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BUILDING WITH CHRIST
By I. Parker Maxey

Subtitle:
The Ministry of Soul-Winning

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BACK COVER TEXT

In this book, Rev. Parker Maxey strikes the note that so desperately needs to be heard in the holiness ranks. I wish every member of our congregations would read this and then make it a part of their lifestyle. I'm convinced it would revolutionize their own lives as well as the life of our churches. Read this book and you will be convinced that soul-winning is not a superficial term of the modern day church, but rather God's expectation of His children.

Rodger Moyer, General Moderator
Bible Missionary Church

* * *

Rev. Parker Maxey will stir your soul and make you see that soul-winning is not optional; it is imperative! Holiness and witnessing are seen to be inseparable. This book is a must for soul-winning classes in both churches and colleges.

Robert E. England, Vice-president of Academic Affairs
God's Bible School, Cincinnati, Ohio

* * *

As I have perused in deep meditation through a copy of the manuscript, "Building With Christ," I found it to be a basic text book for personal evangelism and for foundational missionary outreach. It is my hope and prayer that this publication will be obtained by all the young people who are preparing for or are already engaged in Christian work. All pastors and Sunday School teachers will find this book a valuable tool in guidance for themselves and others who are seeking to win souls for Christ. It will guide in a scriptural, spiritual and sensible manner. All are most important in fulfilling the GREAT COMMISSION. We join Rev. Maxey in saying, "yours for souls."

Wm. D. Gale, Former General Chairman
Bible Methodist Church

* * *

Rev. I. Parker Maxey, through "Building With Christ," has given the church and every Christian a rich workable manual for effective soul-winning. Careful and prayerful reading of these pages will provide you with inspiration, encouragement and instruction as you open your heart and mind and engage your will and physical energy to this all-important yet sadly neglected ministry of soul-winning.

Dr. Samuel E. Wickard, Pastor
Bible Holiness Church, Silvis, Illinois

* * *

In a day when books on church growth strategies -- based predominately on worldly sales and personal gain techniques -- are being thrown at us as reliable approaches to building God's church, Parker Maxey's new book on soul-winning is a welcomed alternative. Why? It is undeniably scripturally based, Wesleyan in its theological viewpoints, refreshingly practical, and it represents a lifetime of ministry efforts.

Glenn D. Black, District Superintendent
Kentucky District -- The Wesleyan Church

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INTRODUCTION

We read that after "David ... served HIS OWN GENERATION by the will of God, he fell on sleep" Acts 13:36 (emphasis mine). It is also enlightening to note what David said in Psalm 71:18, "Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to everyone that is to come." Every Christian has a responsibility to the generation in which he lives. Paul considered himself a debtor to give to his generation the good news of the gospel of Jesus Christ (Romans 1:14). Through his divinely inspired New Testament epistles he, through the Holy Spirit, has had an invaluable ministry to every generation since his time.

Every Christian is under a divine obligation to give the gospel to others in the same measure in which he has received it. There is no discharge in this obligation as long as one remains physically and mentally competent. As long as one is mentally competent there still remains the accountableness to reach out to lost souls. If one becomes physically unable to be thus active in soul-winning he/she can continue such a ministry through prayer, witnessing or tract distribution. There is no place where one can retire and coast into Heaven.

The chapters in this book deal with the ministry of soul-winning. Three of the chapters appear here for the first time. The other chapters (re-edited for this book) were written over a period of twenty-four years and appeared first in The Missionary Revivalist, the official organ of The Bible Missionary Church.

The book deals comprehensively with the subject mentioned above, (personal soul winning) with the exception of the last three chapters. These chapters are not so much "soul-winning" oriented but deal with subjects closely related to the burden of the preceding chapters and make a fitting conclusion to the book in hand.

God will hold us responsible for the evangelization of the generation in which we live!

P. M.

* * * * *

Chapter 1 BUILDING THE CHURCH OF GOD

There are three Scripture passages that throw much light on building the church of Jesus Christ in the day and age in which we live.

FIRST Jesus said, "I will build my church." Found in Matthew 16:18 the whole text reads like this: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." "The play on words here between petros, a stone, designating Peter, and petra, ... bedrock, suggests that Jesus will build His Church on a foundation much more stable than Peter as a person, indeed on nothing less than the great truth of Peter's confession, "Thou art the Christ, the Son of the living God."

"The word 'church' in the New Testament is from the Greek 'ekklesia,' meaning 'called out.' The word is translated 'church' in 112 of its 115 instances in the New Testament 'ekklesia' is reserved exclusively in the New Testament for the followers of the Lord Jesus Christ." (R. Taylor in the Beacon Dictionary of Theology, p. 112)

In the New Testament the major emphasis is on the church as a local body of disciples. For example we read about "the church in their house"; "the church of God which is at Corinth," etc. Primarily in Ephesians and Colossians the church is presented as the mystical body of Christ. Christ Himself is seen as the Head of the Church. His headship reveals the divine nature of the Church. Acts 2:47 infers the fact that "only the saved" can belong to the church. The saved being brought into the church and made a part of it is the Lord's action. The church on earth is both visible and invisible. Without the Spirit's action in spiritual regeneration individuals can be joiners of the visible organization but not members of the invisible Body of Christ. Thus we can say by the authority of Scripture, the Church is a divine institution founded by Christ and composed of true believers (I Cor. 2:2; 10:32; 11:22; 14:5; 15:9; 2 Cor 1:1; Gal 1:13; Eph. 1:22; 3:10; 5:23-32; Col. 1:24; I Thess. 1:1; I Tim. 3:5, 15). Its internal function is to provide an atmosphere of worship, nurture, fellowship and service. Its external mission is to represent God in Christ to the whole world, through holiness of life and the proclamation of the Gospel to every creature. The Church is composed of all spiritually regenerate persons whose names are written in heaven.

Individuals are brought into and made a part of the Church, members of the Kingdom of Heaven, by the "new birth" experience, a divine act. This is not accomplished, as Matthew 16:18 indicates, without a battle against the forces of darkness and hell.

God uses human instrumentality in the building of his kingdom of redeemed humanity. With very few exceptions no one comes to Christ without that "human link" to lead them to the saving knowledge of Jesus Christ. The born-again experience is a divine act in the heart wrought by the Spirit of God. There is ample proof of this in the New Testament.

I Corinthians 3:6, "I [Paul] have planted, Apollos watered; BUT GOD GAVE THE INCREASE." (emphasis mine)

Acts 2:47, "... And THE LORD ADDED to the church daily such as should be saved." (emphasis mine)

Matthew 4:19, Jesus said to Peter and Andrew, "Follow me and I will make you fishers of men."

All four Gospels record the account of Jesus feeding the five thousand with five loaves and two fishes. The disciples were used in giving the miraculously increased bread and fishes to the multitudes. The inference here is plain to be seen.

2 Corinthians 5:20, "Now then we are ambassadors for Christ ..." We sing about this in that stirring hymn, "God's Kingdom is at Hand."

Matthew 7:21-23 reveals that many are laboring in kingdom work but are fruitless, not having spiritual life within themselves.

John 6:44, "No man can come to me, except the Father which hath sent me draw him."

Many, many more Scriptures could be added. The increase of God's Kingdom, furthermore, is not brought to pass without a battle. I Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." There is not only building but also battling in Kingdom increase.

SECOND We want to look at those who qualify to be laborers in Kingdom increase. In Luke 14:26-33, we read in verses 26 & 27: "If any man come to me, and hate not his father, and mother, and wife, and children and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple."

In this passage Jesus talks about building (verses 28-30), and warfare (verses 31, 32). Putting this all together reveals a startling and convicting picture. In three of the verses (26, 27, 33), we have Jesus' words, "he cannot be my disciple." What does Jesus mean here? Unless an individual is 100% consecrated to Christ and totally dead to everyone and everything, even himself included, he cannot be an ambassador of Christ. Christ cannot use him. He cannot build (verses 28-30) His kingdom through that one. He cannot carry on a successful war against the enemy (verses 31-32) with that individual.

Men can build a congregation but cannot produce the kingdom of God in the hearts of lost men and women. God cannot use that which is not totally His! There must be a "death to self" experience before God can use one in either building or battling.

THIRD To illustrate what we have been saying we turn to an Old Testament passage found in Judges chapters six and seven. It is the well known story of Gideon. Please keep in mind percentages in relationship to numbers in this account. You will find quite surprisingly similar percentages are seen in evangelical churches of this day. It has been noted that when it comes to the bottom line of those who make a profession of being a child of God, God actually can only depend on three percent in Kingdom building.

At the time of the Scripture noted above, Israel had done evil in the sight of the Lord and He had sent a "multitude" against them. We read in Judges 6:5, "... and they came as grasshoppers for multitude ... without number."

Gideon was God's human instrument of deliverance and when he blew the trumpet and sent word throughout Manasseh, Asher, Zebulun and Naphtali (Judges 6:35), 32,000 fighting men responded -- men who rose up to fight for their wives, children, homes, liberty as well as their own lives. According to the statistics given in the book of Numbers (recorded in chapter 26) there were 52,700 men of war in Manasseh, 53,400 in Asher, 60,500 in Zebulun, 45,400 in Naphtali -- tribes that received Gideon's call to war. The total, 212,000. Out of that many men of war only 32,000 responded to the call. Although these statistics were recorded around 200 years prior to

this incident in Judges, the number of fighting men would surely not be less and more than likely more.

Percentage-wise it figures out about the same today in our churches of those who attend that will make any kind of a response to a call to service. The visible church carries a lot of "dead timber." Even among the 32,000 that responded God knew there were cowards in the crowd. When the cowards took out for home he had an army of 10,000 left. Out of this number only 300 emerged who were not only unafraid but were not self-indulgent. Remember, as we said to start with about percentages? The three hundred are three percent of the 10,000 that you would have expected to qualify.

But how about us today? How many individuals out of any church are continuously out in an effort to lead sinners to the Lord? There are some large churches among evangelicals, but how much spiritual life do you find in them? Worldliness floods even the best of our churches. There are exceptions for which we can forever be thankful. However, the hard, cold facts should put us on our faces before God.

Question! Am I, are you, one of the three percent? A number of years ago while I was touring one of the districts in the Bible Missionary Church I was preaching mostly on the subject of "kingdom increase." One woman, a lovely person and a professed Christian whom everyone believed in, said to me, "Brother Maxey, I have absolutely no contact with any unsaved person outside our own church circle. I am doing nothing to reach even one unsaved person." How could this be? This is no indictment against the Bible Missionary Church. It is an indictment against any people who profess holiness of heart and life, regardless of their church connection, who are doing nothing to reach outside their own local church with a burden to get unsaved people to God!

* * * * *

Chapter 2 RIGHT PREPARATION FOR POWERFUL WITNESSING

Before any individual can become an effective witness in working with Christ in building His Church he must have been genuinely born-again of the Spirit and subsequently sanctified wholly (John 3:7; Luke 24:46-49; Acts 1:8). Without having received these experiences of grace no one can become a dependable vessel meet for the Master's use.

In the new birth experience there are four concomitants that take place simultaneously. The moment an individual meets the conditions to become a born-again Christian he is instantaneously justified, regenerated, adopted into the family of God and initially sanctified. Although seemingly paradoxical, these four concomitants must take place in a given order. Logically and experientially God must justify a sinner (forgiveness is included in the act of justification) before He can regenerate him. God Sovereignly forgives us on the basis of the shed blood of Jesus Christ (Isa. 55:7; Eph. 4:32). In the justification of a sinner God clears him before the judgment bar of God after he has thoroughly repented of and forsaken every sin. "Justification" is a legal term. Before we can enter a holy heaven we must be clear before the judgment bar of God. God accomplishes this for the sinner on the basis of his repentance and faith in the shed blood of Jesus Christ (Rom.

5:1; 8:33, 34). Secondly there is the parental aspect of the new birth which takes place in the divine act of regeneration when a sinner becomes spiritually alive (John 3:1-8). Logically and experientially this cannot take place until one is sovereignly forgiven and judiciously justified before the judgment bar judgment of God. Following the act of regeneration (being alive spiritually) comes the act of adoption into the family of God. One must be made spiritually alive (born into the family of God) before adoption can take place (Rom. 8:15; Gal. 4:5). Holiness is begun in the heart when regeneration takes place. In the new birth experience, there has been a cleansing of all acquired corruption. These four concomitants of the new birth experience all occur in the moment a sinner repents of sin and rests his faith in the promise of God to save him.

Likewise there are four concomitants in the second definite work of grace in the entire sanctification of a regenerate soul. These also must take place in a logical order although the entire work is done instantaneously.

The first concomitant of the second work of grace is the baptism of the Holy Ghost and fire (Matt. 3:11). A regenerated man is alive spiritually but soon learns that he has within his heart a nature contrary to the nature of God and the nature of holiness. When confession of this condition is made God will come to that heart unhindered now in all his working power. The second concomitant of the second work of grace is the cleansing of the heart from original sin (Acts 15:8, 9). Thirdly there will be the empowering for service (Acts 1:8), and finally the sealing of the Holy Spirit (Eph. 1:13; 4:30; II Cor. 1:21,22).

These four concomitants of both the first work of grace and the second work of grace are the common experience of all who obtain initial salvation and entire sanctification. To these great blood bought privileges every heart will respond in one way or another in giving witness to what has taken place within his heart. As there are no two individuals alike, so there will be a variety of expression of the work of God done in the soul. Let us note what happened to a few we read about in the word of God.

"The Blind Man witnessed to Christ's sight-giving power (John 9:25); The Demoniac witnessed to Christ's delivering grace (Mark 5:20); The Leper witnessed to Christ's cleansing touch (Mark 1:45); The Woman with the alabaster box witnessed to Christ's satisfying love (Luke 7:37); The Crooked Woman witnessed to Christ's straightening might (Luke 13:13); The Raised man witnessed to Christ's quickening life (Luke 7:15); The Disciples witnessed to Christ's excellent glory (John and Luke 14; 2 Peter 1:16); The Saints at Thessalonica witnessed to Christ's effective working (I Thess. 1:9, 10)." (Pulpit Helps)

God does outstanding things for His people and to these, witness should be given. How natural it was for the lame man to leap and dance for joy when his ankle bones were instantaneously made whole; how natural it was for the blind man to witness to new sight; how fitting it was at Pentecost for those 120 to give expression to what had taken place in their hearts in the cleansing and filling with the Holy Ghost! And so it will be with every soul who has received the miraculous work of the Lord's grace in his heart.

To the two works of grace (the new birth and entire sanctification) there is the witness of the Spirit. J. A. Wood states it this way: "It is a sweet, inward persuasion of the Spirit that God,

for Christ's sake, has either pardoned my sins and regenerated my soul, or -- in a second definite work of grace -- that the blood of Jesus Christ has cleansed it from all sin." There is a spirit-voice to a spirit-ear and the communication is intelligible. To reason ourselves into the belief that we are wholly sanctified in the absence of this witness would be wholly perilous.

"There is a variety of expression in personal experience both in regeneration and entire sanctification. Some are exercised in one way, some in another. Sometimes there is an unusual illumination of soul. Sometimes a sweet resting and sinking into Christ. Sometimes great joy and ecstasy, though this is not the general experience. Sometimes there is an astonishing increase of faith and assurance that all sin is gone. Sometimes an overwhelming sense of the divine presence. Sometimes the cleansing energy comes in a mighty torrent, and sometimes in a gentle breeze. Glory to God! Although there is a diversity of operation both with respect to the divine and human spirit, yet the blessed results are the same. Let us never mark out a way for God, but seek the cleansing power of the Holy Ghost, until it comes, just as he pleased to manifest it." (Rev. J. A. Wood as quoted in Foundations of Doctrine, p.109)

"Sanctified souls are inclined to name the blessing after their principal sensation, harmonizing with their emotional experience.

"One person realizes principally a marked increase of faith, and he calls it 'the rest of faith.'

"Another is conscious of a deep, sweet resting in Christ, and he calls it 'resting in God.'

"Another is permeated with a sense of the divine presence, and filled with ecstatic rapture, and calls it 'the fulness of God.'

"Another feels his heart subdued, melted, refined and filled with God, and calls it 'holiness.'

"Another realizes principally a river of sweet, holy love flowing through the soul, and he calls it 'perfect love.'

"Another is prostrated under the power of the refining and sin-killing Spirit, and calls it 'the baptism of the Holy Ghost.'

"And another realizes principally a heaven of sweetness in complete submission to God, and he calls it 'entire sanctification.'

"While another may feel clearly and strongly conscious of complete conformity to all the will of God, and call it 'Christian perfection.' If genuine, the work wrought in each case is essentially the same." (Perfect Love, pp.124, 125, quoted in Foundations of Doctrine, p.110).

We noted to begin with that "with great power the apostles gave witness." One of the things absent far more than it should be is this very thing -- the power of our witness to the work of God in our heart. Maybe you are among the many who have never experienced personally a clear

witness of the Spirit that He has come to cleanse your heart from inbred sin and to take up His abiding place in your heart. You can have this glorious experience!

To witness to sinners of the saving and sanctifying grace of God within one's heart becomes a burning desire and urgency and to fail in that witness will result in the loss of those saving and sanctifying God given graces.

May it be said of us as it was about the apostles -- "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

* * * * *

Chapter 3 PERSONAL SOUL WINNING (Evangelical Brethren -- Used by Permission)

When Jesus saves you from sin and hell, He gives you the urgent desire to rescue others from the same fate. If you have professed salvation, but make no effort to win others, you are not saved.

The moment a person kneeling at an altar finds peace he goes back and urges someone else to come to Christ. This is the fruit of salvation.

A new convert discovers the inner foe of carnality which hinders him from witnessing effectively for Jesus. This reveals the necessity of being wholly sanctified.

If you possess zeal to win souls, then lose it, you become backslidden.

The second grace of entire sanctification gives you satisfying courage to witness for Jesus to lost sinners. Jesus promised: "Ye shall receive power AFTER the Holy Ghost is come upon you, and YE SHALL BE WITNESSES unto me" (Acts 1:8a).

Such power is conditional. It exists only when you use it for its intended purpose -- WITNESSING.

The Holy Spirit came upon Isaiah (6:1-10) and gave him God's message to sinful men.

God sanctified Jeremiah and sent him with continuous danger to his life (1:1-10) to condemn his people for their sins.

After 95 days of seeking, Ezekiel was baptized with the Holy Spirit (2:1-10) and given courage to preach to a rebellious generation.

Micah testified (3:8) "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might to declare unto Jacob his transgression, and to Israel his sin."

Alexander, the song leader for R. A. Torrey in his great revival in Australia in which 100,000 were saved, said: "If you are not witnessing for Jesus, there is sin in your life."

Soul winning is not "IF," but "WHERE!"

When you seek sanctification and die to self, the place where you will witness for Jesus is chosen by the Holy Spirit.

The heart purity you receive from the Lord in sanctifying grace will remain only so long as you keep busy in soul winning.

Failure to witness explains why at least 90% of those who have sought or professed entire sanctification in the last 60 years have soon fallen.

In his book Continuous Revival, Norman Grubb said that continuous blessing through brokenness and soul winning takes place.

Why do most people who seek the Lord soon go back into worldliness? Answer: because they do not become soul winners.

Nothing other than soul winning will so thoroughly spoil a person for the world. If you are getting into bondage in your soul, most surely it is because you disobey the Lord's Great Commission.

You have to keep at witnessing for Jesus, once you start, or the world will return. Fred Jordan, the successful evangelist in personal soul winning said: "I have been busy in personal soul winning for twenty years, but if I go as long as a week without witnessing to someone about the Lord, I become as scared to try it again as the first time I tried."

The 120, in their justified state, were hiding behind closed doors for fear of the Jews who had crucified Jesus. However, the moment the Holy Spirit came upon them they went out into the streets and witnessed for Jesus. Surely, It was a miracle that the Holy Spirit gave them the gift of 16 other languages, but the greatest miracle was sudden zeal to go out and witness fearlessly for Jesus.

That is the brand of Holy Ghost grace which is lacking today.

The 120 kept up their witnessing. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

The twelve pronounced: "We will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

"They went everywhere preaching the word" (Acts 8:4). Almost all of them were laymen -- men, women, youth. In America, for more than a century, we first placed soul winning in the hands of pastors, then to evangelists, until Scriptural evangelism disappeared.

We must return to Scriptural evangelism. It is not enough to win a soul. We must lead him to win souls on his own.

Jesus sought lost souls wherever He went. There are 89 stories of personal soul winning in the Bible, in 33 different settings: house (17 references), city (11), camp, synagogue, court, etc.

Jesus preached the world's greatest sermon (John 3) to one man after nightfall.

We must avoid the practice of eternal securitists in going out two-by-two to enlist people in church membership. Jesus commissions us to go out and PREACH the GOSPEL, HEAL the SICK, and CAST out DEVILS.

Scriptural evangelism begins with preaching the Gospel. The Gospel begins with the preaching of repentance ...

Please! Cease complaining that sinners do not come to church. Instead, pray, seek, surrender, die to self, until the Lord sends you out where sinners roam by the millions. Permit Him to give you a ministry of healing sick and demon-possessed. The field is unlimited.

"As soon as Zion travailed, she brought forth her children."

"Who will go? Then said I, here am I send me" (Isa. 6:8, 9).

* * * * *

Chapter 4 GOD'S WAY VERSUS MAN'S WAY

According to the teaching of the New Testament every local church was to be involved in two major ministries: the building up of the Saints of God in their most holy faith; the reaching out to a lost world to bring sinners to a saving knowledge of the Lord Jesus Christ. Both ministries are of equal importance! In this chapter we will consider the part of reaching out to a lost world to bring them to Christ.

Most, if not all, organized evangelical groups that have risen to promote salvation among the lost of earth, have sooner or later concentrated their main efforts within their own walls. They have become involved in a type of ministry that has all but proved fatal to their spiritual outreach to a lost world.

Broadly speaking, there are one of two motives employed and two interests involved in church advancement. The two motives are the human or carnal motives and the divine or spiritual motives. The two interests involved are the building up of the earthly, visible body or organization

versus the building up of the Body or Bride of Christ. As paradoxical as it is, both interests often employ similar methods.

The humanistic ways or carnal effort in endeavoring to build the Kingdom of God result in the building up of an earthly organization in contrast to building up the body of Christ. The burning zeal of a newly born-again Christian is to reach out to sinners in order to bring them into the same personal saving relationship to Christ that he has experienced. It has been said that "the happiest man in the world is the new convert before he has met too many church members. Church members tend to destroy the joy of the new convert." When the new convert does not discover this zeal in the heart of church members and even in the leaders of the Church, who once had a burning zeal to reach out to lost humanity but let it go dead, it is not long until his zeal cools into apathy and he loses that urge or impulse that was in him to witness to the lost around him. He soon becomes just like the rest of the members who very seldom, if ever, witness to a lost sinner. They actually die spiritually!

Is not a standard Christian experience of salvation accompanied with an impulse and burning urge to witness to others? If that is not present or has been left to die, is there not reason to question the validity of the claim of being filled with the Holy Spirit? How shamefully true this is.

Because Israel, God's chosen people, missed it at this point Jesus said of them, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Israel became more interested in their own nation as an earthly kingdom than in the salvation of lost humanity and the Sovereign reign of God among all races of men. They became more interested in themselves than in the honor and glory of God. Jesus said of them, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23: 15).

When this takes place in church life today a shift is made in motives and interest. Human enthusiasm, organizing for outreach, concentrating on statistics, getting the whole church on the move, contests to gain increasing attendance, converting people to an organization or way of church life in the name of Christianity, become of supreme importance and are looked upon as ends in themselves rather than means to an end -- spirituality of the individual members and evangelization of the lost. Just about every individual can be enthused to work in this type of set-up -- the unsanctified and even sinners. These methods are appealing and challenging to the carnal and in many ways commendable as means to an end. In and of themselves, however, they have the elements of spiritual self-destruction. The carnal can never bring about the Kingdom of God and His Sovereign reign, for by nature it is diametrically opposed to it.

A "humanistic" program entered into whole-heartedly can and does bring about visible numerical and financial growth. Comments such as: "These are the best days we have seen yet"; "We have never had it better"; "At last we are really moving ahead," are often heard. But true spirituality is ebbing away and a shift from the spiritual to the carnal is taking place.

There is another method of operation, however, in accomplishing Kingdom work. The emphasis is that of adding to the Bridehood of Christ. It is a wholly spiritual emphasis, and although it works through the medium of human, earthly channels, its power is supernatural and

divine in origin. The emphasis is on Divine leadership. It is the Christian view and way. These two ways (human vs. spiritual) are contrasted in Matthew 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many shall say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you: depart from me, ye that work iniquity."

Isaiah declares (after setting out the necessary conditions), "And the Lord will guide you continually" (Isa. 58:11). According to the Bible, the guidance of God is communicated to the believer by the Holy Spirit. The Holy Spirit not only guides into all truth, he guides step by step. The humblest followers of Jesus may know the Divine will at first hand. Divine guidance as a way of life and a way of Kingdom increase is taught in Scripture as we have just noted in Isaiah 58:11. Look at Acts 8:29 concerning Philip, "Then the Spirit said unto Philip, Go near; and join thyself to this chariot." Look again at Acts 10:19, 20, "While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." Similar Scriptures can be found in Acts 13:2-4; 16:6, 7; 19:21.

When we turn to Romans 8:14 we learn it is the sons of God who are recipients of the Spirit's guidance. Because of the indwelling Holy Spirit and because of this divine leadership in the primitive Church (as revealed in the Acts of the Apostles) every member was an evangelist. A non-propagating Christian was a contradiction, according to Acts 1:8.

The implication of Romans 8:14 ("For as many as are led by the Spirit of God, they are the sons of God."), with Matthew 28:19, 20 (the great commission) cannot be denied. Spirit filled and Spirit led believers WILL pursue the evangelistic commission. We have excused ourselves too long. Are we not in danger of bypassing God's method of Spirit-filled and Spirit-led saints as a means of Kingdom increase and substituting human methods minus the Supernatural power of the Holy Spirit working through the entirely sanctified to add to our particular Church?

Divine guidance as the way of life is demonstrated for us in the life of Christ and should be our pattern. The Spirit completely possessed Him. Jesus said, "I do nothing of myself." Immediately after His baptism (Matt. 4:1) the Spirit led him into the wilderness -- the verb "led" here indicating a sense of direction. In Luke 4:1 we read where it again says He "was led by the Spirit into the wilderness." But here we have a different verb altogether and this verb suggests an overwhelming action of the Spirit energizing Him in the direction of the divine will. In Mark 1:12 we read where the Spirit driveth Him into the wilderness and here the thought is of the exertion of a power of control over the actions of its subject. Thus we gather that there is an internal influence within the heart that "jet-propels" the sanctified individual. It is the method or way of the Divine and leads the true Children of God into effectively adding to the invisible Church, the true Bride of Christ. Carnal people are strangers to this divine method of Kingdom increase.

The two methods of Kingdom work have been much in evidence down through history. Many denominations and groups are in existence today that have made the switch, "having begun in the Spirit," they are now pursuing the way of the flesh -- "a humanistic program." The Spirit has long since departed. They are no longer marked as having spiritual power. It is now the carnal that is evident rather than the spiritual. The carnal has outweighed the spiritual until it is now in

predominance and the emphasis is the building up of a visible body or organization in place of the Bridehood of Christ.

When this happens there is always another shift that takes place. Holy Ghost power and leadership are replaced with a Church sponsored entertainment program, contests are entered into in an effort to increase attendance; church kitchens, social halls and sports programs appear. Bible Standards of holy living are lowered to make "the way" less offensive to carnal people. Music trends toward sensual and the things of the world are lusted after. People of great talents and personalities are sought after. They have come to the "dividing of ways" and have followed man's way instead of God's. "There is a way that seemeth right unto man, but the end thereof are the ways of death" (Prov. 16:25).

Our only hope in avoiding the wrong approach to Kingdom building is for God's people not only to experience genuine regeneration but to press on to an experience of entire sanctification. Jesus' command to His followers, "tarry ye ... until ye be endued with power from on high," is relevant for us in our day. It is the one thing that will save us from a fatal outcome. The heart must be kept with all diligence -- a heart with a supreme desire to maintain Holy Ghost leadership. This will involve "revival at any cost." God grant that we will be a people that will pay the price to be that spiritual force that will add to the Bridehood of Christ.

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Chapter 5 REACHING OUT TO LOST SOULS

Without Christ all men are lost. There is absolutely no hope of eternal life apart from Christ! It is "Christ in you, the hope of glory" (Col. 1:27; I John 5:12). But no one can have Christ living in him apart from a "new birth" experience. This is a simple, fundamental Bible truth. To die without Christ is to spend an eternity in hell. Furthermore, every individual who dies without Christ will suddenly and definitely realize it is too late to escape eternity in hell. At the great resurrection of all lost souls, suddenly, "every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." It will be too late then. Every unsaved person will be sent to an eternal place of torment. He will be lost forever. And this plain Bible truth is true whether that individual has ever had anyone warn him or not!

Every Christian, therefore, has a solemn responsibility to warn sinners that they are lost without Christ. Failure to do so will cause the blood of lost souls to be required at their hand. "When I say unto the wicked, Thou shalt surely die; and thou givest them not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3:18).

Jesus Christ's express purpose of coming incarnate into this world was to provide salvation for lost humanity. Now that Christ has come, suffered death upon the cruel cross, was resurrected and ascended back into heaven, full and free salvation has been provisionally provided for all.

It has been conjectured that when Christ was received back into heaven following His resurrection an angel met Him and asked, "What provision did You make for lost humanity to know about the great redemption Your death and resurrection has made possible for them?" Christ's answer, "I left the "good news" of full and free salvation in the hand of eleven Apostles to spread to all humanity regardless of race, color or creed." "And what if they fail?" was the angel's response. "If they fail," said Jesus, "I have no other plan." The Disciples of Christ did not fail!

The work the Disciples of Christ began is still our responsibility today. The world is full of lost humanity and there are different classes of those who are lost without Christ. All unsaved people do not fall into the same category. A Christian has the responsibility with the aid of the indwelt Holy Spirit to penetrate the barriers that keep people away from Christ. Will a Christian really be held responsible if he fails to warn the sinner of his lost condition?

* * *

I. THE DIFFERENT TYPES OR CLASSES OF SINNERS

Every human being is an individual unlike anyone else. No two can be dealt with exactly alike. To penetrate the barrier between a sinner and his chance to be saved is known only to the Holy Spirit of God and, unless a Christian is under the leadership of the Holy Spirit in dealing with a lost soul, he stands a chance of doing him more harm than good.

1. The "healthy" minded sinners. These are they who are satisfied with their life on earth, living for "one world at a time," and not disturbed or seemingly aware of their lostness. They may have or may not have joined some religious group or cult or may have gained a financial status that satisfies their carnal cravings and gives them a false sense of security.

2. The Gallio type sinner (Acts 18:17). When brought before Paul, He "cared for none of those things." He was an opponent of Christianity and ignored everything about Christianity. Generally speaking this type are bright, happy people and have not the slightest feeling of the need of the Lord Jesus Christ in their life. They look upon Christianity and Christians as peculiar, weak-minded people far below their own status. They are lost souls, however, and need Christ to save them. How can Christian workers get these irreligious people who are quite happy and healthy-minded to the place where they realize their lostness and need of a Saviour?

3. The Herod type of sinner. Herod was a very wicked man who heard the voice of Christ through John the Baptist and ordered that voice silenced. Herod represents one of the most pitiful lost souls one could imagine. He warded off conviction until he was dead inside. When he came into the presence of Jesus at a later time he was not a bit troubled, only curious (Luke 23:8). Herod represents that group of sinners who have silenced the convicting voice of the Spirit. Most of these, if not all, are practically damned already!

4. The Pilate type sinner. These are they who live to please the popular crowd for personal advantage and to spare themselves ridicule and persecution from others. They succumb to peer pressure.

5. The backslider type sinner. As a rule God sends no heavy conviction upon these. They have known what it is to experience salvation. They already know their need is to "return with words of genuine repentance from their backsliding" (Luke 15:18).

6. The ones who believe his/her Church will save them. This is the confidence of Roman Catholics among other religious groups. Their false security is in their church affiliation.

7. "Saved and Sanctified" church members who make no personal effort to reach a lost soul for Christ. A fruitless Christian is no Christian!

8. The "once saved always saved" eternal securitists who claim they can sin in word, thought and deed every day and make it to heaven if they were once saved. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" I John 3:8.

9. Those who have corrupted Scripture to justify their profane forms of perversion and still believe themselves not to be lost -- such as Gays, Homosexuals of all types, etc.

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II. A CHRISTIAN'S RESPONSIBILITY

Spirit-filled Christians are the ones who can reach sinners for Christ. Paul by his free choice entered into the crucifixion of his carnal, self-directed life and was resurrected into a "love-slave" life, becoming the total property of Christ to do or die at His bidding. This constituted a "death" process. It isn't easy to deliberately "die" to one's own plans and ambitions, but it is the only route to take if we are to become vessels in the hands of our Lord in building an everlasting spiritual kingdom.

In Galatians 2:20 it was said of the Apostle Paul, "the life that I now live in the flesh." "In the flesh" was the only place he could live for Christ and lost humanity while in this present world. Christ could use Paul unhindered as He allowed himself to come under the absolute control of the Spirit (Acts 13:2).

In many ways the methods that are employed in the building of just an earthly church organization contrasted with building the "spiritual house of the Lord" are identical. The difference between the carnal and spiritual lies in the motive. The "many method" ways of building the Church of Jesus Christ was implied by Jesus Himself in the fifth chapter of Luke. You will recall that Jesus came upon fishermen washing (mending) their nets, and after using one of their fishing boats for a platform to teach the gathered crowd, commanded the fishermen to "launch out into the deep and let down your nets [plural] for a draught." Peter, one of the fishermen, objected for they had been fishing all night with absolutely no success. But Peter did say, "nevertheless at thy word I will let down the net" (singular). Jesus' implication is clear here. He commanded them to go out with all their energy to catch fish. All the nets were to be put into employment, but Peter put out just one of the nets.

Man is a tripartite being. He is composed of body, mind and spirit. Immediately upon Christ's Ascension the 120 met in an upper room. They prayed, their hearts were purified and they got on the go under the direction of the Spirit dwelling within them. They employed their minds, their bodies and their Spirit filled hearts in building the Church of Jesus Christ under the direction of the Spirit (see Acts 13).

To penetrate the barriers that hinder sinners from coming face to face with their lostness, Spirit-directed Christians will employ every way and method possible and profitable. We list here at least some of these methods that have been used and may still be used in this "soul saving" outreach.

- Get a Galatians 2:20 experience of being crucified with Christ.
- Prayer. Weeping with a broken heart before God for lost souls, using a definite prayer list. Prayer, along with fasting. All nights of prayer. Uniting with others in special prayer sessions for the salvation of lost souls.
- Scripture memorization. Being able to quote Scripture giving the correct reference is effective. Also being able to read the proper Scriptures out of the Bible to lost sinners at the appropriate time.
- Testifying frequently at Church at the prompting of the Spirit where sinners are present of how God saved you and how wonderful it is to be a Christian.
- Getting acquainted with as many sinners as possible on a friendly basis. Learn to communicate with people, being alert to the open door to present Christ as Saviour.
- Witnessing to sinners of the saving grace of God in your own life.
- Inviting sinners to attend church with you and then taking them home to dinner following the service.
- Women can bake pies, cookies, etc., and take them to an unsaved neighbor's home to show interest and desire to become acquainted.
- Help young people in their preparation for Christian service at home and abroad.
- Help support missionaries and missionary work both at home and abroad.
- During evangelistic campaigns plan special services to get sinners to attend. For example "Father-son Night;" "Mother-daughter Night;" "Family Night."
- Hold special services during the Christmas season, Easter season, Mother's Day, Father's Day, etc., in order to attract sinners into your services.

-- Establish a cradle roll. Sign up newborn babies on a cradle roll whenever possible and follow them up on birthdays or special days, in order to get into new homes.

-- Teach a Sunday school class and as teacher go after new class attenders and also get your pupils involved. Call on absentees the week they are absent. Keep an accurate attendance record.

-- Provide a way to "bus" people to church.

-- Conduct an annual Daily Vacation Bible School during the summer months.

-- Provide a gospel tract rack in your church. Keep it full of good gospel tracts and encourage your people to give out tracts.

-- Sponsor a gospel radio program.

-- Organize a visitation program. Sinners get concerned about themselves when the church gets concerned about them.

-- Advertise your church in the local paper, in the telephone book, spot announcements on the radio, on highway signs entering town.

-- Conduct Bible studies and invite unsaved people to attend.

-- Plan services outside your church. Take a gospel witness to jails, penitentiaries, shut-ins, care homes, etc.

-- Support religious rallies, camp meetings, youth outings.

Many other "nets" we have not mentioned can be employed to reach out to lost souls. We must, with the promptings of the Holy Spirit, do what we can to break the barrier that keeps sinners from facing their lostness and present to them the way of salvation! Let's not be guilty, as Peter was, of putting out just one net.

* * *

IN CONCLUSION

Oswald Chambers in his book "Workmen of God" sounds a warning that must not be overlooked. He points out that for Jesus Christ to use us in building His Church three things must be taken into consideration: "reliance on the Holy Spirit of God, keeping in contact with people, and above all, keeping in contact with the revelation facts in God's Book; live amongst them, and ask God how to apply them." He points out that a Christian worker who is right with God must rely every moment on the Holy Spirit when dealing with another soul. He further states that one of the greatest mistakes in the world is to tell yourself what a man is like. You do not know what he is like. One needs to be able to walk through the Bible and apply the truths found there as the Spirit

gives direction. Again, no two people can be dealt with alike. It takes the discernment that only a Spirit filled person possesses to reach through to the heart of another -- knowing when to speak, what to say and when not to speak. In the first chapter we suggested that God can actually use only three percent of professed Christians in building His Church. Chambers further states in his book, "Workmen of God," ... "dealing with souls is tenfold more dangerous than dealing with bodies. Unless you are in a healthy vigorous condition with God, you will catch the disease of the soul you are dealing with instead of helping to cure it. Unless you are out amongst the tremendous facts of God's revelation in the Bible, unless you know how to take breezy walks through that Book, unless you know how to walk up and down that country and take in the air of God's hills and get thoroughly robust and continually change your walk amongst those facts, you are sure to catch the diseases of the souls you are dealing with. So remember, it is absolutely necessary to be like the cedars of Lebanon. Do you know the characteristic of a Lebanon tree? The cedars of Lebanon have such extraordinary power of life that instead of nourishing parasites it kills them" (p.17).

No wonder Jesus prayed in the 17th chapter of John, "Sanctify them through thy truth: thy word is truth."

Determine to put your whole being, body, mind and sanctified spirit at the disposal of the Holy Spirit and become a link in rescuing the lost from eternal damnation!

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Chapter 6 IDLENESS

In the light of God's Word, idleness is a heinous sin in view of a man's responsibility in life and his final destiny. In the parable of the laborers in Matthew 20:6, we read these words, "Why stand ye here all the day idle?" In the parable various hours of the day are mentioned. The hours could represent the various church ages. According to this we would be classed as "eleventh hour workers." It could also refer to the life of an individual from youth to old age.

The piercing question of Jesus, "Why stand ye here idle?" is unanswerable with a harvest to gather before night and the storm clouds hanging heavy, and in the light of the command found in Mark 16:15, "Go ye into all the world and preach the gospel to every creature." What is the sin of idleness and why is it such a glaring sin?

Idleness can be viewed in various ways. FIRST, there is an idle idleness. Master Greenham, a Puritan divine, was waited on by a woman suffering much temptation. He found that she had little to do, and he said to her, "This is the secret of your being tempted." Many times Christians encourage the devil to tempt them by allowing themselves to be idle in life. King David idling at the palace in the time of war and as a result falling into deep sin is a glaring example of this kind of idleness. It is fatal to be idle in these last days of earth's harvest time. Certainly this type of idleness is not consistent with a genuine Christian experience. How true the saying, "There is no such thing as a lazy Christian!"

In the SECOND place, there is a busy idleness. We might call it a laborious idleness. Busy? Yes, but at something that does not count in the final analysis of life. Like the shepherd in the Alps mentioned by Dougald Steward. He related that this shepherd spent fifteen years first learning, and then spending hours practicing the balancing of a pole on his chin. He acquired great skill at this accomplishment, but his diligence and perseverance only added aggravation and grief to a misspent life. Had this effort been directed to a noble object of eternal consequence, he could have carried the fruit of it beyond the grave. Jude condemns this kind of "idleness" when he wrote: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (vv. 20, 21).

Busy, you say? So is the Russian facing winter, not regarding massive slabs brought at the cost of great labor from frozen lakes and rivers to build himself an icy palace within whose glittering walls, wrapped in furs and shining jewels, he holds revelry with bowl and song and laugh, until spring returns and bright sunshine dissolves his splendor and leaves behind pleasure, vanity and vexation of spirit.

Busy, you say? Could it be the way children build castles in the sand at the time the tide is at its ebb, only to see them engulfed and finally obliterated by the leveling effect of the incoming tide? Certainly such business as this belongs to childhood, but is typical of humanity spending the capital of time in constructing temporal conveniences, not watching or considering the silent tides of an eternity that are surrounding and finally engulfing them, and bringing to poverty and nothingness the efforts of life. Listen to the words of the prophet, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

But stop a minute and ask yourself, what will your life sum up to when you come to the end? Busy? Yes. But all the efforts put into life no matter how admirable, if God and His will is left out, can be summed up with "so what?" Life apart from the will of God ends in the tragedy of eternal loss. (Read Phil. 3:4-11.) May God help us to be occupied with that which will bear fruit in eternity.

In the THIRD place there is an idleness which sums up all that has already been said, spiritual idleness. This is idleness in respect to the highest interests in life. Churches under the leadership of their pastors have busied themselves in building programs, keeping up the church property, painting, putting in lawns, fixing up here and there (all legitimate and helpful) until time has passed with the prayer closet little visited, the spiritual interests of the Kingdom neglected while souls have slipped through their fingers. All the day idle -- from youth to adulthood, and finally old age. Where is the zeal that will drive the pastor out with a burden to care for the souls of men? Our pastors are busy at what? Our laymen have largely forgotten the call of God. We pride ourselves in our per capita giving, and this is certainly commendable, a part of the great program of the Kingdom of God, but in itself leaves a weak, anemic, backslidden people who are content to do nothing for God, nothing for their own souls, nothing for their generation according to the will of God, and nothing for the future day. God save us from spiritual idleness.

FOURTHLY, it can all be summed up in the term inexcusable idleness. The vineyard is so vast, there is so much to be done. People all around us are dying without God. The reward is so

liberal and the Master is so kind and the working hours are so short. In the light of this, how can we allow the minutes to slip through our fingers until the day is gone and we have accomplished nothing?

Idleness is a sin. It defeats the object of the Kingdom of God on earth. Idleness deteriorates character like rust eats at metal. The building of character involves obligation. When the Apostle Paul was converted on the road to Damascus God put some "musts" in his life. Read about them in the ninth chapter of Acts. There are great and noble tasks that must be fulfilled and responsibilities that must be faced by every individual and these cannot be dodged if one is to prosper in this life and in the one to come. The great sin of Adam and Eve in the Garden was the sin of turning away from responsibility. Did not God give them "every tree that is pleasant to the eye and good for food"? And did He not give the command that they were to dress the garden and keep it? And did they not turn aside from this in interest and heart loyalty and turn to the one forbidden tree? The cause of this was the awful sin of unbelief. Treason, rebellion, enmity, pride, lust, murder -- in brief, the root of every evil passion was found in their idleness concerning the command of God to dress and keep the garden. It was not the matter of just doing nothing, but the misdirection of their effort to that which was forbidden.

Idleness is a sin against love. Love perishes in inactivity. Love is the energy of service and the outflow of holiness. It is said of Jesus, "The zeal of thine house hath eaten me up." Could it be that the reason we have not gone with God in soul winning but have burned up our energies in the secondary interests of the Kingdom is that we have cooled in our love to God and could be charged, along with the church at Ephesus, with having left our first love?

FINALLY, we note that idleness is a sin against the Body of Christ. He built us into one body in Him. It is utterly impossible to be in Christ and not be implicated in the responsibilities of brotherly activity. Within the human body every limb, organ, fiber and nerve is concerned in the life of the whole, and so it is in the body of Christ. If one suffers, all suffer. If one idles, all feel it. If one fails to pay his debt (and we are all debtors), his sluggishness and idleness are a weight to the whole.

John Noble found himself a prisoner in one of Hitler's prison camps. He was a member of a family of wealth and prior to imprisonment had ingeniously sewed undetected into his belt quite a sum of money. Prisoners in those war time death houses were given starvation rations, but by slipping money to those who brought food to the men in the prison cells, John was given extra food beyond the regular allotted amount. That is, he did until ...! Awakened many times through the long, painful nights by the sound of guards carrying out the dead, he came to realize that only so much food was allowed each prison and then doled out equally to the number of men to be fed, which was hardly enough to sustain life. By his giving the guards money to bring him more than the amount given each prisoner he was actually buying food out of the mouths of the other prisoners and hastening their death by starvation.

Far too many professed Christians are selfishly concerned about their own souls with little or no concern about the lost around them. The Apostle Paul's words "I am debtor ... So, as much as in me is, I am ready to preach the gospel," should be words of conviction to every born-again Christian!

Let us not be guilty of this awful sin of selfishness that would withhold from a lost world the message of eternal life. If we have become guilty let us repent and cry to God for mercy, for forgiveness and for grace to labor in His vineyard until the end of the day.

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Chapter 7 SURVIVING THE CHILL OF THIS AGE

In this age, as in every age, the hope of humanity is resident in the Pentecostal fires burning in the hearts of God's children. Pentecost is the pattern and the model of the method of Christ for the evangelization of the world and the only thing that will save the Church.

A number of years ago we lived in the state of Montana near the Canadian border. Temperatures in the winter-time reached forty degrees or more below zero, especially at night and during cold snaps. For several weeks at a time the temperature would not rise above zero. We lived in a large two-story house. It was heated with a gas furnace that was of the capacity sufficient to keep out the cold and make the house livable and comfortable in the coldest of weather. The cold on the outside, on those coldest of winter days and nights, pressed hard to reach in and claim as its victims those who lived within, but the faithful furnace with its life sustaining warmth held it out. If the fire in the furnace ever went out it would not take long until the temperature on the inside would be the same as that on the outside.

One time, in the middle of the night, I was awakened by the unusual cold I sensed inside the house. Wrapping in a robe and going to the basement I found the "program" in full force, that is, the gas meter was clicking away, the valves on the gas line were wide open and the gas jets in the furnace were allowing raw gas to be injected full force into the firebox of the furnace. There was only one thing missing -- the fire had gone out. Because of this the extreme cold of forty-below-zero weather was pressing hard to claim the lives of myself, my wife and my children and unless something was done to get the fire going again our lives would soon be in danger. Fire in the firebox of the furnace was our hope to survive.

The first thing I did was to shut the "program" down. I shut off all the valves on the gas line that was feeding the furnace. I then had to wait while the tall chimney drew out the remainder of the gas that had gone into the firebox. After waiting what I judged was sufficient time I opened the firebox door and threw in a match. There was a sudden flash of fire and all was over. I then went to work to get the pilot flame burning and soon I had the main valves turned on and the furnace was once more putting out life sustaining warmth. It was not until mid-morning that the cold was driven out and the house made comfortable again.

The application of this incident to spiritual life, vitality and survival is very evident. We are living in a spiritually lukewarm church age that is threatening to sap spiritual life out of every Christian and cool off every congregation where the fire of God burns. The moral atmosphere of the world is at an all time low and is pressing hard to engulf us all and especially the young people. While open sin slays its thousands, lukewarmness slays its hundreds of thousands. If the

fire of a Pentecostal experience does not burn in the hearts of our church members or if the fire that does burn in the hearts of the saints goes out, the chill of a godless age will creep in and eventually claim the spiritual life that might remain (Rev. 3:2). Fire, the fire of Pentecost, is our one and only hope of survival and effective evangelism.

To increase the program of human activity no matter how well organized or how efficient it might be can never push the cold of a lukewarm atmosphere out and bring real life to the body. Program and efficient organization have their part but if there is no fire, just as well shut the program down. In fact I will put it stronger -- it would be far better to abandon a well organized program if the fire is missing. A church without Holy Ghost fire is a reproach in this world. Efficiently organized calling programs, talented song conventions, picnics, social gatherings, worked up human enthusiasm, "we've got to do this, we've got to do that" frenzy are all of no avail if the fire has gone out. The chill of lukewarmness inside the heart and inside the church will be the same as that on the outside. We need to be aware of the subtlety of a cooling down process. The loss of fire is not so evident at first but there are always tell tale signs some of which we have already mentioned.

It takes the presence of a supernatural being, God, to perform supernatural works. When the fire goes out how gullible and blind people become when they begin to substitute a human program, or a display of human talent in order to do the job that only a supernatural visitation from God can accomplish. To draw crowds into an insipid, lukewarm church can only add to the guilt of a lukewarmness -- the guilt of making the people twofold more the child of hell than they themselves are (Matt. 23:15).

There has always been and always will be a price to pay to obtain and keep the life sustaining and life imparting fire of God. It is a death to self way. There is no substitute. God help us to pay the price to keep the fire burning and thus escape the lukewarm atmosphere of this age.

Fire has always been a symbol of the Holy Ghost and His work in the human heart:

'Tis fire we need, for fire we plead,
Send the Fire!
The fire will meet our ev'ry need,
Send the Fire!
To burn up every trace of sin.
To bring the light and glory in,
The revolution now begin, Send the fire!

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Chapter 8
LEST WE BE SET ASIDE
(Zeal -- But Not According To Knowledge)

Paul states in Romans 10:2, "For I bear them record that they [Israel] have a zeal of God, but not according to knowledge." Religious zeal that flows from an unsanctified heart results in more trouble and hindrance to the cause of holiness than all the combined attacks of wickedness.

Chapters nine, ten, and eleven of Romans are not often read by the Christian Church today. Yet these chapters contain some very important and vital truths for us. They tell about God's "election" of Israel and His promises made to this people. (By "election" we mean the calling of a nation to certain duties and not a calling of individuals to personal salvation.) This election involved Israel as the great human instrument of God in bearing His message of the great redemptive provision to the fallen, sin laden race of humanity, calling them back to holiness of heart and life. God called Israel and built her into a nation for this purpose. It was the Jews who brought the great truths of redemption down through the Old Testament economy. It was the Jewish nation that gave Christ to the world. It was through the Jews that the Word of God has been given to mankind.

God's destiny for Israel was holiness. He promised to make them a holy people if they would obey His commands. This was when He gave the law. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: And ye shall be unto me a kingdom of priests, and an holy nation" (Exodus 19:5, 6). This original covenant was summed up by Jesus in the command, "Thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind ... and thy neighbour as thyself." The Jews became very zealous to retain the letter of the law God gave them but missed its spiritual import. Jeremiah, in his distress as to the moral ruin of the Jewish nation, laments their fall saying, "Israel was holiness to the Lord." This was their original profession. They failed to come up to their light, and when Jesus came with greater light they crucified Him. In their misguided zeal they rejected God.

Holiness is outgoing. Had the Jewish nation obeyed God, she would have become a sanctified, Holy Ghost filled people and the propagator of God's great redemptive program to sinful humanity. This is the essence of Christianity. Israel failed in her great mission, but not for lack of zeal. She failed, as we have indicated, in the great covenant of holiness -- first, in obtaining the heart experience and next, in proclaiming this message to all men everywhere (Rom. 10:2-17). The people remained carnal in their desires and considered themselves God's favorites. Judaism became not a propagating, but a self-protecting and self-hoarding religion. It did not aim to make converts; it aimed simply to hedge itself about with guards and protections to prevent being led away into apostasy and idolatry. Having failed to come up to the law of perfect love, the original covenant of holiness, they naturally failed to have the spiritual insight to see in the Old Testament prophecies that the gospel was designed for all men. As in Christ's teaching of "The Good Samaritan," loving the Lord with all the heart and our neighbor as ourselves means that one should possess a vital interest in a great missionary outreach everywhere. This is the spirit of the gospel. The Jews miserably failed in their mission and so God raised up a Gentile Church to carry the good news of the gospel to all the nations. Israel only retained her zeal for the now empty husk of the Old Judaistic system.

Since the days of the Apostle Paul the Gentiles have had the gospel preached to them and in turn have become the great evangelists of Christianity. Although there is hope for Israel that they shall

yet become a holy people, still for centuries God has set them aside because they violated their covenant of holiness. Since then, within the great Gentile body, God's great commission of spreading heart holiness has been bestowed especially upon those groups that have remained true to the propagation of this message. History has proved that God ceases to bestow His glory on organizations that violate the covenant of holiness. Down through the ages one group after another has arisen, finally to go down and be set aside as propagators of God's glory and the gospel message.

The great danger of any group is to violate the great commitment of holiness and thus be impoverished of God's glory which is His seal. We are in danger of this:

-- When we pay homage to past blessings, past glory, past momentum, past accomplishments and seek not the glory that cometh by God's appointments -- faith in the promises of God based on explicit obedience and responsibility to the great commission in the present moment. To be turned aside from the great commission for any reason is to miss God and be void of His glory.

-- When we fail to come up to the law of perfect love, the original covenant of holiness. Divine love demands an out going ministry. An unsanctified church is a carnal church. Carnality is self-centered. It is not outgoing. It is death to the great purposes of God in redemption to reach out to a lost world. It is the inner cancer that brings death to spirituality within an evangelism that reaches out. It is the reason God turns His back and seeks other channels that He can use.

-- When, like Israel, our interests are turned in upon ourselves rather than the salvation of souls, when our interests are taken up with running of a church organization rather than in travelling for the lost in prayer and in personal evangelistic efforts.

-- When we have lost the glory of God's presence from our midst and have been set aside by the Holy Ghost.

Our only salvation as individuals or as a group is the mighty baptism of the Holy Ghost and fire burning out all carnal and base desires and uniting our hearts in a constant outreach for souls. God help us lest we also be set aside.

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Chapter 9

IT TAKES ONE TO MAKE ONE

When the Philistines invaded Israel's territory and the giant Goliath challenged some one to face him in battle no one responded, not even King Saul. For forty days Goliath, this uncircumcised Philistine, the enemy of God's people, defied the army of Israel. "Give me a man to fight with me," he challenged. It would be a fight unto death. The loser would be servant to the winner. God's cause was at stake. Not a single person in Saul's army came forth to meet the challenge. No one stood up in that hour.

It took David. Read about it in the seventeenth chapter of First Samuel. David put his life on the line for God. He stood with courage and faith in the Sovereign God whom Goliath had defied. It was God and his glory that was at stake. As the boy David ran to meet the giant with his sling and five smooth stones he cried out, "Thou comest to me with a sword, and with a spear; and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel" (I Sam. 17:45, 46). In the Name of the Lord of hosts David became a giant killer.

During David's reign as king many "giant killers" arose in Israel. Why were there no giant killers in Saul's army? Saul never proved himself a victor in the crucial hours of life. He wasn't a giant killer. He failed in the crisis.

With David the story is one of victory upon victory. Earlier he had confronted a lion and a bear and successfully saved his father's lambs, and now, when he met the challenge of the giant Goliath, he became a giant killer. Is it any wonder that giant killers arose around him? Read about them in First Chronicles chapters eleven and twelve. It talks about "the mighty men whom David had." They were men who "brake through the host of the Philistines . . . men of war fit for the battle ... they were mighty men of valour, famous throughout the house of their fathers ... men that had understanding of the times ... they were not of double heart ... they could keep rank ... they came with a perfect heart ... they were expert in war." They were truly giant killers. What made the difference between Saul and David? David possessed the qualities of a giant killer. It takes one to make one.

Thinking of David I am reminded of a verse of Scripture found in the book of Revelation 12:11, "And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death."

Serving God is a life or death matter. There are many giants alive in the world today, enemies of the Cross of Jesus Christ but the greatest of these is that giant of "inbred sin," called "original sin," better known as "carnality." It is that "giant" that is not subject unto the law of God neither indeed can be. It lurks in the heart of every unsanctified soul. Like Goliath of old it challenges, "Choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then shall ye be our servants, and serve us." What a true picture this is -- people who thirst for the world, are worldly minded, manifest unholy attitudes, question the standards of holy living, are unsettled in a genuine sanctified experience, reach out for more and more material things, are dissatisfied with their lot in life, possess carnal traits of jealousy, envy, malice, guile, evil speaking. Paul wrote, "And I, brethren, could not write unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able, for ye are yet carnal, for whereas there is among you envying, and strife, and divisions are ye not carnal, and walk as men? For while one saith, I am of Paul: and another, I am of Apollos: are ye not yet carnal?" (I Cor. 3:1-4).

The battle has been raging as long as the church has been in existence. Many a church program is being carried on but "Goliath" still challenges and still defies the God of sanctifying

grace. The "suppressionists" work at the impossible job of trying to "hold down" the "old man" of sin, but he always expresses himself, and they have always been plagued with the spirit of worldliness. The counteractionists depend upon the enduement of the power of the Holy Spirit but find themselves plagued with the "sin nature."

Comparatively, there are not many giant killers around today. Why? It takes one to make one. Thank God for the "second blessing" holiness people of this day. Our greatest task is to see that people are sanctified wholly. When David cut Goliath's head off there was no doubt that the giant was dead. As a result Judah arose and shouted and pursued the Philistines ... to the gates of Ekron, which means eradication. It is the mighty baptism of the Holy Ghost and fire that purifies the heart from "inbred-sin," puts worldliness (the Philistines) to flight, and burns out all the carnal traits of sin. Moreover "David took the head of the Philistine [evidence of Goliath's death] and brought it to Jerusalem." Thank God we can keep the blessing all the way through until we get to heaven and the New Jerusalem.

David became a great "giant." Around him arose giants. Pastor, are there any spiritual giants around you? Are you a giant? Have you met and experienced the slaying of the giant of "inbred sin" in your own heart? Are people around you experiencing deliverance from the carnal mind? Are people being sanctified wholly? This is the one great need of the church. God can then make out of His sanctified ones giants of prayer and intercession, great soul winners, giants of faith, giants of love! Remember, it takes one to make one!

John Wesley urged that all preachers should make it a point to preach heart perfection to believers constantly, strongly and explicitly. Adam Clarke made the statement that if the Methodists gave up preaching entire sanctification (slaying the old man of inbred sin) they would soon lose the glory. In our day preachers in holiness churches must not neglect to preach entire sanctification as a second definite work of grace. We were raised up to proclaim this message. I fear that too many preachers have never entered into this experience themselves. They have never become "giant" killers of the "old man of sin" within their own hearts. Their knowledge of a second work of grace is only a head knowledge, not a heart reality. If the preacher himself is not clear in this experience he will not preach it clearly and definitely. Many of our laymen have never been sanctified wholly and do not "groan after" the experience because it is not urged upon them by the preaching that comes from preachers who themselves have not experienced the slaying of the giant of inbred sin. Preacher, are you a "giant killer?" Are souls being sanctified wholly under your ministry? It takes one to make one!

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Chapter 10

HOW FAR WILL YOU GO WITH CHRIST?

The multitudes followed Christ up to a point and then they left Him. He then turned to the twelve and said, "Will ye also go away?" (John 6:67).

Jesus had just performed the miracle of feeding the five thousand, and because of this the whole multitude began to follow Him. But He said to them, "Ye seek me, not because ye saw the

miracles, but because ye did eat of the loaves and were filled. Labour not for the meat which perisheth, but for the meat which endureth unto everlasting life" (John 6:26, 27).

Jesus' central purpose in coming into the world was redemptive. He made this clear in His "bread of life" message that followed the miracle of the feeding of the five thousand (read John 6:47-58). The multitude of that day was not interested in redemption. Their interest did not go beyond the physical, temporal, and earthly, so they left Him.

The account of Jesus' feeding of the five thousand and His "bread of life" message that immediately followed this miracle is of great importance. It involves the great redemptive purpose of God in Christ, and man's part in it. The latter is seen in Christ's using the disciples to give the bread out to the multitude. The question is, have we today, like the multitude in Jesus' day, "gone away" from this central truth?

Let's look for a moment at the significance of the incarnation. Christ became man to redeem men from sin. ("Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.") The one who through faith partakes of His nature, the life of holiness, has eternal life. Redemption, then, should be the great central purpose of life. We are to follow Christ in His great redemptive mission. It was from this all important and central purpose that the multitude withdrew.

Paul stated the order of his own involvement in the redemption ministry of Christ in Romans 1:1. He starts with "Paul," the new man in Christ, not "Saul," the persecutor of the way of redemption. Next, he recognizes his rightful relationship to Jesus Christ -- a servant, a "love-slave" by personal choice. Paul sold out "lock, stock, and barrel" to Christ and became the absolute property -- body, soul, mind, will -- of the One who had redeemed him. As a servant, then, Paul was by divine initiative "separated unto the gospel."

Think this over -- no one can be saved apart from becoming a "servant" of Jesus Christ, and no one can become a "servant" and not be "separated unto the gospel." Have we "gone away" from this basic truth?

Just recently an individual, one whom you would have despaired of ever getting a settled experience in the Lord, said to me, "I did not get settled in my own experience until I started out in an effort to win souls." How many people do you suppose, like this individual, are endeavoring to obtain a satisfactory, settled experience of spiritual victory without being involved in a witnessing ministry? As embarrassing as it may be, it appears easier to get people to "pray at the altar," get involved in a church program, pay tithe and give offerings, do box work for missions (all good in themselves) than to be involved in winning the lost and to stay at it. The New Testament pattern of evangelism is done by everybody (not just pastors and evangelists), everywhere (not just at the church building), and done all the time (not just a few weeks out of the year).

Nickolai Lenin, founder of the Soviet Union, memorized all four gospels word-perfect and mastered the life of Christ. He claimed that, from the educational point of view, Jesus Christ was the most profound leader ever to step on the human scene. Communism used the methods of Christ while they were active in spreading their doctrine and thus were more Biblical in methodology than many evangelicals are. In addressing a Christian, one communist said, "You Christians have

the only workable plan that will succeed in gaining followers to your cause, but you will fail where we as communists will win because we are consistently working the plan given to you in the Bible and you are not."

Acts 1:8 becomes a great indictment against a non-witnessing, professed Christian. "But ye shall receive power, after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." We cannot set the ministry of the Holy Spirit aside and still claim to be Christian. Have we "gone away" from this truth?

The New Testament plan of evangelism is twofold, being founded on Christ's redemptive sacrifice at Calvary: to take the gospel to every individual, beginning at Jerusalem: and to bring those that respond to the gospel message to the place of maturity, teaching them all things that Christ taught them. Our great need is to put into effect the plan God gave the Church.

As Jesus used the disciples to distribute the divinely supplied bread to the hungry multitudes, so God has chosen to work through man to reach men with the gospel, and thus, God without man's aid will fail. On the other hand, man without the Supernatural will only succeed in building an earthly denomination or organization void of divine life, making man two-fold more the child of hell than he was in his fallen, unenlightened condition.

God help us to become involved in this ministry and to produce fruit that will abide for eternity.

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Chapter 11 PLANTED FOR INCREASE

God's method of salvaging humanity from the quagmire of sin, healing their wounds, and assuaging their griefs is the planting of the sons of God among them. We must not fail to grasp the Master's concept of building His Kingdom in our age. It is through men that God designs to evangelize lost men and bring them into the Kingdom of God.

God "planted" the Apostle Paul in the prisons of his day, on islands of the sea, in the great pagan centers where the population was the most concentrated and through him brought forth an abundant increase. It was not so much Paul himself as it was the gospel through him. When he spoke the following words under divine inspiration: I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek, he struck a keynote in the matter of Kingdom increase. The gospel of Christ proclaimed by human lips and revealed in the lives of God's children is truly the power of Christ unto salvation to everyone who heeds and believes.

The Apostle Paul became effective in the increase of the Kingdom when he became the total property of God. When he, by his free choice, became the "love slave" of Jesus Christ, then

born into the kingdom of God. God "planted" him where he wanted him and from that "sowing" of Paul into his age there was a continual increase of souls.

It has been said that no one becomes a Christian apart from a human link. It takes a Christian person somewhere in the chain of circumstances to lead another person to Christ. In the parable of the sower (Matthew 13:1-23), Jesus Christ is represented as the sower: the seed represents those who profess Christianity; the soil is the age in which they live. According to Jesus' teaching in this parable three-fourths of professed Christians are non-productive in the increase of the Kingdom of God and only one-fourth are productive.

There are some professed Christians who are like the seed that fell by the wayside. There is absolutely no action in their lives that would indicate or suggest any productivity for the Kingdom of Heaven. There is no harvest for God in their homes. There is no harvest for God on the job where they work. Men all around them go on oblivious to a power that can save from sin. Their lives produce no compulsion in others toward the Kingdom. Their relationship to the Kingdom proves to be only nominal and void of real life giving power. True, they may be faithful church attenders, tithers and supporters of Christian work, and yet they personally produce no increase in the Kingdom of Heaven.

Another class of professed Christians are like the seed that fell on stony ground. In their lives there is a momentary flash of spiritual life. Those around them are aware of a sudden change but almost as suddenly as the light flashes, it goes out. They fail to keep pace with the light. When the WORD of God sets up its imperial demands in their heart, they draw back. The light of God shines on them but they draw back into the more "comfortable" shadows of a self-centered life. They have no root -- they lose connections with spiritual life. It could be through man fear, through pride, or through not wanting to identify with the reproach of holiness. Something withers them -- it renders them non-productive for the Master. They fail to receive the love of truth in their hearts, resulting in an aborted yield for God.

A third group of professed Christians are like the seed that fell on thorny ground. Never in their deepest selves have these in this class ever been delivered from the age itself in which they live. This kind seem very comfortable with the here and now. This world is the priority with them. They are like those described in Luke 17:26-28: And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded.

Nothing mentioned in this passage is evil or sinful in itself. These people were domestically and commercially preoccupied and as a result they were non-productive. Barrenness was the result. Planted by God for increase -- yielding nothing!

Thank God for a fourth group who are like the seed planted in good ground. These are those who bring forth an increase in the Kingdom of Heaven. The planting is of God: the increase is through the power of the gospel; the instruments are those who are living for the glory of God with the purpose of bringing forth an increase of the Kingdom.

God planted Charles E. Cowman, a true son of God by the new birth, in a telegraph office in Chicago. Before long there was an abundant harvest of born-again sons among the men who worked under him. A revival broke out all up and down the telegraph line. Later on God planted the Cowmans in the Orient and the increase of the Kingdom continued on. His main support in this planting came from those he had led to God while working in the telegraph office.

God planted Betsie ten Boom along with her sister, Corrie ten Boom, in Ravensbruck prison, Barracks #28. Betsie died there, but not until there had been an increase in the Kingdom of Heaven. In that dark, dingy foul-smelling, overcrowded, flea and lice-infested barracks Betsie prayed, "Lord Jesus, send Your peace into this room. There has been too little praying here. The very walls know it. But where You come, Lord, the spirit of strife cannot exist." Betsie seemed to realize that where God planted her or what He called upon her to suffer or to be in want of was not the important thing if God could minister through her to bring an increase in His Kingdom while she was here on earth. She represented seed that was sown in good ground.

We are planted by God in this age for increase. It is God's method of bringing the kingdom of God into the hearts of men. Reader, are you a productive or a non-productive planting of God?

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Chapter 12 DISCIPLESHIP

We are sadly lacking today in true discipleship. Salvation and discipleship are not the same thing. The reason so many backslide today is because they are breaking down in discipleship (Luke 14:27).

We get a picture of what true discipleship is when we consider the "twelve" Christ chose to be with Him during His days on earth. Theirs was a unique relationship. It became personal with each one of them. They forsook all and became devoted to a person -- not just to a doctrine -- and followed Him (Matt. 19:27). That is, they followed Him to a point and then their discipleship broke down. That point was at the cruel trial and crucifixion of Christ. They did not have what it took to follow Christ to death. They "all forsook him and fled." They were yet carnal. Carnality will always thwart discipleship at the point of crucifixion. Had Christ Himself not yielded to crucifixion there would have been no true lasting discipleship.

The saving and sanctifying grace of God brings us the potentiality of discipleship. Through grace we are enabled to perform all the will of God. It does not necessarily mean that we are actually doing all the will of God, but grace makes it possible. God expects us to make actual in our life by repeated choices of our will what He has made potentially possible. We read in Philippians 2:12-13, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

A man in whom the grace of God has begun its work has the potential of being as Christ is. In Christ God was able to work His perfect will, but not apart from the repeated choices of Christ's own will. This is true discipleship. There is no keeping true to one's appointed calling in life, whatever it may be, apart from a vigorously maintained decision of the will to carefully and constantly be obedient to the whole will of God. Paul states that he definitely settled this issue, and he kept his will set: "This one thing I do ... I press toward the mark" (Phil. 3:13, 14).

To transform the saving and sanctifying grace of God into true discipleship is both the privilege and responsibility of every Christian. But we need help. We often like the nursery experience so well we don't want to leave it -- that first found joy, the thrill of being delivered from sin. How wonderful! How thrilling! The soul sees nothing but God in relation to himself. He revels in the blessings that are his. In this new experience the soul does not see God in relationship to anything else. God leaves the soul in this nursery of inward bliss as long as He sees fit, but eventually begins to take him on to another step -- to rightly manifest God outwardly to a lost world. This means discipline, obedience, attention to God's will, daily appropriating His grace and daily manifesting the righteousness of God. Far too many cling to the nursery experience and refuse to move out into the realm of discipleship. "Honeymoon" days are wonderful but one must eventually move on to a disciplined daily life of devotion and of facing responsibilities.

Discipleship means entering into the practical path of grace by making actual what has been made possible. This means following in the steps of Jesus, who made every effort to live only for one thing -- the will of God. This was His meat, drink, delight and only purpose of living "in the flesh." He very carefully and determinedly kept Himself in the will of God regardless of the cost. When ecstasies and experiences dwindle, the one dominant determination, the unadulterated devotion to Christ, must be kept in sight if we will be true disciples. As in the life of Mary, the mother of Jesus, a sword pierced through her own soul because her son was the Son of God. We must also allow the sword to pierce our natural life as we sacrifice it to the will of God and thus make it a spiritual life.

At the temptation of Jesus it was not wrong for Him to be hungry, but it was wrong for Him to satisfy it at the time and in the way Satan suggested. This suggests to us that the way of discipleship is a way of suffering. Jesus said, "If any man come to me, and hate not his father and mother and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me cannot be my disciple." (Luke 14:26, 27) The word "hate" sounds harsh, yet it was uttered by the most human of humans and one more tender than all. He used it as a protest against pleas to which human nature is too ready to succumb. In this passage of Scripture Christ is saying something of great import. Did you catch it? He is telling us that unless we have had a crucifixion of the carnal self-life and been resurrected into a life of discipleship to the Lord Jesus Christ, your own father, or mother, or wife, or children, or brothers and sisters, or even your own carnal desires will keep you from the perfect will of God.

Christ is not to be judged by a standard of humanity that does not recognize that He is God. Listen to Him, "Woman, what have I to do with thee?" If we could have seen Jesus when He spoke those words to his mother, Mary, it would have made a difference. His reply was not callous. No being on earth spoke with more tenderness. Discipleship calls upon one at times to do without

explanation things that hurt the closest loved ones in life. It calls for the sacrifice of the natural for the spiritual. If the potential of grace is not present it will be at this point that discipleship will break down and rebellion begins. This is why Jesus spoke those words, "So likewise, whosoever he be of you that forsaketh not all he hath, he cannot be my disciple."

The greatest power on earth is moral and spiritual power that comes through purity and sustained discipleship. Could this be the answer to so little spiritual power today? Our Lord's conception of discipleship is not that we work for God, but that God works through us. He uses us as He likes; He allots our work where He chooses and we learn obedience as Jesus did. Those who have entered into conscious experience of the salvation of Jesus by God's grace have the privilege of being disciples if they will. Spiritual privileges and opportunities are equal and have nothing to do with education or natural ability -- Christ is Master! In this manner the power of God is released among men.

God grant that we will be true disciples of His in these last days!

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Chapter 13

"GIVE THE WINDS A MIGHTY VOICE"

The hymns of the church that have stood out across the years contain great Biblical, soul-inspiring and soul-searching truths. We sing them mainly because it is our custom to sing. Most of the time we are hardly aware of what we are singing. Interesting comparisons have been written about some of these gospel hymns. For example:

We sing "Sweet Hour of Prayer," and content ourselves with ten or fifteen minutes of prayer a day -- if that much.

We sing "Onward Christian Soldiers," and wait to be drafted into His service.

We sing "O for a Thousand Tongues," and don't use the one we have for His glory.

We sing "We're Marching to Zion," and fail to march in the interest of God's Kingdom in the salvation of the lost.

We sing "I Love To Tell the Story," and never mention it all year.

We sing "The Whole Wide World for Jesus," and never invite our next-door neighbor to church.

We sing "Throw Out the Lifeline," and content ourselves with throwing out a fishing line.

The fact is, we do not realize what we are singing. We just sing out of habit. Songs move us and thrill us. But we do not do what we sing about. We sing "Give the Winds a Mighty Voice, Jesus Saves!" but rarely witness to a soul and then follow it up until we see a soul saved.

A blacksmith one time made the proposition that he would shoe a horse if the owner would give him a penny for the first nail and then double it for each nail it took. It takes thirty-two nails to shoe a horse. Such a proposition would have netted the blacksmith two billion, one hundred forty seven million, four hundred eighty three thousand, six hundred forty eight pennies for the thirty-second nail. All together the total shoeing of the horse under that kind of an agreement would have netted the blacksmith four billion, two hundred ninety-four million, nine hundred sixty-seven thousand, two hundred ninety-five pennies -- or in dollars \$42,949,672.95. This tremendous sum of money beginning with such an insignificant amount develops under the simple law of compound increase. The results are astounding!

Applying this law of compound increase in relationship to soul-winning makes one wonder about a Christian's accountability! By the way of comparison, if one individual loved God and lost souls enough that he would go out and in one year's time win one soul to God, and then that soul he had won would, along with him, in the second year each separately, win one soul, and from there on souls would continue to be won in the same manner at the rate of compound increase, the results would be amazing. We know that Christianity is more than bare statistics, but one soul a year won to God is not an outstanding or an unreasonable accomplishment for a genuine disciple of Christ.

Praying Hyde, crushed by the lostness of souls all around him, asked God to give him one soul a day for a year and saw that prayer answered. He then asked God for two souls a day for a year; then the following year, three souls; the year after that, four. He saw those prayers answered. That would make a thousand four hundred and sixty souls won to God in that fourth year and that by only one man. An exceptional case? Yes! But what excuse have we for what we have not done?

There are far more conservative holiness churches today than we would like to admit being pastored by preachers who have to work at a secular job because their congregations are too small to support them. The kind of compound increase in winning souls to God that we are talking about would soon get a "working pastor" out into full time ministry -- and what preacher could not, if he desired it enough, get one soul saved in a year even if he had to work a full shift six days a week?

These "cold," "hard" facts ought to trouble us! More than that, there are two Scriptures that trouble me. One is known as the Great Commission, "Go ye therefore, and teach [make disciples of] all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you and, lo, I am with you alway, even unto the end of the world, Amen" (Matt. 28:19, 20). This obligates every born-again Christian. No Christian can excuse himself. In this one Scripture God calls on everyone to "Give the Winds a Mighty Voice," tell it out, "Jesus Saves!" You cannot excuse yourself on the ground that you are not called. Everyone that is born of the Spirit can express it and give his breath to this saving truth. How will you answer to God for the very breath He gives you unless you utilize some of it by letting the world hear it -- the world of people around you -- that Jesus Saves! The great sin is that we do not feel it enough to do it.

The other Scripture that troubles me is Acts 1:8 which makes the baptism with the Holy Spirit and soul-winning inseparable. This verse of Scripture plainly states that the coming of the

Holy Ghost will result in a witnessing ministry. Such has not become a reality in most individuals who have professed to have received the baptism with the Holy Spirit.

A number of years ago when I was editor of The Missionary Revivalist (the official organ of The Bible Missionary Church), an editor of another holiness paper, in a personal letter to me stated: "We have sent several young people to a prominent holiness Bible school of the older order. While they were in school most professed to have been saved and sanctified. Of those that returned home after graduating from Bible School, however, not one ever showed any interest in soul-winning, and every one backslid in two to eight years after graduation. The church that sent them to Bible school received no dividends from their investment." This is a sad commentary on the fact that one of the main purposes of a Bible school is to train young people in the ministry of soul-winning.

According to Acts 1:8 it would not be possible to keep the Holy Spirit in one's heart and not be involved directly in soul-winning. May God help us to be honest and face the real "hard," "cold" facts and not try to find a hiding place in the shelter of an illegitimate excuse. Let's look at the other side of the proposition and see that we measure up there. A divine compassion and concern for souls are necessary in building the Church of Jesus Christ. How do we measure up here? The general lack of heart for the lost is shocking. In the Great Commission, God calls us to win the lost and promises, "Lo, I am with you always, even unto the end of the world." No excuse here for not being involved because of "last days"! In far too many cases in the greatest percentage of our hours spent in religious activity we have no contact with lost souls. We have the call. We have the message. We need the compassion. We must be involved in the "go".

Fellow Christians, we need to take Acts 1:8 and fall on our faces before God until a prayer begins to issue from the depth of our soul, "Lord, make me a soul winner right where I am. Let the lostness of the world settle on me. Open my eyes and help me see that the great mass of people around me are lost and will spend eternity in a lake of fire. Help me to see that if I fail here the blood of souls will be required at my hands." May God help us to "Give The Winds A Mighty Voice" in letting the lost hear of the great salvation provided by the blood of Christ.

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Chapter 14

"PRAY YE THE LORD OF HARVEST"

Why do so few young people feel a call from God into full time Christian service? Let me describe four basic reasons. These reasons are cumulative.

The FIRST reason is the lack of prayer. We are commanded to "pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). Luke puts it this way, "Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). The word "pray" in these passages is an imperative. The church is at fault here. We have not prayed until our young people receive a call to full time Christian service. This could be a fatal

fault. God help us! When you find a church where few if any of their young people are called of God to the preaching or missionary ministry you are sure to find a prayerless, burdenless church.

Andrew Murray in *The Ministry of Intercession* remarks that "feebleness and failure in prayer are signs of feebleness in the spiritual life, the prayer life being simply the pulse of the spiritual system. Resolutions to conquer reluctance to pray, and to take more time for prayer, are of little value, as the experience of multitudes will prove. What is needed is the discovery that this failure is only a symptom of a disease, and that there must be a radical change in the whole life and walk if the prayer life, the spiritual pulse, is to indicate health and vigor. This disease arises from no other cause than failure to accept that complete cleansing of the defiled nature which God has provided in the sacrifice of His Son ... which is the crowning blessing of this Pentecostal age."

Whatever it takes, we need a revival of prayer -- the kind of praying that will move more of our young people to go out into the whitened harvest fields.

Perishing, perishing! Thronging our pathway;
Hearts break with burdens too heavy to bear.
Jesus would save, but there's no one to tell them.

A SECOND reason why more young people are not being called is because their hearts have not been changed. We have a lot of head religion but not much heart experience of full salvation! A regenerating experience will put a soul totally at God's disposal. It will deliver him from materialism and give him a purpose to live. But it takes more than just a regenerated heart. It takes holiness of heart to remove from the soul that inborn spirit of opposition to God and His will. Nothing will change this but a Holy Ghost revival! A regenerated and obedient soul will groan for the deliverance from the inner hindrance to his zeal for God and the lost.

This would lead us to conclude that the number one reason more young men are not called into the ministry is that they have not tarried before God long enough to enter the holy of holies of a sanctified life. The veil of a carnal self-life blinds them and hangs between them and death to self-ambition. The Bible warns: "The heart is deceitful above all things, and desperately wicked; who can know it?" (Jer. 17:9). A carnal but deceived heart will make one think he is doing God's will when he is actually fulfilling a carnal desire of building up his own self esteem and selfish ambition to be known as someone in this world. As a result of a carnal heart that has never been crucified numbers of young people that God might have called into full time ministry have been siphoned off into professions that in the eyes of people do not carry the reproach of being a humble, Spirit-filled channel of the Holy Spirit. They do this hardly realizing their own carnal heart has deceived them. Unless God the Holy Spirit will come to their rescue they can go on in life thinking they are doing God's will while actually fulfilling their own ambition and building up their own self esteem.

I know that some will be thinking that God does not call everyone into full time Christian service. That is not true. Whether we preach, go as missionaries to foreign soil, or stay at home, we should all be involved all the time in soul winning. We must, however, recognize the difference between a layman's call to a holy heart and life and a call to abandon all secular work for the sake of the Gospel. But the question is, are we all really bearing the evidence of

regenerated people? Mark tells us (3:14) that Jesus "ordained twelve, that they should be with him, and that he might send them forth to preach." This is the order -- to be first with Jesus in a vital experience. We know what it means to be with the crowd, to be at a restaurant with friends (eating and drinking is a sign of the last days), to be occupied with pleasure, etc., but do we know what it means to be with Him? You cannot be with Jesus without being sent forth on a saving mission to the lost. The primary reason young people are not called is a heart reason -- a carnal heart that has never died to self.

A THIRD reason we are not seeing our young people called is a lack of vision. "Where there is no vision, the people perish" (Prov. 29:18). Our young people will not respond to something they have no knowledge about. Unless the need of a lost world is kept before them they will have no burden or concern. As a rule it is not hard to move people to do something they know about. Let me ask -- are we failing here? Is our mind taken up with reaching lost humanity? Where are the great missionary rallies of yesteryears? All through my growing up days the cause of souls was held up before my mind by the church. One great missionary rally after another was held until I would get so stirred about the lost I could hardly sleep at night! I was made to hear in my mind the tramp, tramp, tramp of earth's millions on their way to hell. While I pillowed my head at night the thump, thump, thump of my heartbeat in my ear on my pillow became to me the tramp, tramp, tramp of souls going into eternity unprepared. Every time the need of a mission field was presented I wondered, was God calling me to that field?

In one of our pastorates in a missionary service, the missionary was telling how many Chinese were dying daily without God. Early the next morning a little five-year-old girl who lived across the street knocked at our door and asked, "Isn't there something we can do to keep them from dying until I can grow up and tell them about Jesus?" Today I am fearful that other things besides the salvation of souls has taken preeminence in the minds of our young people because they have not had the "vision" kept constantly before them. I fear that other callings have equaled and surpassed in importance in the minds of our youth the call to gather up 'jewels' for the Master. Yet one soul is worth more than the whole world. Those great missionary songs still ring in my ears and stir my soul -- "There's a call comes ringing o'er the restless wave, Send the light! Send the Light!"

As a pastor I used to preach often on missions. It was the order of the day. As parents we wanted God to call every one of our children into full time Christian service and we prayed earnestly to this end. It is tragic when more of our young people go out for a secular profession -- no matter how worthy -- than go to the four corners of the earth as humble, sanctified heralds of the "good news." If our children don't go, who will? Certainly not the unchurched and worldlings.

A FOURTH reason more young people are not being called is a "value" reason. Minds have not been made and kept aware that one soul is worth more than this whole world and that a call to preach or to witness is number one among all callings.

A FINAL reason we are not seeing more of our young people called is the psychology of these last days. There is "the end of the road" feeling and I am afraid many young people have been caught up in this hopeless "What can we do anyway?" attitude until they are marking time because it will all soon be over. "If Jesus is coming back at any moment what does life hold for us here

anyway?" is the question in their minds. The attitude seems too often to be "If I can just keep myself ready." But Jesus said "Occupy till I come," and our only safety is to keep busy in kingdom work right up until that moment the trumpet calls the elect to the meeting in the air. There is no way "just to keep an experience with God" without becoming involved in the great commission. We must, with a definite note, sound this out! Every age has felt this near coming of the Lord and the devil has succeeded in keeping many out of the harvest field because they felt this "what is the use anyway" attitude.

Jesus' great exhortation is to WATCH. That means to keep busy, keep occupied, keep alert. For the young people today it means the same as it ever has. Youth is the time of preparation and should be spent that way. They will be just as prepared to answer the call to the Rapture if they are zealously at the business of preparation as if they were out in some far-flung mission field. Beware, young people, lest you be snared by the end times fever of "What is the use anyway?" It is only a trick of Satan to bring upon you the curse of "wasted time."

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Chapter 15

EFFECTIVE WITNESSING

The central purpose of Jesus' coming into the world and dying on the cross was for the sanctification of the church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25,26). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). The sanctification of God's people is for a threefold purpose -- to cleanse their hearts from inbred sin, for spiritual unity and for effective witnessing. All other elements in redemption, such as confession, restitution, forgiveness, regeneration, and adoption, are but steps to this one thing -- the sanctification of the church. It is for this that Jesus prayed, "Sanctify them through thy truth: thy word is truth" (John 17:17).

Notice the inseparable elements in sanctification as taught in the Bible and especially as revealed in this prayer of Jesus in the seventeenth chapter of John: heart cleansing, spiritual unity and effective witnessing. The negative and the positive elements of God's grace.

Sanctification involves cleansing. There is the cleansing or purging of the heart of inbred sin. Purity of heart in holiness on one hand and perfect love expressed to others in fellowship on the other.

Sanctification involves spiritual unity. Jesus' concern and prayer was for the unity of the church, John 17:21. Unity involves fellowship and fellowship involves cleansing, for God cannot overlook sin. The Holy Ghost does not fellowship with sin. Sin in the heart of man must be done away with. Scripture teaches death to sin, to the end one might have fellowship with a holy God. If there is no holy man there can be no fellowship with a Holy God. The reason God gave His Only Begotten Son was to make a sacrifice sufficient to cleanse man from all sin and make him a holy man fit for divine fellowship in this unholy world. But these passages mentioned also involve a oneness with all the members (Romans 12; I Cor. 12). In the recorded prayer of Jesus in John 17,

as far as this passage alone reads, Jesus had no complaint to register in regard to His disciples. His commendation of them was unqualified. His prayer and concern was in respect to the tremendous responsibility which He left with them, the evangelization of the world. But the disciples possessed elements within themselves that were barriers to unity and fellowship and an effective witness. Their self-centeredness in place of God-centeredness had surfaced so many times. Place seeking, fear, unbelief, spiritual lethargy, pride, bigotry, inbred sin with all its traits was rendering unity and fellowship impossible. They were yet carnal.

We need to understand that man in his fallen, sinful condition is utterly helpless to gain fellowship with God or unity of spirit unless God would come to his rescue. This He did in giving His Son and in Jesus' willingness to "suffer outside the camp that he might sanctify the people with His own blood." Fellowship can only exist in the atmosphere of holiness, for God is holy, and it depends upon a proper relationship between God and man. If God were unwilling to accept us, our advances would be fruitless; but just as truly, if God finds man unresponsive or willful, no situation can exist where fellowship and unity can abound in holiness.

To stop short in our seeking for oneness with God and the corporate body, the church, is to miss the very thing Christ prayed for and died for. This will take nothing less than the new birth experience and the cleansing of the soul from the carnal mind -- a death-to-self experience. It can be had by a simple faith in the merits of Christ's blood (Heb. 13:12), only when the carnal self is confessed and subjected to death and the essential self entirely abandoned to God and His will. Christ provided sanctification for the church to the end it might be made one in holy fellowship. Unless an experience of sanctification has gained this for you, you do not possess the sanctification Jesus prayed for.

Sanctification involves effective witnessing. "Sanctify them through thy word ... that the world may believe ... That they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one ... that the world may know that thou hast sent me.

Involved in the prayer of Jesus for the sanctification of His disciples was the ministry of carrying the gospel to the world. Before the crucifixion the disciples had been converted but had received no commission. It was after the resurrection, when Jesus dispelled the wonderment of the disciples at the crucifixion, that He gave to them their great commission and admonished them to tarry until they had received the endowment of power in the baptism with the Holy Ghost. They accepted the commission, tarried, prayed and consecrated themselves to the task of witnessing to the world as their life work. They renounced the idea of living to themselves in any form -- a death to the self-life. They tarried and believed for the baptism of the Spirit. They understood this baptism was to be given for their cleansing and to empower them to fulfill the commission. They tarried to obtain personal cleansing and enablement for effective witnessing. Pentecost was the answer to Jesus' prayer in John 17. This baptism with the Holy Ghost united "The Upper Room 120" in heart and purpose. They became obsessed with one consuming passion, they went everywhere (as the Spirit directed) in effective witnessing. To have left the world without "an effective witness" would have meant oblivion to the great redemptive plan. No wonder Jesus prayed as He did!

Now we, as followers of Christ, are involved in this same prayer and concern of our Lord -- "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). We as Christians have the same commission, the same admonition and the same promise. Everyone has the great responsibility to win as many souls as possible to Christ whether we preach, pray, write, print, teach, or take care of children.

The great lack of the church today is the realizing conviction that this commission to evangelize the world is given to each born-again Christian as his life work and the conviction of the necessity of this endowment of power upon every individual, and a particular waiting upon God for it. I fear that many satisfy themselves with a hope of eternal life for themselves apart from a witnessing ministry. I fear lest it become an accepted belief and practice that we can possess and cultivate holiness apart from an effective witness. When we separate the one from the other we lose both. How many never get beyond themselves to witnessing to others about salvation?

One semester while I was teaching in Bible College I conducted a class in personal evangelism. The class was asked to keep a diary of their "personal witness" record for the semester and submit it as part of the course requirement. Very few reported any real witnessing at all and fewer yet reported a witnessing ministry of any consistency. But now, wait a minute -- how would the professed Christians of the church where you attend rate at this point? How do you rate?

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Chapter 16 HE THAT IS WISE

In Proverbs 11:30 we read, "... he that winneth souls is wise." In Daniel 12:3 we have these words: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Laboring for the salvation of the lost had top priority with the Apostles. St. Paul states: "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more" (I Cor. 9:19). James states it in this way: "Let him know, that he that converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20). Then we have the words of Jesus in Luke 19:13, "Occupy till I come."

The lateness of the hour and the wickedness of the times are no excuse not to win souls. All around us are multitudes perishing in sin, dying without a knowledge of the Saviour, and going to an eternal hell that Jesus and the Bible so vividly describe. And yet many of these poor lost souls have hungry hearts and could be reached with the Gospel. The followers of Christ, however, must have a vision and burden that will send them out to their neighbors and friends in an earnest effort to win them to Jesus. Obedience to the Great Commission ("Go ye into all the world and preach the gospel to every creature") is very evidently one of Christ's terms of discipleship. Disobedience to the Great Commission is working death in the body of Christ. Personal experience cannot be long maintained without adequate expression in earnest endeavor to win others. Across the years multitudes who have been definitely saved or reclaimed have grown lean and backslidden in heart because they did not understand that individual soul-winning is a condition of remaining saved. Truly it can be said, "He that winneth souls is wise."

Wise enough to keep a concern and a burden for the lost! It is the normal urge of the newly regenerated soul to be concerned. Philip must still find his Nathaniel. Andrew must still find his Simon Peter. God's Holy Spirit endeavors to direct His people through this urge. If the urge is obeyed, growth is the result; if disobeyed, and suppressed, death is the result. And as with the individual so with the group; the quickened Church cannot long maintain the newness, fulness or abundance of life without definite, constant, consistent effort in soul winning. In season, out of season, in both personal work and mass evangelism.

Wise enough to know scriptural directions and promises. Winning the lost must be done intelligently. God's appointed ways of winning the lost are through the Word, with soul passion, tears and concern. Cars can be stolen by wiring around the switch, a cheap, easy, but illegal way of possessing a car. In soul winning we can "wire around God's appointed switch" that controls the power. The Spirit works powerfully with and through the person who knows and uses His Word. "The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Again, "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). We can substitute human reasonings and arguments in our endeavors to convince the lost of their need of salvation. This is a cheap, easy, lazy, "wiring around the switch" effort to salve over our conscience that urges us to "occupy till Jesus comes." The "wise" person will labor to avail himself of and equip himself with the Word of God. He will memorize verses on soul winning, prayer, the plan of salvation and second blessing holiness. He will depend upon the power of the Holy Spirit to use the Word along with his own personal testimony to bring conviction and salvation to the individual he has been led to deal with.

Wise enough to go out and seek the lost! Christ is our great Example here. He came to seek and to save that which was lost. He urged His servants, "Go out into the highways and hedges, and compel them to come in, that my house may be filled" (Luke 14:23). We sing the song:

Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the wand'ring ones to Jesus.

But we are not doing it. I am afraid we do not want to be tied down to a ministry of "bringing them in." We want to be left free to come and go as we choose, which all adds up to the sad fact of multitudes of unchurched people, unreached souls and empty hearts. Our own scheduled revival meetings will reach no one new -- only the same old regular few. What excuse can we offer for not putting forth every effort possible to reach the lost, to go out and get them and bring them to our churches that the house of God might be filled? Let's face the facts. Many churches not of the holiness teaching are filling their pews and reaching out for the lost by the hundreds, not because they preach an "easier" salvation; not because they have a lower standard of Christian living but because they are going out and getting them and bringing them in. Those alert churches "bus" people in. They do this to rescue the unsaved, to reach the unlisted, to recruit the unconcerned. They do this for attendance, not for approval, not for accord, not for added offering,

but FOR SOULS. Are we devoted enough to tie ourselves down to seeking and winning the lost, to consistently going out and bringing them in? He that is WISE will seek the lost.

Wise enough to travail in prayer for the lost! The prophet Isaiah reminds us, "For as soon as Zion travailed, she brought forth her children" (Isa. 66:8). Stillborn babes, weaklings, spiritually anemic Christians are the result of a church that is weak and powerless in prayer. The prayer room is still the power house of the church and when it is forsaken or when the fires of prevailing and travingling prayer burn low there are no healthy, strong, newborn babes in Christ. The Church is for the purpose of begetting souls, and when the church for any reason forsakes this ministry everything goes dead; the voice of praise leaves the church, amens are silenced, the prayer rooms are forsaken. The wise are obedient to the ministry of soul travail!

Wise enough to keep a church spiritual enough to keep an open altar! In too many instances we have a polluted altar instead of an open altar. We have worn our own altars threadbare with half-hearted seeking until the onlookers have no confidence that there is a reality in our message of a victorious life in the Lord. Why would hungry, sinful people want to seek God at our altars for victory over sin, the flesh, and the devil when they see so many of our own people continually seeking but apparently not finding the victory we preach one can have and enjoy? Thank God we still have an altar! Let's strive to keep it an "open altar."

Oh, I'm glad we still have an altar
Where the Saviour can meet every need;
Oh, poor sinner, the altar is open;
God will save if the promise you plead.

Wise enough to have enough of the Power of God to help seekers pray through to victory! The way through to victory is to pray through. When Holy Ghost power is lacking, people resort to talking, reasoning, singing folks through at an altar. So many brought in according to this method get through all right, but as a rule they get through to an emotional, head experience that vanishes when the emotions subside. These are like seed sown on stony places. They receive the Word with joy, but, having no root in themselves, endureth for a while, but as soon as persecution and tribulation arise they are offended and wither away.

Wise enough to know that the great equipment for successful soul winning is the baptism with the Holy Ghost! "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me; both in Jerusalem and in all Judea, and in Samaria, and to the uttermost parts of the earth" (Acts 1:8). On the day of Pentecost it was the witnessing of all, the very large majority of whom were lay people, that resulted in the crowd being amazed and asking "What meaneth this?" J. A. Wood, in his book, Perfect Love, in the chapter on "How To Keep Sanctified," says, "It is the nature of perfect love to long for the salvation of souls and if you do not go with God for the salvation of men, your love will cool into apathy and indifference, and you will lose the evidence of entire sanctification all together. You must also seek to lead saints into this grace of holiness."

God help us to be "wise unto salvation." Not only initial salvation but final salvation! "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

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Chapter 17 PREPARING FOR A HARVEST

In the northern regions especially, the fall season has its own identity. The crisp fall air tells us that summer has passed and snow will soon fly again. In many respects the fall time of the year is harvest time for not only nature but also for Satan and the Church. Life insurance companies have made an investigation and have learned that the majority of suicides occur in the fall of the year. When summer is past, vacation season has ended, the grind of daily responsibilities is pressing in, the bleakness of winter lies ahead and debts are often hanging heavy, depression and despair take over and then a despondency that often drives people to extremes. Rather than face life and a seemingly hopeless situation many, being without the grace of God, seek the suicide route out of their trouble, and thus Satan reaps a harvest. How different it would all be if people would only turn all their frustrations over to God and seek His way through!

The fall season is harvest time in the realm of nature. What a wonderful sight it is to watch farmers as they are busily engaged in bringing in the harvest -- the harvest that nature and hard work have produced -- harvesting the great grain crops, the hay, the sugar beets, the soybeans, the cotton crop, etc.

The fall of the year is also harvest time for churches when many, if not all of them, will be in revival meetings that will hopefully eventuate in a fruitful evangelistic campaign. Those churches that have faithfully prepared and worked for a harvest can expect one.

How foolish it would be for a farmer to send combines and other harvest equipment into his fields where the ground had not been prepared or where the seed had not been sown nor crops properly cultivated. What folly! But what about the harvest in our churches?

It might be embarrassing to know how many pastors with their churches have hopes of seeing sinners brought to the Lord, call evangelists into the fields where no preparations have been made, no seed sown, no prospective crops cultivated. We read in Psalm 126:5, 6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

To have a harvest there will needs be some sowing. We sow by preaching the Word; we sow by witnessing during visitation and during opportunities that providentially come to us; we sow by consistent living; we sow by conscious effort to get the gospel to every soul we come into contact with.

To have a harvest there must be some going forth. This certainly suggests a planned effort to evangelize in a special effort. This will be going forth under the direction of the Spirit to win a soul to Christ.

To have a harvest there will be some weeping. Souls are not won apart from a deep concern and heart burden and a weeping before God in travail over their lost and undone condition. Have you done any weeping over the lost -- wept until you have touched God for their salvation?

To have a harvest there must be believing. We must expect a harvest. Those who bear "precious seed" and go with it in the Name of the Lord and weep can expect a harvest. Such a one will come rejoicing "bringing his sheaves with him."

To have a harvest there must be a complete reliance on God. Following the exhortation in Psalm 126 to sow and go and weep and believe, we read in the very next verse in Psalm 127:1, "Except the Lord build the house, they labour in vain that build it." This truth is amplified in John 15:5 where we read, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me [severed from me] ye can do nothing." It is not our human works, but the Spirit in and through us that sows and goes and weeps and believes.

Furthermore, it is the blessed Holy Spirit through the merits of Christ's shed blood that awakens men to their lost condition and convicts them of sin; it is the Spirit that leads men to genuine repentance and that regenerates them; it is the Spirit that convicts men of their need of holiness, that leads them to the end of self and then releases to them that ability to trust Him to sanctify wholly. How dependent we are on the Spirit and how helpless and fruitless we would be without Him. Apart from Him all our efforts would not produce a harvest.

The Apostle Paul, through the inspiration of the Spirit, brought this all into true perspective when he wrote the Corinthian Church about exalting one personality above another, "Who then is Paul, and who is Apollos, but ministers by whom ye believed ... but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God" (I Cor. 3:5-9a).

May God help us to be prepared for a great harvest of souls in these last days.

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Chapter 18

FIELDS "WHITE UNTO HARVEST"

"Fields ... white already to harvest" are words spoken by Jesus. Immediately they bring to mind a number of things.

The condition of souls. We read Jesus' words in the Sermon on the Mount (Matt. 7:13, 14), "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction,

and many there be that go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The multitude of souls today are on their way to hell! But the word "harvest," discussed in the last chapter, also suggests that there can be a reaping if there are laborers who will go into the harvest.

The word "harvest" brings to mind something that should occupy our immediate attention, our all-out energies, and an urgency that cannot be put off. When harvest time comes it cannot be put off without unrecoverable loss! In the work of winning souls it is always harvest time -- "Lift up your eyes, and look on the fields; for they are white already to harvest."

The commission of saints. Every born-again Christian is a saint. We are either a saint or a sinner. There is no middle ground. The word "saint" is always in the plural in the New Testament with one exception and then only because it is used with the word "every" (Phil. 4:21).

Every saint is under a mandate by the Spirit of God to be occupied in the harvest. We are responsible for "our generation." No one is exempt. When Jesus gave the great commission He let no one "off the hook," young or old. King David "served his own generation by the will of God" (Acts 13:36). He continued serving his generation down to the end of his life. We read in Psalm 71:18, "Now also when I am old and grayheaded, O God, forsake me not until I have shewed thy strength unto this generation, and thy power to every one that is to come." Can we do less and get by? Never!

Christianity has always been involved in "harvesting" as long as the Spirit of God has been kept alive within. While on earth Jesus sent His followers out into the harvest. His command was to go.

"Go out quickly into the streets and lanes of the city" (Luke 14:21).

"Go... into the highways" (Matt. 22:9).

"Go into the village" (Matt. 21:2).

"Go into the city" (Matt. 26:18).

"Go ye ... and teach all nations" (Matt. 28:19).

"Go ye into all the world" (Mark 16:15).

Many examples over the centuries show Christians responding to these commands. Florence Nightingale went from her beautiful home to the bedside of dying soldiers. Billy Bray, the miner, went into the villages around about and taught and witnessed for "his Father." Elizabeth Fry, although a busy mother, went into the prisons. Christianity has flourished whenever people have gone across back yards to neighbors, gone to factory workers, a work-mate, a fellow student. Christianity at its best is religion on the march. It is mobile. In John Wesley's day it was known as

"saddle bags" religion. It was born on the highway in the heart of One who called the twelve to follow Him up and down the trails and caravan routes of Palestine. It has been a world fact whenever it has been true to its genesis. It has failed when it has not been carried out.

The conflict of substitutes. Along with a born-again experience comes a passion for souls. The immediate experience of a saved experience is the urge to tell it out, to help a friend get saved. Jesus "was moved with compassion" when he beheld the multitudes. The Christ spirit within one's heart will produce a compassion for the lost. When one is saved the most natural thing is to want others to be saved. This God given impulse must be exercised or it will be lost.

In our text Jesus is exhorting His followers to "lift up your eyes, and look." Eyes that need to be lifted up suggest lost vision, lost compassion, eyes not single to the glory of God. Something has happened. Darkness has come, light has gone out (Read Luke 11:34-36). There has been a diverting of attention and energies. Something has taken the place of soul winning. Church activities have been substituted. This is the very thing that caused God to turn away from His chosen people Israel to the Gentiles. This is what Jesus referred to when He said, "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Jesus is saying, "Look up, get your eyes open, be aware and alert to your responsibility."

The New Testament pattern is evangelism (harvesting of souls) done by everybody everywhere, at all times. It appears that our churches today are organized for everything but the one most important thing -- soul winning. We are organized for worship, for music, for Bible study, for missions, for finance -- all good and part of the program. But when it comes to the central project of the church, that for which the church primarily exists, we are almost completely without any organization. Often it appears as though evangelization never enters our thoughts.

We are doing a wonderful job of running our churches, spending our energies in legitimate but secondary matters, while a world lying at our doors rocks on their way to the judgment of God unprepared.

The culmination of spiritual slumber. Jesus said, "I must work the works of him that sent me while it is day: the night cometh when no man can work." We read in Jeremiah 8:20, "The harvest is past, the summer is ended, and we are not saved." Sleeping while harvest time is on can only result in the loss of the harvest. Where there is no harvest starvation and death follow.

The "Cop-Out" Syndrome. Churches become stalemated at the altar. Those who pray through to heart victory at the altar are not "programmed" into soul-winning efforts. Pastors are then kept busy reviving their own members instead of developing them into disciples. Jesus sent His followers out with a commission and they went. They were made conscious of a lost world and of their responsibility to take the gospel to them. When Jesus gave them the command to "tarry ... in Jerusalem until ye be endued with power from on high," they had already been commissioned to evangelize a lost world and they understood that the tarrying in Jerusalem was for the purpose of equipping them for the task -- "ye shall receive power ... and ye shall be witnesses." The necessity of receiving a pure heart has been faithfully preached, but has not been balanced with the commission to be witnesses to a lost world.

There is no excuse that will remove our responsibility to carry the message of salvation to a lost world!

In my first pastorate I called an evangelist -- a man with a passion to see sinners saved. He explained that he was there to reap a harvest of souls and that he would expect every member without exception to either go out and bring sinners to the services or come to the altar and seek God themselves. Under that pressure we all got out and brought in the unsaved (even those who should have been seekers). We did bring in sinners for the evangelist to preach to. It was a very profitable time of reaping lost souls.

The fields are truly white unto harvest waiting for you and me to reap. Are you willing to be involved in the harvest?

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Chapter 19

CAN THIS GENERATION BE REACHED WITH THE GOSPEL?

Galatians 4:18

Ours is the largest generation in the history of the world. Earth's population (July 1995) is approaching the six billion mark. It is increasing at the rate of one million a week. By the law of compound increase, however, every individual on earth could be evangelized in one generation. If one individual Christian would win one individual to Christ in one year and then the two would each win one the second year, then four the following year, and this be kept up from year to year, by the thirty-fifth year over seventeen billion would be reached (See chapter thirteen, "Give The Winds A Mighty Voice"). The sad fact is, however, that individual Christians are not winning other individuals to Christ.

If all births and deaths could be stopped and we would evangelize those who are alive today and win them at the rate we are winning them now, it has been estimated that it would take four thousand years to complete the task. The breakdown is not in the lack of faithfulness on the part of the Holy Spirit nor in the ineffectiveness of the gospel "for it is the power of God unto salvation to every one that believeth." The breakdown lies with those of us who call ourselves Christians.

There are three major breakdowns or barriers in the Christian world that account for such glaring fruitlessness -- irreverence, spiritual illiteracy, and sentimentalism.

Sentimentalism. By this we mean being religious but living without responsibility. People do not get involved. Jesus' parable of the Good Samaritan is very searching at this point. The priest and Levite in this parable, after they had performed their religious duty up in Jerusalem and were traveling the road back to their home, came to the man by the wayside who had been stripped of his raiment, wounded and left half dead. The man needed compassion and care, but both "passed by on the other side of the road."

Our lives today are pretty well governed by sentimentalism. We get pretty sentimental and religious about our church, our Christian experience, our loved ones, returning favors bestowed on us by our friends, even paying our tithe and giving our offerings. We want to be sure to testify to being saved and having our hearts made pure. We get anxious if in our estimation there is a lack of liberty and freedom in our services. There is nothing wrong with any of these if contained in the right balance. But somehow in all this "sentimentalism" -- this church life that is really void of responsibility in seeking the lost -- we do not get involved as individuals in winning people to Christ. After we have run our gamut of religious duties, like the priest and Levite, we pass the world by on "the other side of the road." We do not like to get involved. Oh yes, we have "calling" programs, but as a rule these are a far cry from a one on one involvement that it takes to get a soul into a born-again experience. In our churches, too often, everything is centered around ourselves. We talk about our tests, our trials, our battles that we are having with our Christian experience. We concern ourselves with the running of our church, but we are not getting out into the world of lost men with a passion and purpose to win them to Christ. We excuse ourselves with a gushy sentimentalism about our church and what we stand for.

Dr. J. F. Conant states that "the life of Christ in the church is being increasingly suppressed by the failure of his people to go out into their individual world in individual work for individuals. Disobedience to the Great Commission is what is working death in the body of Christ." Bishop Fairburn states that "personal experience cannot long be maintained without adequate expression in earnest endeavor to win others." Philip must find his Nathaniel, Andrew his Simon Peter. This is the normal urge. Multitudes who have been definitely saved or reclaimed have grown lean and backslidden in heart because they have not understood that individual soul winning is a condition of remaining saved.

Spiritual illiteracy. Spiritual illiteracy follows irresponsibility. One thing that will drive us to our knees and to the Word of God is a genuine effort to win the lost to God. The lost cannot be won apart from soul travailing prayer and the Word of God. Because we are not endeavoring to bring people to Jesus we are strangers to prevailing prayer and to the Word as an instrument to instruct people in the way of salvation. We may be stumped time and time again in our efforts to deal with hungry, lost humanity and their inquiries as to the ways of salvation. But if we have a passion to win them, we will be driven to the Word for Biblical and adequate answers. We will be searching to know the ways of God. Good holiness literature will supplement our spiritual diet. But sad to say, many are not adept in the Word of God and in the knowledge of Holy Ghost leadership in seeking after lost men and women. Because we have developed a sentimental way of Christian living we have allowed ourselves to become incapacitated in the art of soul-winning. We are spiritual illiterates. The only cure for spiritual illiteracy is a humble confession of our condition and a subsequent obedience to the great commission.

Irreverence. Reverence involves our attitude and conduct toward God. Reverence is opposed to formality. We urgently need to develop a true reverence toward God and the things of God. The key to the level of reverence in any church is the pastor (the shepherd of the flock), his attitude toward sacred things, the atmosphere he conveys to his people, his interest and emphasis on soul-winning. Every part of the service should be a part of reverent worship. The spirit of irreverence issues from a shallow attitude and conduct toward the things that involve the kingdom of heaven on earth. When we first enter our churches what happens during that time until the

service actually begins? Is there a spirit of reverence or could it be described as more or less a social time? Our attitude and conduct while the offering plates are being passed, while the church is engaged in prayer (many times this is the time the pastor or musicians are running to each other for last minute instructions), while the message is being delivered, speak forth the value we place on the presence of God. Do we pray with a passion to touch the heart of God? What importance does our attitude and conduct reflect on the salvation of the lost? What is really important? A soul with fire of the presence of God and a passion for the lost will tend to produce the same in others. The spirit of irreverence develops out of sentimentalism and spiritual illiteracy.

Pastor, how are you guiding your flock at this point? All Christians as well as pastors -- are these breakdowns present in your lives? This generation can be reached with the gospel but will it be?

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Chapter 20

MAKING AN IMPACT ON OUR AGE

Pentecost brought on a harvest of SOULS. "They received his word and were baptized ... multitudes were added to the Lord, both of men and women." The mighty power of the Holy Ghost had been released, the church was on the move. It was not by the power of human personality or by humanistic reasonings or persuasions. Those upon whom the Pentecostal fire had fallen were appraised by the enemies of Christ as ignorant and unlearned. This marked impact, this harvest of souls, was a direct result of what happened just before, at the time of, and following the Pentecostal outpouring of the Holy Spirit.

Harvest began and continued when the one-hundred and twenty tarried to pray in the upper room (Acts 1:13, 14), and following Pentecost, when they persevered in Holy Ghost anointed prayer times (Acts 4:31). Harvest began when hearts were made pure. The gift of the Holy Spirit produces pure hearts (Acts 15:8, 9). Purity and power are inseparable. Harvest began and continued as people obeyed. When Christ was on earth He assembled the army He intended to use in a great harvest. His first command to them was to tarry. They did not seek power, but it was the accompaniment of purified and obedient hearts. As a result the lame were healed, the dead were raised, jails were shaken to their foundations, conviction fell upon people, books were burned, churches sprang up. The church kept on the move under the leadership of the Holy Spirit.

God's ways do not change. The peculiarities of the first Pentecost with its phenomenal manifestations were not to be sought after or repeated, but if the basic laws that brought a harvest then are followed today we can also experience a harvest. The basis of revival that results in a harvest of souls is a relationship which God establishes with His people. In this world there will be no harvest until the church humbles down under the mighty hand of God. God works only in respect to His holiness. Harvest really had its beginning within the walls of the upper room where prayer was made without ceasing. May God help the church of this day to pray and stay there until scales fall from eyes, hardness melts from hearts, until God, heaven, hell and holiness become real, and until a work of purity is wrought within the heart. The humility our Saviour teaches us involves an attitude of mind, a rectitude of heart and a servitude of will (Phil. 2:5-8). There must

be selflessness in prayer. As human beings, our supreme problem in prayer is selfish desires and motives. Only the Holy Spirit can put to death selfishness in prayer. Furthermore, there must be earnestness in prayer, a seeking God's face. Paramount to all, there must be holiness in prayer -- a turning from wicked ways, a "lifting up of holy hands, without wrath and doubting" (I Tim. 2:8). To have defilement on our hands, to have dissension in our spirits and to have doubting in our hearts is to cancel all effectiveness in prayer. The accompaniments of that first Pentecost were incidental to that particular day, but the main accomplishment -- that of hearts made pure -- is vital and necessary today if there is to be a harvest. Harvest comes when heart purity comes to the church (Acts 15:8, 9).

When the heart is pure there is no divided allegiances, no double vision, but an eye single to the glory of God. All self plans and ambitions disappear. There are no short circuits, no internal rebellion, no abnormal frictions, but there is an obedience to the blessed Holy Spirit and to His promptings and leadings.

Revival with ensuing harvest is not man-made, it is heaven-sent in answer to Spirit-anointed praying. In 1857, the climax of the great awakening which swept the United States coincided with noonday prayer meetings that began in New York and spread to other cities. At the height of this revival in America it is estimated that 50,000 people per week were born into the kingdom.

Harvest came to the early church because they were on the go. There was a sense of progress. They took no side trips but kept on course. That course was strict obedience to the leadership of the Holy Spirit. "Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4). "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad so that we need not speak any thing" (I Thess. 1:8).

The early church experienced harvest because the Spirit and His leadership was made prominent in their lives. We must get hold of the basic laws that enabled the early church to make the impact they did on their generation.

C. H. Spurgeon writes, "The Holy Spirit is able to make the Word as successful now as in the days of the Apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; their words might have none of the polished periods of Hall, or glamorous thunders of Chalmers; but if the might of the Spirit attended them the humblest evangelists would be more successful than the most learned of divines, or the most eloquent of preachers.

"It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation, spiritual power will save souls. We want spiritual power.

"O, we know some before whom we shrink into nothing as to talent, but who have no spiritual power; and when they speak they have not the Holy Spirit with them. But we know others -- simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God! we want Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing: with Thee they can do everything."

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Chapter 21

THE TASK OF THE CHURCH

Holiness finds its real key of survival in maintaining strong, spiritual, lively local congregations. If deep spirituality is not maintained at that level, it will not long be found in that particular church group. Bible colleges, camp meetings, conventions -- as wonderful and as influential as they may be -- do not in themselves hold the key to the spiritual temperature of any group of God fearing people.

The task of a local church -- its pastor and people -- is tremendous when it comes to creating and maintaining deep spirituality. It has often been said, and needs to be repeated often, that pastoral ministry is the heart of all ministry. It is the heaviest in responsibility and opportunities and the most rewarding in its successes. This task of the local church is at least six-fold in its varied ministries of creating and maintaining true spirituality in its members.

The task of the Church is to create atmosphere -- singing in the Spirit, testifying in the Spirit, praying in the Spirit, preaching with the anointing of the Spirit! "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). There was a heart hunger that possessed the early church. It was caused by an atmosphere created by the presence of the Holy Spirit manifest in and through its members -- people Spirit filled, who give outward expression to inward possession. Here is one of the main keys to maintaining God's presence in the heart and bringing to pass His kingdom on earth. Serving God on cold principle, decent but dead, with no gripping power, is exactly what the devil likes. A Spirit-filled atmosphere adorned with glowing expressions of an abiding Comforter is that for which we must contend.

The task of the Church is to promote fellowship among its members and to welcome those who hunger for righteousness. There is no room in a Spirit-filled and Spirit-led church for exclusiveness, cliquishness or slowness to accept the new-born babes in Christ. Instead, a helpfulness of open hearted fellowship that uplifts and inspires to godliness is imperative. In fact, the norm of a Spirit-filled church is Christian fellowship. We read in Acts 2:41, 42, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking bread, and in prayers."

The task of the church is to teach and preach God's Word. The importance of God's Word cannot be over-stressed. We read in Psalm 119:105, "Thy word is a lamp unto my feet, and a light

unto my path." Again in verse 130, "The entrance of thy words giveth light; it giveth understanding unto the simple." In the same Psalm we read, "Thy word have I hid in my heart, that I might not sin against thee." In the New Testament we read in Matthew 4:4 in connection with the temptation of Jesus, "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 24:35 speaks of the imperishableness of God's Word. "Heaven and earth shall pass away, but my words shall not pass away." Hebrews 4:12 speaks of the power of God's Word, "For the word of God is quick, and powerful, and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Paul testified, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Romans 1:16). Furthermore, the Word of God is like a mirror (James 1:22-25). In the Bible we see ourselves as God sees us. The Bible claims cleansing power as water (Ephesians 5:26). The Word of God claims reproductive power as seed (I Peter 1:23). We are children of God because we have been born into the family of God by the incorruptible seed of God. The Word of God claims nourishing power as food (I Peter 2:2). The Bible is spiritual food for the world. It is no wonder that Paul exhorted Timothy to, "Preach the word" (2 Timothy 4:2). It is no wonder that the apostles ceased not to teach and preach Jesus Christ, the living Word of God.

In addition, right doctrine and right practice can be maintained only as the Word of God is studied under the direction and anointing of the Holy Spirit. There needs to be concentrated study of God's Word, comparing Scripture with Scripture, until there is a thorough understanding of the inter-relatedness of Scripture. This alone is the safe guard to protect from the false teaching and false cults and isms of this day.

The task of the church is to maintain discipline. Negatively this includes the responsibility of the pastor in maintaining order and reverence in the house of God. Wisdom and common sense are needed here as well as confidence and respect for the pastor. Positively this includes the development of discipleship. Salvation and discipleship are not one and the same thing. When Jesus spoke of discipleship he prefaced it with an "if." "If any man come after me." Discipleship is based on devotion to Jesus Christ. The potentiality of discipleship is possible only by grace. By grace one is enabled to perform all the will of God. This does not mean we do it, but God empowers us to become disciples. The great task of the church is to turn the potential into the actual.

The task of the church is to fulfill the Great Commission. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world, Amen" (Matthew 28:18-20).

Christ gave this commission first to His disciples and through them, to the church. The Church's mission is to "disciple" all nations -- the whole church, every member, is under obligation. With the commission came the command to tarry -- tarry until they were endued with power from on high. Their example should be ours. They tarried. They consecrated themselves to this work. They understood that God's sanctifying grace was not only to cleanse them from the root of sin but to empower them to fulfill the Great Commission.

The task of the church is to provide training for those called to carry on this great program of God. Those who have forsaken all and given themselves to the work of the ministry need to be trained to carry out the multi-faceted work of the church. New converts need to be indoctrinated. Established Christians need a leader to keep the vision before them and to instruct them and inspire them to stay in the battle of soul-winning and to promote the cause of evangelism. We must produce a Spirit-filled, Spirit-anointed, and a Spirit-directed ministry.

Winning the lost is the task of the Church as a whole as well as each individual Christian. We must not fail at any cost.

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Chapter 22

THE PITFALLS OF SOUL WINNING

In sending forth His disciples Jesus admonished them, "Be ye therefore as wise as serpents, and harmless as doves." There is an art to soul winning. Two emblems of contrasted character are used in this verse to describe true Christian wisdom in winning souls to Christ. A soul-winner needs to be innocently artful; simple yet sharp-sighted; contriving to accomplish schemes of good. Added to this is being an instrument of conviction in the hands of the Holy Spirit.

To be effective in soul-winning two things need to be guarded against -- compromising convictions and putting emphasis in the wrong place.

If an individual compromises his own God-given convictions he will grieve the Holy Spirit and the convicting power of the Spirit will be lost. The Spirit's work is to convict sinners of their lost condition. We as Christians do not convict souls. Although it is the Spirit that brings conviction, God has chosen to work through men to convict men. We do not use the Spirit but He uses our lives as channels of conviction. In speaking to His disciples concerning the coming of the Holy Spirit Jesus spoke these words, "And when he is come, he shall reprove the world of sin, and of righteousness and of judgment." Jesus was speaking to the disciples here about Pentecost when they would receive the Holy Spirit in His fullness. The implication is clear. When a soul has been emptied of all the self-life and has abandoned himself completely to the will and operation of the Holy Spirit, then the fullness of God dwells in him and it is the presence of the Holy Spirit in that individual that is the convicting power that grips others.

Have you ever noticed how the presence of godly people brings conviction on those around them? They are marked by less godly ones as "a little peculiar," "simple minded," "too straight-laced," "odd." Their "peculiarity" lies in the fact of their total separation unto God even in little things. Their lives expose others to the all-seeing eye of God. They are selfless in their living and are not taken up with materiality. They are marked with God-consciousness and are careful about the ethics of life, always giving God the benefit of the doubt. They avoid careless conduct and are careful in their conversation not to grieve God. They pull away from the crowd and their peers at the beck and call of the Spirit. They continually practice the presence of God. They are

careful to maintain their God-given convictions. Sinners and nominal Christians who have become careless about their God-given convictions are uncomfortable in their presence.

The great bane of living a holy, selfless life is the carnal nature. This is why the writer of the Hebrew letter warns to "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." It is so important that the Spirit be given preeminence in our life if we are to be effective for Him. When Isaiah got a glimpse of God's holiness he testified, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Until his sin was purged he was no different than the common run of people around him. Does that not describe a vast majority of professed holiness people of this day and explain why there is little convicting power in our midst? The life of a brand new Christian who doesn't know any different than to totally obey the voice of God in his newfound life of joy and freedom becomes a conviction to others who are unsaved or to those who have lost their freedom and who are not obeying God. They may not have all the Bible standards of holy living, but the secret of power is not in outward standards but in the unhindered flow of the Holy Spirit through them. A person may have in evidence all outward conformity to a devoted life without the presence of the indwelling Holy Spirit. Such carry no convicting power in their life. They have either compromised a God-given conviction, or been overcome by the carnal nature or taken on the form of Godliness without the indwelling power of the Holy Spirit. Jesus, knowing the nature of the unsanctified human heart, that within man even in a regenerated condition existed a nature contrary to God's will, commanded the disciples to tarry "until." All hindrances to the operation of the Holy Spirit must be removed for Him to do His work of convicting the world of sin and righteousness and judgment through us.

There are outward standards of holy living set down in God's word. Light and conviction on these come along in the lives of new Christians as they walk daily with God, receiving light from the Word and incorporating it willingly and joyfully into their own lives. They never suddenly become mature Christians with all the standards of God's Word, but in a daily walk of unquestioned obedience to the blessed Holy Spirit they continually grow in grace and in knowledge. The work of entire sanctification assures a spirit of submission to the will of God whatever it may be. The blessed Holy Spirit becomes the great instructor of the heart, as we read in John 16:13, "Howbeit, when he, the Spirit of truth is come [speaking here of the coming of the Holy Spirit at Pentecost], he will guide you into all truth: for he shall not speak of himself but whatsoever he shall hear, that shall he speak; and he will show you things to come.

The unhindered, the uncompromising attitude of the heart to the leadership of the Holy Spirit is the great channel of convicting power to the world steeped in sin and to a nominal church void of the life of the Spirit.

The second thing to be guarded against in soul-winning is a misplaced emphasis. A sinner will not be convicted and won to the Lord by telling him what he can do and what he cannot do if he gets saved. We are sent of the Holy Spirit as instruments into the world "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith ..." A sinner needs to know the awfulness of sin and what it will lead to. He needs to know that without Christ he is forever lost and on his way to a devil's hell and that the greatest sin he can be guilty of is the

rejection of Jesus Christ as the only hope of escaping damnation. Too often we have a tendency as Christians because of the awfulness of people's sins, to reform them before they have a change of heart, telling them they will have to quit their smoking, their drinking, their immoral living, their use of drugs, their awful immodesty, their lying, their stealing (could go on and on) before they can ever be saved. This is a wrong emphasis.

What a sinner needs is to know that God for Christ's sake will forgive every sin he has ever committed and will break every evil habit of sin if he will but repent and in his heart turn away from every known sin, put his trust in Christ to do what he in his own power is helpless to do and believe God for Christ's sake to forgive him. Jesus' method was to first open the eyes of the blind to the truth of the gospel and then point them to the Scriptures that reveal the way of salvation until their understanding grasped the great truths of the gospel. God help us to be as wise as serpents and harmless as doves, and deliver us from the pitfalls of soul-winning.

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Chapter 23 WHERE BACKSLIDING BEGINS

The initial point, both in time and place, where backsliding begins is known only to the Spirit and to the soul who is aware of the Spirit's checks and warnings. In history the church of Ephesus is known as the backslidden church, yet is highly commended. Before outward signs were visible the all seeing eye of the Spirit detected trouble. Christ, in His revelation to John, commends this church for their works, their labor, their patience, their sensitiveness to evil, their intolerance of sin, and because they had not fainted. Yet, in spite of all the commendation He condemns them for having left their first love. They had backslidden and needed to repent. The Spirit was faithful to check them in the incipency of their backsliding and warned them of its final consequences if they failed to humble themselves in repentance.

No one but the Spirit can detect backsliding in its beginning. First love is love for Christ and begets an eagerness to please Him. First love religion is that Divine Love shed abroad in the heart by the Holy Spirit whereby Christ is made central in the mind and consciousness of the individual. It is that deep love of the soul for the person of Christ. This burning, Divine love, produces a new kind of life. It binds the soul by a sacred covenant of obedience to the Spirit's leadings, wooings, warnings. It is the indwelling Spirit that preserves the individual in his first love experience. It is this first love that puts in the soul a spirit of praise, gives him zeal for lost humanity, and causes him to gladly and willingly sacrifice all for the salvation of mankind. But central in it is a burning desire to please the Master in all things that regard his deportment and disposition -- dress, language, thoughts, possessions. It brings into the mind and inner desire a disposition of readiness to shun every questionable thing. It is this burning, all-consuming love for Christ that inspires the soul to search the Word of God -- the foundation and basis of all holy principles of living. Jesus did not come to patch up humanity -- sewing a new piece of cloth on an old garment -- or just to add some new rules, but to make the heart new. The despised way and standards of holiness and holy love are not such to the one who has entered into this heart experience. It becomes his life because he possesses perfect love and an all-consuming desire to please His Redeemer. The cry of the sanctified, the possessors of first love religion, is to keep the

consciousness of the presence of God. It has always been this first love zeal, the glory on the church, that has drawn and won the sinner. The outstanding thing in first love religion is the joy and zeal of a soul for its Saviour and His interests.

Now, if the Devil through subtlety and deception can divert the soul from his love life with his Saviour -- by whatever means -- and from his all consuming desire to please Him who is his life, and center it on something else, no matter how worthy, and that something else is made central, the soul is endangered and launched on a road of backsliding that will end in total apostasy.

What are the signs of loss of first love religion? When the cares of life press in and the romance begins to wane and the checks of the Spirit, because of pre-occupation, are not readily heeded, devotional life quickly degenerates to empty form. When the spiritual life is allowed to become mechanical instead of vital and its motivation springs from duty instead of love, backsliding has already set in!

The Church of Ephesus had left their first love. It is true that they were still pushing the cause of Christ. No longer being motivated by love, however, they were now activated by the sense of duty. Having "left" (not just lost) their first love speaks of a willful deviation. This should be a warning to us. How easy it is if we are not watchful just to become mechanical in our Christian life!

When the glory of God is not retained and first love is gone, reason resorts to carnal methods for doing kingdom work. Reason begins to look upon the Bible standards of holiness as barriers to winning the world because the high standards are offensive to the world. Little by little there is the lowering of Bible standards -- resorting to a social program; running with the world to their places of amusement; loving and following more closely the fashions of the day -- all this, of course, in order to reach the lost. The real truth, however, is the sad fact that the heart has become backslidden, first love is gone, the glory is gone, holy joy is gone and so carnal ways of doing kingdom work are resorted to. The outward manifestations of a pure heart no longer have a basis or foundation. Reason takes the place of first love, so the motive to please the Redeemer is exchanged for duty to win souls to the church or to a particular association or fellowship. Great zeal is shown, often accompanied with great success -- success as measured by carnal men. Bible standards of holy living that to the carnal person appear offensive to the world, cannot be retained when first love zeal to please the Master begins to wane.

When the fatal marks of a backslidden heart begin to appear there is one hope -- humble REPENTANCE! It is either repentance or removal. History has proved that real kingdom building has failed when first love religion was lost.

May God help us to retain, and regain when it has been lost, that first love experience!

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Chapter 24
WHY PRAY?

Why did God wonder? It is staggering to consider the cause of God's wonder. God "wondered that there was no intercessor" (Isa. 59:16) -- none to interpose. But this was in the days of the Old Covenant, before the coming of the Lord Jesus Christ "full of grace and truth," before the outpouring of the Holy Spirit, full of grace and power, "helping our infirmity," "himself making intercession for us" and in us.

With everyday headlines testifying that our world is out of control, how great must be God's wonder today. There is no doubt that PRAYER is where the action is, and if we are not spending an impressionable period of time daily in prayer our effectiveness in God's kingdom is not what it could be or should be as revealed in God's Word and in the history of the church.

If we are to be a successful "pray-er" we must understand the importance of prayer, the hindrances to prayer, and be constantly challenged by examples of prayer-lives which change the world.

Few these days know anything about a daily multi-hour prayer time. It is this kind of "pray-ers," not Mayors, Presidents, Kings or Princes, who are the molders of events of this world. If we could only realize the dynamics of prayer! When the records are finally unveiled for all to behold it will be revealed that history was not really made in halls of Congress, Chambers of Parliament or Offices of Armed Forces, but in the prayer closets of intercessors. The fate of the world is in the hands of nameless saints.

Why are so many Christians so often defeated? Because they pray so little. Why do most men see so few brought "out of darkness into light" by their ministry? Because they pray so little. Why do our churches not have more of the fire of God? Because there is so little prayer.

God's power, however, is available today as ever before. His "hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear." Let's give Him something He can hear!

We may be assured of this -- the secret of all spiritual failure is our lack of secret prayer. If God "wondered" in the days of Isaiah, we need not be surprised to find that in the days of His flesh our Lord "marveled." He marveled at the unbelief of some -- unbelief which actually prevented His doing any mighty work in their cities. What then must His "marvel" be today when He sees among us those who testify that they do truly love and adore Him, but so few who really "stir themselves up to take hold of God in prayer"? Surely there is nothing so absolutely astonishing as a practically prayerless Christian.

It has been observed that there are few Christians in America who really know how to pray and mainly because churches do not have a real prayer ministry. There are places on our earth where there are thousands turning to Christ, but in those countries people are praying. All nights of prayer are entered into on a regular weekly basis.

Satan and his demons are out in full force in the closing days of this age to hinder the church in this all important ministry of prayer. His great principle activity is that of deception. Revelation 20:3, 8. Tragically, the highest echelon of his deceit is concentrated on deluding

Believers into feeling other activities are more important than prayer. One man expressed it this way, "How many times have I started a day of ministry with a brief season of prayer ended with the laconic plea, 'Lord, help me today to do Your will in Your way!' then rushed off to attack my mental list of 'must do' items with a resolution to spend more time with the Lord 'later.'"

Public endeavors appeal to the carnal nature. What is seen of men appeals stronger to the "ego." The exercise of pouring ourselves out in private prayer requires greater energy than work which can be seen and appreciated by others. Weakness for the praise of men motivates us to continue public endeavors. It is far easier to get people to lead a project, sing a special song, or preach a sermon than to pray. Satan and a carnal heart foster prayerlessness.

The work of prayer is the most Christlike of all Christian exercises. It is the most unselfish. It is neither seen nor appreciated by mankind. It slays the ego.

How many times have your intentions been to spend a season in prayer, but a dozen things seem to interfere at that moment? How many other times have you felt a plain disinclination or aversion to prayer? You say you love God with all your heart, yet you choose to spend an hour talking on the phone with a friend in preference to an hour with the Lord. You have failed to come to grips with Satan's priorities of targeting your prayer time. Satan's subtlety is to first lessen the prayer time of Believers, then eventually eliminate it. This is his primary tool in stealing our inner strength without our noticing it. Satan desires above all things to provide himself with servants who think they are God's children and who are even looked upon as children of God by others. This is the awful deception of Satan. Beware!

There is another reason for prayerlessness. There are far too many these days who have never discovered the true worth of prayer, and therefore have never seen its relation to affecting a change in themselves and the world around them. But there is no reason or excuse for this ignorance of the value of prayer. History has recorded too many examples of prayer's effectiveness.

The paramount value of prayer and its effectiveness in accomplishing success is in the salvation of souls. The working out of God's Sovereign purposes can be traced in the prayer life of the Saints of God recorded throughout God's holy word from Genesis to Revelation and from Bible times down to this present age. How revealing and soul-searching it would be to take out time to study the lives of those who have accomplished great things for God because of their ministry of prayer. A serious look at Jesus' own prayer life will make you never again comfortable with prayerlessness. It could be assumed that He had no need for prayer. Was He not God in the flesh? For what reason then, did He pray? Being man as well as God, He prayed that He might live out His life in fulfilling the Father's will, which was to offer Himself on the cross. He prayed at His baptism; He prayed alone; He prayed and was transfigured; He prayed when joyful; He prayed before day; He prayed to escape perils of popularity; He prayed before great decisions; He prayed habitually; He prayed in a graveyard; He prayed on a mountain; He prayed for a backslider; He prayed in the Garden; He prayed on the cross. Above all He prayed that every moment of His life on earth might be lived according to the will of His Father in Heaven.

Jesus in His life on earth left us the right example, perspective and importance of prayer. It is imperative that, "He that saith he abideth in him ought himself also so to walk as he walked" (I John 2:6).

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Chapter 25

THE COSTLINESS OF OBEDIENCE

If one is to realize life on its highest plane there must be an individual, intelligent obedience to God's will. It is the most rewarding thing in life but it has a costly side to it. Complete obedience to Jesus Christ as our Lord and Master has a greater and deeper commitment and is of far greater importance than most Christians seem to recognize. It is the difference between failure and success in the destiny of an immortal soul. Samuel said of King Saul, "To obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22). Mary's words to those servants at the wedding in Cana of Galilee should be indelibly fastened in the resolve of every individual who intends to fulfill the purpose for which he was created, "Whatsoever he saith unto you, do it" (John 2:5).

Obedience to the will of God is costly for three reasons. To fulfill the will of God involves a deep and constant communion with Christ. This will take time and a purposeful withdrawing away from others to be alone with God. The will of God on a day by day basis can be known, but it will have to be sought. Christ will have to be put in first place. To maintain a purpose that puts one in intimate communion and fellowship with Christ until His will can be clearly discerned is a rare thing among professed Christians. The following of the day-by-day providences of God with no depth of communion with the Spirit of God is taken for granted as the will of God for many who profess to be led by God. It is out of deep communion with God, however, that His perfect will is discerned.

The second reason for costliness of obedience is an unreserved yieldedness to Christ. There must not be a turning aside when the known will of God becomes costly; when it will involve suffering; when others will not understand; when false accusations are leveled at one. There must be no flinching when self-sacrifice is required. There must be a holding steady by faith and a confidence that obedience is the only way to final and total victory whatever the cost. Often times public testimonies are concluded with "I mean to go all the way through with God whatever the cost." More times than not a person is not aware of what that cost might involve when he initially yields himself to a life of obedience to God. There must be absolutely no controversy between the soul and the Saviour. This yieldedness, this saying NO to self in preference to Christ must be lived out on a day-by-day basis. The life of death to self, yieldedness to the perfect will of God, must not only be sought and known but lived out practically in these earthly bodies we live in. Nowhere else can this life be lived as long as we are here on earth. Paul reminds us that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (2 Cor. 4:7). Thank God we are not left alone in our effort, but nevertheless there must be a continual setting aside of the "essential self" in order to let God's perfect will come to fruition in us. The Christ of the Bible must be allowed to live in us and not our concept of Christ.

The third thing that makes obedience costly is that there must be an acceptance of the responsibilities that are involved in obedience. The responsibility that will come by teaming up with God will cost faithfulness to the soul burden that is sure to accompany the indwelt Holy Spirit. It will cost all nights of prayer; it will cost fastings along with weepings and praying. Much weeping has always characterized God's people. Moses wept over the sins of his people. King David testified of weeping and fasting for God's people. Isaiah wept for the need of his people. Nehemiah sat down and wept for Jerusalem. Jeremiah was known as the weeping prophet. Paul, the great missionary, was known for his ministry of tears. Jesus, while on earth, wept. God calls us to a ministry with tears -- "Turn to me with all your heart, and with fasting and weeping and mourning" (Joel 2:12). If we fulfill the responsibilities that go along with "filling up the sufferings of Christ" (Col. 1:24), it will cost us loneliness, suffering and rejection.

God reveals His will directly to the individuals whose hearts are open to Him. Often times when that revelation comes it leads to a departure from the established and accepted way of doing things. When the patriarchs of old heard from God, there was no debate. They never stopped to question -- Isaiah, Jeremiah, and others -- but obeyed, not considering the cost. Where the Holy Spirit is still moving individuals and leading them to do exploits for Him they need not measure their decisions by the conscience of others. Such innovations are sometimes frowned upon by the church but these individuals have been the means of carrying God's work forward and have preserved it from fruitlessness. Such ones have not been called upon to build an earthly institution, but to spread scriptural holiness throughout the world. The vision of spreading the gospel at home and abroad is successful only as individuals are gripped with a responsibility of a do-or-die spirit and often times by innovations unplanned by human organizations, but always Spirit directed. Wherever the cause of God has prospered, more often than not, it has been accomplished by personal individual innovations. This is not a rebellion against established human authority but personal responsibility before a Divine Creator. Church boards have their part in lending support to these individuals that God has called out to do special work. The Holy Spirit's preeminence in calling out individuals and the church's part in recognizing that calling is clearly laid out in the Scriptures found in Acts 13:1-4.

It costs to obey God! Will we recognize this costliness and obey?

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Chapter 26

OBEDIENCE REQUIRES BOLDNESS

For the Christian, obedience to the voice of the Spirit is one of the main keys to "soul winning." Since this is so it seems fitting to conclude this book on soul-winning with three chapters dealing with three important subjects related to "obedience."

Between the time when God gave Abraham the promise, "I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing," and his receiving its fulfillment lay a time period of years. We can learn from Abraham's life during that interim the elements that are necessary in the life of a man in order to receive the complete fulfillment of God's promises. The primary elements consist of boldness, patience and an active participation in

doing the will of God. A study of Abraham's life will certainly reveal these three basic elements. The element of boldness not only was an outstanding characteristic of Abraham's life but should be a part of every sanctified individual.

Boldness toward God is one of the strongest roots of the Christian life. It is a quality that is sorely needed in this day when all hell is let loose with a determination to destroy Christianity from the earth. Under the pressure of persecution the disciples prayed for boldness -- "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word ... And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:29, 31). If mankind ever needed to pray a prayer like that it is today!

Webster defines boldness as being fearless, confident, daring, brave, dauntless, indomitable, stouthearted, unshrinking. All of these traits Abraham manifested in his walk with God. The opposite of boldness is to be cowardly, fainthearted, fearful, shrinking and flinching.

Christian boldness, however, is the product of the grace of God. In order to possess this boldness one must be in right relationship with God. All guilt must be removed from the soul. The heart must be made pure by the blood of the Lamb and there must be perfect fellowship with God. Only then can that soul possess a fearlessness to stand before a gainsaying and God-hating world to proclaim the full counsel of God and, if necessary, even unto death.

In Hebrews 3:6 we read, "But Christ as son over his own house whose house are we, if we hold fast the confidence [same word here that is translated "boldness" in other places] and the rejoicing of the hope firm unto the end." Again in Hebrews 10:35, 36, "Cast not away therefore your confidence [boldness], which hath great recompense of reward. For ye have need of patience that after ye have done the will of God, ye might receive the promise."

I John 4:17 states, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

Without boldness there is no strength to persevere, no power to draw nigh to the throne of grace in prayer, no liberty to enter into the full fellowship of God in the holiest. Thus the Hebrews are urged not to cast away their boldness because "it has great recompense of reward."

To possess this boldness there are prerequisites to be met. Boldness is not indiscriminately bestowed. Because of Christ's death for both pardon and purity and because of His perpetual priesthood, which is an assurance of ever-available help and mercy, the writer of Hebrews makes a compelling appeal: "let us draw near" (10:22). What are the qualifications to permit "boldness to enter into the holiest"? There must be a true heart. This is simple and sincere dedication to the perfect and complete will of God as revealed in His Word and carried out in His providential leadings. A divided, unyielded, or lukewarm heart will be repelled. There must be a giving over to Christ of all legal rights. There must be a recognition of ownership by Christ. There will no longer be a free will of one's own but the fulfilling of Christ's will; life under His control. It is the acceptance of Christ as Lord and Master.

There must also be the full assurance of faith in the provision God has made through His Son in His death on the cross. These are the conditions, the elements that give one "boldness to enter into the holiest by the blood of Jesus," and a boldness to live a victorious life in the midst of a wicked and perverse age -- a boldness that comes from the assurance of God's promises and the witness of the Spirit of our acceptance.

Boldness, however, once gained can be lost. The committing of known and willful sin will sever the relationship of a soul with God and bring condemnation in the place of boldness. Many other things can, if allowed to, rob one of boldness: the neglecting to do right and good, participating in even a small degree in the terrible wickedness of the world around, the carnal heart within, disobedience in seemingly little things, failure to mind the checks of the Spirit, neglect of prayer and meditation, neglect of Bible reading, study and research. All disobedience and worldliness will clip the wings of the soul and, if continued, will fling the soul into "the slough of despond," thus making that soul ineffective for God. On the other hand, it may be something lawful in itself but if allowed too large a place in our interests or affections will weaken or cut off communications and communion between the soul and God, robbing that soul of its confidence and boldness. When one has his hands filled, and something more tempting is offered, he may either directly cast away what he has or, by trying to take the new object into hands already full, gradually lose hold of what he first held fast.

The cares of life stand high in the list of those things that choke out the life of the Spirit within. One may give way to fear. When pressure comes on, when disease takes over the body, when financial reverses come, when human relationships are strained because one has taken the narrow way of holiness, one can lose sight of the Sovereignty of God and the divine assurance of final victory. Boldness to stand up for God wavers, weakness takes over and the soul loses his effectiveness in being a positive influence for God and righteousness.

One of the great pitfalls that so many fall into in this day is the failure to maintain a balanced holiness. Over-emphasis or under-emphasis in some areas of Christian life leave one unbalanced and ineffective. Purity of heart, consistency of outward standards of holy living, witnessing effectively to a lost world are all involved in God's purposes and must be kept in proper balance. There must be a boldness to proclaim the entire counsel of God in proper balance if we are to maintain God's smile of approval and be effective in winning the lost.

Boldness must be maintained at any cost if we are to reap the reward of an endless life of victory! "Cast not away your boldness which hath great recompense of reward." You must never dispense of your boldness for a single moment from now to the end of your life. It is your strength. In the vigor and joy of the Christian life, in the bright and joyous fellowship with God, in the courage for meeting the battle with the world and sin, the reward is great.

Paul said, "this one thing I do." He had a singleness of heart and mind to do the will of God. Sectarianism, divisions among God's people, isolationism, side issues and pet theories and theologies abound in this age. People are moving within the narrow bounds of preconceived ideas while the great program of God for a lost and dying world is set aside. God grant that His people will maintain a boldness of heart and life to do the will of God!

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Chapter 27

OBEDIENCE REQUIRES PATIENCE

We read in Hebrews 10:35, 36, "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." After the faith that accepts the promise comes the experience that fully inherits or receives it, but years of discipline and training often pass to fit and perfect us for the inward possession of the fullness God has to give us. Whether the promise is realized in this world or the next, we have need of patience. Therefore cast not away, never for a moment lose hold of, hold firm to the end, your boldness. Ye have need of patience. In chapter six of the book of Hebrews we are exhorted to "be imitators of them who through faith and longsuffering inherited the promise." This is one of the great practical lessons of the Epistle. Without perseverance, endurance, and steadfastness, faith is vain. The only proof that it is a living, saving faith is that it holds fast its boldness firm unto the end. It takes patience to make this actual in one's life.

Many who started out in this Christian life began well, but stood still and then turned back. The Christian life is a race. To begin profits nothing unless we run to the end and reach the goal. Faith may accept; only longsuffering and patience inherit the promise. Day by day, without intermissions, with ever growing zeal and diligence, our allegiance to Jesus our Leader must be maintained, or backsliding will inevitably ensue. The Church of Christ in far too many cases is essentially a hospital of backsliding Christians who meant honestly, in the joy of their first love, to live wholly for God, and yet gradually sank down into a life of formality and feebleness. There is nothing the church needs more than the preaching of daily diligence and perseverance as the indispensable condition of growth and strength -- a day by day patient living for God.

The Scriptures warn here, "be not slothful," not for a single day. We may lose in an hour of un-watchfulness what we have gained in a year. Christ and His service asks of us our undivided, unceasing attention. God's way may appear too slow or too difficult, but let patience have its perfect work. As the husbandman of a vineyard has long patience with the seed, God is patient with you. Be patient with Him. Just remember this simple lesson. Day by day renew your surrender to Jesus, and your faith in Him. Faith and patience must inherit the promises.

God does not intend that we fail in our Christian walk. James writes, "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (1:2-4). God designs that all things work for the good of His children. Do not the Scriptures say "that all things work together for good to them that love God, to them who are the called according to his purpose"? Knowing this, the Christian should be persuaded that trials are assured of being antecedents to triumph, and so are a source of joy. It is the trying of our faith through divers trials that worketh patience -- a persistent firmness. The resisting of temptation and conquering the tempter beget hardihood and solidity and thus work for our good. Divers temptations are those various forms of external things which become internal temptations. They may take hostile form, as persecutions and assaults (as in Luke 8: 13), and tempt us to yield through cowardice, or they may be seducing forms, to which we yield by compliance. Through

patience and a moral firmness, the soul wards off these divers temptations and retains its moral integrity. Temptations can call our moral powers into successful action increasing the power, just as the muscle is hardened through exercise. The perfectness of our Christian life is to a large extent the result of time, trial and experience. Thus through the virtue of patience we come at last to inherit the promise of an everlasting life.

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Chapter 28

THE ESSENCE OF OBEDIENCE -- DOING THE WILL OF GOD

The purpose of life is to do the will of God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof but he that doeth the will of God abideth forever" (I John 2:15-17).

The very core, heart or essence of sin involves the will of a free moral agent. Sin is no more than doing only one's own will and continually his own will. In the final analysis "willfulness" made Lucifer the devil. God created mankind a free moral agent of self-will but with the design that, for his own good and happiness and for God's glory and by his own free choice, he could yield his will totally to the will of God. If man wants to be a success, if he does not want to end up a failure and loaded with regrets, then let him yield his will to the Sovereign will of God.

The will of God makes all men equally great. It puts them all on the same level. "All have sinned and come short of the glory of God." But at the cross the ground is level. At the cross mankind is brought back into the favor and fellowship of God. The way of the cross leads home. It is the will of God to save us. To live outside the will of God is to be lost. The Apostle Paul found the center of God's will for himself and lived in it. He did the total will of God. To do the same is success for us in this life and in the life to come.

He that doeth the will of God abideth forever. The Bible does not say, he that is a missionary, or he that goeth about doing good, or he that winneth souls, shall abide forever. BUT "he that doeth the will of God." God has a plan for every individual. For some it may be on a mission field. We are all called upon to witness for Him and get others saved. For a woman to whom God has given children, it is God's will for her to be a faithful wife and mother and to raise her children for God and Heaven and not for the devil and hell. This will take long hours of tedious cooking, housekeeping, praying, training and teaching those children God gave her. She, if she fulfills her duty, will be just as much in the center of God's will as a man called to preach or a person called to the mission field.

We hear it said by people, "I'm striving to make Heaven my home." We strive for so many things, but we must adhere to the ONE thing of doing the will of God that He has mapped out for us.

Doing the will of God is to be the one thing that is to occupy us while we patiently wait. With every Christian who puts his trust in the living Christ and enters the Holiest of All of a sanctified life, doing the will of God must be the link that unites the end to the beginning. We have been so little accustomed in our Christian life to give the doing of God's will its right place. There is so much misconception about it, as if it is not actually expected of us, that it will take time and trouble to get the heart under the complete mastery of the thought. But we are to be every moment doing nothing but the will of God. Jesus Christ lived so. He, our leader, will teach us. He, our life, will live it in us. He, our High Priest, will by His Spirit, in this new and living way, bring us nigh to God.

The highest service man is capable of is a moment by moment living in the will of God. Whatever God's will may involve for the individual, whether to stand still, suffer, be burdened with more duties than he can seem to handle, be set aside, his lot is to accept it willingly, rejoice in it and moment by moment give glory and praise to God. It is fatal to endeavor to take one's life in his own hands and try to work out what he thinks is the will and plan of God. Abraham tried this but it did not work. Moses also tried his own hand at working out God's will. Both men failed in their own endeavors although they were finally used mightily of God. But that was only when God was able to work His will in their lives without human interference. In the Scripture God gives us many instances where individuals tried in their own human ways to work out the will of God, but in every instance they failed. In many cases God was gracious and longsuffering and was able, through human cooperation, to bring them back into His will.

The way to become heir to all of God's promises is to center in His will. Between God's giving the promise to Abraham and his receiving its fulfillment lay years of obedient faith. If we do God's will, He will see to our inheriting the promise. The sure mark of true faith, the blessed exercise of life within the veil, the possession of the power of Christ, the obedient One within us, the blessedness of fellowship with God will all come with this -- doing His will. To do the will of God is the only way to God and His presence. Therefore, day by day, hour by hour, let this be our motto: Patience, that having done the will, ye may inherit the promise.

Doing the will of God is proof of a genuine faith. James tells us that faith without works is dead. Active obedience to the will of God reveals a heart of yieldedness. Abraham proved his genuineness to the will of God by offering Isaac his son upon the altar. Rahab the harlot, justified her faith by receiving the spies. It is impossible to have a genuine faith in God unless we enter into a life of active obedience to His will for us.

The greatest need of humanity is to have a heart preparation to do the will of God. What is it that makes a missionary, a preacher, an intercessor, a soul winner? -- it is a heart that has been baptized and made pure by the blood of Christ until from its depth there is a cry, "What wouldst Thou have me to do?"

How can you be sure you have a heart that is prepared to do only the will of God? There must be a death to sinful self, a ceasing from one's own works, a resting in simple faith on the finished work of Christ. "No greater mistake can be made in regard to Holy Living," says Isaac M. See, "than that we do the living." It is not we who live; it is Christ living in us, and the life that we now live in the flesh we live by the faith of the Son of God.

Oh, that Christ may become incarnate within us through the administration of the Holy Spirit until God's perfect will can be lived out in our lives moment by moment.

It is interesting to read what God had to say about King David in Acts 13:22, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." Then in verse 36 we read, "For David, after he had served his own generation by the will of God, fell on sleep." It is both interesting and enlightening also to read what David said at the end of his life here on earth, "O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come (Psalm 71:17, 18).

King David was keenly aware that he had a responsibility to his generation to teach them and lead them in the ways of God. This calling and responsibility has come down through all the generations. Jesus commissioned His followers as well as us in our present day (John 17), to tarry for cleansing and for power to be His witnesses to bring lost men to a saving knowledge of Jesus Christ! May we be faithful to this trust!

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THE END