went out and in among God's people, then does he get some idea of what such a promise meant to Joshua. The fact is, this promise is one of the great promises of the Book. It was meant for Joshua, it is true but it is meant for us too. The presence of God with us whithersoever We goeth, thank God!

In a previous sermon I took occasion to refer to the faith of Abraham. Abraham knew nothing but God, and Jehovah's great promise to him was: "Fear not; I am thy shield and thy great reward." And so God was. And so God is. When Isaac was driven from place to place by the Philistines, it is likely that he did not understand why it was, but God spake to him: "Fear not, I am with thee and will bless thee." And then Isaac evidently understood somewhat why these hindrances were. It was when Jacob was fleeing from the face of his angry brother that Jehovah appeared to him and said: "I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land." Is not that wonderful, to let God keep us in all places? And, too, God is always ready to lead a soul back into Canaan after it has once been there and for some reason has left.

You will never forget that picture out there in the desert, will you? It was at the burning bush, when God appeared to Moses in the fire. It was here that Moses received his divine commission to become the leader of God's chosen people. You will recall how Moses held back and begged to be excused, because he was slow of speech. But what did God say? "Certainly I will be with thee, and with thy mouth." It is all right when God is with our mouth. No fear of it ever "going off" at random and getting us into trouble. No fear of it talking about neighbors and speaking unkindly and unjustly about the preacher. Now God did not promise to make Moses the most eloquent and the most brilliant preacher of his day, but he did say that he would be with him, and in that power Moses went forth and prevailed.

The truth is, this blessed thought runs clear through the Book. The prophecy of Isaiah is rich with such blessed truths, and the prophets of the restoration echo the same blessed message of hope and comfort. In the New Testament we find the same thought running through it as a thread of crimson. But there is this difference between the Old and the New Testament. In the Old Testament God's promise was that he should be with his people, while in the New Testament he not only promised to be with his people but also to be in them. I repeat, this blessed thought of the presence of God runs through the Book from beginning to the end. And it is all for our own encouragement and comfort.

2. The Vision of Joshua. It was shortly after the children of Israel had crossed the Jordan into the land, and while their leader was looking over the field around Jericho that the vision came. Suddenly Joshua was aware of the presence of another beside himself and being the brave man that he was he went forward and demanded why he was there. Then it was that the Captain of the Lord's hosts made himself known, and it was no one but Jesus Christ himself, in his pre-incarnate state, that appeared to Joshua upon this occasion.

And from this time on Joshua believed that there walked with him and beside him a Presence that he had not known so well before; and this Presence was none other than that of God's own Son. Moses' successor was no longer to look upon himself as the commander or leader of the hosts of Israel, for now he was to follow the Divine Commander, resting assured that wherever he led victory was assured. Joshua had received the promise of his presence and that was sufficient. And the promise of his presence should be sufficient for any of us. But, listen: Are you, beloved, conscious of the presence of God with you and in you? Has the blessed Holy Ghost revealed his presence within your soul? He can do so, and to the really earnest seeking heart he will do so.

There are two little words found in the New Testament that have reference to the conscious presence of Jesus. They are "believe" and "know". We do believe in Jesus -- do we not? We do have some conception of him -- do we not? But do we know him? Has he, as the Captain of our salvation, revealed himself to us? Do we know him as our personal Savior and Sanctifier? Are we conscious that he abides within our hearts as our wisdom and righteousness and sanctification? During the journeyings through the wilderness God was with his people. But how? In the cloud by day and in the fire by night. But it was not until they had reached Canaan that Joshua became conscious of the felt presence of Jehovah with them, his manifest presence. One's vision and conception of Jesus are always brighter and clearer after the soul has entered upon its inheritance in the Canaan of Perfect Love.

Builded upon the top of one of the peaks in our Pacific range there is an observatory. It would not have done to have erected it in the valleys or on the levels where the mists and the clouds would have obscured the vision. It had to be above the fogs and the mists, in the clear, transparent light where the vision would be unhindered. And, beloved, we too must get up from the fogs and mists of this old world, up on the heights, if we are to have the full clear presence of Jesus Christ within the soul. And whenever we have such a vision, being conscious of his presence, such a fact will be demonstrated in different ways, as we go forth in his name.

And to have victory that is full and complete, we must see to it that we are not depending upon our own prowess or our own strength. Self must die, and to possess the vision of Jesus that we ought to have and must have, this is one of the first things we should see to: the crucifixion of the self-life. Joshua was dead to the wilderness life at this time, and all other evils, but he was conscious that he had become the successor of Moses and that he was therefore the leader of God's hosts. It was while he was planning the overthrow of Jericho that Jehovah cut across his pathway and virtually said to him: "No, Joshua, it is not you who will lead these people into battles and unto victories; but it is I. I will now take the lead and fight the battles; you just follow me and all will be well." This may have come as a surprise to the brave warrior, and it changed the very center of Joshua's life, but it paid.

This, beloved, is a form of spiritual dying that comparatively few, I fear, know anything about. And when we die out to our leadership, our pre-eminence, and such like, things will take their natural place and the burden will be upon our divine Captain, and he will gladly bear the burden for us. The apostle evidently had this spiritual conception of dying out to things when he said: "I die daily." It is true that God had been made unto him "righteousness and sanctification and redemption," and all in all, and he had learned the secret of courage and victory. But this way,

beloved, is a lone way. You will have but few associates and the resources humanly speaking -- will not be very many, but with him we can and will prevail. Thank God!

During the Civil War, so it is stated, when the Federal forces under a certain commander were meeting with reverses, that the commander heard of it and mounting his horse rode to Winchester and turned the defeat into a magnificent victory. His very presence brought courage and new life to the hearts of his soldiers, and the tide was turned. Oh, my brother, if we would only realize who it is that goes before us in the way, in the hardest places and the most difficult fields, how little would we fear the enemy. For we would be continually led from victory unto victory. Bless his name.

3. Christ Our Inheritance. This is, or better yet, he is the true inheritance of the saints. You will recall that in the division of the land the tribe of Levi had no inheritance nor lot. The reason of it was, Jehovah was their inheritance. And so is Jesus Christ our true inheritance. He is not only the source of our wisdom, but he is our wisdom. He is not merely the source of our strength, but he is our strength. Not only is he the source of all power, but he is all power. In other words, beloved, Jesus Christ is all and everything we need in the spiritual life. Do we believe this? Have we found this to be true as to our own heart and life? Well, my brother, you may find this to be so.

If you and I are to be what God would have us be, and if he is to use us whenever he thinks best, then we should find in him all the resources of faith and wisdom and love. Hallelujah! We must recollect that the baptism of the Holy Spirit not only sanctifies the believer's spirit and soul and body, but that there is included therein every quality essential or necessary for all spiritual life and power. Thank God! Included in the wonderful victorious experience is a faith that believes God and laughs at impossibilities, the power of prayer, the spirit of testimony and wisdom that is so much needed in working for the salvation of others.

Christ our inheritance. Yours and mine. That is what is meant. He belongs to us. This thought is brought out rather clearly in the meaning of one of the Canaan cities, Timnath-Serah. It means the City of the Sun, and it is a beautiful type of what Jesus Christ becomes to us, as the Sun of Righteousness arising with healing in his wings, for spirit and soul and body.

One of the characteristics of sunlight is the bringing of good cheer and happiness to the despondent spirit. People, as a rule, feel better on a bright day, when the sun is shining. So when our Sun shines upon us and in our hearts, we are made to rejoice, and we too are filled with good cheer. "In thy presence there is fullness of joy." In Canaan the sun shines, and at times a cloud may gather; but the sun is still shining. Never a cloud so dark or heavy, but it has a silver lining.

Ah, dear heart, Timnath-Serah is a city of everlasting light and brightness. What is it we are told? Listen! "Thy sun shall no more go down,... but the Lord shall be their everlasting light, and thy God thine glory."

There is an altitude in the spiritual life, beloved, where no cloud can reach us and where the mists do not gather to obscure our heavenly vision. Sorrows T Yes, we have them, but we are looking at them from the heights of the heavenlies; for we are now dwelling with Christ in the heavenlies. And that simply means that there is a blessed fellowship with Jesus here that need

never be interrupted, a sunlight that need never be withdrawn, a peace that passeth all understanding and that need never be broken.

Oh, yes, beloved, we may have our trials and testings and temptations, and we shall while we live here; but, thanks be unto God, he will enable us to overcome them and become more than conquerors.

Is this your experience? Well, it can be. If you will but trust God and let him lead you and never hold back as he leads you in the way, he will see to it that you too will come to your Timnath-Serah.

I have seen Christians who have lived for years in Timnath-Serah, the city of the midnight sun. They were tranquil in their souls, joyous in the presence of an ever abiding Savior as their eternal Sanctifier. I have looked upon them with the sunshine in the soul and the sunshine on the face, with laughter in the heart and hallelujahs coming from the lips; and it was all due to the fact that they had left the wilderness and the manna behind and had crossed over Jordan into Canaan and were now in possession of their inheritance.

Have you such an experience as this, beloved? If you have not, you can have it. O dear soul, open thou thine heart to him! Open up every window of the soul and let him come in, in his full sanctifying power, and the flood-tides of salvation and power and glory will possess you. Hallelujah!

This is the gospel that a dying world is in need of, and the churches are failing to give. And this is the gospel that a cold, luke-warm, careless, indifferent, worldly church is in need of and will not have. The world does not need a creed, nor does a church need dogmatics. What the world needs is new life in Christ Jesus, and what the church needs is that the flood gates be opened toward Jehovah that the flood tides of grace and glory may flow in.

The big preachers tell us that this nation will soon be brought to Christ. I wish it were so, but when we take into consideration the little progress that has been made within the past three hundred years since the Pilgrims landed at Plymouth Rock, I am fearful that the big preachers do not know what they are saying. Of the more than one hundred million people in the United States there are only forty-one per cent who claim to be Christians at all. And included in this forty-one per cent there are Roman Catholics, Christian Scientists, Unitarians and Universalists. What light and hope is the church of God holding out to the other fifty-nine per cent? You cannot save a man by playing billiards or pool with him. He has more sense than you, for he knows that if you were a true Christian you would not be guilty of playing these games of chance. You cannot save a man's soul by feeding his mind with the movies, for he has more sense than you. He knows that the church is backslid and become worldly, for if it were not so these things would not be allowed in the churches. My brother, no preacher or set of preachers can fool the world. They know some things that some preachers do not seem to know. Whenever the church patterns after the world, right then she has lost her grip upon the world.

I admire fine church buildings. But what God wants is something beside temples of stone or brick. He wants his sanctuary to be transparent so that he can shine upon it and through it upon

the needy, sin-sick souls and lives. The temple that God is the most interested in is the temple of the Holy Ghost, not a temple made with hands. "Know ye not that ye are the temples of the Holy Ghost?" God wants to shine in every avenue of our being, that we may reflect the light of his grace and power and glory. Will we not yield to him right now, and let him come as our rightful inheritance and graciously cleanse, fill and abide?

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08 -- WHOLLY FOLLOWING JEHOVAH

"But I wholly followed the Lord my God." Joshua 14:8.

These words are the words of a man who knew what he was talking about. The children of Israel had been wanderers for forty-odd years in the wilderness on account of their rebellion at Kadesh Barnea. But now they had crossed over Jordan -- the second generation--and were in the Land of Canaan. Among the number who entered the land, belonging to the former generation, there were two men who had been true to God when the test came, -- Joshua and Caleb. It is the latter that our study is about at this time.

Seven years of warfare had been gone through and many battles had been fought and many gracious victories had been won. Plans are now being put into operation for the division of the land. But before doing so it was right and proper that Caleb should have secured unto him that promise which had been made him some forty-odd years before. And he comes before Joshua, accompanied by others of his own tribe, and urges his claim.

This is a beautiful picture if we will only take time to study it. The setting is well worth the brush of any artist. It is a picture of devotement to God and his cause. And in it I find some thoughts that may be of special benefit to us. Let us study the lessons contained therein.

Caleb's life was a life that was built upon the promises of God. Well is it for any one to build upon the divine promises of the Book. For forty-five years Caleb had hid God's word "in his heart." That is, he had lived upon it, thought about it, believed it and cherished it as true; and he therefore had a right to do a thing he did, to come forward and claim the perfect fulfillment of the promise made him some years before. And why not? Every child of God, if he or she is wholly following the Lord, has a perfect right to lay claim to the promises of God, and urge their very fulfillment in their own behalf. A life upon the promises of Jehovah has a different estimate of life than is current among the most of us today.

Two promises were given unto Caleb. One was that he should have a long life, and the other that he should possess that portion of Canaan into which he had so bravely entered as one of the spies. The fact is, that whoever builds his life upon the promises of God has much to be grateful for. He has not only the present blessings accorded him, but he has blessings laid up for him here and hereafter. And as he journeys on toward the eternal goal, he will ever find "trickling brooks by the way" from which he may drink and drink and satisfy his thirsty soul. The present blessings carry With them a pledge of larger and better things from God if we are true to him and his service.

We may also draw this lesson from Caleb. The life builded upon faith such as his, is life of buoyancy unto the end. It is just like God to keep the "good wine" until the last, and when our natural hopes are beginning to grow dim then it is that the mountain of the inheritance that God holds out to us will show up clearer and more attractive upon the horizon of our spiritual life.

Caleb's life was of such a nature that he could afford to look back at it without any question mark being placed in its pathway, as far as we have learned. There is no mock modesty shown in this man. He refers to the time when he and Joshua stood alone in the midst of the false spies and urged the people to go forward and possess the land. He refers to the time, because he had a perfect right to do so. It is not a lack of modesty when one boldly and graciously tells of the time when God, for Christ's sake, forgave them of their personal transgressions and regenerated their soul. Nor is it boasting to speak of the hour when God, for Christ's sake, applied the blood to the heart, sanctifying and making the soul clean and pure in his sight, fitting it up for this world and the world to come. Caleb gave his testimony in sincerity and with conviction born of heaven, and he had a right to say: "I wholly followed the Lord my God." He had found that it paid to do so. And it always pays my brother, to wholly follow the Lord, no matter where he may lead us. And whenever the heart is fully given to Jesus it will wholly follow where he may lead, and we will know that we are doing the right thing, and others will know also that we are following close to the side of our Guide. It was nearly half a century since the incident referred to by Caleb had occurred, but it had made such a deep impression upon his mind that he had never gotten rid of it.

It is not every one who can give such a blessed testimony. Many a professed Christian man looks back over his life and sees here and there where he has failed. The retrospect is not very pleasant, is it, to many of you? The only thing that makes life worth while at all, beloved, is that it shall have been given fully into God's hands and will, and that we too are able to say: "I have wholly followed the Lord my God."

Caleb's life is a life that had discovered the secret of perpetual youth. Centuries ago Ponce de Leon landed upon the shores of Florida seeking the fountain of perpetual youth and found it not. But he failed to search in the right way and the proper place. Thank God, some of us have discovered it! It is found in Florida and Maine and Washington and California. The fact is, it can be found wherever the human soul meets God face to face. I offer this fountain of perennial youth to every soul here this morning. It is Jesus Christ in his fullness coming in and possessing us. "I will give him a well of water springing up into everlasting life." Exactly I Thank God, I have found it. Amen. "I," says Caleb, at the age of eighty-five, "am as strong this day as I was in the day that Moses sent me. As my strength was then, even so is my strength now, for war, both to go out and to come in." Exactly! He was ready for any conflict. The giants of Hebron were to be overcome and put to flight. They could not stay there if Caleb possessed the city. Though a man of eighty. five Caleb went forth to battle and won the victory. And, my brother, it is ever thus. God and man is always the majority. Oh, why are we so slow in learning this truth? To the man who is fully given over to God and wholly follows him, what are a few giants anyway? Hebron lies just before you and it is well worth fighting, for. Of course some one is ready to say: "In Caleb's case it was a miraculous intervention." Well, suppose it was. If he had thrown God aside and gone forth in his own prowess and strength he would have gone down in defeat. Any man who goes forth in his own power will meet defeat. You try to overcome the devil in your own might and

see what he will do to you. You try to overcome sin and the temptations that lead you into byways of wrong in your own strength leaving God out of the program, and down you will go. Of course it was through miraculous intervention. The fact is, the secret of perpetual youth lies just here, in giving our hearts fully to God and wholly following our Lord. Many a young man lies upon the reefs today a wreck because he failed to take God into life with him. Many a young woman is being swallowed up in the maelstrom of sin, and are human wrecks because they too have failed to take God into their lives.

The late Dr. McClaren well puts it: "One of the greatest and most blessed characteristics of youth is the consciousness that the most of life lies before us; and to a Christian man, in any stage of his earthly life, that consciousness is possible. When he stands on the verge of the last sinking sand-bank of time, and the water is up to his ankles, he may well feel that the best and most of life is yet to be."

I have seen gnarled and twisted trees green in all their branches, and laden with fruit and it was a beautiful sight. What is the parable? This, "the ideal of life is, that into each stage we shall carry the best of the preceding, harmonized with the best of the new, and that is possible to the Christian soul." Ah! My brother, the fountain of perpetual youth is no fable at all. Thank God! It is a blessed fact, and it rises where Ezekiel saw the stream coming forth, from the threshold of God's abiding place.

Caleb was no braggart. He meant no boast when he spoke of his strength, but rather they were words of thanksgiving and praise, and this is made the ground for his request. But is it not a magnificent picture we are looking upon? Look at the old man, if you will, as he stands before Joshua straight and strong and manly, with a strength renewed as that of the eagle, eyes flashing, head thrown back, shoulders squared as he makes his appeal and giving as one of the reasons why he desires this particular inheritance: "Now, therefore, give me this mountain, for the Anakim (the giants) are there, and the cities great and fenced up." But what cared a man like this for giants? What does any soul care for giants when that soul is wholly following the Lord?

Caleb had been in other battles before and was not fearful. He had seen victory perch upon the banners of God's hosts more than once. Now he was ready for one more conflict -- the greatest conflict he had ever faced -- and his readiness for this conflict was his reliance upon Jehovah. "It may be that the Lord will be with me." There is no doubt in his mind as to Jehovah's presence with him. In humility he is giving expression to his thoughts.

Ah! Here is a real God's man. See his eyes flash as his voice rings out clear and victorious: "I shall drive them out, as Jehovah spake." Thank God for the "I shall!" That is what we all need, beloved, holy boldness and determination. "I shall do so-and-so because God has said it." Caleb's faith had the true ring. What were the sons of Arba when put along side a faith like that? We would never let the difficulties before us weaken our aggressiveness and determination. It is wrong to do so. If the old familiar hymn had been written at that time it is likely that we would have heard Caleb singing:

"Oh, for a faith that will not shrink,
Though pressed by every foe."

And it is likely that he would have added instead:

'I have a faith that will not shrink,
When pressed by every foe;'

because wholly following the Lord my God he it is who giveth the victory." To be sure Caleb drove out the Anakim. And, my brother, nothing can stand against us if we are following the Lord and doing his bidding. It is not where the advantages are in our favor, but where the dangers are rife and the difficulties harder to overcome that God can give us the greater victories. Caleb went forth into the fight girded with supernatural power and conquered every foe. And in gaining the victory he secured one of the choice inheritances of Canaan, Hebron.

The fact that there were walled cities and giants behind the battlements may have been an incentive for Caleb choosing this most gracious possession as a place suited to him. The church is filled with people who are seeking easy berths, and but few of us are seeking out the difficult and hard fields. The true spirit of the soldier of Jesus Christ is not to run from difficult posts or hard fields, but to push out and up and in, and Hebron will become ours, Hebron, a place of natural beauty, surrounded by a valley of great fertility, and one of the chief cities of Canaan.

Hebron means "friend" and it is significant of our relation with Jesus Christ in a spiritual sense. "I no longer call you servants, but friends." In this expression of the Master's we have the two works of grace typified. Hebron was a choice possession, and to the soul fully yielded to God it is still a choice possession, a possession of the richest and sweetest of all the graces -- LOVE.

If we are to possess Hebron, brother, Anak must be killed. Anak means "long neck." There you have it: haughtiness, pride, selfishness. These are the principle things that hinder us from wholly following our Lord.

Have you taken Hebron, beloved? Well you may. It lies there before you. And as you take possession of the city and go on and possess the "upper and nether springs" of spiritual and temporal blessings, conscious that Jesus is with you, your inheritance will become a paradise; and wells of living water will spring up within your soul until it shall blossom with the divine graces like some heavenly garden planted by the hand of God, sending forth its rich fragrance to those with whom you come into contact. Let God come into your heart and fully possess your life, and the artesian waters will flow abundantly. Thank God! Amen.

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09 -- BORDER-LAND CHRISTIANS

"Now the children of Reuben and the children of Gad had a very great multitude of cattle; and when they saw the land of Jazer, and the land of Gilead that, behold the place was a place for cattle; the children of Gad and the children of Reuben came and spake unto Moses, and to Eleazer the priest, and unto 'the princes of the congregation, saying,... The land which Jehovah smote before the congregation of Israel, is a land for cattle;... And they said, If we have found favor in thy

sight, let this land be given unto thy servants for a possession; bring us not over the Jordan." Numbers 32:1, 2, 4 and 5.

Israel at this time was confronting the land of Canaan. Midian had been smitten, the booty had been divided; and the people of God were now near to the Jordan which ran between them and their inheritance which they were to possess in Canaan. But there were those among the Israelites who were content to remain where they were, the tribes of Gad and Reuben, and the one-half tribe of Manasseh. But that is but a prophecy or picture of multitudes of professed Christians who are content to live upon the border or edge of the Christian life or experience, preferring the commonplace in the religious life, with worldliness thrown in, to all the enjoyments and pleasures which are to be found with a life hid with Christ in God. Now if you will turn to the third chapter of Paul's first letter to the church in Corinth, you will find there another picture given us of this class of Christians: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk " (and I fear part of that was skimmed for fear of making some of them sick), "not with meat; for ye were not able to masticate it: nay, not even now are ye able; for ye are yet: carnal." Like the two and one-half tribes these Corinthians were simply border-land Christians, dwelling on the border of the Promise Land, and therefore on the outskirts of their full privileges in Christ Jesus.

Now with this introduction before us, let us notice some thoughts for our consideration which I trust will be used of God to enable us to go over and possess our possession.

1. Such Christians are concerned about the temporal more than spiritual. And if they are concerned about the spiritual it is rather Spasmodic and not general. Gad and Reuben and the one-half tribe of Manasseh, you will notice did not say one single word to Moses as to the spiritual outlook in the Land of Midian. They did not even seek the best place to rear their children. But they did ask the best place to raise their cattle. Exactly! While pastor of the Methodist Episcopal Church at Coming, Kansas, I heard a certain congregational pastor say to his Sunday School superintendent who was presiding over a local Sunday School convention: "This man here use to think more of Duroc-Jersey hogs than he did the boys and girls where he lives." And that man replied: "That, is so I" And, brothers, the sad thing about it all is: there are far too many who are now more interested in breeding their cattle and hogs than they are in training their children. May God help us!

You have not forgotten the story of Lot, have you? Certainly not. As this world looks at things, Lot chose wisely. But what was the final outcome of the choice he made? If this were all, my brother, then we must acknowledge that Lot was a magnificent success. He got the richest land, and he managed to get into the best "society" to be found in Sodom; but we are told that "the men of the land were sinners before Jehovah exceedingly." Exactly! O God, wake us up! And Mrs. Lot? Poor woman! She became entangled by the wealth they possessed, and their own children were corrupted by the society of the city; which is generally the case. You nor I can take coal in our hands and not soil our fingers. God gave Lot two distinct warnings: (a) the destruction of his own home, and (b) the destruction of the city in which he lived. And yet with it all he and his loved ones were literally dragged from Sodom. But Mrs. Lot, with a last longing look, turned and gazed upon the city where she had left her heart behind her, and her gazing brought the judgment of the Almighty God upon her. Take warning, beloved! We can't trifle with God. And Lot? Poor man! He

stands as an old man on the brink of the grave, facing eternity, blackened and ruined, and bent with sorrow and shame, his two daughters a living disgrace. Oh, what a picture! Mother, you may profess to be a Christian, but I want to say to you if you will let your daughter attend the balls and dances where passion is stirred and lust is fed, and permit her to dance herself into hell, as sure as I stand here today, God will hold you responsible for the damnation of that poor girl's lost soul. You may not like this sort of preaching, but I am going to, by God's help clear my skirts of your blood and your children's blood.

I want to say here what I have said before; It is no sin to be rich. The sin lies in the fact of the man trusting in his riches instead of God. Now, by looking at a man's bank account you cannot tell whether he is rich or not. If you could but see his heart, then you would be able to tell more about him. A rich woman while attending revival services was heard to cry out: "Oh, my God, is there no mercy for the rich?" George Peabody with all of his millions was a Christian gentleman, and even in old age his riches became not a burden to him; and, as far as I know, he died and went to heaven. Thank God!

You may know Christ, my brother, as your personal Savior, and yet be conscious that you have left quite a bit of the soul's territory under the direct control of the carnal mind, which "is not subject to the law of God, neither indeed can be." To be justified is indeed great, and the one who states that we holiness preachers minify justification to make room for sanctification is misrepresenting us. But the soul's entire sanctification means the keeping of the soul not only in a sanctified relation with God, but also in a justified relation too. The soul's territory for the man to be at his best, should be occupied by only one Master; and it is only when the soul is fully yielded to God in consecration that, this is possible; for then is it that we look up into his face and cry from our heart's depth:

"Thy will be done,
Have thy way, Lord, have thy way;
This with all my heart I say."

Those of you who are familiar with Roman history will recall the old Roman senator who sever rose to make a speech but what he would say in closing sentence: "Carthago est delenda." Carthage must fall. And you will also recall how the appeal at first, fell upon ears that were deaf to it, but after a little while the thought gripped the hearts of the Romans and Carthage was conquered. All, my brother, you can never be the man of God that he would have you be until every spiritual Carthaginian of the soul is destroyed from your heart and the Lord Christ reigns supreme as your Lord and King.

2. Such Christian's Influence is discouraging to aggressive Christian living. Was not this the thought Moses had in mind when he said to the two and one-half tribes: "Ye are apt to discourage the hearts of the people?" And there are many men and women, and young converts who have been kept back from entering into Canaan because of some borderland Christian being; satisfied to dwell on the other side of the Jordan feeding cattle, hogs, and sheep. Is it not a fact that, as a rule, such are rather a burden to the church in every campaign in which she engages in conflict with the enemy? When the matter of a revival is suggested, we have those who take the matter in rather a matter-of-fact-way, and treat it more or less indifferently, with the result that this class of

people generally is the pastor's or evangelist's field instead of his force upon whom he can rely? I recall but a few Sundays ago when I asked: "All who will pray twice daily for the meeting lift your hands," there was one good woman who said: "Brother Kelley, I did not lift my hand because I was fearful I would forget to pray, and I didn't want to promise and not do so." Exactly! I wonder how many souls she will lead to her Lord during such times? The story is told of a vessel being wrecked and sending out its S. O. S., and another vessel receiving the message, when the captain was heard to say: "There are lives there, it is true; but I am too busy to save them: I must keep on my course." And he kept on his course. O men and women of God, hear me! That man was dealing with lives which he should have saved; but you are dealing with immortal souls which may be lost on account of your indifference and carelessness.

The church's mission is to save souls. That is why God gave it birth. I never have believed that God ever intended the church to be turned into a movie theater, or a play house, or a bowling alley, or a place for worldly pleasure and commercial life. But it is the borderland Christian who is apt to discourage the work of real vital godliness and take up with the attractions of that which appeals to the lower appetites and passions.

3. Such Christians are the first to fall when tried. When Reuben and Gad and the one-half tribe of Manasseh returned to their families and flocks on the other side of the Jordan they became separated from the other tribes of Israel; and they were therefore out of spiritual touch and harmony with their religious life and experience. And, too, they were more exposed to the assaults of enemies. It has been proven over and over that a man is much safer in the Canaan than on the borderland. It is the man or woman living on the border fringing on both the wilderness and Canaan, who is more apt to go down under conflicts with the enemy, than the one who has crossed over and who is enjoying the fruits of the land, because he has overcome the walled cities and routed the Anakim.

We must recognize this truth: that testing times come to us all, churches and Christians. Neither church nor Christian is free from temptations and trials. No matter how holy a man may be, he is never free from the assaults of the devil. And that there are times when it costs a man something to be religious is a truth we cannot gainsay; but it pays to be true. It pays! it pays! It pays! I know that it pays! It is said that Corinth tint demanded that, every Christian holding office in the Roman empire under him should deny .his Lord or give up his position. A number of the weak-kneed, borderland fellows did deny their Lord; but there were those, thank God, who refused to do so. And what was the outcome? The Emperor at once dismissed all from his service who had denied Christ, saying, "If you desert your Master, so will you desert me." And those who had stood true to their allegiance to Jesus Christ he continued in office. Ah, my brother! the man who stands firm for God and what God has done for his soul will win out every time.

"It pays to serve Jesus;
It pays every day."

It is easy to be a Christian when all goes well; isn't it? But it is when our faith is tried and put to the test that God wants us to prove to the world that there is such a thing as a positive, vital reality in his saving and sanctifying power. Hallelujah! The world is hiding behind too many dead churches today, and we must be alive and on fire for God and route it from its hiding place.

Now what is needed, my brothers, is a real, vital, living experience of full salvation inwrought by the blessed Holy Ghost in his mighty sanctifying power. While a slave ship was unloading its human cargo, it was noticed there was one slave among the number who carried his head erect and his shoulders thrown back, walking as if he were still unconquered. When inquiry was made it was learned that he was the son of an African king. Oh, ye men and women of God, hear me! You and I are sons and daughters of a King. Hallelujah! And as we go through life we have a right to shout and sing, with our heads held high and our shoulders thrown back, and with eyes aflame with Divine Fire, as the blood of Jesus keeps us pure and white. Oh, bless God!

"My Father is rich in houses and lands,
lie holdeth the wealth of the world in his hands,
Of rubies and diamonds, of silver and gold,
His coffers are full, -- he has riches untold.

"A tent or a cottage, why should I care?
They're building a palace for me over there!
Tho' exiled from home, yet still I may sing:
All glory to God, I'm a child of a King."

* * * * *

10 -- IN GOD'S SERVICE

"Have I not commanded thee?" Joshua 1:9.

The book of Joshua teaches us many valuable lessons respecting service for God. You will remember that in the earlier history of Joshua to be found in one of the five Books of Moses, he is introduced to us as the servant of Moses. He, like every other man, had to serve and to learn obedience before he could command. And it is ever so. Our own General Pershing did not reach the high position he occupies in the American army all at once, but he first learned obedience as every soldier is required to do; and he learned obedience because he knew what it was to serve others, as every soldier must know." And when Mr. Wilson needed a man to lead our forces upon the blood stained battle fields of France and Flanders, his eyes fell upon General Pershing, and we have seen that Mr. Wilson made no mistake in this particular. Moses, himself, first learned obedience in the University of the Desert ere he became the leader of the people of God from the land of bondage. But when we compare the two, Joshua and Moses, we are to learn that Joshua stands for a higher service than that of Moses; for Moses represented the law, but Joshua represented in a most beautiful manner the gospel; and the service of the gospel is always higher than the law. And even in the Christian life we find that the service rendered God today by the fully sanctified is much freer, more noble and more effective than the service given him from the heart or life that is still in the wilderness state.

Now this is clearly shown in the lesson we gather from the preceding sermon on "Border-Land Christians." In that message, you will recollect, we saw how the two and one-half tribes went so far as to enter the land of Canaan and help the other tribes subdue and conquer some

of the enemies of God, and then returned to their flocks and possessions on the ether side of the Jordan; all of which teach us, as already suggested, that there are those Christians who deliberately choose their inheritance on the borders of the world; but who do some service for the church, and some service for Christ. They will candidly tell you of Canaan and its rich soil and its many fruits; but they do not wish to make it their exclusive abode. They prefer the rich pastures of Gilead, and they do not think it best to require themselves or their families to go through the self-denial, and privations, and sacrifices such as the dwellers in Canaan have made.

I say that there are thousands of professing Christians who are living on the east side of the Jordan, and their lives are being blighted by the influences with which they are surrounded; and yet there are those among them who may, and some do, work for the Master; but they find it more or less a burden instead of being a joy. The fact, my brother, is that there is no place so dangerous as on the borders of the world and the threshold of the Kingdom of God. Here is to be found Satan's battle ground and the place of extreme peril to the Christian man or woman.

But there is a beautiful contrast I want you to see. It is this: the picture of the inheritance of the Levites, in their many cities scattered throughout the land of Canaan. Now in all this we have a lesson of a service that is consecrated to God. Not a service that is consecrated to some specific calling or field, but consecrated for time and eternity to God him. self. The Levites stand pre-eminently as special types of service, and such a service is a service that springs from a complete separation from the world, the flesh and the devil; and a full or complete dedication of ourselves to God in a definite, positive, complete consecration once for all. You will recall that the Levites were substituted for the first-born among the children of Israel; and it is in this you will see they represent in a very emphatic way the thought or idea of redemption, the Lord himself being their inheritance, and the choicest cities scattered throughout Canaan were given them as their permanent abode. Amen. There was not a district throughout the entire land but what the Levites possessed the choicest cities therein; nor was there a tribe but what they in a most peculiar sense shared in their inheritance, and in return "diffused among them the hallowed influence of their presence."

Now all this is given for our encouragement, for from the lesson we gather that God wants the principle of a full and complete consecration and the life of holiness shown forth in every part of one's Christian life. And, as the late Dr. A. B. Simpson puts it, "he sent the Levites through every part of Canaan and located them among all the tribes of Israel that there might be no region where this supreme thought of dedication to himself would not be constantly set forth in their example." Now, do not misunderstand me. While I do not believe God to be responsible for the removal of a holiness preacher from one charge to another because he dares declare the whole council of God, yet he does make use of these very methods to disseminate the doctrine and experience of holiness of heart and life in other places where it would not be spread if these removals did not occur.

There is also another thought here for our consideration. When the soul of the believer is fully separated from the world, the flesh and the devil, and completely yielded to God, God will bring us into the largest inheritance; and like the Levites we shall possess our possessions in the midst of the other tribes and in the very choicest cities of the land. And when the soul realizes this truth as a blessed experience then does it understand more fully and clearly what the apostle meant

when he said: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, for ye are Christ's and Christ is God's." Hallelujah! Is not that wonderful! Oh, hallelujah!

And, again, we have this truth: You and I can serve God in every part of our life, and in every situation or occupation where we may be placed. The Levites served God, it is true, at Shiloh, but they also served him in the cities where they were placed. It is a mighty poor Christian who cannot serve God in his business; and before I would be in a business in which I could not serve God I would get out of it. And it is a poorer Christian who cannot serve God in the home. We will acknowledge that this is hard to do at times especially when those who should be lined up with you are not, but, blessed be God! God can and will see us through. That poor nurse girl may be training a prince in Israel for the church and the kingdom. Who knows? The servant in your home, though toiling most diligently, may be doing God's highest service in her ministry to your home. You may not understand it now, but nevertheless it may be true. Have you ever thought of it, beloved, that the ox-goad with which Shamgar slew the six-hundred was as sacred as David's harp with which he played before Saul? Some one expresses it most beautifully when he writes: "It is the glory of the sun that it can illuminate a crumb of broken glass until it shines like costly brilliants. And it is the highest testimony to Christ when we can reflect his image from the most trivial and commonplace things of our daily life." Amen.

We must not forget that the choicest possessions in the land of Canaan are to be had by loyal and brave and faithful service. This thought is very clearly brought out in the lesson which we have recorded in the seventeenth chapter of Joshua. It is where Ephraim and Manasseh, after receiving their allotment from Joshua comes before the princely leader of God's hosts and asks why it is that only one lot was accorded them as they were a great people. Listen to Joshua's reply. "If thou be a great people get thee up to the forest, and cut down for thyself there in the land of the Perrizzites and of the Rephaim; since the hill country of Ephraim is too narrow for thee."

And this is what God is still saying to you and me, beloved. If we feel that our sphere is limited; if we feel that there are greater reaches for us in the divine life of holiness; then we should recognize that there are other opportunities offered us, and if in this world of sin and sorrow we should feel as if opportunities are not afforded us, then we should make our opportunities; for we have before us the forests to be cut away and the hill country to be possessed. Divine power, my brother, will turn the most formidable difficulty into an occasion of victory in the name of Jesus Christ Hallelujah! This has been tested time and time again, and it has never yet failed. And we see how true this was in the lives of such men as A. B. Simpson, George Mueller, Hudson Taylor and others.

All around there are fields and cities to be occupied, and by occupying them we can show forth the greatest spiritual heroism. Joseph was great as a slave. Whence, it was easy for him to be great when he came to the throne of Egypt. Saul of Tarsus was great as a persecutor, and when he became a Christian his greatness did not diminish but increased, and he went into the grave leaving the greatest record behind of any of the apostles; and his life and writings have done more to shape and mold Christianity than that of any other man outside of Jesus Christ.

For each of us who are living in Canaan there is the most ample room among the wooded heights and the hill countries. Some years ago while I was residing in Birmingham, Alabama, the Central Railroad of Georgia running from Savannah to Birmingham, was completed. I walked a short distance over its newly built road-bed, a portion of which was made of iron ore dug from the hills surrounding the city. Now this ore did not come from the surface, but it came from down among the rocks; and just as the rocks are hiding away iron, and silver, and copper, and gold, so you and I will find that in the most difficult situations with which we are being confronted there are to be found the most precious ores and gems of reward for our service in the kingdom.

There is a certain law of the natural world applying to the property of water which can always be depended upon; for, as you are aware, water seeks its lowest depths to find its way to the deepest channels. And so it is in the spiritual world. The more grace we possess, the more love and power we have, the greater passion for souls about us we have; and like the Son of man we will seek to save that which is lost. O men and women of God! this is a service to which all of us are called, and to which very few, I am sorry to say, are responding. The sanctified soul should never be guilty of holding aloof from the sinful. The fact is, those who have become so good and pure that they feel above such work know not the spirit of Jesus Christ; and "he that hath not the Spirit of Christ is none of his." The more like Christ we are, the more like him will we be.

One of the first things we have given us in the book of Joshua is the salvation of the harlot Rahab. Her condition was deplorable; her character was base, but when the spies came to her house she received them kindly and treated them graciously, and at the last saved their lives. And in return for it all they told her what to do so that in the capture of Jericho she and her house might be spared. She was to hang, you will recollect, a crimson cord from the window; and in that same cord we see a picture of salvation through the crimson tide that flows from Calvary's hill.

This beautiful lesson may not merely be applied in the manner we have done, but it is also a foreshadowing of the gospel age and the great salvation that is being offered to every man and woman and child in the universe. But there is even still a deeper lesson to be found in the incident. For as Rahab's life was spared and she was received into the very household of Israel, and became an honored name in the ancestry of our Lord, so is God still calling men and women into his kingdom from the lowest ranks of sin and degradation. Thank God that this is so! Oh, ye men and women of God!

"Go with the name of Jesus to the dying,
And speak that Name in all its living power;
Why should thy fainting heart grow chill and weary!
Canst not thou watch with me one little hour?"

* * * * *

11 -- THE DANGER OF BACKSLIDING

"But ye have not hearkened unto my voice: why have ye done this?" Judges 2:2.

In the lesson which we have read, we have presented to us a sad, sad story or picture, -- the story or picture of Israel's backslidings and turning away from God. As long as Joshua was alive it appeared to have been an easy thing for the Israelites to serve Jehovah, but after his death it was not long ere they turned away from Jehovah and attached themselves unto strange gods. And the record gives us a picture that is really sadder than their backslidings in the wilderness. Their unbelief and rebellion as recorded in the Book of Numbers cannot compare to their declension at this time. Their unbelief while in the wilderness retarded their progress for only a generation, but now they are to be plunged for hundreds of years into bondage and misery and shame on account of their sin. That the soul, even after it has found God in the forgiveness of sins, can go back to the beggarly elements of the world is true. The old Calvinistic doctrine of "once in grace always in grace " is as dangerous as it is false; and it is false because it cannot be supported by God's word. And when the once enlightened soul does thus yield to temptation and go back to the beggarly elements of the world, it suffers loss; and its progress is retarded for many, many years.

Then, again, it is even possible for the sanctified soul to lose its grip on God and turn away from him. With shame I confess it; but I know this to be true, and such backsliding is more inexcusable than for the regenerated soul to go off into sin again; and it is more apt to lead to more terrible consequences. How many there are today who once knew this way but are now without the blessing. And some of them, be it said to their shame and to our sorrow, are now opposing the very truth and experience they once preached, testified to and enjoyed. It would seem that this is the class the apostle has in mind when writing in the Book of Hebrews, "Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him."

The picture is dark. After all the divine manifestations of God's presence with Joshua, and after all the victories he won at Jericho, Bethoron and other places, and after all the kings of Canaan had been defeated and subdued and their land divided among the people of God, and notwithstanding Joshua's parting words at Shechem, Israel in the third generation went into idolatry and sin, forsaking the covenant of Jehovah, and became subject to the very peoples whom they had formerly subdued.

We see history repeating itself in primitive Christianity! It is here we have a parallel picture presented us. The apostolic age of the Church was known for its zeal, and faith, and power, and victory; but the sad thing of it all is, in about the same length of time as we see in the former picture, there came a declension and backsliding. Divisions occurred, conformity to the spirit of the world crept in; and a certain Emperor of the Roman Empire accepted Christianity without being converted or regenerated, and he soon mingled the old idolatrous worship of images with the spirit of Christianity, which resulted in the Scarlet Woman of Roman Catholicism as we have it today.

But that is not all. I wish it were. Where do we find Protestantism today? Do we see it manifesting the power and faith and healing as did the early Church? Do we see souls around its altars being saved and sanctified? No, No! Instead we find the lack of spiritual power and in its place we have the spirit of commercialism and worldliness. And we find to a great extent that it has so drifted away from the Fundamentals of the Book that it is denying the Virgin Birth of Jesus Christ, and the miraculous, and accepting in their place theology with the "made in Germany" stamp upon it which, above all else, was responsible to a large extent for the world war and the

defeat of the German nation. And as sure as Germany went down to defeat, so will any church that dares to cast Jesus Christ over-board go down to an ignominious defeat. It ought to!

But shall we stop there? Let us get a little closer home. What do we find among the holiness people of today? I am not finding fault, nor am I offering a spirit of criticism; but well do I remember when Beverly Carradine swept over this land as a flame of holy fire preaching full salvation and scores and hundreds -- yea, thousands were swept into the experience of entire sanctification, and holiness camps were established in many, many places. But where are all those camps today, camps that used to shine and glow and burn for full salvation? We have numbers of camps, it is true. But do all of them have the old time power they once had? It looks to this preacher that what we need among us today is an Inskip, or a McDonald, or a Wood to go up and down the land crying out mightily against the toning down, and the spirit of popularity that there is to be found in some quarters. If this preacher knows what he is saying, it looks to him that the great need of the Twentieth Century Holiness Movement is to get from God the Nineteenth Century power that our camps used to have, when souls were reached by the hundreds. When this takes place the holiness camps (some of them) and some holiness evangelists will no longer be popular among the world and the cold formal church. Holiness is not popular and holiness will never be popular except with the chosen few. Mr. Wesley preaching in one place on perfect love made this record in his journal: "I preached on Christian perfection at _____ and was surprised that it met with no opposition." I am not surprised that Mr. Wesley was surprised. O ye men and women in the holiness ranks, let me plead with you that we get on our faces before God and ask him to make us hotter than ever I Amen. The time is short. It will not be long ere we hear the midnight cry; "Go ye out to meet him.". May God help us to be red hot and on fire for him when he does come! Amen.

I have drawn dark pictures, have I not? But, thank God, there is infinite mercy with him, and the infinite resources of his grace and power are sufficient to restore the backslidden soul into his favor again. Thank God that I know this to be true! But the danger is not less real or the warning any less solemn.

It is in the New Testament epistles where the sanctified experience is made prominent, that we also have the warning given us against the possibility of backsliding. In John's Epistle we read: "The anointing which ye received of him abideth in you." And in the next breath the beloved disciple says; "Now, little children, abide in him." We hear Peter say: "The Lord knoweth how to deliver the godly out of temptation," but he also writes: "Beloved, beware lest ye also be led away with the error of the wicked and fall from your steadfastness." In the Epistle to the Hebrews we find flashing before us a most terrific picture of the soul that has once been enlightened, and tasted of the heavenly gift, becoming an apostate. If you will make a study of the epistles of Paul you will find how faithfully he warns the saints of God against the possibility of backsliding; and even Christ himself warns the soul against this danger.

Those of you who have read Bunyan's masterpiece will recall that when the pilgrims were introduced to the "Palace Beautiful", they were shown many beautiful and striking pictures. On the one side were visions of grace and glory, and on the other side the prisoner of despair in the cage of iron, and the awful dream of the judgment day. And as Christian came from the palace he was heard to say:

"These things make me both hope and fear."

That there is real danger of the soul's backsliding none of us will doubt; and there are too many of us who know from sad experience that such a possibility is a real fact. Beloved, listen! The sanctification of spirit, soul and body, and the life of holiness is not a state of infallibility, but it is a state of utter dependence upon God and an abiding communion and fellowship with him. It is he that "abideth in him (that) sinneth not," for "apart from me ye can do nothing." And the most holy saint will make a most desperate failure whenever he or she trusts in his or her own strength. O ye holy men and women of God, let us ever abide in him! Let us stick faithfully to the Word, and walk in perfect obedience to his law and commandments. We need not fear while he holds our hand and leads us safely o'er the way, and makes us to "walk upon high places." Bless God! Amen.

That there were reasons for Israel's backslidings is very evident, but this does not excuse them. But we will look on some of the causes. (1) The first of these seems to have been the lack of a real, vital experience and a proper knowledge of God. The very language in which their backslidings is recorded advances the thought that their piety or religious views arose from the influence their leaders had over their lives and the generation associated with him.

Have you ever thought of the actual number of persons whose religious life and experience reflect the life or influence of others? It was Joash, the young king, who served Jehovah faithfully as long as Jehoida the priest lived, but when Jehoida died it was not very long before the king turned to the evil around him. So we find those today who have much manifest goodness under the influence of certain teachers and preachers upon whom they have anchored their faith, and in the times of deep religious excitement seem to "get somewhere" in the matter of their religious experience; but sooner or later it is to be seen that much of such an experience is seated in the emotional nature, with the result that the first time their feeling is not as rich and joyous as they anticipated, they get down in the mouth, become blue and "lose out." When favorable influences are withdrawn from such souls and they are no longer buoyed up by friends and upheld by helpful surroundings, but are met by opposition and persecutions and uncongenial companions, then it is that they are apt to "fall away". But, if on the other hand their soul is anchored by a vital, living faith to a vital, living Christ, even though they may face opposition and misunderstanding, they will stand steadfast for the truth, and in the will of God, and this though loved ones and friends go against them. Blessed be his name forever!

Joshua's life was one of victory. This is very evident and the secret of it lies in the fact that Joshua had learned to stand alone with no one to lean upon but Jehovah. You will recall when the spies returned with their unfavorable report that Joshua and Caleb were the two who stood out against the majority. Joshua stood firm for the right and God; and when the multitudes later followed him his purpose was not affected by either their faithfulness or their faithlessness.

And, my brother, this is the secret of the victory of every wholly sanctified soul. You must know the truth and commit yourself eternally to it, even though friends forsake you and loved ones criticize and misunderstand you. It is a lonely way that you and I are called to go but it is the way Jesus walked. Christ's followers, without exception, forsook him the night of the betrayal and fled. He, I say, went this way, and this is the way that he is calling you and me to go. Will we do it? O beloved, say yes! And to take this way it means, though we may be called upon to die, we must be

persuaded that we can not afford to surrender to the enemy. And it is essential that you know the Lord for yourself and not for another and, although every man and woman and child now in the way should turn back, that you are going through. Amen. If you have thus learned Christ, the presence or absence of others will not affect your life or experience. The sooner we learn this lesson the better it will be for us. Amen.

(2) There is a second reason for Israel's backslidings: their failure to do a thorough work in their separation from their foes. Exactly! And right here lies the secret of many failures today. Listen! The children of Benjamin failed to drive out the Jebusites, and Manasseh did not drive out the inhabitants of Bethshean, nor did Ephraim drive out the Canaanites in Gezer. In some cases the Canaanites were put under tribute to Israel; but they were not driven out. See? God had told his people to drive them out.

The soul that continues to harbor the enemy of God within (the carnal mind) will eventually go down in an ignominious defeat if it is not careful.

But worse still. We find Israel entering into unholy alliance with the nations around them, and they even went so far as to take their daughters to become their wives; and gave their daughters to their sons, "and they served other gods." Exactly! It is usually the case. Just here is where many a Christian man or woman has fallen. Can you tell me why it is that a sanctified man will fall in love with an unsaved, worldly woman and marry her? And will you please tell me why it is that a sanctified young woman will fall in love with an unsaved, ungodly young man and marry him? They do it, -- but why? "Be ye not unequally yoked with unbelievers."

As we read this dark picture we get a glimpse of the development of sin in the soul of so many, which at one time seemed to have been wholly yielded to God. Is it not due to the fact that they lack courage to deal bravely and firmly with that which is wrong? Their business interests will suffer if they stop selling tobacco. So they compromise and refuse to walk in the light, and then go down in defeat. Then, by and by, the social element will enter in. Families that were once separated from unholy and ungodly alliances are now given to the playing of "Flinch" and kindred games; and even the father and mother retain their separation. Yet they are guilty of letting their children mingle with the Canaanites.

O ye men and women of God, let us be careful! Let us avoid the very appearance of evil! This is commanded us in the Book. We can not knowingly compromise with any form of sin and still retain our experience of sanctification. It is impossible. We cannot even compromise with father or son, mother or daughter, husband or wife, and retain our experience of a pure heart and a holy life. Be careful! Be true to God though the heavens fall!

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THE END