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HEART SEARCHING TRUTH
By Ralph Goodrich Finch

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INTRODUCTION

The author of this book lived during the first half of the twentieth century, passing from this scene of action as he finished preaching a sermon on Sunday afternoon, July 23, 1950, just a few days past his 69th birthday.

Perhaps one of the greatest burdens of his life right down to the last could be expressed in these words written by John Wesley near the close of his life: "I am afraid Christian perfection will be forgotten. A general faintness in this respect has fallen upon the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preacher and people." My father labored with all his being's ransomed powers to declare the whole counsel of God. He could say with the Apostle Paul: "In journeyings often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." But he carried his burdens without a murmur or a complaint. His optimism was strong, and he had hope for everyone. It could be said of him, as it was of General William Booth: "He had a morning-like freshness and maintained a confidence in men in spite of the many failures around him."

The secret of his spiritual success was expressed in these words that he once wrote: "The years on foreign soil include what would have often been withering discouragements if it had not been for the abiding Spirit." Herein lay his power and his victory. It was the indwelling, sanctifying Spirit. This was the beaming light of his life that guided him through shattering storms and kept him true whether flowers bloomed or fagots flamed. In fact, this is our only hope of survival in the midnight hour.

He knew the heart of the conflict with sin. He knew its hidden entrenchments and its vicious retaliations. He knew the deadliness of a carnal security and sought to disillusion its victims. He also knew that somewhere along life's pathway "the accuser of the brethren" would attack the saints of God so severely that they might succumb. Concerning his own experience he wrote: "Storms of trouble and perplexity may seemingly sweep me off my feet at times; but upon getting my equilibrium again, I find faith, hope, and love in possession of my heart."

He proved by his life that all places in God's will are safe, all losses are gain, and "all things work together for good to them that love God." A few months before his earthly race was finished, he wrote: "Since Divinity knows man's life is so short and eternity is so long, He just lets suffering and joy be unequally meted out and waits the eternal and righteous settlements at the end of time." God knows how much longer we have to occupy, and may He help us not to falter or to lose the spiritual vision in what appears to be the close of day.

The contents of this book were written during the last twenty years of his life. All the chapters have appeared in print at some time but because of repeated requests that they be put in a more permanent form they have been compiled in the following pages.

These chapters are not intellectual flights of literary learning but they contain solid, anointed, Bible truth which will feed and strengthen and develop the spiritual man. They will benefit the learned and the unlearned. They are within the understanding of our children as well as the matured saint. The Word of God doesn't need to be altered or revised for any age.

These messages were born in the heat of the battle and were written to rescue never dying souls. They were forged in the furnace of affliction. They are not a treatise on theology, but are given out as food for the spiritually hungry. They are plain and heart searching. They deal with matters of every-day living. They are a rebuke to evil, a strength to the faint, a comfort to the afflicted, food for the hungry, instruction for the bewildered, a council and balance for front line soldiers. They declare that a live Church is evangelistic and burdened to reach the lost. They carry a weight of conviction that will help the reader to pull up to a higher level of spiritual living. They are not designed for argument or debate, but are the declarations of a heart aflame with divine love.

The paramount theme is Christian Perfection, "that the man of God might be perfect." Interspersed are articles on the home and on missions.

We send this book forth in this day of world-wide decay on every level and pray that its message shall be a source of spiritual strength and courage and hope to true soldiers of Jesus Christ everywhere.

Ralph G. Finch, Jr.
Jamestown, Ohio
October 21, 1982

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HOLINESS, THE MAJOR ESSENTIAL

"That the man of God may be perfect, throughly furnished unto ALL good works." II Tim. 3:17.

The need of preachers being wholly sanctified, and then preaching holiness, is more evident each year. Anything short of full salvation preaching will neither cause a church to hold its own, nor be built up spiritually. Sinners, who love the truth, get into saving grace more quickly and more clearly when under constant holiness preaching. It is a trick of the devil to get some of us to think folk are not ready for holiness preaching. If we get this idea we will try to preach other things, and in so doing just weaken the whole structure God wants built up. A genuine holiness preacher, who himself is delivered from carnality, and filled with the Spirit, will, with his full salvation preaching, get in a perfect balance of every truth included in the Gospel. Such preaching lays a sound foundation, and at the same time constantly keeps full salvation so clearly before the people that, from the start, the seeker knows that holiness is his goal.

God's state for His workers is the upper room experience. Every worker, who is called of God, is called for the purpose of perfecting the saints. Paul said that God gave apostles, prophets, evangelists, pastors, and teachers, for the perfecting of the saints. The goal was the unity of the faith, and the unity of the knowledge of the Son of God, unto a PERFECT MAN, measuring up to the fullness of Christ. See Ephesians 4:11-13.

The business world has its high positions; and it keeps the attention of their workers on the highest goal for the purpose of goading them and pulling them through the early stages more rapidly. How much more necessary is this in the religious world. Hungry souls will get saved, reclaimed, and established in grace, as they are made to see the glory ahead. Jesus endured the Cross, because he saw not only His glory ahead, but the same for all who follow Him all the way. Amen. Thus, the more perfectly, and constantly people can be surrounded by genuine holiness preaching, the sooner they will repent and get saved.

The main cause for so many churches degenerating has been the letting down in preaching holiness. This letting down comes as a result of the preacher never being sanctified, or compromising to keep family peace, or church peace, or to gain prestige.

Holiness preaching is majoring on holiness. Regardless of what else is preached, holiness is the greatest truth to every obedient child of God. When holiness is the greatest experience in a leader's life, it will affect his whole congregation, causing sinners to repent, and the converts to go on to full salvation.

The success of a local church thus depends—first, on its ability, zeal, and method of majoring on true holiness. Second, on its deep appreciation for the privilege of being a part of a Spirit-filled Church. This appreciation gives a well-balanced service, and faithfulness toward the district work, the general work, and the missionary work, that other places might have the same Gospel given to them.

Some of us have been placed where we could watch different local churches carefully. The local church will be largely what its pastor is. If the church is truly the flock of God, it will be led by a godly shepherd. If it is all God demands of a New Testament Church, there will be a desire to push every department of the work. It becomes more than a local church, as Paul said of the church at Rome: "Your faith is spoken of throughout the whole world." Paul commended the churches, who co-operated freely with the general interests of the work, and held them up as examples to provoke others.

We think of churches who count it a privilege to have missionaries, school representatives, and other Spirit-filled leaders come often. Every one of this kind is on fire for God, and growing in every department. On the other hand, we think of churches, which took on the attitude that they needed all for themselves, and such have remained dwarfs in almost every respect. Holiness always delivers from self pity, selfishness, and the fear that something else or some other department will get more than its share.

Those who let God deliver them from all carnal interests, naturally so co-operate with Jesus and all His interests that they find themselves one in Him in deed and in truth. This is the answer to the prayer of Jesus: "That they may all be one; as thou, Father, art in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US: that the world may believe that thou hast sent me." John 17:21. The unit of each local church must be united with others of like precious faith if its influence ever affects the world.

Any worker, regardless of his zeal and service, will degenerate spiritually, and in time will become an enemy of GOD'S RIGHTEOUSNESS, if he fails to practice all that Jesus established as His standards in the Sermon on the Mount and in His prayer in John seventeen. His followers are not likely to be any more spiritual than he is. -- 1939

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IS JESUS YOUR LORD?

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom" Luke 23:42.

The two criminals were dying, each on his cross, while Jesus hung between them on His. The crowd, the soldiers, the rulers all mocked Jesus. What few friends He may have had in the throng were intimidated and crowded back. It was not merely the crucifixion of three persons that was taking place; it was the crisis in the plan of redemption. All three were suffering much the same physical pangs from everything that is included in death by crucifixion. But in addition to the physical pain, there was hanging on Jesus the issue of humanity's salvation or damnation. Not long before this He had been in such agony in Gethsemane that He had sweat blood; but now He bore in His heart the sins and the sin of the world. No issue so stupendous or so serious or so far-reaching had ever hung in the balance before; no such issue has ever arisen since. Everything depended on how Jesus got through this bitter epoch which affected three worlds.

One thing that makes this scene sacred to all saints is the drama conducted by the thieves on Jesus' right hand and on His left. The first said, "If thou be Christ, save thyself and us." He got no response from Jesus. What is sad to this day is the fact that multitudes take the same attitude as did this criminal: "If thou be Christ." That "if" has in it doubt, sarcasm, and the hiss of the serpent. The thief could not do otherwise. He was too full of the same attitude that millions have had ever since. He was purposely blind. He did not believe that Jesus could save Himself, and he had even less faith that He could save him.

How different the approach and attitude of the other thief. Perhaps the two had been reared in quite different homes; or, while one was possessed by a spirit of doubt and criticism, the other realized that both of them, as well as the Christ, were dying. All three had but a few hours until they would pass into another world, and the conscious-stricken thief took advantage of every hope. He ignored his physical pains and took hold of Jesus as a drowning man would grasp a straw. Notice the steps in his coming to Jesus. After the first thief had made his sarcastic appeal to Jesus, his fellow-sufferer said: "Dost not thou fear God, seeing thou art in the same condemnation?" He then confessed his sin: "And we indeed justly; for we receive the due reward of our deeds." Then, instead of that insulting "if" he humbly and wholeheartedly justified Jesus, holding Him up as sinless and innocent: "This man hath done nothing amiss." He may have stopped long enough to catch a long breath, as he was in physical agony, and was desperately seeking for deliverance before the loss of blood should render him unable to pray; but he lost no time, until next we see him exhibiting genuine faith, confessing Jesus and calling Him "Lord."

We now come to the secret of this final setting. The first thief said nothing about Jesus being his Lord. The second thief cried out from the depth of his soul: "Lord, remember me when thou comest into thy kingdom." This world has tens of thousands who pray, using the name of Jesus, the precious name of Jesus, in their prayers. Like the unrepentant thief, however, they never reach the point of making Jesus their Lord. They love the name of Jesus, and weep, and glory in its sweetness, hoping that He will answer their prayers without their conforming to His standards and His will one hundred per cent. But Jesus never raised His tired head or paid any attention to either of the thieves until the second one called Him "Lord." The word "lord" means one who possesses supreme power and authority, a ruler. We may adore Jesus as a Savior and a coming King, but we get no salvation or holiness from Him until we crown Him Lord of all within and without our mortal being.

It is at this very point that the religious world divides. One part worship Jesus for selfish gain and for protection in their desires. The others cry out "Take the world, but give me Jesus!" These consecrate everything to Him and let Him rule without a rival in their heart and life. When they pray and seek, they call Him "Lord of All," and mean it. When the thief did this, it seems that I can see Jesus' tired head begin to rise from His bosom; and even though He was in the throes of the greatest and grandest and mightiest crisis that He or this world had ever known, He stopped long enough to look toward the expectant seeker and say, "Today shalt thou be with me in paradise!" Then He went on with His dying for a lost world. Praise God, if He would stop His mighty work of perfecting redemption long enough to save that thief, He will now take time to save every seeker who really cries out, "Lord Jesus!" --1947

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WHAT IS MISSIONARY EFFORT?

A missionary is one who is sent on a mission or one sent to propagate religion. In our Association a missionary has the power to evangelize. God works through missionaries to reach the lost with the Gospel. Every effort that is put forth in the missionary work of the Association, whether it be in schools, in missions, in revival meetings, or in house-to-house visitation work, is all for the one purpose of seeing souls regenerated and purified.

Hospitals, charity and humanitarian works are good, and we appreciate them; however, it seems to be our work to go straight to the heart of the people with Gospel truth. In my missionary journeys I was always urged to evangelize. As long as we can reach souls with the truth that saves we know we have God's blessing and presence.

Missionary and evangelistic efforts are practically the same. In either case they are known by their fruits. As long as pastors, evangelists, and missionaries enter into their work with enough zeal, burden, and effort to see souls saved, they will progress spiritually; anything less than that is degenerating and dangerous. Of one thing we are sure and that is -- the world is surely ripe and in need of revivals. There is no need to hunt a place for meetings, they are needed everywhere. Years ago, in missionary work, I found hungry souls on board ships, on islands, in South America, in Africa, and in India. In British Guiana a Portuguese youth came to my room one morning after attending the revival the night before. He had not slept a wink all night and was in great distress about his soul. I laid my Bible on a chair and he knelt on one side and I knelt on the other. That young man got saved and went out witnessing about it and others got saved. An old woman on an island listened to her servant repeat the messages she had heard at the old mission hall by the seashore. In her crippled condition she sought God and as far as we know found Him and later went to Heaven even though she never heard the missionary preach. Her black servant came home each night and did her best to repeat the wonderful story of salvation to her. The Superintendent of a leper colony watched one of our sanctified lepers until conviction seized him and he could stand it no longer. He plunged into the fountain and got saved and became a saint. On another island a young black man took in the truth as it was preached, became a saint, and is in Heaven now. An outstanding case in Africa was a big native woman in her greasy blanket who saw the way as the missionary preached it and never stopped struggling and seeking until her black face was so radiant from the glory inside that it looked more like chocolate candy than the skin of a negro. Another yellow woman fell at the altar and stayed there until she was sanctified wholly. She left the little church in Southern Africa witnessing to purity within. We saw this happen in India and over and over again in the islands of the sea.

Christians, let us travail until souls are born again and believers sanctified wholly. When we become too weak to travail and bring forth converts we ourselves may perish. A mother who is not able to deliver her child is in great danger. Likewise a church may perish spiritually unless it reproduces itself.

A group filled with the love of God delights in spreading the glad news near and far even to the ends of the earth. Some of us are persuaded that God right now is trying to find flames of fire

through whom He can send a sweeping and far-reaching revival. Oh, that God could find clean channels through whom He could work unhindered. -- 1943

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HOW MAY MY FAITH BE PERFECTED?

That faith is to be developed and to grow and mature is proved by the Scripture. The following references reveal this: "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (I Thess. 3:10). Also, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly" (II Thess. 1:3).

To demand or even expect great faith or matured faith of beginners may keep them from witnessing to what victory they do possess. It will help every one possessing strong faith or matured faith to review his first steps often. This will cause him to be patient and longsuffering with those who now are in the crawling stage or first steps in faith.

The increase and perfection of faith is the work of both God and man. The Divine and the human cannot be separated in this matter. "Faith is said to be the 'fruit of the Spirit' and yet it is man's -- man's key to holiness and his weapon while on earth -- and for its possession, measure and act, man is responsible," says a noted writer.

God forces its possession on to no one. How much of it man obtains depends upon man's desire and obedience. It might be said that God holds out to every soul that mighty trio-Faith, Hope, and Love -- then offers him the handle -- which is prayer -- and says, "Take hold of this handle and see what you can do." Some have gripped this handle and moved mountains such as those of sin, sickness, and demons. Oh, that every soul had done likewise!

"While this is true," says the same writer, "that the perfection of faith is the work of the Lord Jesus Christ by the Holy Ghost, yet it is equally true that 'by works (of the believer) was faith made perfect' " (James 2:22). Then in God's giving, what does He give? "God gives the grace of faith-the life germ or power to believe-and man (God helping him) increases his faith by using what he has already received-that is, an increase of grace to believe more fully, as he faithfully uses what he has already received." Faith by which we receive an experience in grace is qualifying us to be co-laborers with God. Obtaining holiness is not the final end in view but becoming workers together with God is. Unless we go forward using faith for the salvation of others, our best experience will die. Unused faith, hope, or love will perish.

There is no grace more satisfying, which develops Christian character more, and is more beneficial than that of practicing, exercising and perfecting faith. The territory explored by living faith is like a trip to another world. There is an urge from the soul to enter the conflict again and again and to venture farther in each conquest. And, whether this exercising of genuine faith is spontaneous and easy or at times challenged and tried, it is always a glorious victory and success. One who gains the victory through faith is like the tired hunter who forgets his sore muscles when

the big game is trapped, and like the weary farmer who rejoices when he receives his big check for a bumper crop. His experience is like theirs, yet far superior, since faith functions in the spiritual and eternal realm.

As our confidence honestly, humbly and earnestly reaches out for divine help, it contacts the grace (the divine germ of saving faith,) and this union or combination at once becomes living or active faith in man. Man must learn not only how to maintain this living faith, but also how to use it for God's glory and His benefit, and how to increase and mature it.

Now, let us consider the question with which we began. That is, "How may my faith be perfected?"

FIRST, You must submit yourself to God's will perfectly. Chambers says, "Every time I obey, absolute Deity is on my side, so that the grace of God and natural obedience coincide. Obedience means that I have banked everything on the Atonement and my obedience is met immediately by the delight of the supernatural grace of God." As I considered his statement I could see that as long as any one has to be coaxed, or petted, or favored, or entertained in order to be kept religious, he does not have grace or faith from God for anything.

SECOND. Use what faith you have as constantly and vigorously as possible. Unused faith will perish.

THIRD. A life of prayer and yieldedness to God is the only soil in which faith will grow and continue to be strong. What a tragedy, if not a sin, to know this and neglect it.

FOURTH. As your faith increases, prove it by works, for "by works was faith made perfect."

FIFTH. Overcoming trials, difficulties, obstacles, etc., is the method by which faith is increased and perfected. Accept all such as working together for your good. The question is -- are we willing to go into the furnace that we may have a faith that will "quench the violence of fire"? Our Father permits burdens to come upon us; nay, with His own loving hands He rolls them upon us, that we, in rolling them back upon Him may become strong in faith. Our friend further says, "Thus the Lord puts us through spiritual gymnastics that He may bring out in acts of faith, and other works, the grace He puts in us."

Therefore we, by our consecration or lack of consecration, by our depth of prayer or lack of such, by our respect and love for God or lack of them, determine how much grace will be injected into our human confidence; and thus we, ourselves, decide how much living faith we may possess and the speed with which it is perfected.

-- Sermon preached in Colorado Springs, Oct. 8, 1939

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HINTS FOR FRUITFUL WORKERS

Dear Young Workers:

How we do rejoice to know you are both clear through and making good in God's vineyard. You know, brother, you have been inclined to be a bit too timid. Humility is powerful, but too much timidity weakens your service. Take right hold of everything in connection with the pastorate and be a shepherd in deed and in truth. Go right on ahead of the flock with the holiness banner unfurled and the flock will follow and feel safe and strengthened themselves-that is, all that are going to make it through to the skies will follow. Some will follow more closely than others, but you must be patient with all and keep your interest in each one equal. Just remember God's patience with you as you plowed your way through to heart purity and it will cause you to be longsuffering with the rest.

This does not mean that you should ease up and preaching the truth with power sent down from above, but afterwards, as you visit and pray with your flock, be patient but determined to lead them into perfect victory and God will honor your efforts one hundred per cent.

Sister, be a wife and mother in every meaning of those wonderful words. A young couple came to see us one day. The husband claimed religion but the wife did not. However, she was such a splendid sample of motherhood and such a faithful wife that I wished all young preachers and their wives could have seen them.

This young mother sat her healthy, lively child on a chair and told him to sit there quietly. That child never made a sound nor asked for a thing the whole hour they talked over their problem. Although not yet qualified in many ways for the ministry, they had already learned and were practicing one of the most necessary principles in making good workers.

Love, genuine love, handles everything with eternity in view. It is not love that allows a child to do as he pleases; to interfere with conversations between grown-ups, or to disturb a religious meeting. Such lack of discipline which permits disobedience ends in eternal destruction.

Brother, handle your children. Surely they deserve proper management more than the well-trained dog or horse needs a master's hand. Many a family has curtailed their usefulness, and some have lost it altogether because they did not stand together in building a home after God's pattern. Read Timothy and practice it since it is as much the Word of God as is the Sermon on the Mount.

The above advice, if put into practice, will help you both keep victory, while its neglect will mean ruin for you and your family.

More than one young couple started out well but failed to be methodical. They had no regularity or system. Breakfast at nine o'clock one morning, dinner at two and supper so late that all were late in getting to church. We have known folk who never go to church on time. Naturally they became a joke instead of a power in God's Kingdom.

When meals are regularly on time, almost everything else is done right. We know a family which has breakfast at seven o'clock. The children know they miss that meal if they are not through with their work and ready for it. The results are that those children are right up in their school work. Those who are old enough teach in the school to help pay their tuition. Some teach in Sunday School because they handle the classes so well. Careless parents rear careless children, then they grieve all through life because their offspring are careless and lost. We reap what we sow and this is a natural law as well as a divine one.

Beloved, we are depending on you to be one of our number, one of the teams in this great work; so make good!

All for Jesus,
R. G. Finch 1938

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6 GOD CALLS HIS WORKERS

It was the story of a missionary who died from a broken heart that caused me to offer myself to God to finish that missionary's work on foreign soil. He preached in the old George Street Mission in Cincinnati, Ohio one night when I, a young man still fresh from the farm, was present. He was around forty years old, wore a beard, and dressed plainly. He had the seal or image of God upon him, and was so unctionized that I could have run to the platform and embraced him. That was the last time I ever saw him, but it was not the end of that experience. In later years I read of his untimely death in South America. As I recall it, a whole page in a Christian paper was given to his life and work. Although far from being qualified for a missionary at that time, I threw up my arms, as it were, and offered to go to finish his work if God could see any hope of the making of a missionary out of me.

In addition to the glory which God gave me when He sanctified my soul with the fiery baptism of the Holy Spirit, it seemed that He also let the missionary's mantle fall on me.

If the stories of youth called by God to holiness and life service in His vineyard were printed, they would form volumes. It seems that usually it is the tenderest and most sensitive young folk who yield first to the divine conviction and to Christian experiences. These come from the homes of both saints and sinners. Then comes the struggle of these young souls to decide whether to obey God and go on to Bible School and to the ministry or mission field or to stay at home with their parents and engage in some worldly or lucrative vocation here in the homeland. Only the young people who have to make such decisions, and fail to take God's way, know the battles and sometimes the heartbreaks in after years when they are stranded without the help of either their indulgent parents or of Divinity.

The end of the age is at hand, and the whitened harvest fields 'challenge and call to our young people. The cry for genuine holiness workers comes from every quarter of both foreign and

homelands. Who will hear the call of his God for workers, and answer, "Here am I; Lord, send me!" --1948

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7

WHEN GRANDPA SAID "NO"

It has been a long time since then. So long that our hair is silvered and store teeth and rheumatism and grandchildren make us grandpa and grandma; but things took place back there nearly sixty years ago that became as much a part of our life as breathing.

Grandpa was a big, broad-shouldered gentleman with gray hair the first time I can remember him. I do not recall ever seeing him do manual labor. He always had hired men and hired women who did all that. Grandpa was a manager. His horses were always fat and shining and my Uncle Tom seemed to delight in telling about their running away. The harness and wagons were kept in perfect condition. The fine Jersey cows were the best in the neighborhood. By the time fall frosts began, the corn crib was filled, the mow was full of hay, the cellar bins were overflowing with apples and potatoes, and there was no end to the honey on the swing shelf. The table was laden with jams, jellies, and tomato preserves. As the butchering time came on, the old smokehouse was overhauled to make sure that every crack was closed. Hickory wood was the only kind used in smoking those great hams and shoulders and the side meat. All the above and much more made grandpa's farm home a paradise to me. It was a world big enough and full enough of everything, as far as I cared. I lived much with my grandparents, and while there got some training which no doubt helped mold my mind in obedience, respect, and carefulness so that when it came time to mind and respect God, I had little difficulty.

When grandpa said "NO," that settled things. As a child I saw my aunties, older than I, try to work through some of their plans. They could make better headway with grandma than with grandpa. Grandma would listen to them and talk it over so that grandpa could hear it all, but I noticed that with all their decisions and plans and arrangements they watched Grandpa for the final word. He said but little on any subject. Patiently he would sit with head bowed, but we all knew that he was not asleep as he watched the fire with half-shut eyes. In fact, grandpa could see farther and deeper into all the rest of our souls and knew better how to decide with his eyes half-shut and seemingly nearly asleep than the rest of us with eyes wide open and talking a streak. Finally he would say "NO" or "YES." What a relief when he decided, whether it was just what everybody wanted or not. One word of decision from him and things began to take form accordingly.

I do not remember his ever spanking me, but he did something which made me respect him perfectly. I knew better than to interrupt when others were talking. Oh! how often I wanted to, but grandpa had somehow trained me so that I didn't. And his rigid discipline never made any of us dislike or want to be away from him. On the other hand, it made us admire and respect him and want to be around him and his kingdom. For his farm seemed like a little kingdom filled with life, food, lovely animals, -- and all were content to stay at home. It was thrilling from morning until bed time.

My father was a little man. He was like Grandma in many ways. His word was just as binding as Grandpa's, but he had to add peach sprouts and willow switches to make it just as workable.

How wonderful to be able to look back on such a scene and such homes -- but praise God we find that what we learned at grandpa's and father's fireside works the same today. Their home was just right, and we are so glad for homes here and there today where the elders are respected and God is honored and obeyed from the head of the family to the youngest child. The good old days are gone forever only to those who refuse to live and love as did the saints of long ago. God and saints and genuine homes are the same in any age or place. Praise God forever! -- 1939

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8

OBEYING GOD IS COSTLY TO OTHERS

Luke 23-26-"And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross that he might bear it after Jesus."

Perhaps Simon, this strong countryman, did not connect Christ's obedience to God with the cost which others would have to pay. It is expensive to have a court trial, not only in finances, but in exhausted nerves, in anxiety, and even in life itself. Simon walked in from his country home free and happy but ended up staggering under the weight of the Cross which was too heavy for the physical body of Jesus.

Christ's obedience to God constantly disrupted other people's plans and upset their idolized traditions and your obedience to God will do likewise. The water of a rushing mountain stream dashes merrily along until it is detoured or completely checked by a great boulder lying in the center of its path. Then there is a roar, froth, foam, and a terrible swirling around that great boulder which refuses to move forward with the onward rushing stream. Just so, a worldly family or a backsliding church, in its mad rush toward hell, encounters friction when one or more of its members suddenly turn right about face and begin to obey God.

If we are in love with our Lord, obedience does not cost us anything. It is a delight, but our obedience does cost those who do not love Him as they should. A farmer goes in debt in order to buy a farm for his first married child. In a year or two God calls the young couple into the ministry. Shall they stick to the farm or go with God? An able older daughter is impressed with the fact that she must go to Bible School, but the rest of the family plead that she is needed at home; Mother is sick and she is the oldest, etc. Whom shall she obey? If we obey God it will mean that other people's plans are upset and in some cases altogether disorganized, and they will blame us, protest, and criticize and it will seem to others who are like them that they are right. They will religiously witness against our seeming fanatical movements, methods, and decisions and do so to all who will hear them. If the spiritual obedient-to-God souls did one-tenth the talking which their opposers do, it would be considered wicked gossip. And gossip is always a costly luxury.

Now, we can prevent all this misunderstanding, suffering, and cost to others; but if we are going to obey God we must not prevent it. We must let the cost be paid, says a sainted scholar. We can disobey God if we choose and it will bring immediate (but only temporary) relief to the situation, but we shall be a grief to our Lord. We shall sacrifice faith, and cancel the good God would do for the disturbed family, church, or neighborhood. If we obey God and know no compromise regardless of the disturbance it causes others -- leaving all the consequences with God-- He will give attention to those who might otherwise have been neglected. Many suffering parents and Christian workers accept spiritual defeat and the loss of loved ones because they dread or fear what it will cost their family or associates if they themselves fully obey God. If such parents and workers could be blessed deaf, dumb, and blind to the family, church, or neighborhood upheaval until they are able to continue obeying God one hundred percent, it would all work out to the increase of their own faith and the salvation of many souls. As our obedience affects others, even though it seems ruinous at the time, it is bound to work out for their good.

The young couple who left the farm which their father bought for them surely wrecked life-long ambitions in that father's heart; but it ended up in that father's obeying God himself and going to Heaven. That girl who obeyed God's call to go to Bible School certainly disorganized things at home for a while. But see how those left at home woke up and took hold of what they should have done before until finally salvation reached them. This might never have happened if that young soul had disobeyed her God.

Just as we dare not declare that we can get along without the help of anybody, neither can we become slaves to others and be so magnanimous that we try to bear everything in order to keep harmony and peace.

A saintly teacher said, "Stagnation in spiritual life comes when we say we will bear the whole thing ourselves. We cannot. We are so involved in the universal purpose of God that immediately when we obey God, others are affected." So the question is and always will be, "Are we going to remain loyal in obedience to God regardless of how much it hurts others and changes their plans?" This kind of loyalty brings revivals. Amen.

Review the failures in spiritual life whether in persons, in churches, or in families, and in practically every case it can be summed up in these few words, "FAILURE TO OBEY GOD ONE HUNDRED PERCENT." It is easier to let the children have their own way than to obey God and His Word regarding parental oversight and discipline. Or, it looked so hopeless even to think of heading off the carnal church plans. The odds were too much against God's perfect standards for the shrinking saint to anchor in the middle of the stream regardless of the roaring, growling, swirling pressure of the downward flowing current which has swept and is sweeping millions into the bottomless pit. Wade up ye intimidated souls! God is more than a match for all the swelling tides of worldliness and the bluff of carnal orators. Take your stand and sing with the poet:

"Tho' the angry surges roll,
On my tempest driven soul,
I am peaceful, for I know,
Wildly tho' the winds may blow,
I've an anchor safe and sure,

That can ever more endure.

Mighty tides about me sweep,
Perils lurk within the deep;
Angry clouds o'er-shade the sky,
And the tempest rises high;
Still I stand the tempest's shock
For my anchor grips the rock.

Troubles almost whelm the soul,
Griefs like billows o'er me roll;
Tempters seek to lure astray,
Storms obscure the light of day;
I can face them and be bold,
I've an anchor that shall hold.

And it holds; my anchor holds.
Blow your wildest, then, O gale,
On my bark so small and frail.
I shall never, never fail,
For my anchor holds,
My anchor holds."

Sermon preached at Colorado Springs October 22,1939.

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9

GOD'S POWER FOR MISSIONARIES

God lays down His blueprint both for spiritual experience and for service. The state of a saint is described in I John 4:17 -- "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." Human affection may be beautiful, and should be next to divine love; but in order to be able to enter the glory world, it must be perfected by being purged of every infection of man's degenerated state. In short, it must be made perfect until it measures up to the Bible standard -- "... as he is, so are we in this world." In looking at the proud, selfish, revengeful, warring human race of this age, it seems impossible that man could be so regenerated and purified and perfected in God's glorious love, and still exist in this world. But when we realize that nothing is impossible with God, and that all things are possible to him that is possessed with living faith, and that redemption provides for the purity and the preservation of humanity, there is nothing left to do but surrender and make that "death-bed consecration" which puts mankind into this divine blueprint condition and holy state. Amen.

It is from this class only that God calls into service souls whom He knows He can depend on to propagate His holiness. If every Christian worker were thus qualified, there would be no compromising and degenerating and backsliding back to worldly levels. No Christian worker can

lead souls deeper than he has gone, even though he professes every experience in the Bible. In fact, it must be a grief to the precious Holy Spirit when souls stop short of that perfection which is divinely demanded, at the same time parading as servants filled with the Holy Ghost.

From individuals up to nations, power is longed for. A certain kind of power is won by armies, politicians, business firms, and even religious organizations. But all of this comes to sad ends, even as we have seen in the case of dictators in recent years.

Holy Ghost power is inseparably connected with purity, peace, and love, and with that service which pleases Divinity. We have a beautiful picture of this power in Acts 1:8-"But ye shall receive the power of the Holy Ghost coming upon you: and ye shall be witnesses unto me . unto the uttermost parts of the earth." In the Divine Commission given by our Lord before His crucifixion He clearly declares-"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . 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." -- 1946

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10

"WE ARE HIS WITNESSES"

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32.

The big thing in the lives of genuinely sanctified souls is their holiness. And folk talk about what is biggest in their life. When professors of holiness need coaching and encouraging to get them to testify to their holiness -- well, they may not have it! A soul aflame with divine love cannot be kept quiet. He longs to tell how he got through. He gives no uncertain sound as to what he is trying to say. It is pitiful to hear a person line up adjectives trying to clear himself before folk and at the same time struggle to be honest by not quite saying that the work is done. "Brass" is not power. It may be worked on until it glitters for a time, but nevertheless it is not gold. Saints may be temporarily bluffed to a stand-still by holiness-fighting relatives and the enemy himself, but sooner or later they turn loose and make it hotter for their bluffers than if they had been allowed to go along normally.

When a person who is sanctified by the mighty baptism of Holy Ghost Fire takes time to tell about his regeneration, his heart is all the while "chomping the bit" to express full salvation; and seldom does he witness anything -- salvation, healing, the supply of needs, or any other benefit -- without getting in a clear, dynamic testimony to holiness. Holiness, sanctification, and purity blaze forth beyond everything else in this world when the heart is truly cleansed from inbred sin.

If one is sanctified wholly, he can patiently wait until others have had their say. But that Fire in his heart just will not cool down until he joyfully gives full vent in witnessing to God's glory within. A purified soul cannot go through many services and feel that he is keeping clear before God without clear-cut witnessing. It is not a matter of duty -- although it is a duty -- but there is a longing to tell it, a hunger to let others into the glorious experience that satisfies the heart.

Many well-saved folk live victorious lives, but the genuinely sanctified are not satisfied with their limited victory. The saints have no complaint to make over what they see in the lives of victorious souls, but rather over what they do not see. And what they do not see keys them up all the more to coming clear in holiness testimony. God means it to be thus. He witnesses through genuine saints to the edifying of the church and to the producing of hunger for holiness in the converts.

According to Acts 1:8, every soul filled with the Holy Ghost becomes a testifier not only at home but wherever he goes. Indeed, effort is put forth to witness to the end of the world. Through the avenue of missionary work this witnessing for Jesus satisfies saints. True witnesses not only tell the manger story of the Babe but continue clear through Christ's prayer for the sanctification of the church and His death outside the gate to produce purity of heart, and climax declaring that He rose again, thus making it possible for everyone to have resurrection life, and that He is coming back to catch away His pure and empowered Bride. Amen. -- 1949

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11

WHO ART THOU, LORD?

A great writer said, "By the miracle of redemption Saul of Tarsus was turned in one second from a strong-willed, intense Pharisee into a humble, devoted slave of the Lord Jesus." It is not becoming to a Christian to speak flippantly about a Pharisee, especially after reading what Webster and Bible dictionaries say of them. Jesus said, "Unless your righteousness exceeds that of the Pharisees, ye shall in no wise enter into the kingdom of heaven." If modern day Pharisees were as devout, honest, and industrious as was Saul, the Pharisee, there would be more hope of their being affected as was Saul when God tries to enlighten their souls.

Up to this time Saul was still breathing out threatenings and slaughter against the disciples of the Lord whether they were men or women. He wanted to bring them bound to Jerusalem. Saul was religious, prayed to God, and believed that he was right in opposing and hating the saints. One of satan's oldest tricks is using devout Pharisees to bind and ruin saints. Saul was full of religious zeal but it was evil zeal in the nature of religion. If he had been an ordinary layman without talent and cunning his influence would have been limited. But he was strong and learned, and in a high position which demanded respect far and near.

But he ran into light -- a great light -- God-light, light from heaven. "Suddenly there shined round about him a light from heaven." Perhaps Saul could have ignored this light or called it fox fire, wild fire, or a breath from the pit, (as many have when God threw it across their pathway) but Saul was honestly religious and willing to receive information from God. So Saul fell to the earth. He was wilted and humbled immediately upon being surrounded with light from heaven. And now being down low in the dust he was not only mellowed but placed in a position where he could hear God's voice. "Saul, Saul, why persecutest thou me?" Saul no doubt thought that he was getting rid of fanatics, etc., but it was not just saints against whom he was wreaking out threatenings and slaughter-it was God in the saints. "Why persecutest thou Me?" God seldom defends Himself when

He is attacked directly by infidels or when His name is used in building false religious cults; but God always does something in due time when He is persecuted in the saints. It may only be to ask the question, "Have you considered my servant Job?" Or, God may slip His child away to heaven, or let him land in a lion's den or in a furnace heated seven times hotter than normal, or allow him to be surrounded with wolves in sheep's clothing. Thus He may have the great joy of seeing His own prove to three worlds that His grace is sufficient in spite of lions and furnaces and wolves. Yes, God does something about such cases every time, even though it may be done in such a way that none but the trapped, tried, and persecuted child may know anything about the sufficient grace or the sudden deliverance.

Pharisaic religion, like most religions, actually keeps souls away from Jesus. Just as Saul threw away all of his traditional religion so must all genuine seekers cast theirs aside. There is but one Master of the heart and that is not a religion but it is Jesus. From all we can understand of Saul's case, he wilted in the first light that he received from heaven. He inquired into spiritual things the first time he heard God's voice. The light to Saul was no brighter, nor that sweet divine voice any louder than every truly awakened soul receives. It sounds as if it must have been tremendous the way he tells it, but what makes it so outstanding in Paul's case is his ability to tell it.

It matters but little to God whether we are lovely Pharisees with black hearts or prodigals in the hog pens; what matters to God is our coming to the light. God knows what will happen with our false religion or our abominable wickedness when we get into His light. God's grace and light are divine elements in Redemption and Redemption's glory is in its magic power to annihilate abominable things. Amen. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." -- 1941

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12

PASSED FROM DEATH UNTO LIFE

"He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24.

The first clause is sweeping, "HE THAT HEARETH MY WORD." In Revelation we read that he who takes away from the Word will have his part to the tree of life taken away, and he who adds to it will bring on himself the plagues described within its sacred lids.

Before one is able to appreciate the whole above text he will believe in and practice REPENTANCE in the heart, RESTITUTION and CONFESSION. If the Word of God said nothing about repentance then it could be ignored, but "he that heareth My Word" must hear it all and believe each part as fully as any part.

"AND BELIEVETH HIM THAT SENT ME." Folks will declare they believe Him and at the same time have murder in their hearts or be letting pride function until disgraceful. Too many say with their mouth they believe and physically act out all they have seen in real New Born souls,

while the inside is full of dead men's bones, jealousy, and hatred. This belief, spoken of in the text, is the result of laying the Bible foundation stones of repentance, confession, restitution, and separation.

"HATH EVERLASTING LIFE." There is no gift like this. It cost Jesus every drop of His precious blood and God His only begotten Son. So few finding this gift should alarm the Church until she fasts in sack cloth and ashes and prays for the flood gates of Heaven to open until sweeping revivals inundate the land. The lack of newborn souls is dangerous for the Church. A healthy flock of sheep will reproduce itself. Lambs are born and wool is produced. On the other hand, sick flocks mope around, lose wool before maturing while infection soon annihilates the whole flock. Everlasting life planted in the heart of newborn souls causes them at once to become soul winners. Natural talents may cause some to be more conspicuous along this line than others, but all take to the narrow way as naturally as lambs to their own mother. This life is so decidedly opposite to everlasting death that it causes these to leave the old crowd forever. God's Church helps the newborn souls one hundred per cent in this separation as well as every other step in getting as far from the old life as possible.

"SHALL NOT COME INTO CONDEMNATION." The slightest backward step or look, after receiving life, brings condemnation. To take any chances whatever by looking back endangers the soul more than trying to beat the express train across the crossing. The heavenly Dove controlling this gift in the heart is easily grieved. He has no interest in worldliness and soon takes His flight when individuals, or churches, flirt with, or have any fellowship with sin. The first slang word shocks the new convert, but, if allowed a time or two more, it can be said with no sting to the conscience. The same is true with gossip, tobacco, social games, worldly programs and socials with mixed crowds. The church today is cursed with what is worse than being turned to a pillar of salt. If it had stopped its religious works when it backslid in heart it would not have been so difficult to handle. But, efficient in doctrine, works and outward appearances, yet dead in heart, the first love lost, but too proud to even try to know its condition, the church is deplorable indeed. Dr. Steele has said, "Orthodoxy without the Spirit damns." God's Word says, "The letter killeth, but the Spirit giveth life." Better it were cold or hot than in its lukewarm condition. She might as well have stopped having a form of godliness when she lost the power.

The tender Spirit has been faithful to every newborn soul by putting an uneasiness on each one every time he or she ventures on dangerous ground. He tried to stop the purchase of the new dress, auto, radio, or to keep them home the night of that party, even though such was in a supposed-to-be Christian home. He checked and made uneasy when that novel was begun. A few heeded His faithful checks and regretted they even went far enough to need correcting. Such retain a tender conscience and follow Him daily feasting on meat this world knows nothing of, while the majority in the Church, having lost their first love and at ease in Zion, are letting the time come upon them when drunkards and harlots were sweep past them into the Kingdom.

"BUT IS PASSED FROM DEATH UNTO LIFE." Most professors of religion are blessed as temporal things come or go. A big dinner make many feel religious. A drink causes others to shout. Big offerings satisfy others while flattery puts a lot of folks at the top. These same persons pout if it is a hand out instead of a good meal. They get nervous, restless and often murmur if denied a place on the regular program or are given an inferior room when less important persons

are favored, and are down in the mouth when set aside while others less gifted get the prominent place on the Christmas program. And a lot of other things could be named which cause mere professors to be up or down in their religious life. On the other hand, that person "passed from death unto life," sings, "Praise God from whom all blessings flow," while his mountain cabin, containing all he has, goes up in smoke. He does not do so because his every earthly possession is gone, but because what God gave him works regardless of temporal gains or losses.

Those passed from death to life have something so far outweighing and outshining temporal things they praise God through their tears as the little coffin is lowered into the grave, or the last dollar is gone and loved ones misunderstand and friends turn their backs on them.

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, the field shall yield no meat; the flock be cut off from the fold, and there shall be no herd in the stalls, yet I will rejoice in the Lord, I will joy in the God of my salvation." (Hab. 3:17-18). -- 1936

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13

REMOVING THE CANKER FROM THE SOUL

Most of us can tell the faults of others. Great speeches are made exposing the shortcomings of persons, churches and society in general. But in this article we hope to emphasize the cure-the remedy for the canker eating away the spiritual life of the Church.

Why this cooling off? Why this slump in spiritual work? Why such a struggle to keep even holiness churches fervent in spirit, happy in devotion, and manifesting love that never faileth? Do we not have as good preaching now as in former days? Are we not having more revivals each year? Are not great crowds gathering at camp meetings where the shouts and songs make the woods ring? Yes! A thousand times yes! All this is coming to pass and more. Tracts are being scattered while holiness papers ride in almost every mail bag reaching the ends of the world with the message of truth. But why the alarm so many saints feel and the burdens of prayer on the real prevailers? It can be answered in a nut shell. It is all caused by so many nowadays workers who have NEVER BEEN CRUCIFIED -- HAVE NEVER DIED! Too many who once enjoyed the experience of entire sanctification have eased up. A fight is on when the old carnal nature gets cornered -- gets pressed to the cross.

The multitude in pulpits (and pews) who have embraced the doctrine of holiness without the crucified experience are the ones who from the beginning start holiness churches backward. TRAINED WORKERS ARE MORE PLENTIFUL THAN WHOLLY SANCTIFIED ONES. Those trained in the work and language of Canaan, without having the last and least remains of carnality eradicated, can and do preach great holiness sermons. So far as doctrine goes, they are as straight as a gun barrel. Such leaders know nothing about the death route and thus cannot discern the route or lead others into Canaan. All they can do is to urge their seekers to do as they themselves did -- "Embrace the whole thing, believe it, practice holiness," etc.

Oh, the leaders who have all the form of godliness but lack the power to make souls hungry for salvation; who are without the shine, glow, humility and Divine aroma which brings hunger for holiness to the well-saved, and finally brings such desperation that souls plunge in to stay until dead. We are having a fine lot of special singing and great doctrinal sermons. All may fill a place and most of them do some good, but, if ever we develop a people who will stand and after having done all to stand -- if we have leaders in the next generation who fear God, hate sin, and fight everything having the appearance of evil, we will have to pray down a revival deeper than the average one now in the land.

It is one thing to have a nice meeting and quite another to be in a battle where something gets killed. The enemy of humanity is carnality. Carnality is the son of the devil and he is in every unsanctified heart and intends to stay there. He will cuddle down, be nice, whine, be religious and everything but enter the fight where he knows he may die. Right here is where we contend the cure comes from all the ills of the Church. Carnality is the enemy. He is "Enmity against God" -- not subject to God, neither can be. Such is the cause for every soul or society backsliding. This ENEMY MUST BE DESTROYED. He cannot be educated, cultured or refined. HE MUST die. To subdue him only is dangerous.

It is much nicer, we admit, to take the easier route. That is, build up a religious society, great singing choir and picnicking crowd, great reunions and pleasant social functions where carnal folks are not disturbed, but what about Heb. 12:14 and such Scriptures as declare "to be carnally minded is death?"

If the majority of us are too lukewarm to pray and fight demons enough to get rid of carnality in our own lives, then should we not get out of the way of those who will? Some must "fight the good fight of faith." Souls must be freed from sin. THE CARNAL MIND WITH ITS COMPROMISING AND BACKSLIDING MUST BE CRUCIFIED! -- 1936

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14

JESUS IN OUR CHRISTMAS

The singing of carols in the starlit night, the ringing of bells by day, the happy faces of those giving gifts, and the exciting guessing among little tots as to what they will get on Christmas morning, remind us older folk that the Christmas season is here again. When we were one of the expectant little folk it seemed that Christmas would never come. Now it comes so quickly and so often. It was all sacred away back there. That little bag of hard candy and nuts and one orange the last day of school before Christmas. The soft light from oil lamps in the big chandeliers the night before Christmas in the old brick country church. The crowd that was so big to us we feared someone would get lost or hurt. Our trembling knees as it came near the time for our little part in that sacred Christmas program. Trying to go to sleep after hanging our stocking on Grandpa's mantelpiece. The awe and the rapid beating heart on Christmas morning as we made our way down the long stairway, through the musty old parlor into Grandpa's big, warm, welcome room. The great fire in that old Franklin stove, his big rocker nearby, -- then the scene before us. Stockings bulging with good things, the little wooden-wheeled wagon, a horn, and lots of home-popped corn.

Oranges? A whole plate full, -- the only time in the whole year when we tasted oranges. But, somehow, in all the old-time Christmas seasons there was God. We never divorced God from all the wonderful Christmas days when we were little. Our folk, our neighbors, the day school, the church, everything around us seemed to revolve around the Christ of Christmas. It fixed something in us which has never wanted to divorce them.

We are not young any more, so far as years are concerned, but those Christmas seasons when all the uncles and aunts and their families gathered together, were somehow seasoned with sacredness, happiness, good-will, love, and dependence that stayed with us. So much so that at each Christmas time we live them all over, feel the child thrill, and would talk it over and over if it were not for folk today saying that all such reminiscences prove that we are getting very old. That may be true, but it makes us feel young, and, after all, we agree with those sensible folk who say that we are only as old as we feel. To one and all we want to say, "MAY THIS BE THE BEST CHRISTMAS YOU HAVE EVER SPENT. DRINK, OH DRINK DEEPLY OF JESUS, AND YOU WILL FIND THE GENUINE FOUNTAIN OF PERPETUAL YOUTH. LET HIM BE THE HEART OF YOUR CHRISTMAS AND IT WILL BE SUBLIME." --1943

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15

HOW MUCH PRESSURE CAN YOU ENDURE?

The test of our metal is just that. Our attitude in time of crisis and in severest loss or sorrow reveals our strength or our softness. A timid soul slips into and out of the crowd hoping it has not been seen; but, when the building is on fire, this same soul becomes a giant and causes more lives to escape than the soul that struts for effect and attention when all is well.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: For when I am weak, then am I strong (II Cor. 12:10). A. B. Simpson says of this verse: "The literal translation of this verse gives a startling emphasis to it and makes it speak for itself with a force that we have probably never realized. Here it is: 'Therefore I take pleasure in being without strength, in insults, in being pinched, in being chased about, in being cooped up in a corner for Christ's sake; for when I am without strength, than am I dynamite.' Dynamite does its best work under heaviest pressure; jellyfish perish in such. And so, when God wants to bring more power into your life, He brings more pressure. He is generating spiritual force by hard rubbing. Some do not like it and try to run away from the pressure instead of getting the power and using it to rise above the painful cause."

George Matheson, the well-known blind preacher of Scotland said, "Teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow." Some see rainbows, others only mud during the same shower. It is the direction in which they look.

M.D. Babcock says, "The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outward man may be the greatest blessing to the inner man. If God, then, puts or permits anything hard in our lives, be sure that the

real peril, the real trouble, is what we shall lose if we flinch or rebel. God gets His best soldiers out of the highland of affliction."

Are you learning things since becoming a Christian? Are you developing or shrinking? Are you still a weeping willow or a giant oak? The poet who wrote the following is unknown, but the poem helps express what we desire to clarify in our message:

"The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender trees have little rest,
But any wind that blows is best.
The tree that God plants
Strikes deeper root, grows higher still,
Spreads greater boughs, for God's will
Meets all its wants.

"There is no storm that has power to blast
The tree God knows;
No thunder bolt nor beating rain,
No lightning flash nor hurricane;
When they are spent, it doth remain.
The tree God knows

Through every tempest standeth fast,
And from its first day to its last
Still fairer grows."

-- 1942

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16

DECISION THE PRINCIPAL FACTOR

"If it seem evil unto you to serve the Lord, choose ye this day whom ye will serve; . . . but as for me and my house, we will serve the Lord." Joshua 24:15.

Very few ever reach the top either in the world's program of success or in the Bible standard of spirituality. The practice and process leading to such success is too exacting and of too long duration for either the lazy or independent.

It may be impossible for everybody to reach the top in material success, but the way to spiritual perfection is open to every human being. Redemption is provided for all the race. At the same time its benefit is crowded onto no one, nor does God begin His glorious part until the soul had DECIDED. As this decision becomes an established factor God's help increases.

Ask any of those who are really sanctified wholly and they will tell you they made no progress until they had FULLY DECIDED THAT THEY WOULD HAVE THE BLESSING. They admit that they set their faces like a flint and refused to wobble regardless of accusations, pain, or anything else.

When one has fully decided to become holy he bends every thought and action to bring it to pass. He fights off every discouraging suggestion from without and every imagination from within; he refuses to allow anything or anybody to keep him from becoming pure and holy.

As long as a person continues to explain why he is not through or why he may never get through, he does not have it settled to become sanctified. When an eternal decision is made to have the experience, the first major step is taken.

The next step is reaching out for a greater hope. The Word supplies plenty of this. Every demand of Divinity is backed with a promise. Promise after promise fairly leaps out of the Word to meet and encourage the genuine seeker. This puts the seeker into that same happy expectancy that the child possesses whose father promises him a pony or any other gift.

Next is the exercise of that faith which completes the work of grace. One may or may not be conscious of this exercise. Many saints testify that they were so absorbed in HIM about the time they were purified that they didn't think of exercising faith. However, if they would diagnose their case carefully they would find they DID BELIEVE at a certain place, and were reckless about it. Amen.

When that stage is reached where the seeker is in such straits that he becomes weak, or alarmed, or shocked, in his wrestlings against sin and satan -- if at this period he would accept everything as the God-given way to deliverance, he would soon receive all he is expecting and find himself clear through. Approaching this state is where many seekers faint in spirit.

It is no plaything getting rid of the OLD MAN SIN. Those who say that they got through so easily will very likely wake up some time to find that the "old man" is still enthroned. John Fletcher says: "Now this particular height of sanctification, that full circumcision of the heart which centrally purifies the soul, springs from a peculiar degree of saving faith, and from a particular operation of the 'spirit of burning' -- a quick operation this, which is compared to a baptism of fire and proves sometimes so sharp and searching that it is as much as a healthy, strong man can do to bear up under it."

If he allows himself to turn from THE WAY, or to give way to fright or to common reasonings, he will defeat his purpose and postpone the experience in grace which he seeks. The devil has plenty of suggestions at every stage of the journey to detour the soul from THE WAY.

When Satan fights a soul to a stand-still it is often because that soul has not yet FULLY DECIDED TO GO ALL THE WAY.

Practically every lost and doomed family is, or has been, headed by one or both parents who never even tried to become interested in holiness; or, if among holiness folks, one or both never "SET THEIR FACE LIKE A FLINT" TO BECOME SANCTIFIED WHOLLY.

Everybody now wallowing in the lake of fire is there because he never decided one hundred per cent to go to Heaven. So, don't give up if you are not sanctified, but get control of your mind, body, and spirit. Proverbs 25:28, "He that hath no rule over his own spirit is like a city that is broken down, and without walls." Instead of being a slave to whims and imaginations, bring your thoughts into captivity-ORDER YOURSELF AROUND. Line up carnality, hog-tie the "old man" by obeying God.

God's unlimited promises are to the "WHOSOEVER" crowd. John 3:16. It all depends on your decision. We do not say that decision will save, but it opens the way for God to do for you what is otherwise impossible.

The power of decision is WITHIN YOUR FREE MORAL AGENCY. God will not interfere with your choice. He says, "CHOOSE YE." You are unsanctified because you have not a fixed choice.

If you will to know of the doctrine, you shall know. But this will must be eternal and unchangeable, for God in turn is prepared to give you HIS ETERNAL BENEFITS.

This decision does not stop hell's accusations against you but it does start God's work of preparing you for eternity. -- 1939

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17

DON'TS FOR PARENTS

1. Don't talk your business affairs before children. If you do, everybody will know them.
2. Don't get familiar -- familiarity is not fellowship. It breeds contempt and weakens your influence for God, your neighbors, and your children.
3. Don't discuss blundering ministers before the little folk. It doesn't take much of this to cause the carnally minded child to believe that most preachers are wicked. Protect the calling rather than parade a few in such a way as to reflect on all.
4. Don't fuss before the children; in most cases the child will agree with the parent who tells the most sorry story and spills the most tears, and this puts the child on the wrong side, as it is carnality that puts up the longest argument and self-pity defense.
5. Don't let carnality function in yourself or in your children. (Its worst forms are self-pity and child indulgence.)

6. Be careful how you report the failure of your family, your church, or revivals, lest your children and thinking folk question your victory and faith. It is so human, or insane, to take credit for every victory, but blame others for every defeat.

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18

PERFECT LOVE A NECESSITY

"Herein is our love made perfect, that we may have boldness in the day of judgment" (I John 4:17a). Since perfect love gives us the equipment necessary to face the Judgment, we should stress it above everything else in life. How few realize the vast scope of perfect love, its divine nature and the protection which it provides in hearts.

Perfect love is the only dynamic that has the backbone and zeal to demand holiness in husband, wife, children, and others; and to do so with that sweetness provided only in "Love that never faileth." Anything less than perfect love neutralizes, and stops others short of sanctification. Carnality fails to detect compromising traits in lovely people. It does not want to be "yellow," and will insult God rather than lose congenial friends.

Carnality often bluffs and intimidates "babes in Christ," but it can seldom do so for any length of time to those who are sanctified wholly. If sanctified souls get detoured, from any cause, from the highway of holiness, in the majority of cases their heart full of perfect love will get them back in line.

The only thing that can keep a church spiritual is perfect love. It may be but a small percentage in the church that possesses perfect love, but they are more than a match for church bosses and religious tramps. A group without a single sanctified person within its congregation degenerates into formality and worldliness.

Perfect love is not curious about the private affairs of others. It is busy fighting sin, but not sinners. It is patient and at the same time firm with queer folk and critical folk. It is the only power that permanently stops delinquency, balances natural affection and makes it sound, and suffers gracefully.

Perfect love refuses to sympathize with people when they are divinely chastened, or coddle them. When either a minister or any other saint corrects a soul, we may be certain that those who run to that soul and assure him that they believe in him and sympathize with him are motivated by carnality. Baby love wants swaddling, petting and pitying; perfect love sanctions God's severity as well as His pity.

Lawsuits, revenge, and wars make up the world's way of curing humanity's ills, but perfect love -- Christ crowned within -- is God's way. -- 1949

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THE UNKNOWN JOURNEY

The future path clears up for us as we obey God's dictations for the now. What gets souls confused is letting the orders from God pile up. Abraham did not demand of God instructions for the whole journey and the ultimate destination. "He went out not knowing whither he went" (Hebrews 11:8). He obeyed the divine impulse without any discernment of its consequence. That is faith. It attends to God's orders here and now, patiently leaving the results to Him.

Our scope of imagination is liable to swamp us. We try to see and grasp the whole chain but faith deals with the immediate link. It has been said, "Faith is not knowledge of a moral process; it is fidelity to a moral act." When each act is right, then the process works out perfectly. "Faith leaves something to God; it obeys His immediate commands and leaves to Him direction and destiny."

He who believes is serene. "He that believeth shall not make haste"--that is, shall not get on a tension, shall not be fussy or fretful. Recently we faced unexpected problems. My imagination got busy and my hope sagged; then, like lightning from a clear sky these two clauses flashed into view, "Fret not"-- "Fear not." Like the man with a withered hand who acted immediately upon God's telling him to stretch it forth; or, like Abraham who walked right out into the unknown so ordered by Divinity -- so did my whole being react to those two commands. To me it was a link in life's long chain. It was God's order for now. Instead of suffering another moment my hope and faith mounted so quickly that songs filled my soul. By refusing to permit the disappointment to crowd into my mind, I found my prayer working, and the assurance came that God had already set in action that which would cure the whole affair. If I had gone into fret and fear I could have disobeyed God, thus putting myself where God was under no obligation to assist me.

No, he who keeps up with God's commands now, also enjoys that faith which does not become panicky or fear that God may be too slow. He does not fetch fears from his yesterdays nor from his tomorrows. Faith says, "Thou hast beset me behind" -- that is, "All back there is off my mind -- committed." Faith further says, "Thou hast beset me before" -- that is, "Thou art up the way, in the tomorrows, preparing my coming." And of today it says, "Thou hast laid thine hand upon me." Oh, how we should praise Him for the pressure of His guiding hand now.

Soon after I was both converted and saved (some folk are converted to one thing and another without being saved from sin), an elderly lady said to me, "Now, Ralph, according to that preacher you have to live without sinning the rest of your life. What if you live forty years? Why, you know you cannot live that long without sinning." This threw me into great distress of mind, so I walked across the country to see my pastor. He saw at once that I was distressed but he knew how to help. I told him my problem and he said: "Now, Ralph, you cannot live but one moment at a time. You do not have to live all those forty years right now. Live one moment at a time. Can you live right this moment?" Oh, the relief to my mind and heart. It has been forty years since then and I have not willfully sinned or disobeyed God in all those blessed years. I am still happily living this moment, looking after this one link--God's order for the now -- and it works fine. Praise God.

Beloved -- watch your memory and your imagination. Your memory will fetch from the past and so hamper your soul that your attention may be detoured from your present obligations. You cannot change the past -- so bury it. God does. He buries your sins and forgets them and so must you if you are at your best now. Your memory will bring from the future trouble enough to sink your ship. An old man said, "I have had lots of trouble, most of which never came to pass." Fearing the house will burn or the fruit will be stolen or the child will die while you are absent is fetching from the future. Such imagination is ruining your now.

Then, memory and imagination work together. Memory says, "There is no use trying again, for it failed back there and it will fail again tomorrow." But if we control our memory and our imagination, then faith fills our present; and day by day, link after link, builds us into Christian character owned and blessed of God. -- 1942

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20

BUILDING

Certainly, there are some fixed rules and standards for building anything. To build a house or barn or chicken coop properly, there must be blueprints either on paper or in someone's mind. How much more so with reference to a church building or congregation.

In the first place, let us notice some types of people who cannot build up a congregation. Since a congregation is composed of people, something is necessary to draw and hold people together in one purpose. This cannot be done by parasites. It is marvelous how some folk can absorb like a sponge but do nothing constructive. It cannot be done by those who spend years waiting for convenient seasons or something to turn up or somebody else to do his duty, etc.

In the second place, it can be done and is done by that type who depend on no person or circumstance or crowd. This class sees the job done before ever beginning. Their zeal then backs up their vision and faith, and when they thus "put legs to their prayers," things begin to happen. We now recall one of these men. He got hold of an old tent and put it up in a certain town. Then he took his wife to sing and testify while he preached and sweat. He worked so hard and so cheerfully that it attracted attention. At first, nobody asked them home for a meal. They lived on bread and slept on the board platform in the tent. They had their faces set like flints. God saw it and made people see it, and the crowds increased. Folk began to bring food and to take them out to meals. They had no excuse to make, nor did they blame any person or church board or official. They had the stuff in them that God and man respect. We remember one time when that family went to a tobacco-raising section and set up in a little town where they began to sweat in their determination to build for God and to see God work and people repent. They stuck to it until people came to their rescue. God poured out His dynamite on the neighborhood until, after three months of it, they had the people. Then they organized a church and rented a hall. It went on until a church building was erected and camp meetings were held right there.

No man or woman can do such things as long as there is a spark of the deadly thing called "excuse making." It does not matter who fails us or forsakes us or tries to discourage us or turns

down our appeals for help-when God gets into a hustler and they two decide to blast out a work, all hell cannot stop them. All that God needs is the right man, the right woman-folk who see the harvest field white unto reaping and are desperate enough to trust God and go at it. Who backed up the early fathers? All they got from humanity was overripe eggs, brick bats, and persecution. Oh, beloved, can't God find such stalwarts any more? Oh, ye young flames of fire-go at it, regardless of the roads clogged by those who have failed! Get your eyes on the God who will see you through, and let the world see that God still has genuine disciples! -- 1942

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21

DISCOURAGEMENT

"Hope deferred maketh the heart sick; but when the desire cometh, it is a tree of life"
(Prov. 13:12).

"Discouragement generally comes from ourselves and not from our surroundings. It cannot strike its roots into a heart that is sound." (B. T. Roberts).

Disappointment in a Christian's life is said to be God's appointment, since all things works together for good to them that love God, to them who are the called according to his purpose.

It could be said that discouragement results when we let disappointments deprive us of our courage, or dishearten us until we quit; in which case hope is not only deferred or delayed, but gone.

The pessimistic type are usually the most easily discouraged because such are more susceptible to suspicion, gloom and melancholy. A pessimist sees all the weaknesses and failures likely to happen and is also more or less suspicious of that which is progressing and doing good right now. He cannot get full benefit from the sunshine for thinking that it will rain. An optimist is one who sees and enjoys everything that is good and right, and when run over gets up smiling because he was not killed. He glories in the storms because he says the sun will soon shine again. The exultant cry of heroic Chalmers of New Guinea is a good sample of an optimist: "Recall the twenty-one years; give me back all its experiences -- its shipwrecks, its standing in the face of death surrounded with savages, spears flying around me, clubs knocking me to the ground. Give it back to me, and I will still be your missionary." Also in the almost inarticulate whisper of Davis of India, dying with leprosy: "I have lost my sight and now my voice is almost gone. I have no feet or arms, but my heart is far from dead. If I had my voice I should be singing all the day; my little room shines with the glory of an invisible Presence, and my heart is full of the joy of the Lord."

Saints are each other's keepers. But saints must never allow disappointment caused by other saints to ruin their usefulness and help to each other. Saints must exhort one another but not despair of any. A one-talented saint should so glory in and help the ten-talented that his own talent will thereby double as he helps develop the ten-talented soul, and vice versa. It does not help Jones simply to diagnose his case. He knows that his leg is broken. What he needs is to have the

bone set and the leg bandaged. It does no good to stand on the shore and yell to the drowning man that he is perishing. What he needs is a life-line or a life-preserver at once. Another man may get his barrel of flour loaded alone, but it would be much easier if someone helped him, and how much more so if he has ten barrels to load.

It is usually the one-talented persons with their talents rusting or well-buried who fret about aggressive saints. If all would work with and cooperate with the aggressive saints, they too might become successful. All Christians must grow, mature, and work, and do so without any friction, although some may do more or less than others.

It is next to spiritual suicide to comfort those doing little or nothing by assuring them that they are doing their best, or to flatter those doing much as if they were doing enough. Fletcher, Wesley, and others who were at the top spiritually and were diligently engaged in good works, constantly goaded themselves on and often humbled themselves under the mighty hand of God, for they well knew that-great or small, rich or poor, dwarfs or giants,-all heaven-bound saints must attain to and do more than what they are naturally capable of doing. God promises to do "EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK," and He expects us to meet Him in this provision. Obedient souls are so protected and supported through God's promises and provisions that excuse-making automatically forfeits their place at the Great Supper (Luke 14:24).

Ignorance is a forerunner of suspicion. Suspicion blinds, and blindness is discouraging. But God has two inseparable cures for ignorance. 1. "If any of you lack wisdom, LET HIM ASK of God, that giveth to all men liberally" (James 1:5). Wisdom is given to all that properly "let" and "ask." 2. STUDY. Oswald Chambers told us boys, "Study until your brain aches." God says, "Study to shew thyself approved unto God" (II Tim. 2:15). Approved -- sanctioned by God. Every goaded and crowded child of God either pities self, stays ignorant, and degenerates, or endures chastening as a good son and becomes a partaker of God's holiness (Heb. 12:6-15). It is better to be an aggressive saint (there is no other kind), taking advice and instruction, than a do-nothing who wants sympathy, praise, and comfort for self and buried talent.

Beloved, dig out of your discouragement. Set your face like a flint to go through, then, you shall never be ashamed or defeated, regardless of your own handicaps or opposition from outside foes.

"For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Isa. 50:7). -- 1940

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22

REVENGE

Revenge is inflicting pain or ruination in turn for offense or insult or injury received. This cannot be confused with that pain or sorrow necessary to salvation which seizes the mind and soul as a result of the ministry of God's flames of fire. "Godly sorrow worketh repentance to salvation"

(II Cor. 7:10). Thus, godly sorrow brings the best thing in time or eternity and should be sought regardless of the humiliating route thereto. Revenge, however, is not practiced to save souls, but to ruin them. Thus it has no place in a child of God.

Revenge is usually the result of envy, jealousy, or wounded pride. It is "the sorrow of the world that worketh death" (v.10). The civilized world staggers today, and infidels and skeptics because of the revenge they see practiced in what is called "CHRISTENDOM." Babylon, which means confusion, and which includes all counterfeit religions has, by the antichrist spirit, gained the attention of the world; and with its mixture of envy, devotion, jealousy, worship, malice, and policy it has naturally blinded millions to what genuine Christianity is.

People of the world see multitudes claiming Christianity while looking no different from them. They hear thousands professing religion, salvation, and even holiness who wreak out vengeance on each other just as the wicked do. This is what the antichrist spirit expected of its religious farce. When the supposed-to-be highest and holiest yield to malicious attitudes toward each other, then the dragon is making his deepest inroads in damaging the efforts of saints. The beast governments and the fallen churches described in the book of Revelation are all more and more mobilizing to oppose every person and every move that leads souls into that holiness without which no man shall see God (Heb. 12:14). A jealous person whose pride is wounded has a spirit which will not spare in the day when he has the opportunity to get vengeance. He will not regard ransom or reason, or rest content though you give him gifts (Prov. 6:34-35). When satan has transformed himself into a minister of righteousness, this can be the condition in any religious body from Romanism to holiness movements.

The devil has no more respect for the name of a religious body than death has for its victims. From great educators, reformers, doctors, ministers, and homes the cruel trio -- envy, jealousy, and vengeance -- have taken their toll. In fact, there is smouldering in the human family of earth enough vengeance that, if it were not for its pride and the law, it would turn loose and annihilate humanity.

The above is a dark picture; but why cry peace, peace, when there is none? No doubt we are in the perilous times the Bible tells about. While saints (the Bride) must occupy till He comes, at the same time we rejoice in looking up, knowing that our final redemption is drawing nigh. Jesus will soon come to catch away His waiting Bride.

Who is the waiting Bride? They are those who overcame by the Blood of the Lamb and the word of their testimony. They are washed in the Blood of Jesus and are ready to go. They know no vengeance. There is nothing in their nature that either can or desires to damage another life. They know that none can righteously practice revenge but God (II Thess. 1:6-10). While there is much revenge exercised in the religious as well as the material world, yet there is none of this in the Church of God. Anything that must ruin others to protect or preserve itself is of the world. A successful revenger struts, and is often admired as a success and a hero; a successful saint shrinks from such and hunts the bottom of humility. Saints are forbidden by God to use carnal weapons; thus, they can be easily victimized.

Beloved, if God does not fight our battles, we as Christians have no place of refuge. But He does. We are hid with Christ in God with nothing to do but seek, find, and do His sweet will. --
1943

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23

"WISDOM"

"Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). Since there are two kinds of wisdom, getting wisdom can be either a blessing or a curse. If we choose to excel in the Kingdom of God on earth, then we need divine wisdom. This is always good and safe. If we choose to excel in human government, scientific professions, sports or business, then we need worldly wisdom. Since so few, if any, are able to excel in both it is evident that worldly wisdom is dangerous to deep spirituality. If we have no ambition to excel in anything, or in any place, then we will be parasites, who take the line of least resistance which is the "broad way" according to the Bible.

The world's definition and ideal for wisdom is that which enables a person to gain "Pleasure" "Fame," "Culture," "Wealth," etc. Worldly pleasure ends in degeneration, disease and eternal death. Fame is so fickle it enthrones a person today and crucifies him tomorrow. Culture (worldly culture) means a cast or state where one looks down on all others from over-fed pride. Wealth (in this worldly sense) is money attained without limit and is used to satisfy selfish desires and ambitions. None of these furnishes what worldly wisdom promises; that is, happiness, peace and safety.

Worldly wisdom cannot add a thing beneficial to God's wisdom; instead, it throws darkness over it all. It first blinds, then binds, then grinds its victims beneath the pressure of disappointments. God's judgment would not be so strong against such if this were not true. "For the wisdom of this world is foolishness with God: for it is written: He taketh the wise in their own craftiness" (I Cor. 3:19). This refers to Job 5:13-14, "He taketh the wise in their own craftiness; and the counsel of the froward is carried headlong. They meet with darkness in the day time, and grope in the noon day as in the night."

Religious leaders who excel in worldly knowledge (although making a living off the saints) are hell-bound and taking religionists and sinners with them. Politicians and professional men live off the fees and taxes of saint and sinner; but such talent, ability and wisdom does not save their souls regardless of whether such are preachers or statesmen. Worldly wisdom keeps no one out of sin, much less out of hell. Regardless of how much present prestige, pomp and riches worldly wisdom brings it is miserable indeed if leaving our souls in eternal ruin.

Those excelling in divine wisdom are citizens of another Kingdom and are dead to worldly wisdom and ambitions. What saint can be yoked up with a political party or a nation that legalizes liquor, dancing halls, gambling dens or war? What saint could carry a policeman's club or gun?

If it were not for the prayers and divine wisdom of saints who belong to God's Kingdom on earth, the nations of earth would have already annihilated each other. Thus, even statesmen and leaders of nations recognize and appreciate the functioning of the Saints even though they themselves refuse to obtain divine wisdom. If any of them should do so, they would likely be impeached at once.

Worldly wisdom and its systems are on the line of might, contest, bluff and war; God's wisdom is just the opposite. God's wisdom teaches non-resistance, humility and peace. Godly wise souls are going just the opposite direction from the worldly wise, thus their yoking up together is an impossibility.

"The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy, is understanding" (Prov. 9:10). The God defying, sabbath breaking, slangy talking, worldly wise know nothing of this fear which is just the beginning of pure wisdom and the knowledge of the holy. The Bible further says, "This wisdom is better than rubies; (that is, better than the very cream of earth's riches) and all the things that may be desired are not to be compared to it." Dictators, statesmen, inventors and business wizards may rise to power and worldly glory; then soon weaken, crumble and are no more. Having their names recorded in history or having a statue erected to their memory cannot keep them from the worm that never dieth. Worldly fame is but a spark becoming a flame, and a flame ending in ashes.

"Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, (God's wisdom) watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord" (Prov. 8:33-35).

What folly to attribute this wisdom to any worldly education or culture (as fine as it appears) that opposes Bible standards and truths or tends to weaken them in any degree. -- 1939

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24

LABOR AND SPIRITUALITY

"Let him that stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). Laboring in order to hoard makes misers. Laboring according to righteousness is a benefit to the needy.

"Six days shalt thou labor, and do all thy work" (Ex. 20:9). A religionist rebuked a sinner boy for working on Sunday. The boy then asked the religionist if he kept God's command concerning working six days.

"Not slothful in business; fervent in spirit; serving the Lord" (Rom. 12:11). This verse connects industrious business activities with fervency in spirit and genuine service and worship to the Lord.

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness (with mouths shut) they work, and eat their own bread. But ye, brethren, be not weary in well doing. (Keep your mind and eyes off busybodies who spend time causing trouble which they should spend working hard. But few, if any, can work right if they listen to busybodies, to say nothing of talking with them.) And if any man obey not our word by his epistle, note that man, and have no company with him, that he may be ashamed" (II Thess. 3:11-14). You can become just as guilty before God listening to and wasting time with "gadabouts" and gossipers as being one yourself. God demands one seventh of your time and one tenth of your money.

You say that you cannot find things to do. Have you pulled all the weeds, cut all the wood, dug or cultivated the garden, mended the fences, repaired the walks, mowed the lawn, scrubbed the floors, washed the windows, dusted the furniture, hung the pictures straight, mended the chairs, and made everything clean and neat around your place? Do you leave the place which you rented in better condition than it was when you rented it? Have you planted a tree or flower so that those who follow you will find fruit and flowers to cheer them because of your thoughtfulness? Have you ever tried asking the owner of some weed-infested lawn to let you clean it up for whatever he felt that it was worth? A hustler can make folk want his labor when they see his efficiency. Have you read good books, learned your Sunday School lessons well, prayed all the prayers you should have prayed, relieved the sufferers in your section, sold any holiness books, or secured subscribers for the "Herald"?

There is no way to escape work and please God. Man is informed by Divinity that he must earn his living by the sweat of his brow. Are you willing to sweat? If so, you will enjoy your labor and benefit by it. God will care for and cooperate with the hustlers who are willing workers.

J. Ellis, in "Sermons in a Nutshell," says: "Indolence is injurious to the individual and to society." The Bible says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). Everything that needs to be done, regardless of how noble or lowly it may be, is honorable, and should be done diligently and accurately. A good chain with a weak link will not hold the anchor and the ship firmly in the storm; only a strong chain with no weak link will do.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after satan" (I Tim. 5:14-15). The divorce tragedy is greatest where this Scripture is ignored. Young women who want to marry so as to guide their husband's automobile, instead of the home, are headed for shipwreck in more than one way. Perhaps if half the time given in explaining the problems facing newlyweds were spent following the Scripture above quoted, the problems of life would solve themselves. Young women who become "gadabouts" instead of home builders become police problems as well as church, school, and neighborhood troublemakers. God also reveals his plan for men; "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:18). "Worse than an infidel!" What a state!

In short, God's standard for mankind, on which His sanction and His seal rest, is a pure, industrious, trusting woman guiding her house, and building a holy home by rearing a family for a hard-working, providing, saintly man. This is keeping the faith. -- 1949

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25

AN UNFINISHED BUILDING

"This man began to build, and was not able to finish." Luke 14:30. It costs something to build whether in material or in spiritual things. Any successful builder in material things takes time and pains to count the cost. No sound-minded person condemns him for so doing. The same should be true in spiritual things. The high per cent of religious wrecks comes from awakened souls failing to weigh, to measure, to investigate, to count the cost, to seek out and to find out what God requires in building a Christian character.

At the judgment it will be found that only those who weighed and paid according to divine demands were able to finish their Christian character building. Every soul that wobbles, weakens, or fails in his religious journey to Heaven does so because of failing to realize clearly what the trip costs, how rough the road is and what type of enemies he will encounter en route. All of these are revealed in the Word.

Let us consider some of the most common obstacles en route. First, "A man's foes shall be they of his own household." Matthew 10:36. Are you ready to hazard the wreckage of life-long family ties? When members of your family come with tears and pleas warning you of the disappointment you are bringing to them by going this way, will you weaken, turn back, compromise, and give up, or will you forsake all and follow HIM ALL THE WAY?

Second, "Take my yoke upon you, and learn of me." (Matthew 11:29). He says, "Learn of me." Have you counted this cost? This is included in Christian character building. God commands us to Learn of HIM. Many have what is called education, but they got it at the feet of infidel professors instead of at Jesus' feet; thus all such are wolves in sheep's clothing unless, like St. Paul, they are delivered from it all by divine power, and such a deliverance is about the most rare thing in the world today.

Third, "That we must through much tribulation enter into the Kingdom of Heaven." (Acts 14:22). Have you weighed this statement from God's Word? There is no way to separate pain and success. Those who count this cost are not floored and wilted when severe trials overtake them. Peter warns all who choose Christianity to "Think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you."

"He was not able to finish." This could truthfully be carved on many tombstones. There were two reasons why he was not able to finish his building. First, he did not have the price. He began before he was ready. He would not count the cost. He presumed instead of knowing, and later discovered that his resources were exhausted. The soul that tries to evade God's blueprint so as to get in some easy way is already failing, drifting, and lost.

Second, he did not consecrate one hundred percent. He could not do this fully because he did not count the cost fully. We cannot consecrate what we do not control. "He that ruleth his spirit (is better) than he that taketh a city." (Proverbs 16:32). With reference to religion, to consecrate means to dedicate or give to God, to become God's property forever by our own choice, to accept God as our dictator and our eternal Master. This is the only way in which any soul can finish Christian character building. Very few ever weigh this fact and understand it when being crowded to believe-to believe their building is completed instead of being pressed to COUNT THE COST.

Conclusion. Let us notice what is called God's unanswered question, to a man who did as he pleased about his life, his labors, and his building. "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Which thou hast builded) (Luke 12:20).

Neither one's poverty nor one's wealth affects Christian character building. God deals with something deeper than these. He told the rich young ruler to sell out and give to the poor, but the youth went away sad, not because he was rich, but because he refused to mind God. He would not consecrate and thus trust God's judgment. Abraham was doubtless as rich as this young man but he obeyed God's financial plan and was appointed God's steward of his possessions. A man that consecrates all to God is trusted by God. God doesn't take a thing away from a man that he can and will use for God's glory. If a man is dead to it all, if he is rich toward God, that is, if he is loyal, trustworthy, and faithful-he is then made a steward of all his possessions.

God alone knows when this consecration is one hundred per cent. The rich young ruler could not consecrate. Abraham did. All consecrated souls have counted the cost and have met the divine requirements, and these alone are able to finish their building.

Consecration begins in regeneration, is perfected in sanctification, practiced through life, and fully rewarded at the Rapture. Amen. Those who are not willing to count the cost and pay the price rebel at consecration and fret in trying to live a Christ-like life. It costs more than they expected. Those who count the cost and pay the price, wade through every divine command, satisfy divine conditions, are happy, protected, and safe now and forever.

The whole issue is whether we want God's way one hundred percent, and whether we will seek until we find it.

God's way is too much trouble, too exacting, too confining for the masses. They are taking chances by wilfully rebelling against it or by just neglecting it. Either is deadly. What are you doing about it? -- 1939

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In Malachi 3:10, we read that we are to bring all our tithes into the storehouse. The storehouse is the place from which we get our soul food. Some folk say this is Old Testament doctrine, but in Matthew 23:23, we are reminded that we should observe the greater things of the law, such as judgment, mercy and faith, and also, not leave out tithing.

Christians should tithe because, First, God's Word teaches tithing, and Christian folk love to obey God's word. This is one by which we can know we love God, "that we keep His commandments," that is, we love His Word and enjoy obeying it. Second, because by so doing we supply food for God's house. God's house is filled with living souls and where there is life it must be fed. From the tithe every department of God's house (God's Church) is supported. When this God-ordained plan is carried out, there are always funds for every need. Third, because God throws out a challenge to us all to PROVE HIM by tithing. That is, bring in the tithe and see if He will not do several things as proof that He is pleased. All this is in the tenth verse of the third chapter of Malachi. God then goes on in this same verse and declares some things which He will do. He says, "I will open you the windows of Heaven." What could be more wonderful than having God open to us the windows of Heaven? Second, "and pour out blessings." One writer said that he believed God said "windows of Heaven" instead of "doors" because a building has more windows than doors and God wanted to pour out upon tithers more blessings than could get out through the few doors. In fact, he says in this same verse that He will pour out so much that we will overflow with divine blessings. Then, in the next verse, He goes on to say that He will rebuke the devourer and protect the gardens of tithers. Many people believe that this means he will heal them when sick and also protect their crops. Oh, it is wonderful to be where we can believe and practice God's Word and in turn get the benefits therein promised.

Discipline

Discipline is not necessarily corporal punishment -- that is, not corporal punishment alone. "So the Lord thy God chasteneth thee" (Deut. 8:5b). "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law" (Psa. 94:12). Love is wonderful; but usually, if not always, it takes the law as a school-master to bring us to Christ's love. It is pitiful to see Christians try to exhibit such humility as will procure for them a name of being a humble saint, but fail in following Jesus in His scourging and purging attribute. Humility apart from discipline may secure for us a pretty name, but with discipline we receive the treatment that was meted out to Jesus. We shall, however, as a result, see souls sanctified wholly.

In the twelfth chapter of Hebrews, and the tenth verse, we are told that God Himself chastens His own for their profit, that they may partake of His holiness. In this chapter God puts His sanction and seal on discipline as a necessary procedure for young and old. And in Deut. 4:9 we read: "Only take heed to thyself (discipline thyself), and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Here we have genuine discipline-first, organize yourself; then teach truths to your offspring. Or train your own spirit and your sons likewise. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Strange that men and women can teach, train, and discipline mice, dogs, horses, sea lions, lions and servants, but fail with their own offspring or students or followers. It requires the same patience, firmness and constant teaching to discipline children; only they can be taken so much farther, and will return the greatest dividends of all investments. Glory!

The delinquency prevailing in the home, school, and church today is a glaring earmark of deficiency in possessing and practicing the training mentioned in Prov. 22:6. In fact, unless there is a revival of discipline and an establishing of it, along with divine humility, there will be few, if any, left who are qualified according to Bible standards for spiritual leaders or bishop: "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" Or how can he tell grown-ups what to do if he is not able to order his own household aright? -- 1950

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27

TALE BEARING AND GOSSIP

James 3

The damage done by slandering others cannot be measured. Saints are made to suffer by hearing slander, but their souls are not damaged to any degree unless they are not well enough established to hold steady, or are such young babes in Christ that they do not know how to let grace protect them in the midst of the subtle workings of the soul's enemy.

Jesus was holy and blameless, but the talebearers and gossipers conjured up enough evil stories about Him to swing public sentiment to the place where the general opinion was that Jesus was a dangerous person and one who should be shunned and ruined and put out of the way if possible.

No doubt parents talked about Jesus before their children; teachers spoke against Him before their scholars; and pastors criticized Him before their flocks. People talked and exaggerated, repeated untrue stories, became angry, jealous, sore, and afraid, until weak Christians and wicked sinners joined together in scheming to crucify the One who could help them as no one else could.

Legion was the number, no doubt, who were lost forever by the agitation going on among supposed to be safe religious folk. Children took up the cruel sayings spoken by their parents, and by so doing gave carnality a chance to develop and mature in their breasts. Students believed what their teachers were saying, and taking advantage of the example set by their superiors, they too, went the limit while worst of all, the sheep and lambs who trusted their shepherds felt licensed to REPEAT THE SLANDER THEIR SHEPHERDS SO FREELY GAVE OUT FROM THE PULPIT AND IN THEIR HOMES.

Although saints suffer over what they hear, knowing the danger of an unruly tongue, they hold their peace until they know the facts. On the other hand, youth and unsettled converts swallow everything said by those they trust and follow as examples. The damage done to these will not be

known until the great judgment. Being made suspicious of Jesus they were placed in a mental state where even their Saviour could not help them. This deadly work has been kept up all through the ages. All those who have followed in the footsteps of Jesus, have labored under the same handicap as did their Divine Master and Saviour.

No sooner does a saint begin carrying out the DIVINE COMMISSION than the enemy of souls marshals every religious worker he can handle, to begin the ruinous talking. No doubt the devil has ruined more souls through talebearing than by any other means. Often only a few words may be spoken in a tender way but may have enough poison in them to put a whole family of children in a place where the saint who has been slandered can never help them again. Their carnal natures grabbed at something which would justify them in ignoring that saint and in influencing their chums to do likewise.

Those who yield to this degenerating habit cease from all genuine spiritual service. The Divine Dove takes His flight. If they continue religious, it is nothing more than reformation service at best. This latter service is easily substituted for spiritual service since it always takes on so much territory and looks so much more successful than spiritual service. Many saints and most sinners sanction reformation and social service, for these can be carried on much easier than true spiritual service.

Watch and pray, lest you enter into this deadly talebearing or be dragged into it by gifted gossipers. -- 1938

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28

GOSSIPY EARS

A gossipy tongue is a dangerous thing,
If its owner is evil at heart.
He can give whom he chooses full many a sting
That will woefully linger and smart,
But the gossipy tongue would be balked in its plan
For causing heart-burning and tears,
If it were not helped out by the misguided man
Who possesses two gossipy ears.

Oh, the gossipy ears are the ones that believe
The evil reports they are told.
The sly, subtle tales which they gladly receive
Would tarnish the purest of gold.
The cruel "They say" which goes floating about
Like a hidden foe, fostering fears,
Would lose all its force were it firmly shut out
By the man with the gossipy ears.

When the man with the gossipy tongue happens by
With his stories of evil and strife,
We ought just to look him right square in the eye
And ask him his mission in life;
We ought to refuse him a chance to retail
The false, idle rumors he hears.
He ought to be locked up somewhere in jail
With the man with the gossipy ears!

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29

WHO CAN BE FILLED WITH THE SPIRIT?

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."
Matthew 5:6.

We will never see folk getting filled with the Spirit until they are saved from sin and living a joyous, victorious, and free-from-the-world life. It is cruel for folk to think that they can live so much like the world that they will not be known as Christians until they are sanctified. A child of God is different from the world, and so much so that he lives as holy as he will after he has received this mighty baptism of the Holy Spirit. In fact, the only hope of receiving this baptism is in saying an everlasting good-bye to the world with all its charms. This fullness of the Spirit is given only to those who already have the Spirit with them in the experience of regeneration. John 14:16-17 reads, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you." What a farce to tell a soul to seek this baptism to get peace with God! "Therefore being justified (not sanctified) by faith, we have peace with God." (Rom. 5:1). A seeker who repents of his sins, makes confession and restitution, and separates from this old world with all its charms, and is justified by faith has exactly what God's Word herein states: Peace with God.

There is no need to seek holiness with a mind, heart, and tongue running rampant. I John 3:9 says, "Whosoever is born of God (not yet sanctified, just born of God) doth not commit sin." James says, "if any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. We cannot measure ourselves by ourselves or by the opinions of others, however gifted or refined, but we must line up by the Word of God.

Think of a person seeking the second blessing with hatred functioning in his heart in the face of the plain Bible statement in I John 3:14, "We know we have passed from death unto life, because we love the brethren." Notice this plainly states that one evidence of eternal life in the heart is love for the brethren-yellow, red, brown, black, and white brethren; love for them regardless of their church relation, their caste, their peculiarities, or their strange sermons and prayers.

In a revival some years ago fourteen or fifteen young people went to an old saint who had been praying for them while they slept, and asked him to forgive them. They had gotten out of fix at him because he had rebuked them for worldly dressing. The very act of regeneration which changes from death to life puts a soul in a place where he loves the brethren.

Some folk try to tell us that the Spirit is not with us in the first work of grace but the fact is, it is He who leads us into His Baptism or filling. This is plainly stated in the Scripture before used in this article (John 14:16-17). The world cannot receive Him in His fullness because they do not see Him. But He is with the child of God and shall be in him. A more forceful Scripture declares, "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). Spirit-led believers belong to God's kingdom as well as Spirit-filled believers. However, being led by the Spirit and protected by His constant presence is not sufficient to measure up to the Scripture, nor to satisfy the regenerated heart very long. That restless thing called the "old man," original sin, carnality, will sooner or later try to usurp leadership and rulership and again occupy the heart's throne. Thus it has been since the fall, this same root of bitterness left in the heart very long after regeneration will try to lead the babe in Christ astray. It is a case of getting rid of this evil tendency, or it may get rid of our spirituality.

Sanctification, or the Spirit's baptism, is the padlock to keep infectious germs from the heart it preserves. It is our privilege not only to have the Holy Spirit with us, but to have Him dwelling in our hearts. Romans 8:11 says that this same Spirit which raised up Jesus from the dead will dwell in our mortal bodies and quicken them when tired, heal them when sick, and raise them in the resurrection.

There is little trouble, if any, in getting folk into this baptism when they are right with God. Jesus declared, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." To be filled with the Spirit the seeker must be in a blessed state of grace. Many dejected, defeated, disarmed, and melancholy souls come forward seeking holiness, but only those blessed and enjoying victory in grace can possibly present themselves as living sacrifices. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." -- 1943

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30

"IF TWO AGREE IT SHALL BE DONE"

Matthew 18:19

Family Revivals is still our motto. Instead of allowing discouragement over the tragic delinquency of present-day youth, we must find the cause and then remove it. Among the many causes the outstanding one seems to be the delinquent parent. If it were possible suddenly to convert the fathers and mothers so that there would be normal Christian life in the home, the curing of present child problems would be well under way.

That most children are lost to Christianity even in so-called religious homes is the most alarming fact facing the church today. Something is drastically wrong in the home when the children migrate to the world.

When the father and mother are genuine Christians, they have God's Word of promise that they may agree for the saving of the souls whom they bring into the world. This agreeing covers a great scope. They may pray until doomsday without results unless they agree in more ways than in praying. We now recall a family in which both parents seemingly were equally religious; but when the father corrected the children or punished them, the mother pitied and spared them, and agreed with the little ones against the earnest father. Would anyone expect the prayers of such parents to save the children? Never! In another family the parents were praying parents, but the father would often chide the mother of the children if she whipped a child. Naturally the children went to the world.

God means more than agreeing in prayer. He means that, all right, but such praying includes agreement between the parents regarding every detail in rearing, feeding, and disciplining the family-so much so that there is no such thing as a child appealing to the father when the mother disciplines, or vice versa.

Children soon discover if one parent is too indulgent or is easily weakened. And even onlookers can tell if a parent is easily handled by a child by the way in which the child begs and whines. Children soon learn never to coax a strong father or mother, or to whine in their presence. Parents may be known by the attitude of their offspring toward them. -- 1947

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31

JEALOUSY AND ENVY

Perhaps no grandchild of the Devil and child of Carnality has caused more suffering than jealousy. There are perhaps two other things as destructive, if not more so, but putting his green-eyed monster third in the long list of Carnality's filthy, ruinous brood makes it very near the top, or at the bottom, of trouble.

In Proverbs 6:34-35 we read sweeping and startling facts about this virus of hell. "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance. He will not regard any ransom; neither will he rest content, though thou givest many gifts." This wilting, withering, black-winged fowl of carnal poison makes the possessor suffer untold agony, as well as its victims. A spell of its fever seizes a man and for three days he will sulk, and pout, and be miserable while his poor wife quivers under its blasting but silent rage. She would far rather have him angry and receive blows and have it over at once, than to endure the three-day to three-weeks' unbearable fever.

A tired-looking man sat night after night in a recent revival meeting, looking hungrily at the shouting, free saints. He was the victim of a jealous wife who would go into this green-eyed, often silent fever, and for three weeks at a stretch let him come home from work tired and hungry to get his own meals and dodge her glaring eyes, and sometimes withering words. Another broke my heart as with stooped body he would try to prevail for his jealous wife and uncontrolled children.

Jealousy will not receive ransom nor regard gifts. Kind words, tears and offers to be a love slave will not break this spell of hell. It must run its course regardless of bringing stooped shoulders, wrinkles and gray hair. Merciless child of Carnality, and unmanageable grandchild of Satan!

Proverbs 27:4 says, "WRATH IS CRUEL, AND ANGER IS OUTRAGEOUS; BUT WHO IS ABLE TO STAND BEFORE ENVY?"

All have seen bad spells of wrath. It is to be feared, as its work is usually sudden and often deadly. Anger likewise is outrageous and a twin to wrath; in fact, likely it is carried on with more speed and alarming dispatch; but either or both together do not contain the deadly gases contained in envy. Have we not all seen the beautiful young wife become pale and her eyes take on a far-away, hopeless stare? She could stand a spell of anger from her husband once in a while, but this everlasting, accusing, demon-like suspicion -- "Who was here today? How long did they stay? What did they say? Wouldn't come so much if you didn't encourage it. I was warned not to marry you beforehand and now I see my mistake. Everyone is treated better than I am." Then days of silent sulking while the innocent party nearly chokes, lumps in the throat, brain and heart crushed, while joy and natural affection are so destroyed that she recovers more slowly each time the guilty party confesses and prays for forgiveness and restoration.

In Ecclesiastes 4:4 we read, "Again, I considered all travail, and every right work, that for this a man is envied of his neighbor." The price of victory in anything from childhood to old age is jealousy and envy in the hearts and lives of the carnal. A clean, neat little girl at school attracts words of praise from the teacher, but the next thing is mud from jealous-hearted and dirty-handed boys and girls, and her suffering begins.

A boy delights in keeping books, writing-pads and desk free from scars or ink spots -- then come commending words from parent and teacher, all to be followed by pencil marks and ink-throwing by the careless and jealous fellow students.

Thus it is through life. No one can rise above his fellow men without receiving the mud and ink thrown from the rank and file who will not pay the price of success, but possess the fiendish disease of jealousy, with all its ability to cause suffering.

Jealousy will enlarge on some little weakness or mistake, real or imaginary, in the radical holiness man until, like his Master, he becomes a marked man. He is envied for his teaching ability, his preaching power or his devout life of victory. It is the price of victory. He is often caused to spend nights in prayer, to labor without pay, and in the minds of many go through life misunderstood because of jealousy in the carnal, who, rather than pay the price, play the game of ruthless skeletons behind the door.

But probably the most startling statement regarding this monster is found in Song of Solomon 8:6 "Set me as a seal upon mine heart, as a seal upon thine arm; for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame."

The little coffin lay beside the grave. The heart-stricken mother had held the little corpse all night before. Now she looked up into the preacher's face and said, "Please do not let them put my baby in that hole in the ground. Won't you give my darling back to me, Reverend? I know you keep saying the angels have him and he is happy, but, Reverend, the angels do not know my precious baby and he doesn't know them like he does his mother. Give him back -- give him back; he doesn't know anybody in eternity. Oh Grave, you cannot have my baby!"

But the silent, cold grave, without a tear or a kind word, lay gapping open to swallow her sweet little boy. So has it been since the first murder long ago. If all the sighs, sobs, stabs, agony and pain were made into a world, while the tears that have been spilt on the grave were an ocean of the same, perhaps another universe as large as ours with an ocean to match would exist. And here is a picture of jealousy. Flames of fire burning and destroying like creeping paralysis, leprosy and consumption -- slow, deadly and agony-producing like the grave.

Often this virus springs into action, and what seemed a true friend becomes an enemy, thus knifing a true relative or friend who had so fully trusted them. Then follows repeated reports, exaggerated and enlarged and the grave gaps open wider and more hungry, until by experience humanity learns there are worse graves than even the one swallowing the short coffin.

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32

FAMILY REVIVALS

Excuses may be many and varied, but there is only one Bible reason for the lack of family revivals. This reason is sound and reasonable. It is found perfectly described in Mark 4:19-"And the cares of this world, and the deceitfulness of riches, and the lust of other things entering in choke the word, and it becometh unfruitful."

When fathers or mothers allow one or more of this triple destroyer to wedge into their hearts or homes, they have right then sown the spiritual death seed for a family revival. The cares of this world may not only weaken one's faith, but they open the door for death to what there is of the Word in that home. Worry follows, and fret soon adds its presence. Then, money -- must get money -- becomes the hope for deliverance and is rapidly followed by other things just as destructive to the Word's function. The sentence then announced is: "It becometh unfruitful."

Where all or any of these things are allowed to enter into a home, there is but little hope of the Word of God having any effect.

In most cases where families grow worse and worse, there needs to be a changing of attitude toward the necessary things in life. The infections that counteract all the good the Word could do need curing.

There is no way to escape the cares of life. But domestic duties may be handled so the home is a plague and misery, or they may be so handled as to make a "heap of pleasant living." Money is necessary and a good thing when it is gotten and used for the benefit of the family and the

glory of God. It becomes a ruination when it is loved, when it deceives, or when it is first instead of the kingdom of heaven.

I lay exhausted and verging on nervous prostration one time, when to my further distress the street department began tearing up and repairing the street just in front of our home. The awful clatter of machinery drove me nearly wild. I lay there and prayed: "O, God, if that noise could stop just a while!" It was then that that still small Voice began to inform me. He drew my attention to a tired looking black man among the workers who looked more sick than I. Several white men faithfully wielded their tools also. I was reminded that those men were tired too, but they were very glad to endure that noise week in and week out, that they might be able to feed their little ones at home. Suddenly I felt altogether different about it all. I dropped off to sleep and rested, and wished more men could be busy, too.

Our homes will be havens of rest, regardless of all the cares of life, if we let the Word of God enter therein and function in its duties and cares, just as it does when running and having free course in our hearts. -- 1947

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33

THE AGE IN WHICH WE LIVE

The prophetic students, to prove that we are in the last days, dwell on conditions as they are depicted in Timothy and Jude, where man's doings are itemized. They quote especially from the third chapter of II Timothy, "This know also that in the last days perilous times shall come."

Nations are slashing at each other's throat in every way possible, with every instrument of destruction that civilization has tried to make us all believe was to benefit and build us up. If the Prince of Peace was ruling, instead of the prince of the power of the air, then all inventions would be mobilized for the destruction of wickedness and carnality instead of for the purpose of blasting innocent old people and children, and buildings and business.

We deplore the attitude of nations in giving way completely to the dictates of the prince of the power of the air (Eph. 2:2), but it is sadder still when such happens among holiness folk -- when supposed-to-be Christians chafe and stir up trouble because of law and discipline. It seems impossible for modern holiness folk to believe that "the law is the schoolmaster to bring us to Christ." The best revivals we have witnessed thus far in our life have been in Bible Schools where, instead of having a shifting crowd -- different ones nearly every night -- the student body was right there day and night, and no one was allowed to be absent unless sick. At such times the Word of God was held down on them morning, noon, and night. All of the school year before such revivals the students were getting line upon line, precept upon precept, here a little and there a little. They learned how to submit to law and order and system and discipline. This climaxed in those wonderful revivals.

But, in this day of child rule and misrule, the rigid line of old-fashioned Methodist, Presbyterian, and Quaker discipline has been dropped. All sorts of reasons for so doing are put

forth, but there is no doubt in the minds of most thinking people that the old-fashioned home and school discipline is being abandoned for the merit system because students will not stand for discipline; parents will not, or dare not, take their stand as did the fathers of the holiness movement, and the soft pedal religionists fear to do so.

"Put them on their merit," they say. That is just as sound doctrine for irresponsible youth as to hitch a three year-old colt to a new buggy with a new harness holding him in the shafts and then to pull off the bridle, jump into the buggy, and say, "Now, colty, you are a beauty, and I put you on your merit; please, oh, please, behave, and give me a safe ride to town!" He will give you a ride, but it will likely be through wire fences and over ditches, and the whole outfit will end up in a wreck with the rider underneath!

The land is full of just as fine-blooded youth as ever, and they have the possibilities of making just as genuine flames of fire as the old-time ministers; but they will never do so as long as older folk pet them in their cliques and clans to oppose God's standard bearers and disciplinarians.

No, the reliable youth are not so weak, so puny, and so senseless that they want divine truths compromised in order to catch them. Any of them that really want to go with God hunger for the hottest, straightest, and deepest discipline, sermon, or literature -- just as all Heaven-bound souls do. We shall have revivals with Holy Ghost experiences when we older folk get off the soft pedal petting line and get back to the Bible. --1941

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34

VICTORY IN LIFE-TRIUMPH IN DEATH

I sat by the bedside of Sister M. W. Knapp during the last days and hours of her life. When I came into her room, whether early in the morning, at noon, or when sent for during the night, even though at times it seemed nothing would arouse her, I would kneel by her bedside and begin to pray, using the name of Jesus a great deal, and she would become conscious. I would say to her, "Sister Knapp, how is it?" and she would answer, "On top of everything."

Well, during these last four years they have told me that I have come more nearly facing death than I ever have before from a disease which is generally considered fatal. I tell you, this caused me to think seriously. I have noticed so many times when someone is facing death, we hear that just about the time he is dying he prays through and gets saved. When I found myself carrying eighty units of cancer infection, I weighed the whole thing mighty carefully and said to myself, "Am I on top of everything or will I have to have someone to help me to do some praying when I get to the end?" It put a different outlook on a whole lot of things, but I am glad this morning that I can stand before you and tell you that I am on top, on top of everything. It is good to live by faith, but it is mighty good to have feelings too -- mighty good to feel all right, to feel the fire burning in your soul. Glory be to God! That is part of my report-on top of everything. I might say that the last time I was examined there was found no toxic poison that produces cancer. The doctor said, "There is

nothing else to be done for you except what God does. If there is anything else the matter with you, God will have to take care of it." I said, "He can do it."

With all of the lessons I have learned in these last four years, I have no sorry story or complaint to bring. I have not spent the best years for the church, but I have spent them for Him. This morning my greatest ambition and desire is to be one hundred percent for God. I know Him better and love Him more this morning than ever before. I love the narrow way -- I want it -- I am going to stay in it -- I do not have to do anything else -- It satisfies me. A few times I have listened to those who said, "You are too narrow," and I was soon as cold as they were. I did not feel good without that warm feeling in my heart. I have had a few little trials, but I do not know whether I could find much opposition or not. Sometimes I have thought there was some opposition, but it has all done me so much good that in it I have gained spiritually. Whenever someone would say, "If you knew what they were saying against you and the letters they are writing over the districts, etc.," I would pray and pray and God helped me. Every trial and every opposition has driven me closer to Jesus until He is indeed precious to me.

Now at the beginning of these four years I believe I saw clearly that we were in as much danger of slipping as any other church. I found many ministers and ministers' wives, and officers in the church and Sunday school, those holding positions as spiritual leaders, who I first thought had lost the presence and power of the Holy Ghost; but, in carefully studying and praying over the situation, God seemed to show me that a great many had never received their Pentecost. They seemed to have passed the place of prayer; they passed Romans 6:6 and embraced the doctrine without ever experiencing it. Every regenerated heart loves and accepts everything in the Bible.

Seeing this tragic condition I started in to have preachers' prayer conventions. I never saw anything that did more good, or anything which I believe was more in divine order. From the effects of these prayer conferences, men and women prayed through and received something that caused them to support missions and churches, and enabled them to spread the fire and victory. The grace of giving follows wherever revivals go. If you can have a revival you will get something, but it is hard to get an offering if you do not have the revival. I believed it would work this way in the Missionary Department as well as anywhere else, so I have been at it.

During the last four years I have not traveled so many miles as I did in the previous four years, but I have gone a great deal further in prayer. I know Him so much better, have learned how to pray things through better, and have learned how to do God's will better. Some brethren have been telling me to be careful. I have had men take me aside in great camp-meetings and say, "You have a good reputation. If you would be a little easier on them you might get calls to greater camps." They would be crying and so would I. When they got through I said, "Now, brethren, I believe God gave me that message today, and I have tried to mind Him." Some have said, "I am on the fence about these things myself."

My great burden has been, and still is, that of swinging the church from things which may be legitimate but which are not expedient, and from things that are only on the entertainment line, to things which are one hundred per cent for God and true holiness. And I shall go alone if necessary to stand by the convictions that the Holy Ghost has given me.

Some have said there will never be another great revival. Well, I have one in my heart and soul right now. No doubt those who feel that the days of revivals are past have not had a reviving in their own souls for many years. When holiness people lay aside the sin which so easily besets them, and the things which hinder their progress, and things which make their souls lean, the revivals will come. God has ordained that His people have overcoming victory in life, being fruitful unto every good work, and He will cause them to triumph over their last enemy, which is death. -- 1932

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35

CRUCIFIED, DEAD, AND BURIED

In Romans 6:4-7 we read, "buried with Him ... that... even so we also should walk in newness of life," and crucified... that the body of sin might be destroyed.... For he that is dead is freed from sin."

It is no new doctrine that there is a crisis of death in the second definite work of grace. A saintly writer who died long ago said in his day, "If there has never been this crisis of death, sanctification is nothing more than vision." It is another case of seeing but not receiving, being persuaded that the Christian faith is right, and even being converted to the fact of salvation without receiving remission of sins and regeneration.

The reason why the life after the sanctification which so many profess does not work like the Bible sanctification is the fact that in theirs there is no death to carnality; no funeral of the old life. The deadliest deceit palmed off on hungry souls today is that of persuading them to cling to and to profess something which has never happened. It is playing the fool with our own souls to profess entire sanctification when there has never been a death of old-man-sin -- a purging of the Adamic nature -- and the vacuum made by such being perfectly filled with the Holy Ghost fire. When the heart is filled with the Spirit, nothing can upset such a life. Some people entertain the idea that this means that nothing will even try to upset such a life. No, we do not mean that, for relatives, neighbors, and demons will do their best to wreck our bark. It will be tossed about in many storms, but we do insist that nothing can upset, much less wreck, such a life.

Numbers of hungry souls long for this life of holiness, but as long as that disposition inherited from Adam can keep the soul from coming to the perfect surrender, the whole-hearted consecration, that brings crucifixion to the depraved nature, it will be postponed. You may have come to this death often in sentiment, you have wept and felt wilted and thought how serious it is to be dying, but really, there will be no tears at this funeral. It will simply mean that self ceases to exist, that you give up everything and truly die. You will be past excitement, past holding on to somebody's hand and looking for pity. You will be so perfectly submitted to death that nothing else matters.

We sing, "Let me die, let me die," but skirt the cemetery; we look toward the place of crucifixion but religiously keep at a safe distance from the cross and the open grave. There is usually more or less striving, groaning, wondering, and confusion as the seeker battles along with

voices suggesting this and that from the outside while carnality begs or threatens from the inside. But those who settle it to go through at any cost finally get past all the pressure from without and within and give up to death. It is just dying-"baptized into his death." When we get away from all material things and into that oneness with Him, into His operating room, it is so easy. The operation is so perfect, His hand so steady, the whole procedure so satisfying, so restful, so complete, so spiritual, so far away from the turmoil of this old world, that every soul entering this sacred place wonders, "Oh, why did I not come to this long ago! It is even better than all my imagination and hopes had pictured. The rest of faith, the purity -- oh, the purity! And this is sanctification -- holiness."

We are so slow in realizing what sanctification is. "This is the will of God, even your sanctification." When this death is once fully realized we shall enter into sanctification as naturally as we walk into any other loved light.

The climax hinges and always will hinge on this, "Are you willing to have the funeral of your inner self now? Do you agree with your Sanctifier that this is the "old man's" last day on earth? The moment of agreement depends upon you; the crucifixion upon Him. Submission to death is your part; electrocution is His. You submit to the cross; He drives the nails. When you are fully consecrated and yielded to the Divine Baptizer it all becomes sacred, right, and glorious.

All of us can remember watching seemingly earnest seekers struggling to get something. Later on we found them contented in worldliness. We wondered why they did not get through when they were seemingly so earnest, but God saw them flirting with the world later on. He saw that they had never settled it to have Him and all that it means to have Him forever. What are you doing about it? -- 1940

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36

MOUNTAIN PEAKS AND VALLEYS

"Jesus leadeth them up into a high mountain apart by themselves" Mark 9:2.

We have all had times on the mount when we have seen things from God's standpoint, and wanted to stay there. It was so grand in Peter's eyes that he said, "Let us make three tabernacles" (verse 5). The mount was a great place, but it was not the place for a tabernacle. The experience on the mount was simply to qualify those who went there for building in the valley. It is not sin to want to stay there any more than it is sin to desire the office of a bishop, "If a man desire the office of a bishop, he desireth a good work" (I Tim. 3:1). But God will never allow us to stay up there. He may take us back frequently for fresh supplies, but never to abide.

The test of our spiritual life is the power to descend, and to do so gracefully, in order that we may teach those in the valley what we absorbed up there. If we have power to ascend only, something is wrong. Some folk pray through every once in a while and find the top, but they do not know how to get down without breaking their spiritual necks. These are what might be called one-way souls, single-track folk. They get up all right, but when getting down to every day

walking, serving, and living, they act like an air pilot who turns his machine loose after going to the heights. It comes down all right, but how? We must learn how to come down to every day problems without wobbling. We must find out how to make our way through the fogs of the valleys as safely and successfully as on the mountain ridges. It is a wonderful thing to meet with God on the mount, but this experience is only in order that we may afterwards go down among the devil-possessed and lift them up (not fellowship them, but to lift them).

We are not built for mountains and the rare atmosphere of religious ecstasies; those are for moments of inspiration and revelation,-that is all. We are to be soldiers in war. We are built for the valley, for the ordinary environment around us, and that is where we have to prove our mettle. Spiritual selfishness always craves for repeated moments on the mount. When we get past this selfishness we are often, and that without effort, on the mount. We feel as if we could talk like angels and live like angels if only we could stay on the mount. The times of exaltation are exceptional; they are important times in our lives with God, but we must beware lest our spiritual selfishness wants to make them the only time. In fact, we are at such times too absorbed in what we are seeing, feeling, and reveling in, to be much good in the monotonous every day tasks.

No one visiting Pikes Peak takes it away with him. Some, however, do take something away with them which creates a desire in others to go to see for themselves. Likewise, all who reach the mount with God should take something away which causes others to long for the same trip. The mountain top is not meant merely to teach us something-it is meant to make us something. If at such times God's character is registered in us deeper yet-then, as we descend to the valley of service, EVERYTHING WE ENCOUNTER WILL MATURE AND DRAW OUT WHAT GOD PUT INTO US WHILE WE WERE THERE. If the mountain top experience did not rightly register in us, then we descend to the valley head-over-heels to crash or flounder or to be blank and useless like the flying machine turned loose to get down as best it could. Some folk do not know how to radiate except when on parade. They just quit and wilt when real action is demanded. It is down with the devil-possessed that we must put forth a one hundred percent effort to work out the mountain top knowledge. On the mountain top we have only good company; in the valley, just the opposite is true. This in itself would suppress and defeat us if we allowed it.

Folk often testify to living on the mountain top. Such folk really mean that they so settled things while on the mountain that they are now blessed deaf, dumb, and blind to the bullets flying in the lowlands. They wade through swamp land dragging out leech-covered souls and half-dead malaria cases, all the time displaying as much glory as they enjoyed on the mountain.

The moments on the mountain top are rare, and happy and powerful are those who take one hundred percent advantage of them. Such moments qualify disciples for finding that class of lost souls in the valley who in due time will also be getting filled with grace and glory up there. Amen.
-- 1939

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Yielding to the carnal nature is storing up distress and disaster for the tomorrows. A compromise may seem best NOW, but it afterwards yields the fruits of restlessness and greater discontent and likely final torments. Churches are suffering spiritually from pastors, and evangelists and missionaries who are lined up and trained under straight preaching but with it received much false advice and shallow altar-work experience. It is alarming how high a per cent of the above (in their hearts) question the possibility of a one hundred per cent heart experience of perfect love which completely delivers from the Adamic nature.

Many have gone into the ministry or mission field professing full salvation, but under trying tests, they find traits of pride, self-will or other roots of bitterness. The result has been KESWICKISM (suppressing the "old man.") This is not admitted among the professed eradicationists but it is the experience of so many that in their hearts, this is the conclusion. Now and then some of these become so alarmed and fearful over their state that they confess out and find heart cleansing. When a soul is nearing the final and last steps before experiencing death to carnality and the infilling of the Holy Spirit, it is often as trying on the workers as the seeker. If all knew at such times just how to let patience have her perfect work, they would themselves hold steady, pray and believe unflinchingly as the precious Holy Spirit perfects in the seeker's heart what is provided at the Cross.

Until God's children go clear through the crucifixion of carnality, they will be more or less slaves to service and only serving to get Divine favor. Labors of love will be their evidence of victory and the thrill of such labor will be their assurance of holiness. But, after delivered from carnality and filled with resurrection glory and power, there is something nearer and dearer than labors of love, as wonderful as such may be. There is now that UNHINDERED CONTACT WITH DIVINITY and fellowship without any friction. Fellowship, friendship and Divine secrets revealed to the heart become the big things and service is just a spontaneous and natural result of this union. Good works are right, though not the paramount evidence of our devotion, but rather the results of being ONE WITH HIM. There is satisfaction in service and in doing things to please Him but nothing short of CHRIST CROWNED WITHIN will perfectly satisfy either God or the seeker. All else, however good, is but the by-product of being HID WITH CHRIST IN GOD.

It is fellowship with Divinity that gets us to Heaven. And, when this fellowship is perfected and unhindered, there is no slavish service. There is no murmur over rough roads, or complaint at hard tasks or steep hills ahead when the perfect Lover of our souls says, "Come on, I'll see you through." -- 1938

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38

HOME LOVER'S COLUMN

A man in middle life, the father of a large family, expressed to us his regret in failing to hold his son away from sinful pleasures and fellowship. He said, "I see I missed it in not playing with and fellowshiping my precious boy during his growing years. I was always saying, NO! or YES! with firmness but neglected talking, walking and opening my heart to him and thus getting him to open his heart to me."

Another man had been just as firm with his NO! and YES! and perhaps more strict than the above, but he counselled with his son as if the son was a partner with him on the big farm.

The first boy herein named went clear wrong. He did not learn how to tell his father his boyhood problems. He feared such would just bring on more law without grace. The last boy named was so captured by his father's LAW, LOVE, and FELLOWSHIP that it was a relief to tell his father everything. His father counselled with him so seriously about so much of his business affairs that the boy felt like his father believed in him. This caused the son to feel his father was the safest chum he could possibly have.

We heard this last son, who is now in middle life and a leader of men, TELL ANOTHER PARENT WHO WAS HAVING TROUBLE WITH HIS SON, HOW HIS FATHER so strictly disciplined but with it so wonderfully fellowshipped him until all his life he had rather be with his father than any other boy or man he ever knew.

Where fathers and mothers live normal lives, they have the desire, disposition and ability to keep sweet fellowship with each other, as well as being chums and comrades to their children.

The parents who succeed both in discipline and that fellowship which causes their children to cling to them above all others, will find in turn that they will be unable to find any such satisfying company as that of their own children. Where such is the rule, there could be no dance halls, road houses or clubs. Happy Christian family life will do more to annihilate such social and moral evils than all else put together. -- 1938

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39

GROOMED GOATS AND SCRUBBED PIGS

Most people have seen goats hitched to little carts, or wagons, pulling a child along as nicely as horses do wagons. Not so many of us have witnessed scrubbed pigs, (i.e. four-legged pigs) but have heard that such has been tried for the purpose of making pigs fit for better environments.

But, goats may be curried, have their whiskers braided or curled, fitted out with bright harness and even do some work, but alas, they are still goats. Their goat natures will crop out in spite of all the combing, curling and decorating. The same it is with pigs. From birth they can be trained, washed and bragged on, but to the mud puddle they migrate regardless of soap, scented powder and blue ribbons. Such is true of humanity. Unless that goat nature is completely cured, or the pig nature annihilated, the goat nature will knock and bruise and the pig nature will try to hog for self in everything.

In one of Mr. Wesley's matchless sermons, he tries to show humanity the difference between religiously inclined folks being groomed for service and hungry souls being prepared for Eternity. Blind leaders of the blind feel elated when successful in getting goat-natured folks

groomed well enough to teach a Sunday School class, to get up a successful entertainment, plan a picnic, or by getting the hog nature trained to divide up the spoils until comforting grunts assure that the flattering back-scratching has worked. Such work is no deeper than what Mr. Wesley describes as follows: "THE RELIGION OF THE WORLD IMPLIES THREE THINGS: (1) THE DOING NO HARM, THE ABSTAINING FROM OUTWARD SIN: AT LEAST FROM SUCH AS IS SCANDALOUS, AS ROBBERY, THEFT, COMMON SWEARING, DRUNKENNESS. (2) THE DOING GOOD, THE RELIEVING OF THE POOR: THE BEING CHARITABLE, as it is called. (3) THE USING OF THE MEANS OF GRACE: AT LEAST THE GOING TO CHURCH AND TO THE LORD'S SUPPER. HE, IN WHOM THESE THREE MARKS ARE FOUND, IS TERMED BY THE WORLD A RELIGIOUS MAN." Mr. Wesley continues, "But will this satisfy him who hungers after God? No; it is not food for the soul. He wants a religion of a nobler kind, a religion higher and deeper than this. He can no more feed on this poor, shallow, formal thing than he can 'fill his belly with the east wind.'

"True, he is careful to abstain from the very appearances of evil; he is zealous of good works; ... but all this is not what he longs for. This is only the outside of that religion, which he insatiably hungers after. The knowledge of God in Christ Jesus; 'The life which is hid with Christ in God;' the being 'Joined unto the Lord in one Spirit;' the having 'Fellowship with the Father and the Son;' the 'Walking in the light as God is in the light;' the being 'Purified even as He is pure;' -this is the religion, the righteousness, he thirsts after; NOR CAN HE REST, TILL HE THUS RESTS IN GOD."

But, how can the shallow type ministry ever bring souls to that hunger which refuses to ease up until Divinely satisfied even though such workers over-work to make them what Mr. Wesley calls the world's type of religious people? Somehow, the hallucination that getting right with God is as simple as grooming a goat for service or scrubbing a pig for the show must be exposed or religious folks will continue plunging into hell over the greased plank of reformation for conversion, presumption for faith, devotion for regeneration and religious works for Divine fellowship.

Oh! for prevailers who refuse to give up until Divine intervention reveals to hungry souls the difference in the world's idea of Christians and that depth of Grace which spoils souls for the cheap radio-crazed, fiction-reading, worldly-minded churchanity which is being palmed off on holiness folks. Hear Mr. Wesley again, "WHOMSOEVER THEN THOU ART, TO WHOM GOD HATH GIVEN TO 'HUNGER AND THIRST AFTER RIGHTEOUSNESS', CRY UNTO HIM THAT THOU MAYEST NEVER LOSE THAT INESTIMABLE GIFT-THAT THIS DIVINE APPETITE MAY NEVER CEASE. IF MANY REBUKE THEE, AND BID THEE HOLD THY PEACE, REGARD THEM NOT: YEA, CRY SO MUCH THE MORE." How different all this advice is to the sickening ideas that young folk must be entertained, etc., to hold them. Unless genuine hunger seizes the young and old, there is nothing to do but to continue pouring on truth until an awakening comes. -- 1938

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The home was established before the church. In fact, it appears clear in the Scriptures that the home is first in God's creation and ordination, so far as humanity is concerned. "Male and female created he them. And God blessed them." Family life began with God's sanction from the beginning. In fact, everything from then until now has centered around the family.

The first commandment given to man was to be fruitful and multiply, and among the last commands found in God's Word we read, "I will therefore that the younger women marry, bear children, guide the house." Concerning setting up a New Testament home St. Paul wrote to Timothy saying, "... If a man desire the office of a bishop (i.e. a spiritual leader), he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant. One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)."

Man's first duty is to his family. He is to provide for them spiritual leadership and all their material needs. In many years of careful observation we have found that in practically every case where the husband puts the church first, both his family and his church fall. God puts first things first and places an awful anathema on a man who neglects his family in any way. It is alarming how many seemingly serious workers appear so greatly interested in and burdened over church work but at the same time neglect their family's needs. We have wondered if some of this is not owing to the fact that the public work connected with a church congregation requires less in detail and is less confining and demanding. It is possible to run what may look like a church with but little if any discipline or religion; but the family is a constant telltale exposure of all who fail in this most sacred privilege and duty of rearing a family for God. And, the seriousness of it all is clearly stated in the book of Timothy: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

What is more needed in any family than spirituality? Could it be that because of this appalling failure so many otherwise seemingly earnest religionists are so destitute of spirituality and holy fire and divine unction?

Beloved, don't ever be guilty of saying that you are saving the church if you are losing your family. So far as your case is concerned, the church which you are to save begins under your own roof, and from there reaches to the ends of the earth. Every successful builder of spiritual churches has seen clearly his own duty and responsibility concerning his own. And those who see this in the light of God's Word make the saving of their own household their first duty. They are always the builders of spiritual groups on which Divinity smiles.

Those who could perform their duty in this respect and fail to do so, or major on saving outsiders first, become compromiser and co-laborers with their kind; and even though they build up religious bodies because of their ability in organizing them, God is grieved, and their work is mostly chaff.

Oh the regrets in eternity because something, even though seemingly good and necessary, is allowed to take the place and time that God insists be spent in and for the family. -- 1944

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41

THAT THE MINISTRY BE NOT BLAMED

"Giving no offense in any thing, that the ministry be not blamed." II Cor. 6:3.

It is impossible to improve on God's plan, God's system, God's order, regarding the Ministry.

According to God's pattern, His Church is to be sinless and the Ministry blameless. Of course the Ministry is included in the Church; so they are delivered from carnality with its brood, and serve God with pure souls and clean minds in Holiness and Rightness all their days.

God gives a pattern so plain and clear that no one need plead ignorance regarding the qualifications He demands for the Ministry, which included all spiritual leaders or bishops. Therefore no man or woman God called and Scripturally qualified will bring blame on the Ministry. Such may have plenty of opposition, persecution and suffering, just as Jesus and the early disciples had, but there need be no blame on their ministry. Everything can be turned to God's glory in edifying the saints, in making believers hungry for holiness, and in convicting sinners. For, "All things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

Perhaps in no other one place in the Bible are these qualifications for a blameless Ministry more clearly described than in I Tim. 3:1-7. The half baked, soft pedal, modernistic compromiser with their smooth, suave words and manners weaken almost everything that God orders. They, of course, at once begin to modify this word "BLAMELESS" and include as such almost anything that can get a following, lead a song service or a testimony meeting.

God, knowing the weakness of humanity, and the deceit, cunning, and cruelty of carnality, did not leave it to us to guess what His standard was for BLAMELESS MINISTERS, OR SPIRITUAL LEADERS. He goes on to declare that a blameless minister is to be "the husband of ONE wife." God knew two thousand years ago that free-loveism would spring up in this dispensation, so He clenched that matter. Familiarity between sexes has brought about as much blame on the Ministry as almost any other thing. "ABSTAIN FROM ALL APPEARANCE OF EVIL," is God's standard for all justified persons, let alone the Ministry. Paul in I Thess. 5:22 raised this standard for justified folk who were to become candidates for sanctification. When ministers fall from this standard they either never were saved or now are backslidden.

Further, that the ministry be not blamed they must be "sober"-- not drunk on either rum or jesting. We have been embarrassed to the point of blushing, by foolish stories, giggling and guffawing, until, God being our helper, we shall never again be caught lingering where such disregard for soberness and good behaviour is indulged.

"Given to hospitality." Not many, perhaps, are guilty of lacking this grace. But what impression do we make on those we entertain? Friends, by our every action we are making either a

good or bad impression on our guests; we are leading them upward or downward. We make them feel safe and happy or that the doors of their hearts must be barred against our spirits.

"No striker." No strike back or get even spirit.

"Not greedy of filthy lucre." Not where the best salary is paid but WHERE HE LEADS I WILL FOLLOW. They have joy in acknowledging Him in all their ways and letting Him direct their paths.

"Patient "Handling the crying baby case, and the giggling love makers in such a way as to attract as little attention as possible to them; so the tired mother will appreciate the minister's consideration, and the flirts will be convicted.

"Not a brawler." It is impossible for us to believe that a brawler who is always talking whether he has anything worth saying or not, or one who loafs around blacksmith shops and garages, or one who amuses himself by whittling sticks was ever called into the Ministry. He may have had a desire for such a position, and by human scheming obtained an official position, but we cannot believe such are Christians, to say nothing of being a God called minister.

"One that ruleth well his own house." Children, if handled according to the Good Book, are a real blessing; if not, they become agents in the enemy's hand to minister in sin. Knowing this better than all humanity put together, God declares with no uncertain sound that His minister must be "one that ruleth well his own house, having his children in subjection with all gravity."

A gentleman gave us a lovely dinner and then showed us his perfectly trained bird dogs. These dogs were fenced in when at home and obeyed their master's orders when on the field. But, this same man bewailed that he could do nothing with his one child, a girl thirteen years old who dressed immodestly and did as she pleased. The dogs were made valuable because they were protected and well trained and the child was ruined by the lack of these very things.

If the standard God gives was required of the Ministry it would clear things up in many cases by placing the blame on the careless and unworthy individual rather than on the sacred calling of the Ministry. -- 1938

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42

FAITH, HOPE, AND LOVE

Faith, hope, and love are a spiritual trinity manifested in every regenerated soul. By some unfortunate agitation there has been established an emphasis on faith which separates it from its rightful place and relation with hope and love. This undue emphasis has caused souls to think of it as something they must take away from God, as if He were not willing to let it go unless by some supernatural or unnatural effort on the part of the hungry seeking soul. Such ideas are never connected with hope or love, and they would probably never loom up in the minds of seeking souls if they had not been put there by unwise juggling of theological phrases.

Hope springs into the heart as the seeker for truth begins to see God's way out of his sinful, shameful state into the new and living way.

Love is not created at will, either; it is a fruit. Love gladly comes where it sees it is wanted and welcomed. Love comes to prepared soil just as violets and sweet williams spring forth spontaneously when spring sunshine and warm soil prepare the way. Thus love and hope spring forth without being dragged or forced by unwilling elements.

Now, faith, is just as friendly and willing as love and hope. The Bible says that God is love and that we are saved by hope, and, praise God, that faith works by love. Better still, it says that Jesus is the author and finisher of our faith. Do you think for one moment that God sweetly encourages hope and love but holds back faith as an element in redemption for which we must strain and struggle? It is sad and damaging that this beautiful trinity has been torn apart and that to faith has been attached an emphasis which makes it stand out alone as more difficult and foreign than the other two, while hope and love seem so friendly and willing and reasonable and usable.

Faith is not to be dreaded or admired above the others, nor to be considered more difficult to obtain. This glorious trinity is inseparable. Where any part of one abides, all three of them exist. Among a group of Christians one soul may seem to manifest more love than the other two, another may manifest more hope, while still another may have stronger faith.

Then, what must I do to possess faith, hope, and love? SEEK THE LORD'S SOCIETY. Nothing prepares the soul for these great and glorious graces like the right company. Natural affection springs up when two are often together. Divine love is much the same; therefore, be much with the Lord. Seek first the Kingdom of God and His righteousness and all these graces shall be added. When souls forsake all else to seek out and find the Savior, then everything needful comes just right and fits in perfectly. "But if we walk in the light (God's light) ... we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Somewhere along this divinely lighted way with Jesus, FAITH, HOPE, AND LOVE do what we-without them-cannot do, and we become partakers of His holiness. As we seek or walk or run (this is our part and proves that we have confidence), Divinity sanctions our efforts and obedience, and contacts our confidence. Living faith then becomes ours. It works with love to establish hope that "maketh not ashamed."

This is the route I came over and the only one which I can assure others is safe. It is the only one which works to the full salvation of souls. Amen. -- 1943

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Until we become new creatures in Christ Jesus, the only temptation which we understand is that mentioned in James 1:14, "Every man is tempted when he is drawn away of his own lust, and enticed." After becoming God's property there is a different and higher temptation, which is mentioned in Hebrews 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." The natural man is tempted, but he knows nothing about the temptations of Jesus until becoming Christ's full-fledged brother.

By regeneration the Son of God is formed in us; thus, in our physical life He has the same setting that He had on earth. Jesus is opposed in a born-again soul just as when He was here in person. His temptations and persecution will continue as long as He continues to be formed in humanity. Regenerated souls are not tempted to steal, lie, or fight. They are past that. Their temptations now is along the line of failing God -- giving up, etc. Jesus prayed that He might not fall in drinking the bitter cup; "Nevertheless not my will, but thine, be done." And Satan's temptation is still to make God's children lose what God put into them so that they will be useless to God. The devil doesn't mind our religion so much, just as long as we are useless to God.

When Jesus accepted the work of bearing away the sin of the world He was immediately put by the Holy Ghost into the Devil's testing machine; and, sooner or later, after souls yoke up with Jesus similar tests sweep over them. Christ's right even to be in this world was challenged back there, and ever since then His right to be crowned within souls has met a similar challenge, but, praise God, there are still souls who go all the way with Jesus. "Ye are they which have continued with me in my temptations" (Luke 22:28). The predicaments we get into are not always because we have sinned, but because the enemy is assailing Christ in us. When once we understand this, we do not condemn ourselves or others for our struggles; we just nestle the closer to God and to saints who hold us to the line.

We expect that Jesus will stand right by us in our temptations and trials, but are we going to stand right by Him in His temptations when His personality in us is under fire? Right here is the breaking point with Jesus in many lives. We make or break when Christ in us is under fire. We hold Him up or sell Him out when circumstances shift; when put on our own; when friends or foes begin their pressure; when the acid test catches us unaware. Then we show whether we are going with Jesus or siding with the world, the flesh, and the devil. "From that time many of his disciples went back, and walked no more with him."

Many converts are as humble as a lamb up to this point; then they stop suddenly and their attitude becomes one of self-pity. "I'm not treated right; therefore I'll go where I want to go -- I'll say what I want to say -- I'll do what I want to do -- I'll visit whom I want to visit -- I'll wear what I want to wear." Up to this point it was altogether what He -- Jesus-wanted. Then self-defense and resentment crowd out Jesus as well as saints, and Christ must go on in His temptations alone. Beware lest you join the mob that still crucifies Jesus nicely. Every convert comes to this fork in the road and either becomes more humble, more cooperative, and more approachable, or moves into a cold glass house, locks the door, and puts up a sign, "Stay away!" When the temptations common to Jesus cease in our lives, it may be that He is gone. We lose Him when we resent or chafe or quibble about the doctrines and standards which Jesus established while on earth; the standards over which He was hounded and fought and killed. Thus, we can stand up for Him and

continue with Him in His temptations or we can question Him, doubt Him, and hurt and crucify Him afresh just as those disciples did who turned back and followed Him no more. This mode of crucifixion is no doubt more painful to Jesus than was the wooden cross. It is a sad day when we get the idea that we should shield ourselves, or isolate ourselves from divinely engineered circumstances. We never did this in our early converted experiences. When we are God's property ALL THINGS WORK TOGETHER FOR OUR GOOD. Thus, we cannot choose our hurts nor our joys lest we fail to abide with Him in His temptation.

Anything that makes you and me want to run and hide may be one of His temptations-not temptation to us, but temptation to the life of the Son of God in us. Oh, how the enemy wants to destroy this life of the Son of God in us. The honor of Jesus Christ is at stake in your bodily life. Are you loyal to the Son of God in things which beset His life in you? Is Jesus getting a better grip in your environment because of your example, your stability, your grace, because you are there? Or are you so wrapped up in your own little world with its comforts and satisfactions that Jesus is crowded out? In other words, do you continue to go with Jesus or are you independently creating your own way? "THE WAY" lies through Gethsemane, and its name is, "NOT MY WILL BUT THINE BE DONE." The Way lies alone, with no highway markings except that sweet voice which says, "Follow Me."

Will it be said of you, "Ye are they which have continued with me in my temptations?" --
1941

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44

HOME LOVER'S COLUMN

"Whatsoever a man soweth, that shall he also reap," is a Divinely inspired truth. It is so decidedly a fact that it should cause everybody to weigh words and actions until fully measuring up to Divine standards.

A child that plays with toy pistols is practicing for the use of deadly instruments later. As senseless as it seems, one had better give them razor blades, broken looking-glasses and sledge hammers, for they will stand a better chance of being healed of cuts and bruises, than to let them play with that which later may mean death to others and gallows for themselves, or at least eternal loss.

Then, too, we would notice flashy dressing, etc., We hear folks say, "It is all right for the boy to have red, green or yellow ties, or the little girl to wear flashy colored clothes. They are only little folks." Now, gayety for the world is expected. But, it is strange that folks who understand the nature of humanity would allow themselves to be so blind or stupid as to allow for a child, (because they are a child) what they themselves would evade, as grown-ups. Why should carnality or any of its characteristics be fed in a child any more than in a grown person? Do such persons imagine that a child can safely practice or partake of things which are forbidden of grown-ups? Is the child enough stronger than grown-ups to resist the development of pride, envy or jealousy?

If grown-ups would study the nature of carnality, they would know, like Catherine Booth, that NO PARENT WHO EXPECTS TO SAVE THEIR CHILDREN DARE ALLOW ANYTHING, even in playthings, or flashy-colored and gay clothing which will mature or develop the already too much pride, self-will and temper in every child.

There are plenty of playthings and pets which are inclined to increase natural affection and tenderness instead of those which develop brutality and selfishness. Also, there is plenty of modest clothing which will tend to more humility and simplicity instead of the flashy kind which encourages pride in the possessor and envy in the jealous onlooker.

Pride and self-will are destroyed only by the baptism of the Holy Ghost and fire. But, these tendencies can be so curbed by refusing to feed and energize them that their possessor stands a far better chance of deliverance than if such is fed, encouraged and strengthened until they are past hope of cure by all the combined efforts of saints and Divinity.

Oh! the parents who couldn't see this until their offspring were hopelessly entangled in the enemy's cobweb!

In too many cases, one or the other parent let their sympathy or pity for the whims of the children eclipse the pleadings, advice or judgment of a God-anointed helpmate or spiritual advisor until too late.

Homes are thus ruined forever. In some cases, God called workers are shorn of their power and influence as ministers, Sunday school teachers and officers in the church. Such drift backwards and often downwards with whipped and sad hearts.

Therefore, take the right stand and attitude while opportunity's door stands open and God will help you make a happy Christian home. -- 1940

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45

GRUDGES

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. 19:18.

The dictionary defines the word grudge as "sullen malice or malevolence; cherished ill will."

Genuine holiness delivers the heart from all evil affections and infections and fills it with perfect love. This cleansing is effected by the incoming of the Holy Ghost. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9). What evil tendency is more evil than that of holding grudges? Oh, the multitude of folk who profess holiness

but coddle grudges in their hearts, and give outward evidence of this by their words and actions. The Fire of the Holy Ghost would rid them of the source of this evil. So-called saints who use this carnal gadget as a devout means of self-protection from the godly workers whom they shun are deceiving their own souls. These grudge-bearers mingle with and bless their own company or kind, but make the excuse, that they cannot listen to certain flames of fire because years ago the latter said or did something wrong. They like the feeling of believing that such workers are guilty, for it relieves them of sitting under the anointed truth that God pours through His sanctified shepherds.

People who find pleasure in harboring grudges resent having anyone tell them of its wrongness. Once they allow a grudge, they must feed it and use it as a weapon of defense and an excuse for their absence from church when those whom they dislike and do not believe in are speaking. They refuse to realize that love, God's kind of love, in the heart causes honest folk to investigate, to go to listen in order to discover whether the worker is genuine or not. Love knows that even saints make mistakes, but it believes that God forgives. Love gladly suffers, that it may help the erring back to victory. Grudge-holders have within them a nature which does not want God to forgive erring saints. It wants to keep them guilty so that its own nature will not be exposed.

In a diner on a train a business man ordered chicken. He found that no chicken was on the bill of fare that day; so he went into a grouch. It was his chance to give vent to his grudge against the railroad. Meanwhile the conductor had wired ahead for chicken, and as the train pulled out of the next station a waiter brought the chicken to the grumbling passenger.

"Here is your chicken," said the waiter.

"Ah, I don't want chicken; I had rather be mad!" was the reply.

It felt too good to nurse his grudge. -- 1950

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46

PERSECUTION WHICH BRINGS JOY

In the sermon on the Mount we have a picture of saints who are reviled and persecuted; and, to make the damage against them complete and perfect, their persecutors say all manner of evil against them. Matt. 5:11.

Persecution is that form of slandering, talebearing, opposing, juggling, misrepresenting, and agitating against another which is made so real, so alarmingly real, that good and bad believe it and join in with the persecutors in repeating at least some or all of the "all manner of evil"; or they are so stunned that they go into a coma. The good folk who thus join in are sooner or later convicted, or awakened to the facts; and they then repent bitterly of their mistake and willingly become classed with the persecuted. Good folk can be thus deceived only as persecution is carried on by those who have been considered godly or at least honest.

In a carnal fight or warfare the winners are happy, and those who are defeated are grieved, bitter, and revengeful --no matter whether it is in a strife over rum, political position, or religion. In fact, there would be no fight of any kind if it were not for carnality; but saints cannot be drawn into carnal warfare.

Saints know that the true Church cannot be ruined; nor does it need one word of the defending which includes slandering, talebearing, opposing, juggling, misrepresenting, and agitating against others.

Saints are not made happy because their persecutors suffer. They do not rejoice in the defeat of enemies. In fact, the rejoicing referred to in Matt. 5:11-12 takes place automatically, right when the saints seem completely exposed as crooks and thieves, and appear guilty of the "all manner of evil" being spoken against them. Saints never say all manner of evil against anybody, neither do they defend themselves when they are reviled and persecuted, and when they are made to look guilty.

Nor do they wait to rejoice until their persecutors go too far and hang themselves, or are found guilty of touching "the apple of God's eye," or are caught in some calamity. Saints wait for nothing -- for no change in conditions -- to be blessed, to rejoice, to be exceedingly happy. Divine blessedness in their heart works spontaneously, and rejoicing without an effort follows. How could it be otherwise when they have such clear assurance of their heritage in the kingdom of heaven?

The saints enjoy all this blessedness during the seemingly successful persecution against them. They realize that such persecution may continue all their lives, or at least as long as the, persecutors continue to appear perfectly right in the sight of man, "spreading themselves like a green bay tree."

What makes it all the more evident that this blessing and glory comes from divinity is that it falls on persecuted saints who actually seem ruined, cornered, hemmed in, hopelessly exposed as guilty, and branded as backsliders in heart, who are supposed to be hedged in and tied tight; but who, right in the midst of it, function with more divine anointing, joy, peace, and liberty than ever before, and become a greater blessing than ever, even though they still have all the crimes hanging over them with which their persecutors so boldly charged them!

Oh, how long will it be before weak ministers, sheep, and lambs learn that saints never defend themselves. On the other hand, we find that holiness people who profess everything but live below the experience are forced, when the pressure is keen, into doing one of two things: (1) confessing their need and going to the bottom; or, (2) condemning, opposing, slandering, and doing everything in their power to prove that genuine saints are extreme, that they are going too far, and are thus dangerous. Have you ever gone far enough to taste the real blessedness and rejoicing of those truly persecuted? It comes only to those who go all the way with Jesus. Amen.

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HOME SWEET HOME

As Edgar Guest wrote, "It takes a heap of living in a house to make a home." Nor is a real home what the motto says, "HOME SWEET HOME, THE PLACE WE ARE TREATED BEST AND GRUMBLE MOST." Home is not a place where a grouch does as he pleases. Home is the place where self-discipline and self-control are taught and practiced for the purpose of making man kingly, priestly, and safe according to God's will; and woman queenly, industrious, and worthy of honor in God's sight and man's. (See Proverbs 14:1).

God ordains that man be the head of the home. But he cannot be the kingly head of the home whom his family admire and gladly obey and follow, if his idea is to be a dogmatic dictator. When man feels his superiority and demands blind obedience of his subjects, he has failed of the kingliness which God provides. But when he is divinely qualified, his wife and his children respect him, love him, and cheerfully follow his leadership -- at least if the wife is queenly and divinely qualified as a helpmeet for her God ordained husband.

A household of human beings consisting of a father, a mother, and children may be a den of quarrels, fights, divorce, and disgrace; or it may be a glorious Bible household building characters to evangelize the world. Haphazard living is easiest for the natural depraved heart, and this sort has filled the world with hatred and war. Systematic living on the part of carefully self-disciplined parents demands a price which few human beings will pay.

In fact, it is doubtful if a revival of pure and holy homes will ever come unless the civilized world is hurled into such physical and mental suffering and embarrassment that it throws up its hands in surrender to Divinity. Prosperity is inclined to blind the human race and to cause an independent spirit. Jowett well says: "I remember God in my struggles; I forget Him in my attainments. I hold fellowship with Him on the road; I part company with Him when I arrive. I become a practical atheist in the midst of my successes."

Take warning, dear reader, and become worthy of the love and devotion necessary in home building. -- 1945

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REVELATION NECESSARY

A Professor in the Chicago University shocked his class the first day it met by telling them that good is the enemy of the best. Before his students finished their years under this professor there were those who refused to stop with a grade less than one hundred percent. Ninety-five per cent was good but one hundred per cent was the best.

In Jeremiah 17:9-10 we read "The heart is deceitful above all things (appearing good when sin is hidden) and desperately wicked: who can know it?" Sins are not known to be wicked until conviction for them seizes a soul; then that soul shudders under shame, fear, and the realization of

the awfulness of its wickedness. This begets godly sorrow which works repentance unto salvation. But this wickedness is the result of the effects of carnal traits. Conviction is the sinner's revelation of his wicked actions, his willful wrong deeds. Sinners know and see the traits of carnality since they are functioning right along and are constantly heaping up trouble and grief.

But there is need of another revelation if the soul is to be delivered from the spirit, body, and life of carnality. And, just as sinners do not repent until they are seized with that conviction which awakens them to their lost state, so believers do not and cannot become every whit whole until they see, realize, and become so fully awakened to the body of carnality that they are shocked at seeing its horrible corruption within. St. Paul did not declare that he saw the traits of carnality-he saw the body of death. It is concerning the spirit and heart of this deadly nature within which Jeremiah asks, "Who can know it?" How then are we to find out, see, and discover this hidden depravity of the heart? It is discovered only as "I, the Lord, search the heart, I try the reins, even to give every man, according to his way."

The spirit-anointed ministry of the Word which gives a clear revelation of God's standard for true holiness has always been used of God to locate the last and least remains of sin in the heart. The writer of Hebrews declares, "There remaineth a rest to the people of God." This rest is the result of the removal of this hidden, carnal spirit which gives inward distress. He further declares that he who reaches this rest ceases from his own works-the works of self. Then he exhorts us to labor to enter into that rest-labor in resisting sin even unto its death.

The writer also shows how this inward principle of sin is exposed and located so that the one seeking for this complete rest is able to know what it is and how, by God's help to put it off. "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. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4:12-13) -- 1942

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THE DUTY AND PRIVILEGE OF PREACHING THE GOSPEL

"For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is me, if I preach not the gospel!" I Cor. 9:16.

No one deserves praise or pity for obeying God as if they were making some great sacrifice. St. Paul preached because it was God's route to Heaven for him. Preaching was working out his salvation. Anything else would have been a sacrifice and a fatal sacrifice. God-called workers by study and prayer fill their hearts and minds with truth, and then to obey God and keep saved themselves they must pass the truth out to others. They must work out their spiritual bank account.

As God's workers we should be able to adapt ourselves to environments so as to win some. Here is an important point for a worker. That is, being qualified to gracefully and effectively meet all classes, because we do not know from which class we are to find and win "the some" for whom we are responsible. God's man may be an humble fisherman but be called to win a doctor, or he may be a doctor who is called to win a farmer, etc.

To be a Bible worker we are to do far more than PREACH TO THE POOR. Preaching or talking to the poor is majored on by many because it is the easiest part of the many things included in a well-rounded ministry. Let us say right here that all Christians are workers. They are not seeking the easiest line of work. There are no drones in God's bee hive.

Since Christians are Christ-like they are to follow in His footsteps. To do greater works than He did, they must be ready to carry on HIS MINISTRY according to His pattern as set forth in Luke 4:18-19. Saints do not weaken His works. Their perfect obedience makes them an open channel.

What then will Jesus do as He has free access to work out His plan and will through His saints, which is His Church? He will not only preach the Gospel to the poor through His Church but He will also "Heal the broken hearted." The land is full of broken hearts. They are not easily discovered. Perhaps there is one near you right now. Broken hearts are invisible and often those suffering from such will try to soothe others when needing heart balm far more themselves than the hundreds who are whining around them. Only eternity will reveal the numbers whose lives were shortened from being broken-hearted. Jesus suffered in the house of His friends and so do all who follow Him one hundred per cent. To be betrayed, is such a shock and surprise as well as pain. The X-ray reveals the scars on injured lungs. The judgment will reveal scars on broken hearts. The suffering-in-heart folk often go through life silent about such but those scars may be the evidence at the judgment which will expose religious murderers.

A saint's presence is healing to the heart-broken. Sufferers feel safer and the aching heart is soothed and comforted when near holy people even though those giving the comfort know nothing of the other's aching heart. A broken heart must have some kind of healing or it will perish. It cannot remain broken and live any more than the physical heart can live when pierced. Jesus heals broken hearts through the ministry of joyful saints. This is why saints must constantly be saintly. The minister without this ability may crush the heart more instead of healing it. Some folk with a troubled look need conviction; others with a troubled look need heart balm. Babes in Christ cry easily so all know every hurt they get, but purified and matured saints smile outwardly through their inward tears, so the non-discerning think they are past feeling the sting of insult or pain.

"Preach deliverance to the captives." Thousands are demon possessed and will never be delivered unless helped. This means more than a sermon. It means a process of activities kept up until the captive souls are delivered. God's Church not only declared deliverance is possible but pulls them out of the devil's fire hating even the garments tamed with sin. God's Church is made up of saints who pray folks out of jail, through shipwrecks, out of lion's dens, etc. St. Paul was the only member of God's Church on board the ship, but he prayed and every life was saved from the wreck. Souls are caught in social traps, religious traps, poverty traps, disease traps, gossip traps, and such like. When one looks at the pile of pig iron, raw rubber, and wood before it is

manufactured into automobiles, it seems impossible that an auto could emerge from such material. The same is true with ruined souls captivated by the enemy. But God through His factory (the Church) can bring out of the rubbish a more perfect product than man can make from iron, tin and rags. Amen.

"Recovering of sight to the blind. " It is more difficult to bring back sight to the blind than to help those who have some sight to see better. Yet here is a ministry to be given to the deceived, the hallucinated, the blinded, and so-called chronic cases who are usually called hopeless and often joked about. Some of the most delicate work for saints to do is to balance up those blinded souls who are suffering from satan's acid in their eyes which blinds the mind. These often think they have crossed the dead line and would lose their minds if not for God's discerning saints carefully and prayerfully pouring in eye-opening salve. It usually takes time for this class to become fully relieved, but when delivered their hearts are not able to express their gratitude.

"To set at liberty them that are bruised." A bruised muscle will soon heal but a bruised soul often becomes so tender and sensitive it takes a spiritual specialist to handle the case without further crushing. The soul that is crushed and bruised is often fearful of its best friends. This is caused by friends failing to understand the case. A student broke down from carrying a full course in school besides working in a home for her board. Her closest relative, who never suffered from a nervous break, swept down on her declaring she would be all right if she would repent and get right with God. Instead of this healing her bruised nerves and troubled mind, it added to the suffering condition until the child believed she was lost. Oh, what a pity one of God's saints could not have ministered to this bruised soul before she was crowded to the bottom!

"Preach the acceptable year of the Lord." "Behold, now is the accepted time; behold, now is the day of salvation." The minister must preach it whether it is accepted or not. He must keep blessed deaf, dumb, and blind to opposers and unbelievers. He must shout the victory and live happily for the sake of those who are saveable and be obedient to what he knows are facts. The Kingdom is righteousness, peace and joy. All three of these must be manifested in the life and works of every member of God's army. Some say there is no feeling and we must not go by feeling, etc., but peace and joy both involve feeling. Those who have their strength (joy) renewed not only have feeling but mount up with wings as eagles and run with swiftness of Divine dictations and walk as steady as God's sweet will. Praise Him forever!

Conclusion: When weighed carefully one can see clearly the necessity of being filled with the Holy Spirit (God's love) to enable them to be faithful to humanity and to carry out the above ministry to the satisfaction of Divinity. Those who thus fulfill His will never feel the need of pity, and desire that God shall have all the praise. -- 1938

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50

UNNECESSARY SUFFERING

We once heard of a man who said, "I am an old man and have had a lot of trouble, most of which never came to pass." There are many folk in this world who nicely prepare and manage

their suffering. They bury the same loved ones over and over and feel lost if they run out of something to worry about. These folk want to suffer or feel sorry for themselves. It seems so humble and human-like and it gains sympathy and pity for them.

But there are others who have just as large an imagination who early learn the difference between real and imaginary sorrow. These folk ignore or dismiss at once all unnecessary suffering from their imagination.

Have we not all wondered who would roll away the stone -- the trouble we see actually piling up just ahead? Have we not realized that our frailty was incompetent for its removal? And when we got right there did we not find that the angel had been there just before us and rolled it away?

Thus far in life, as did the old man first mentioned above, have we not fearfully approached the crisis we dreaded only to find that it had vanished? Why don't we learn to face today's problem believing that the lesson we learned by yesterday's miracle will work today and tomorrow just as it did then?

Peter, seeing the boisterous waves, was afraid and suffered -- all unnecessarily. But he looked at the awful waves and was overcome, thinking what might happen. At another time the disciples were overshadowed by a cloud out of which they heard a voice. They fell on their faces and were sore afraid -- suffering needlessly. They let fear and suffering seize them, no doubt, from imagining what could happen. This need not have caused them to suffer. At another time when a storm was raging they were so alarmed that they actually showed terror -- "Master, carest thou not that we perish?" But they did not perish. They had the God of heaven, earth, and sea on board and right at hand, yet they suffered unnecessarily.

Again, a certain woman believed she would be healed if she touched the hem of His garment. She crowded through the throng, touched Him, and was immediately healed. Jesus (no doubt to give her further blessing) looked around, whereupon she ran forth with fear and trembling and fell at His feet, telling Him all the truth. From then on her suffering was relieved. She knew Him and was so related to Him as a result of that experience that He was her all and in all.

Even Mary Magdalene and Mary, the mother of James and Salome, were frightened when they saw the young man sitting serenely in the empty tomb until the white-robed youth told them not to fear. He had good news for them instead of something to frighten them further and cause them to suffer.

Saintly Zacharias even though in his regular line of religious duty was afraid (and fear is suffering) when the angel appeared. He came not to hurt him but to give him blessed information.

Oh, how many times in these last days saints have gotten shocked and have run from the very place and crisis in which God would have given them deeper revelations and new experiences. If souls could learn how to hold still until they understand just what to do there would be many benefits gained. We admit that we have sent telegrams or taken trips or suffered in the

night over things which have never happened. So let us learn to "Stand still and see the salvation of the Lord." -- 1943

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51

FAITH THAT WORKS

Much of the teaching and preaching today is so general that its crop is about like a wheat crop where the sower scatters seed promiscuously as he wanders over fields, thicket, marsh, woods and briar patch. Such ministering will bring very little opposition as it located nothing and produces no harvest. On the other hand, sticking to one field until cleaned, plowed, harrowed, planted and cultivated will bring a crop. For years there has been a conviction on us that the only hope for either individuals or the church is a revival of **READING THE WORD OF GOD** and of **FAITH**. For this we have most earnestly contended, until in a degree we are seeing the desire of our heart.

There are two steps among the many, that we want to specially note in this article. In Rom. 10:17 we read, "**SO THEN FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD.**" Dr. Godbey writes, "The Sinai Gospel of hell and damnation is God's appointed engineer to superinduce conviction in the heart of every sinner." That is, of every sinner that **HEARS**. In the same congregation there will be sinners who get no nearer faith because they are not hearing the **WORD OF GOD**.

In writing this article we presume most of our readers have already been awakened to realize hell was their doom unless finding salvation by repenting, confessing and forsaking sin. We trust such have long ago realized that obedience is better than sacrifice. But those who fail to hear and those who only seem to hear have no chance of **FAITH COMING TO THEM**, for they are not contacting the Word of God with their hearts. Here is the point -- **FAITH COMETH BY HEARING**. Have you been hearing the unctonized Word preached, or witnessed about, or sung, and yet have failed or refused to appropriate a spark of "**LIVING FAITH?**" Have you been reading God's Word for years and still have not received either instantly or by absorption any of this life bringing substance?

Suppose you need a doctor immediately but are not sure just where he lives. So you ask a neighbor who says, "**GO RIGHT ON TO NEXT BLOCK AND THERE TURN TO THE RIGHT AND HE LIVES IN THE THIRD HOUSE.**" You thank him, but you go right on past the next block. Your neighbor knows you either did not **HEAR HIM** or are ignoring what he told you. Exactly so with God. He gives simple directions which if followed perfectly bring faith to the soul in spite of howling demons, doubters and fighters. Amen! Mr. Clark says of this verse, "Preaching, God sends; if heard attentively, faith will be produced; and if they believe the report, **THE ARM OF THE LORD WILL BE REVEALED IN THEIR SALVATION.**"

But, to get this divine benefit the soul must believe and act according to the Bible report regarding repentance, confession, separation, etc. No one can find God unless hearing, heeding and

obeying His Word any more than the man could find the doctor when he walked right on ignoring the directions given.

A soul knows he is obeying Divinity by the change which it brings in the heart. God keeps His Word 100 per cent and when the soul obeys it 100 per cent something happens. It is just like opening a vault filled with valuable treasures. The door can be pounded, the lock may be fumbled with, hot and cold water poured on it, but that door never budes until the combination is worked according to the law of that safe. Then, and not until then, a child can open that great door. Amen! Hungry soul, meet God's combination made so plain in His Word and enjoy the door opening faith which permits you to enter into His great store house. -- 1937

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52

ANGELS ENCAMP ROUND ABOUT

"Are they not all ministering spirits (ANGELS), sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14.

Christians (God's property) are perfectly protected. God in His economy employs both men and angels. Mr. Clark says, "If God helps man by man we need not wonder that He helps man by angels." As Christians realize and become keenly conscious of this angelic help and protection, there is less wobbling when accused by satan, slandered by enemies, misunderstood by brethren and threatened by storms or mobs or disease.

Let us look at three Bible cases for examples; for, after all, the present traps and snares of man and devils proceed from the same cause and serve the same purpose as they did in ages past.

First, Daniel was thrown into a lions' den. This happened as he was in his regular line of duty and obedience to God. His only escape was to compromise, which is unthought of by saints. Now that he was in the den he could not run from the danger therein. Saints must face some dangers. Nor, was the Christian experience he possessed expected to handle lions, environments, etc. It kept him calm, patient, and fearless-but God has another agency for handling outside dangers, enemies, and conditions. "My God hath sent his angel (God's guardian angel for Daniel), and hath shut the lions' mouths (all of their mouths), that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O King, have I done no hurt." Daniel 6:22.

Your lions' den may be different; but as surely as you walk with God, as did Daniel, you will face similar experiences. Your den may be crushing disappointments and misunderstandings over which you had no control and cannot fathom, since you obeyed God all along the way.

Second, Peter was true to God and man but found himself in prison, behind iron bars and securely chained. Peter, like Daniel, was in the line of duty when thrown into this dungeon by Herod. Perhaps the rest and sleep Peter got while in prison was needed for his tired body. Anyhow, he did not begin to scream and go into hysteria because of his physical predicament.

The grace in his heart did not get him out of his cell, but it did keep him free from fret and fear and so calm that he slept like a baby, no doubt. James had just been killed and went to Heaven in peace; Peter was jailed and went to sleep in peace. A person possessing God's peace is either safe on earth or taken to Glory. Either condition is just right and satisfactory to the child of God.

God will not leave His own either in a den of lions or a prison too long. He wants them to be busy. At the same time such places prove how much God's promises are believed and practiced. They prove whether such souls are majoring on works, or the rest of faith which includes Love that never faileth.

While Peter sweetly slept, his guardian angel was busy making light for him and a way to escape. "And, behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, **ARISE UP QUICKLY**. And his chains fell off from his hands." Acts 12:7. Being calm under fire brings angelic light and deliverance.

Your prison may be home environments, unappreciative relatives, or untrue friends. Your guardian angel will deliver you as he did Daniel and Peter, even though naturally there is no way and it may seem that the chains will cut you in twain. God either delivers from them, or makes a heaven in them for you.

Third, St. Paul was on a ship during the regular rough and stormy season. He had warned the captain to stay in Crete because of threatened bad weather, but who was Paul that a great sea captain should heed his words? He was ignored and became the victim of circumstances he could not control.

Again we see that Paul's pure-heart experience did not stop the regular season's bad weather but watch it work right through the storm and the ship wreck. Such a God as Paul worshipped could not forsake such a true servant as Paul, nor would God change the long, natural season's storms for a whole ship load of wicked and rebellious sailors.

Paul was the only one on board who had living faith that never wavered and who knew what to do in a hopelessly floundering ship manned with hysterical sailors ready to slay the only one on board who was **ABLE** to bring God's help. How could Paul quiet those sailors and assure them of safe deliverance to shore when not able to calm the sea or dispel the awful darkness? Let us say right here that God will not usually change natural laws, but He does make a way to escape where there is none.

How did Paul do it? -- he called those sailors all together and explained why he was so calm, steady, and hopeful through all their suffering and danger.

"For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar; and, lo, God hath given thee all them that sail with thee; Wherefore, sirs, be of good cheer:-for I believe God. . . ." Acts 27:23-26. They were finally delivered, although for many days the storm spent its force with the raging sea below and the darkness above.

You may get caught in storms where rumbling thunder, dagger-thrusts, midnight darkness, smothering pressures, try your soul, gnash at your building and threaten your hope-but just relax in God's providence, trust His promises and your guardian angel will be right there to do all the rest. Amen. -- 1939

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53

AN ACCOUNT OF HIS CONVERSION

In about 1903 when he was in his twenty second year he gives the following account: "About this time the midwinter revival broke out. It ran about five or six weeks, and scores went to the altar. Some of the crowd I ran with were up in front helping in every way possible to get souls saved. I sat in the back of the church with the boys who were backsliders and sinners. For a while I held out stout against all pleadings. Could Christians chew tobacco, dance, go to theaters, listen to and tell dirty, smutty stories? If I went as a seeker I knew these should go also. However, although turning aside one after the other, I didn't get rid of conviction, which was weighing me down heavier day by day. There was one woman whom I feared and respected. She did lots of praying, but let me alone for a while. I didn't know what I would do if she came to me, for I knew she was living a Christian life. She was never invited to worldly functions; but when trouble or death entered some home, she was at once sent for. I can see her yet, as, with white waist and dark skirt, spotless and clean, she would take her Bible and go on her mission.

I afterwards learned more about her. When she was fifteen years old she had been converted and called to work in the Salvation Army; but, instead of obeying, she married, and for years lived a backslidden life. But she continued praying to God to convict her just once more. Her first husband died, and later she married another man and lived nearer the church. Finally, after getting back to God, she realized herself too old and poorly to do the work God had ordered years before; therefore, she began praying for a substitute, and God burdened her for me. I never knew this until after I was saved; then she told me how many a night, when she knew I was at a dance, she was on her knees at the midnight hour prevailing for my salvation. She began praying for me four years before this revival began. After this meeting she was a mother in Israel to me. Many a time I have fled to her home for spiritual help, and she always wept and prayed until, when I left, I was strengthened and encouraged and determined to press on.

By the time this meeting had run three weeks, I was so miserable that I knew not what to do. Each night I thought I would make my last, but next night off to meeting again I went. I got so distressed I couldn't sleep or eat. One day my brother and I went to town, three miles away, and bought our first bottle of whiskey. We intended to drink it, and see if we couldn't throw off the spell of distress and feel better. On our way home we tasted it but, as we were not drinkers, it seemed like liquid fire. It burned so badly we threw it away and suffered on. Saturday night my brother and I were sleeping downstairs in our parents' room as they had gone away for a few days. Midnight found me wide-awake and so convicted that I was afraid to sleep for fear I would die before morning. I would hold my hand on my heart. It would beat a few beats and stop. I felt my brother's pulse, and it was steady as he slept away. Cold sweat broke out on my forehead, then all over me. It seemed that demons were dragging chains up and down the dark and lonesome

stairways. My past life all loomed up before me -- the wasted days, weeks and months! What a miserable failure I had been! Oh, that I had never been born! But there I was facing God; it was a case of taking Him or rejecting Him. In terror I promised myself and God, as best I could, that if I lived until Sunday night I would go to the altar and get right with Him. In that revival one of the principal songs was "Is Thy Heart Right With God?" This question whirled through my mind like a buzz saw through a green log. It had faced me every moment day and night. But after making the above promise, I went to sleep.

The next afternoon, (Sunday) as my usual custom was on Sunday afternoons, I gathered with the boys, this time at my cousin's. Stories were told, but I was mum. I had but little to say until all had left the room but my cousin. He was a man much older than I. He had once been saved and had been superintendent of the Sunday school. As soon as we were alone, I told him that I was going to the altar that night. He looked at me and said, "You are right; that is the thing to do."

As I went into the church that night I stopped to talk to a backslidden class leader. I was losing courage and began to feel I could not go; but he looked at me and, with tears running down his cheeks, told me to go. "Go, go by all means! I would give anything in the world to be back in grace where I was once!"

I have no idea what the preacher preached about that night. His text, if he had any, has been long forgotten; but when the invitation was given and that great crowd stood and sang one of those grand old invitation songs, I fought the mental battle of my life. My promise made at midnight stood before me. I wanted to go, but couldn't move. We all sat down, whereupon the preacher stood up and said something like this, "There is someone here who promised God that he would come to the altar tonight. He has not yet come, and I fear it is his last call." Cold sweat stood on my body. It seemed that all were looking at me and knew what I had promised God. Then the preacher said, "Let's stand and sing that chorus once more for that soul." As we rose to our feet I made for the altar, right up the center aisle, and fell heavily on the old mourners' bench. Seven nights and days found me right down there seeking God. To this day I can hear Sister Waits praying for me. She then talked to me and I wanted her to talk. In fact, I always believed she had the real thing and I expected to be just like her when I became a Christian. I expected, after God saved me, that I would testify as she did. I thought I would be able to kneel, turn my face Heavenward, fold my hands, and talk to God until all heads would bow and stillness would reign as when she prayed.

On the seventh night I lifted my head and with a groan begged God not to leave me. At once and like a flash it seemed that a ton of hot lead was lifted off my heart. I stood up. I was a Christian and knew it. My sins were all under the Blood. My heart was right with God. What a wonderful relief and rest and joy!

The next night the preacher called on me to pray. I knelt, as Sister Waits did, looked up and began, but lo! it didn't work like it did when that old war horse prayed. My words were few and badly put together, and at once the enemy jumped on my back. He made me so ashamed that I got down where no one could see me and stayed there until all had left the church. He told me I was not saved at all, but only hypnotized. As I slowly walked down the aisle after all had gone, I remembered a verse of Scripture which says something about God having no pleasure in him that taketh hold of the plow handle and then turns back. At once I put out my hands as if I were holding

a plow handle, looked up into God's face and, with my nails sinking into the palms of my hands, promised Him I would ever faithfully walk with Him and do His will, whether I ever prayed like Sister Waits or anybody else. I then and there set my face like a flint to go through. Many battles have since been fought, but the enemy sneaks off when I remind him of my conversation with God as I walked down the aisle in that country church, over twenty-six years ago.

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54

AN ACCOUNT OF HIS GETTING SANCTIFIED

In the fall of 1907, by the time God's Bible School was to open, I had my crops sold, debts paid and was ready to go. There are two outstanding things that happened while we attended Bible School which have been of inestimable value in my work all through life. First, I discovered I was not sanctified; and in the second place, I learned to prevail in prayer and to keep my face set like a flint to go through, regardless of my feelings.

The first night, in the school tabernacle, as I saw those boys and girls sing, testify and pray with such liberty and power, I looked on with amazement. By the third night, which was Sunday night, I went over an hour early, and as I walked toward the front I heard a boy say to another that he had to get sanctified or leave the school. He declared it was too hot for him. I spoke up and told them I was in the same condition, only I had to get through, as I had but a dollar left and couldn't leave. Off we went to find a place to pray where we would not be disturbed.

Boys were in every room on the floor above so we went to the third floor, but it was the same way. Every room contained boys and men praying for the night service, but the bathroom was empty. In it we three knelt to pray. The white boy knelt at the foot of the tub and I at the head while the black boy knelt just behind me. No one had to pound us on the back and urge us to pray. We both were desperate to be made holy. We believed in the baptism with the Holy Ghost, heart purity and power. For thirty minutes I poured out my soul to God. I prayed at the top of my voice, not that I thought that God was deaf, but my desperate feelings, and determination caused me to fairly scream.

In the midst of my praying the enemy seemed to perch himself in the little window above us and laugh and sneer. He suggested the yard below was full of folks who were listening to us screaming up there, and were laughing at us. He overstepped himself right there. Once before he defeated me in prayer by such talk, so I plunged into prevailing all the harder. When seeking to be converted in the old Methodist Church, or just before making a public start, the enemy bluffed me one morning by his talk. Coming from a town three miles away, I promised myself to go into the church and pray if the door was open. I was sure the door would not be open as it was below zero and a northwest wind was blowing. But, to my surprise, as I came in sight of the old church, one door was wide open. I hitched old Prince, threw a blanket over him, went in and right to the altar, kneeled down and was just beginning when the devil suggested that folks were looking in the windows and laughing at me. Without ever looking to see, I jumped up and went home. Now he was trying to work the same bluff again. How plain and real he can seem; but I knew that trick of his, so kept right on praying. My voice got so weak and my throat so hoarse that I prayed only in a

whisper; then I threw up my hands and told God I would be made pure or stay there until I died. At once my voice began getting stronger and in a few moments cleared up while all the time I was climbing in desperation and in faith. The black boy had stopped praying. I wished he would keep on but feared to stop myself long enough to urge him for fear I might lose the ground I found myself gaining. Suddenly with a rushing, mighty flame of invisible fire I was consumed. It struck me in the tips of my fingers, then rushed through my whole body. I was melted to a helpless condition and fell back on the black boy, able to move but one hand and my head and to shout, "This is that! This is that!"

As soon as I could struggle to my feet, I staggered down and into the tabernacle. As I started downstairs, the black boy caught me and straightened out my hair and clothes as best he could. I staggered for the first time in my life. But what did I care; I was drunk on God's love. I was filled with the Holy Ghost. I was so thrilled it seemed I would have died in another minute if God had not withdrawn the emotion. As I walked into the tabernacle, Sister Peabody, the speaker, gave me the floor and at once I witnessed to what had happened -- how I had thought I was pure within, but how I found out different, and how now the work was done.

I felt I must witness to everyone I met. In fact, I was impressed I would lose the Spirit if I once failed. The next day I met a man on the street and stopped to tell him. He listened quietly, then grinned and told me I had come in contact with an electric wire, and he walked off. Next night at prayer meeting I jumped up to testify and to do just as I had done on Sunday night; but, lo and behold, it was not the same. We all kneeled in prayer, whereupon I was impressed that what the man, I met that day, had told me might be true. I was also impressed I had made a fool of myself, and that all saw it. Home I went to let the enemy drive me farther into gloom. I got on my knees at last and begged God to witness to my purity again, and to my great joy, He did so. But with it came such a shame for doubting and letting the enemy whip me so badly that I promised God to never doubt Him again.

These days spent at God's Bible School I have never gotten over. My only sorrow is that they were so few, but it seemed that Providence had ordained it thus.

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55

BESSIE HATCHER'S SONG DEDICATED TO R. G. FINCH

Brother Finch's zeal, and burden, and passion for missionary evangelism inspired the song-writer Bessie Hatcher to write the following song in 1929 and to dedicate it to him. May its penetrating message grip and convince and convict us and enable us to give our all to Him and His service at home and abroad.

O God, the world is lost in sin,
And so few that seem to care
Many of whom profess Thy flame,
No burden will help to bear.
We need a passion, Lord, for souls,

To bring the lost back to Thee;
Our hearts must be stirred,
Till all have heard
At least once of Calvary.

How cold has been our giving, Lord,
How selfish our love has been,
Keeping from those who never heard
The gospel, that saves from sin.
How often we have turned aside,
Neglecting to do our part,
Forgetting Thy tears and agony,
Forgetting Thy bleeding heart.

Meet us and break us up, dear Lord,
Until driven to our knees
Bare to our gaze Thy cross and love,
Of blood baptized Calvary;
Speak till we hear again Thy call,
And hold nothing back from Thee;
Burn on our hearts the hopeless wail
Of souls damned eternally.

O God, with shame I humbly bow,
In tears and a contrite heart;
Forgive me for the broken vows,
And failure to do my part.
I heed Thy call, and say farewell
To all that would hinder me,
Thy grace and love to lost ones tell,
And my life burn out for Thee.

Let me burn out for Thee, dear Lord,
Burn and wear out for Thee;
Don't let me rust; or my life be
A failure, my God, to Thee...
Use me, and all I have, dear Lord,
And get me so close to Thee
That I feel the throb
Of the great heart of God,
Until I burn out for Thee.

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THE END