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REVIVAL MESSAGES
Timely -- Helpful -- Urgent

By Paul W. Finch
Missionary-Evangelist

1954

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INSIDE FRONT COVER TEXT

Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outward to the very circumference of society; or he may be a blessing, spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no moral blanks; there are no neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illuminates, and the salt that silently operates; but being dead or alive every man speaks. -- Selected.

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INTRODUCTION

It is a great joy and privilege to write an introduction to these Revival Messages by the Rev. Paul W. Finch, whom I have known for a number of years. He is well qualified to deal with

these themes, being a soundly spiritual man, a recognized Christian leader, and a well-known speaker in Conventions, Camp Meetings and Evangelistic Campaigns throughout the British Isles, America and South Africa. His wide and varied experience in Christian work, as Bible School President, Pastor, Evangelist, as well as ministering in various mission fields, invests what he writes with authority.

Here are timely messages for our day, lifting up a standard for the people and containing the old-fashioned truths of God's Word. The reader will sense a genuine note of reality, a courageous facing of facts, and a definite getting to the root of the trouble. They are neither formal nor extreme, and yet heart searching, thoughtful, clear and practical.

They will, doubtless, prove helpful to many who may be confused amid every wind of doctrine. The need is revealed and the glorious remedy for sin is proclaimed in all its fullness. The note of hope, victory and deliverance will inspire fresh courage and holy determination.

The urgency for such messages, with their insistence on present duty and complete obedience to the Lord, is too apparent for words. We all know that the night is coming when no man can work.

May this booklet have the wide circulation which it deserves, and help to prepare the way for a deep work of the Spirit of God in many lives and communities throughout the world.

William Hoy

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1

HINDRANCES TO A REVIVAL

(Proverbs 6:12-19)

Men and women who compose a congregation and who are the subjects of a revival are social beings. Together we make up neighborhoods and communities. Conduct in such groups is either right or wrong, good or bad, righteous or unrighteous. Throughout the Word we are clearly taught that God hates sin, and that He hates nothing but sin. Yet there are some sins that He hates in

a special manner -- those that are injurious to our neighbors. The reason is obvious: for we are no more right with God than we are with our fellowmen, and wrong relations with our fellow-men lock the windows of heaven so that God cannot pour out His blessings upon us. A whole community may thereby suffer.

Our Scripture begins with the description of a wicked man. Solomon calls him "a naughty person," and adds, "He deviseth mischief continually." His mouth is froward; he has a language in his eyes, his fingers and his feet; and his undisciplined heart is a flowing fountain of sorrow, pain, and strife. Suddenly his horizon darkens, calamity crashes in upon him, and there is no remedy.

Next, the seven sins against society that God hates in a special manner are enumerated. It seems that the natural aftermath of these sins is immorality, or a complete degeneration of society. Farther on in the chapter comes a warning about the flattering tongue of a whorish woman. And then the stern verses: "Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that toucheth her (his neighbor's wife) shall not be innocent," for "whoso committeth adultery with a woman lacketh intelligence." What a stigma follows that man. Hear it.

"His reproach shall not be wiped away." How putrid society has become. The common reports of Hollywood stink with divorce, polygamy, rape, adultery, drunkenness and murder. Can a Christian listen to them either in the theater or over the radio? Not if he has been saved from sinning against society.

Why are mighty outpourings of the Holy Spirit in revival power so rare -- such revival power as attended the meetings of Finney (beginning in 1830) when it was reported that 100,000 persons were converted? Now, dear reader, rest assured that God is no respecter of persons; and where divine conditions are met, divine approbation is given. Yet in how few places is there one man pleading for such divine intervention?

Let us notice some revival hindrances.

First, "a proud look." This is not merely a look with the eyes, but a look from the temper of the mind, expressing the inner mood -- haughtiness and conceit. Pride is put first because it is at the bottom of all disturbance and disobedience against God's laws. Wesley calls pride the mother sin. I have known people to be convinced of their wrong not only by their fellowmen but also by God, as their confession afterward confirmed; yet they would not admit their sin. They had gossiped, lied, and broken rules, and had been caught in two-facedness -- but they would not confess. Why? Because of the deep inner pride of the heart that expressed itself in the look. Humility, which is the basis of all virtue, is the opposite of pride. God "resisteth the proud." He will bring down high looks. God hates a proud look.

Second, "a lying tongue." There is nothing more sacred than truth, or more necessary to safe conversation than the truth, and nothing but the truth. God abhors lying, and places His anathema on it by declaring, "All liars shall have their part in the lake which burneth with fire and brimstone." A liar is a solvent of society. There is nothing so shattering to fidelity as lying.

"Children," said the teacher, "why doesn't God kill all the liars today as He did Ananias and Sapphira?"

A bright-eyed little boy responded, "Because, ma'am, there wouldn't be any one left alive."

How can we maintain civilization, to say nothing of Christianity, with newspapers and radios spreading moral diseases? God hates a lying tongue.

Third, "hands that shed innocent blood." Here again is the outward working of a twisted inner mainspring. The motives are ungoverned. Cruelty breathes in the spirit, denoting a murderous disposition which rather than have its plans frustrated, will stain the hands with the innocent blood of those who have done no injury. Courageous Peter, on the day of Pentecost, spoke boldly, saying, "Jesus of Nazareth, a man approved of God . . . him ye have taken, and by wicked hands have crucified and slain." What crimes had Jesus committed to deserve such treatment? He had lifted the fallen, bound up the broken hearts, removed cataracts from the eyes, penetrated the unhearing ears, cleansed bodies of foul eczema, and caused the stilled hearts to throb again with life. Yet He was murdered. His innocent blood was cruelly shed. And why? Because His murderers had within them a fountain polluted by total depravity. And still today the crucifiers are busy crucifying Christ in humble, holy men and women. God hates hands that shed innocent blood.

Fourth; "an heart that deviseth wicked imaginations." Literally, "an heart that deviseth thoughts of iniquity." An English poet said: "The forge and workshop of thought, that we call imagination, becomes a very devil's smithy -- a manufactory of the newest implements of mischief from the pattern of hell." A heart thus devising and producing wickedness has the marks of utter depravity. In seclusion or in the crowd this heart continually produces sensual, selfish and sordid thoughts. To the impure all things are impure; they do not distinguish nor are they able to discern between the pure and impure. Their heart devises sensual imaginations about saints in the pulpit and pew. Their heart devises selfish imaginations about the business matters of others, questioning their integrity, etc. Their heart devises sordid imaginations about marriage, virgins, and the purity of manhood and womanhood. Anyone calling Christ a bastard has a sensual, selfish, and sordid heart devising wicked imaginations. O Lord, deliver Thy people from such! God hates a heart that devises wicked imaginations.

Fifth, "feet that be swift in running to mischief." To run to mischief is to carry out the wicked imagination. The thought expressed is to run with haste, as if fearful of losing time, or impatient of delay. It implies more than sliding or falling into sin. The sinful pursuits are carried out with diligence and eagerness. For shame that so many are able to go about mischief nimbly, while others go about good awkwardly and coldly. God hates feet that are swift in running to mischief.

Sixth, "a false witness that speaketh lies." Of the seven things which God hates, two of them involve perjury, or lying. The picture is that of a courtroom where a witness is called by the State and employs perjury -- or, literally, "breathes out or blows out lies." The innocent is jailed and the culprit freed, all because of false witness. On the other hand, God's Word tells us that a faithful witness delivers souls. There are saints today living under a cloud, and they will die thus because of false witnesses back through the years. The heavens are locked over some churches,

and sin-killing revivals will never move among the people, because of false witness. One faithful witness in a church can keep a whole congregation in agony, and has many times paved the way for souls to be delivered from sin through revivals. God hates a false witness that speaks lies.

Seventh, "he that soweth discord among brethren." God is here stigmatizing as diabolical the conduct of one who destroys harmony and spiritual unity among brethren. The matter of sowing discord involves:

1. The Sower. He may be heedless, greedy and selfish, or malignant -- or possibly all of them. Strange how some people delight in mischief! They never realize that it is easier to make trouble than to mend trouble. There is a flaw in the character. Perhaps years ago, when they were building their character, some major quality, such as integrity or a deep sense of speaking the exact truth was omitted. And now that the structure is crumbling, other traits of character fall; and the sower's true nature is exposed.

2. The Seed. The seed may be unkind, hot words, or oily words smoother than butter. These words may include misrepresentation, talebearing, evil surmising, ill-natured stories, and slander. Jealousy may prompt some of them. A harsh, legalistic spirit often demands exact dues, things done to the minute, etc. Doesn't the sower realize that his seed will sprout, and that he will reap double, treble, quadruple -- even to a hundred-fold?

3. The Soil. The Scripture says that the discord is sown among brethren -- in places of unity. It falls among loved ones, in happy circles, in places where trust and confidence have promoted holiness. Yes, when once started, family feuds and church divisions are deeper and more bitter, and root down more tenaciously, than any others.

4. The Harvest. Ah, beloved, hearken. Be warned. The long bitter cry of the centuries is rising into a deafening crescendo. It will culminate in the Tribulation. Cain's cry started the plaint, and Esau added his wail. Saul's hatred for David, and the hostility of all Israel toward Judah, increased the lamentation. What deformities are seen in the harvest of discord among the brethren. Flee from the sowers of such seed as from some awful plague; for through their influence mighty giants are turned to dwarfs, and few escape the awful harvest. God hates the sowing of discord among brethren.

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2

THE JUDGMENT SEAT OF CHRIST

"For we shall all stand before the judgment seat of Christ"
(Romans 14:10)

Our subject involves more than a person is able to comprehend at a casual glance. Judging is a capability of this race of mortals -- that is, trying to determine a cause, or to understand or discern a matter rightly. Although exhorted by Jesus to judge, not according to appearances, but in righteous judgment, man is still far from judging justly. There are those who will climb up into a

judgment seat, set up a small tribunal, and from it declare judgment on the motives in others. Then they authorize punishment according to their judgment. In fact, past history is full of cases where the innocent have been judged by the criminal, and condemned, even to death.

For instance, that matchless peer of spiritual things, the Apostle Paul, was hailed to the Roman judgment seat by the Jews. Also, the most innocent and blameless Soul that ever trod the earth -- Jesus, the Son of God -- was led away to the judgment hall. Unscrupulous men spat in His face, slapped Him on the cheek, plaited a crown of thorns, and mockingly, cruelly, ruthlessly pushed them down on the tender brow of God's Lamb.

But in speaking of judgment, I am not calling attention to earthly judgment seats where a measure of fair judgment may be found; I am thinking of the day when "we shall all stand before the judgment seat of Christ," and there be judged righteously by the One ordained of God. Notice:

1. The rejection of the future Judge, as Saviour now, precedes that day. Today you and I can be on the throne. Jesus, just outside, stands knocking, pleading. The way you treat Him today will determine how He is to deal with you tomorrow. You cannot do enough good works to be saved. Men are not saved by paying for memorial windows, establishing rescue homes, preaching, or supporting missionary work, but by pleading the merits of the spilt blood of Jesus. Their good works are then acceptable to God. .

Jesus invites today, saying: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." What we shall hear tomorrow -- whether "Enter thou into the joy of thy Lord" or "But cast ye the unprofitable servant into outer darkness" depends on our acceptance or rejection of this appeal by Jesus.

On the other hand, men cannot commit enough crimes to damn their souls. It is not the lying, the stealing, the gossiping, or the immorality that damns. It all begins with the rejection of the spilt blood of the Son of God. Wicked deeds are the result of the rejection of Christ as Saviour. What will make the Judgment intolerable is that back there somewhere, on the shores of time, that soul waded through prayers, revivals, and camp meetings, splashed his unholy feet through the spilt blood of Jesus Christ, stumbled over His broken body, stopped his ears to the cries of "the Lamb of God that taketh away the sins of the world," and almost literally fought his way past the tender pleadings of the Holy Spirit -- and went to hell! Men are not going to hell without an effort on God's part to save them. Hear me, the tables will turn some day.

2. Death will precede that day. "It is appointed unto men once to die, but after this the judgment." Here is a universal fact which all agree to, and that is the certainty of death. Broken hearts, swollen eyes red from weeping, vacant chairs, tombstones dotting the cemetery, are all sad and mute witnesses to this tragic fact.

"Death with his sickle keen
Reaps the bearded grain at a breath,
And the flowers that grow between."

A few years ago Bob Ingersoll, the infidel, dropped from his chair into eternity. Someone chanced the remark, "He knows his future now." But another answered, "Oh, no; that, in its finality, will not be known until the Judgment -- after the result of his lectures has been tallied, and the books that were published; and after the ones who read them, and passed it all on and on, have passed into eternity." My God, what is piling up for some men, even between the hour of their death and the Day of Judgment! It is certain that death will claim all.

Even this grand world will soon be burned. The elements will melt with a fervent heat, and all remaining humanity will be ushered into eternity and to the Day of Judgment.

3. There are some things that will not be at the Judgment. (1) There will be no poor men and no rich men at the Judgment Rags and robes of earth will be forever past All will have to give account for the deeds done in the body. (2) There will be no fault-finders at the Judgment, No one will whine out his story of self-pity, and declare that he didn't have a chance and that no one was interested in him. (3) There will be no gossipers at the judgment. What has inflamed war, brought strife and rifts in church circles, and broken up thousands of homes -- God's first and grandest institution? What but gossipers? It will not be the gossipers' innocent-looking wordiness of "I just heard," or "Some reliable person just said," or "Did you know?" that will face men. The eternal facts of life will be unrolled. (4) There will be no hypocrites, and the Word tells us that they have a joy of short duration. A hypocrite is a false pretender to virtue or piety. But no hypocrites will step into the Almighty's witness stand and act the fool, that is, make a mock of sin. (5) There will be no liars there. Men are lying while passing through this mortal day, but all will speak the truth when in the blazing white light of the Judgment Day.

4. There are some things that will be at the Judgment Day. (1) The Truth will be there. "There is nothing covered, that shall not be revealed; and hid, that shall not be known." The world has enacted laws into its statutes that protect sin in all of its greed, graft, and gluttony. A newspaper clipping recently told of a father and three children, ages 9 years, 6 years and 4 months, that had been found dead out in the woods. The children were lying on a blanket, from the oldest to the youngest, and the father's body had fallen, crumpled across the children. A revolver was near by. Volumes could be imagined between the lines, but at the Judgment the truth of the why and how of this tragedy will be known.

(2) Saints will be there -- to help judge the world. From all centuries they will come to witness against the ungodly of their day that they could have lived righteously if they had chosen Christ.

(3) God will be there -- with a complete record of every life, from idle words to vicious defiance of Jesus Christ and the Holy Spirit. Nothing will be spared, for the day of mercy and probation has passed. That "hidden wisdom . . . which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory," will be there revealed. These princes will see that they could have known this "hidden wisdom," for this is the light that "lighteth every man that cometh into the world."

(4) Jesus Christ will be there. He has qualified to be Judge, and it is before His judgment seat that all must stand. Every Christ-rejecter will instantly recognize in the Judge the One they

spurned. Possibly He was rejected as He presented Himself in a dream, or in the life of a godly grandmother, or on a raft on the ocean, or in a fox hole, or under a Gospel message, or in the invitation song, "Pass me not, O gentle Saviour" -- which was carried out from under the tent by the evening breeze to a young man standing in the dark.

(5) The Holy Spirit will be there. He will be the main Voice in the witness stand. If you die a Christ-rejecter as you are now, when you stand before the judgment seat of Christ, the Holy Spirit will possibly witness thus: "The first time I plead consciously with this soul was in a revival service. There were moments when he almost yielded, but he said 'No.' Again in another service he went to the altar, and wept and prayed, and it seemed surely the victory was won. But he did not yield. As the years came and went, there were times in the small hours of the morning, or while walking along, or when he chanced under the Gospel -- when I wooed him, wept over him, plead tenderly with him, strove gently, warned, and at times, thundered to his soul, and shook him over hell; but after time had nearly fled for him, the moment came when God said, 'My Spirit shall strive no longer with him,' and I took my flight leaving his heart as hard as stone."

Oh, my God, what will it mean to stand before the judgment seat of Christ, having grieved the Spirit of God away!

* * * * *

3 GOD'S TUTORSHIP

"Where there is no vision, the people throw off restraint" (Prov. 29:18).

"Vision," in its broadest sense, means the revelation of God's will, made through His agents. In Israel's day the prophets were the instructors in divine truths. The absence of prophets and of revelations of God's will resulted in confusion, disorder, and rebellion; and the people, uncontrolled, fell into grievous excesses, which nothing but high principles can restrain. In Eli's day the Word of the Lord was "precious" (scarce or rare), "there was no open vision." Without the discipline of the Lord, Eli's sons and the people fell into licentiousness. And, said God through Hosea, "My people are destroyed for lack of knowledge."

Man cannot discover heavenly truth; it must be revealed. We are not earthly animals, but to be starved of heavenly truth is to be left to perish in earthly-mindedness. Open-mindedness is necessary to truth. God is not capricious. If the divine voice is silent, it is possible that there are no obedient ears to receive it. Then, as in the days of Amos, God may send a famine of the Word of Truth. In those days the great prophets of God were great instructors of the people. Now the Spirit filled minister has succeeded to the office of the Jewish prophet, and Christ has come to open blind eyes and to give new visions of God's truth.

God's tutorship has always been the opposite of man's. The history of Israel has proved that the people were considerate, contented, and controlled under God's instruction; but that under man's they were rancorous, rebellious and revengeful.

Let us notice a few of the high points in God's tutorship.

First, the giving of the written law. God gave the human race a code of laws at Mount Sinai. They are not to be adjusted to any nationality or age. God, the Creator of the universe, Who also became Man, thoroughly understands His creation, whether it is the world or man himself. His laws of the universe have gauged and balanced planets for aeons; and the laws given to Moses are the only adequate laws for the regulation of the human family.

Old Testament prophets spoke of "living oracles" as they were moved by God. There was no uncertain sound in their religious teaching. They made clear the eternal principles of the moral law, and forecast what the future would be under moral conditions. At times the prophets were lax, and as a result the nation was overrun; it was even taken into captivity. And it is woe to any nation when the supply of holy men runs low, and lukewarmness and indifference become the rule.

Today we as a nation are trying to shake ourselves. Anarchy has filtered its teaching through our schools. Materialism has saturated our universities, till all respect for the law has disappeared, and a fertile field for revolutions and Communism has been prepared. In fact, many of the schools have adopted what is termed the "progressive system," which means the "self-expression" of the pupil. If he doesn't want to read, don't require it. If he wants to play tag over the desks, let him do it.

But the harvest is coming and we are reaping a crop of ignoramuses, spendthrifts, rebels, drunkards, babies out of wedlock, gangsters and murderers. One seventh-grader who had "expressed himself" in other ways than learning to read was later placed in the primer class of a Christian school. I recently learned of a large city high school where nearly one hundred unwed girls had left school to become mothers.

We haven't begun to reap yet. What a direct contradiction the Word of God gives to "self-expression," for it says: "Train up a child in the way ye should go."

God has given us the written Law to gauge our lives by. And today "there is no vision" among the people. What a large percentage of young people everywhere are growing to adulthood in total illiteracy of the Scripture. No wonder "restraint is thrown off." God's tutorship begins with a knowledge of His written Law.

Second, due severity in discipline. This is surely implied, in the exegesis of this text, by the words "the people perish." God has made certain laws for the body. When man dissipates and indulges in abuses of the body, his eye becomes guilty, his hand unsteady, and his step feeble. The laws of nature are unalterable. A sinner may become a saint; yet he will pay the penalty for violating the laws of nature. So God has moral laws, as laid down in the Ten Commandments. Teachers of our modern education will be stung by those whom they have petted, and those whose "self-expression" they have nourished by their smiles. Injurious so-called kindnesses will only reap a thorny crop of ingratitude.

The trend today has branded as intolerant and narrow any person who advocates restraint. So youth takes its fling at liquor, gambling, sex-experience, thievery and murder, until, for

instance, America's annual bill for alcoholic sordidness is 7 billion dollars; for gambling, 12 billion; and for crime, 15 billion. In that country 12,500 people are murdered, 25,000 take their own lives, and 200,000 illegitimate babies come into the world each year. Britain presents the same alarming picture with its colossal drink and gambling bill; its crime, juvenile delinquency and immorality. In 1952 the sum-total of drink and gambling, ú1,425 million was equivalent to half of the nation's food bill.

Would it be out of order to say that a spirit prevails in the churches, yea, among the clergy, that would brand as intolerant and narrow, any preacher who would "cry aloud and spare not, telling the people of their sins"? It has become very unpopular to preach against worldliness, and so the world has taken over the church. The program of the church to add numbers and bigger machinery has taken the place of the revival method, which added members without getting the world also. As man falls by pride he recovers by humility. Thus God, by due severity in discipline, has only one way of bringing mankind under His tutorship.

Third, freedom through law. God, the Creator of all, knows the nature of His creation. We may try all the "new thought" and "modern systems" we please; nothing man-made will succeed. Only God's method of law will gain freedom. The Psalmist says, "that in God's law he meditates day and night," and the reason is, that the law of his God is in his heart Moffatt's translation again and again shows David's delight in law and his freedom through it: "To please and serve Thee is my joy; thy law lies deep within my heart." Again the 119th Psalm abounds in similar expressions: "Happy are they who live uprightly, living by the Eternal's laws." Speaking of those outside God's law, David says: "Proud men lust after me with lies, but I carry out thy behests; their minds are gross and dull, but I thrill to thy law." Notice another verse: "Never shall I forget thy laws, for they put new life into me; and I see a limit to all things, but thy law has a boundless range."

Beloved, the only freedom in the universe is freedom through God's laws. An old saint was dying. A friend standing by asked, "Are you afraid of dying?" "Afraid!" exclaimed the saint, raising himself higher. "Afraid! I'm in harmony with God's law, and that makes me safe anywhere in God's universe, in time or eternity." Oh, for a mighty revival, not only to convince the intellect but also to melt the will, until God's laws are written on the hearts of the whole human family.

* * * * *

4 FORGIVENESS

And when they were come to the place which Is called Calvary, there they crucified him . . . Then said Jesus, Father, FORGIVE THEM: for they know not what they do" (Luke 23:33. 34).

Visualize those three forms sinking over in slumber. Just yonder, a stone's throw, is the fourth -- not sleeping, but weeping, praying in agony, sweating as it were great drops of blood. Was it for His own sin, or was it remorse over His own past? No, it was the preparation for the Cross, the supreme sacrifice of God in a perfect example of atonement and forgiveness. It is human to err, but divine to forgive.

First, let us feel the spirit of forgiveness. Forgiveness is very clearly taught in the life of Jesus. Remember, Jesus never taught anything He did not live. The disciples asked Jesus to teach them to pray. Right from the heart of that prayer comes, ". . . and forgive us our debts as we forgive our debtors." In this spirit of forgiveness there seems to be a law, and that law tells us that we are forgiven only as far as we forgive: "For if ye forgive men their trespasses, your heavenly Father will also forgive you." Peter said, "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" Ah, seven times was unusual; truly, that was more than necessary! But Jesus answered, and the surprised disciples heard Him say, "... . seventy . seven . ' Ah, here is the spirit the world is dying to feel. "Judge not . . . condemn not . . . forgive and ye shall be forgiven" is the very heart of vital Christianity.

Joseph, a type of Jesus, was betrayed by his brethren and then falsely accused and imprisoned. But eventually all these troubles had passed, and he sat in the second place in Pharaoh's kingdom. The pinch of famine caused his brethren to pass his way again, and when Joseph was no longer able to refrain himself, he wept aloud and made himself known to them. Seventeen years later, after Jacob's death, the brothers feared that Joseph would seek vengeance; thus they came imploring mercy. Joseph said, "Fear not, am I in the place of God? As for you, ye thought evil against me, but God meant it unto good."

The most cruel feuds and the most bitter hatreds are those which smolder and burn in family relationships. Among relatives it seems the hardest to forgive. But Joseph gladly, cheerfully forgave his brothers. Have you done likewise?

Second, let us recognize that there is a spirit of unforgiveness. It is in contrast to the spirit of Jesus. An unwillingness to forgive is sin and has its source in satan. A coward never forgives. The offender seldom forgives. There is an ugly kind of forgiveness in this world, a kind of hedgehog forgiveness, filled with quills. Men take one who has offended, set him down before the blowpipe of their indignation, scorch him, and burn his faults into him; and when they have kneaded him sufficiently with their fiery fists, then they forgive him. "I can forgive, but I cannot forget" is only another way of saying, "I will not forgive." "Yes," some say, "I will forgive my enemies, but not until they are hanged!" For shame! For shame ! But this spirit of unforgiveness crops out in boys and girls and men and women in crushing, hurting and bruising. It begins at home and spreads elsewhere. Oh, for shame! For shame!

Third, let us notice the way God forgives. God forgives without bragging over it. He does it speedily and incessantly, beyond our comprehension, and to the uttermost limit of the transgressor's wrong. However, to preach forgiveness because God loves us is being untrue to Jesus, for Jesus was not a martyr. Neither did Jesus come to stand with us in sympathy against God. Jesus was made a curse because God hates sin, and Calvary is the estimate of His hatred. When conviction as a result of Calvary comes, we receive the gift of shame and penitence, and this is all received through Christ in Whom we have forgiveness of sins.

Peter had denied his Lord. He had gone out and wept bitterly. But now Jesus and His disciples were sitting at a meal during which there was much silence, "For they durst not ask Him anything." Soon Jesus spoke. Did He say, "Peter, how could you have denied me, and how do you dare appear here with my disciples?" No! No! "Simon, son of Jonas, lovest thou me?" Peter thrice

confessed his love for Christ, and heard, "Feed my sheep." This is the true spirit of forgiveness. Dear reader, is true forgiveness in your heart for everyone and every circumstance?

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5

SALVATION IS IMPOSSIBLE WITHOUT OBEDIENCE AND FAITH

"The Holy Ghost, whom God hath given to them that obey Him" (Acts 5:32)

1. The first great law is obedience. It is not natural for sinful humanity to obey, and the principle of obedience must be taught as a foundation for all progress. Benjamin Franklin said, "Let the child's first lesson be obedience." Martin Luther remarked, "I would rather obey than work miracles."

In the garden of Eden communion with God was based on this simple law of obedience. It is still the test of divine life in the human soul. Paul said the proof of the Corinthian's grace was not how loud they could shout, nor how they kept up the budget, nor even how modest or different they were from the world, but how obedient they were in all things. The word clearly tells us that Jesus is the author of eternal salvation to all that obey Him. Therefore the secret of spiritual life and victory is obedience to God now.

Jesus commanded the disciples to "tarry ye in the city of Jerusalem, until . . ." Peter might have said, "My business is failing; I must look after it," or "I will lose my old fish customers," and thus would have disobeyed Christ's command and failed to receive the promise of the Father. Matthew could have remarked, "I must see how my assistant tax collector is doing the business." But no, he tarried at Christ's command. Mary with a little sarcasm might have said, "Here I have ministered to the needs of Jesus, and now he has left us. I can waste no more time; I must look after home duties." All these remarks must have been in essence what the 380 said after the Mount Olivet experience, for of the approximately 500 only 120 obeyed and on returning to Jerusalem were baptized with the Holy Ghost

It is disobedience that leaves the altar without being accepted of God. Here is a seeker kneeling in a penitent and submissive manner at the altar saying to the worker, "My faith does not take hold. It is so weak that I just can't believe as I should." Of a truth? And soon the worker (if he is a shallow altar worker) begins to feel that God is unjust to this poor sincere seeker. If the worker did a little probing as a doctor does, he could soon find the sore spot -- hard feelings toward someone, a grasp of a fellowship with unsaved relatives, continuance of selfish plans and comforts. As if the Lord can meet hearts on the seeker's conditions. The seeker's excuse for not obtaining a divine witness is that his faith is weak. Oh, no, it is not a lack of faith but of obedience.

No amount of good works or personal magnanimity or giving of finances can take the place of individual obedience. Obedience to Christ's commandments is the true test of discipleship. "If ye love me, keep my commandments." Carnal self is the greatest enemy to a cheerful obedience; therefore we must insist on our self-life becoming obedient unto its death.

"That we might receive the promise of the Spirit through faith" (Galatians 3:14).

2. Cruden in his concordance says, "There are four kinds of faith: historic faith, temporary faith, faith for miracles, and the grace of faith." Let us notice the last mentioned, which we understand to be saving faith.

Let it be clearly understood that justification and sanctification are by faith. Ephesians 2:8 says, "For by grace are ye saved, through faith; and that not of yourselves it is the gift of God." It may be that the theologians differ as to whether grace or faith is the gift of God, but surely both are God's gifts. For it is by grace or favor of faith from God whereby we receive salvation.

Many times I have heard the expression, "I took it by faith, and it didn't work. Now I want to know." Surely something is wrong. In the first place we do not take, as if by force, anything from God. The proper expression is "receive." Then if I received my salvation by faith, it will work. Amen!

But saving faith does not operate alone as the only element in salvation. An airplane's motors are its moving force, but if they were not borne on the wings the flying ship could never leave the ground nor be sustained in flight. Thus saving faith is ineffectual unless sustained by obedience.

Now the concern to us is, how can we obtain this saving faith or "get on believing ground," as the early Methodists used to say. Remember, "The natural (unborn from above) man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them for they are spiritually discerned." So to obtain this saving faith we must obey the Spirit, as He dictates the specific requirements of God for us. Our part is obedience. God has only one way of witnessing to the human heart that its obedience is satisfactory, and that is by inspiring living faith to the obedient seeker. Then as C. W. Ruth used to say, "When we say 'yes' to all the will of God, known or unknown, faith becomes spontaneous." Faith is not a struggle to an obedient heart, but faith is a struggle to the withholding heart.

Now since God's way of notifying the seeking heart that his obedience is perfect is by bestowing the gift of faith, Satan right here causes many people who are up to the last step of obeying God in faith to become side-tracked into doing things. These do not realize that to believe is the last step in obedience, and not yet having received the witness, they look for other things to do. But the following words of Scripture clarify this by saying, "Not of works, lest any man should boast."

The expression is often heard, "I have been bothered with doubts." Why is this? Suppose that you would ask a loving husband if he loves his wife, and his answer would be, "I believe I do, but at times I am bothered with doubts. But I am holding on in my poor weak way." Such an answer is absurd to a true lover. There is nothing more real to a true husband than his fidelity and love for his wife. But if his eyes are on other women or he is violating some standards of the home, he will likely have doubts and lay the blame on his wife.

And it is just as true of those who have doubts about their faith in God. The occasional doubter is disobedient occasionally. What is it he doubts? As if there were humility or virtue in doubting or being a little uncertain! Do these doubters doubt their love of God, or God's acceptance of them? Surely if there was genuine repentance, such joy was found in salvation that they could not doubt the fact of divine life then, while their souls were aglow with love and adoration. And as long as they continue obedient, no doubts can arise as to their acceptance with God.

The poet wrote, "My heart has no desire to stay where doubts arise and fears dismay." The road to the higher plane is the highway of perfect obedience. There we do not speak of faith as a pathetic sentiment, but as a robust vigorous confidence built on the fact that God is holy love.

3. Note the result of obedient faith. It is obedient faith that leaves the altar with the gift. It causes us to be justified in God's sight, and at the same moment this is done, God regenerates our spirit. And then having received the gift or favor of faith, responsive to our obedience to the command of Jesus to repent, "The Spirit (God's Spirit) itself beareth witness with our spirit, that we are the children of God: and if children then heirs; heirs of God, and joint-heirs with Christ." This is faith, this is the witness, and the soul borne on wings of victory shouts "Glory! Glory! Glory!" Oh, the rapture at entering the kingdom of our Lord. Hallelujah!

Furthermore, a faith has been inspired that leads the soul on through the valley of death to Christ's baptism. For, "Behold," Jesus said, "I send the promise of the Father upon you." And as prophesied by Joel, the Spirit was poured out; and on the day of Pentecost, while all were in one place in one accord, there was a rushing and a filling, until, as in Cornelius' house while Peter yet spake, the Holy Ghost fell on them. That is the result of obedient faith. And truly, dear reader, His coming to our hearts will be as dynamic, as clear, as doubtless as Holy Writ declares it will be.

Obedient faith, then, knows no defeat, no retreat. All sighing and sobbing have ceased, and triumphantly that soul wrapt in perfect obedient faith moves on with its God, above the doubts, the fears, and the earthly that would try to sully a redeemed creature. Glory to God forever!

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6 TODAY'S SPIRITUAL DILEMMA

In the labyrinth of religious thought there appears much confusion. Someone has said, "The religious world is in a muddle today." Those of us who meet people in every walk and clime of life face this muddled condition. God, through Hosea, said "My people are destroyed (cut-off) for lack of knowledge." In the context we learn that the Lord had a controversy with the people because there was no knowledge of God in the land, and they had forgotten the law of their God. The fact "like people, like priest" was emphasized. The reason was that the knowledge of God had been refused. Their condition stemmed from the evil heart of unbelief within. So the dirge was taken up -- Israel has committed whoredoms; she has been' deliberately untrue to her heavenly Lover and her companions.

How far down this same road have the Protestant churches traveled? Let us not make it a matter of speculation, but of humbleness and earnest prayer. The early New Testament Church so lived their faith in Christ that their conduct won for them the name "Christian" -- "Christlike." After the Dark Ages a revival of "the faith once delivered to the saints" began with Luther and reached a new height of ethical living. This was achieved by a clear spiritual vision that did not minimize the true nature of sin or the scope of a glorious redemption from sin by Jesus Christ.

In facing the condition today we must acknowledge that Satan is diametrically opposed to every phase of "truth as it is in Christ Jesus." That accounts for much of the religious muddle. Again, the highest degree of truth can only be found by those who hate all sham and who earnestly want a knowledge of God, and who interpret the Bible through the channels of a pure heart and a disciplined mind. Much confusion has come from those who have interpreted redemption in the illumination of their own carnal heart. Some over-zealous for a unity among the Churches are developing a general theology of all faiths based on the creeds of denominations, rather than on the Word of God. One cannot study the ways of sinful man and understand a holy God.

This results in a lower standard of Christian living. The precious sheep are not taken farther than the shepherd's lead them. Thus much shallow and spurious work is done in dealing with souls. When men have been led to "accept Christ" without receiving the inward assurance that Christ has accepted them, we have what is commonly known as "sinning Christians" or those who are mentally converted to Christianity, but not reborn spiritually. Now follows the evolution of a theory to cover these converts, and make their profession of religion and practice of sinning harmonize. How much is Protestantism watered down in these last days? God grant that those precious folk everywhere who desire the best and highest spiritually will never lose the vision of "the Lamb of God which taketh away the sin of the world" and "earnestly contend for the faith once delivered to the saints."

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7

ARE YOU SWEEPED OFF YOUR FEET?

"Barnabas also was carried away with their dissimulation" (Gal. 2:13b) .

"Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness" (II Peter 3:17b) .

Deter had a natural warmth and impulsiveness about him. He was a quick and clear thinker, discerning spiritual matters readily and accurately. His messages were to those in affliction, who were matured. He was an old man now, and had met the conflicts of life and was nearly done with them. His native keenness and practical experience made his words weigh heavy with spiritually-minded people. Both of his epistles are packed full of truths deeply spiritual, and are characteristic of one who has never wavered since his establishment by sanctification on the day of Pentecost. His closing words are tender, yea warning, and give wholesome encouragement to growing in the knowledge of eternal things. What a variety of essential truths and doctrines are preached in an inspirational and unctuous manner that is fully convincing and establishing.

Peter rings clear on holiness, with this command, "Be ye holy; for I am holy." Christ is extolled as the chief Cornerstone and example; husbands and wives are told how to live in matrimonial unity; false teachers are exposed; and the godly are assured of deliverance out of temptation. The very heart of a spiritual utopia is given in I Peter 5:5, ". . . yea, all of you be subject one to another, and be clothed with humility."

In this last chapter Peter emphasizes some essential truths. He posts clear warnings to keep us from being swept off our feet. Notice the eleventh verse. A distinction is made here between things and persons. We call the visible universe the great system of things -- but things only. Sublime mountains are only things. The vegetable and animal creation and the endless variety of similar creation are simply things. Even possessions which attract ever so much attention and time are nothing but things. Our very bodies, so closely connected with us for life, pass through the stages of youthfulness, middle life and old age -- frail and changing things. The globe, our larger habitation, like the body which we inhabit, will not survive its uses. "We all do fade as a leaf." From hour to hour things are being dissolved.

What a sharp distinction now as we notice persons, having intelligence and will, with the ability to discern right and wrong, and possessing the capability of loving or loathing. What a tremendous responsibility to be a person. Angels are persons. Man is a person in the image of his Maker. Things exist for persons, not persons for things. Creation is by God, not God by creation. If we count men for what they have, and not for what they are, we put things above persons. Business, riches, talents, poverty, and disappointments are tests of men. These things are instruments of education and discipline. It is not -- what has the man made by things? but what have things made the man? The statement is made: "What manner of persons ought ye to be" -- literally, "Of what country" . . . "Fellow-citizens of the saints and of the commonwealth of heaven." Ah, what a privilege to be a person sanctified and meet for the Master's use.

And now, in the seventeenth verse, steadfastness in Christian living is stressed. "Ye therefore" -- as in conclusion -- "since ye know . . . beloved" (note the tenderness that Peter expresses to his fellow-citizens as he gives this warning), "beware lest ye also be carried away (i.e., swept off your feet) by the error of the lawless" (Revised Version) . Only here does the Greek word for steadfastness occur. The . word "yet" in this verse is emphatic -- others have fallen into this snare; you might. These to whom Peter writes have a firm footing; let them not be carried off their feet, like Barnabas, who, when the Jews dissembled with Peter, was carried off his feet with their dissimulations.

Dear reader, we are in the most perilous age of all ages, and are passing through the most uncertain days in this age. Everything is unsettled, and our every phase of life is in uneasiness. The same spirit that prevails in politics and government is found also in the financial and social field. And although many are crying, "Peace and safety!" "Great revivals!" "Mighty hunger for the Lord Jesus Christ!" an honest observer sees much daubing with untempered mortar, and real heart-changing is observed less and less.

Why is this? Peter tells us: our generation of religious workers are wresters of the Scripture, unlearned -- perhaps not in books or human knowledge, but "unskilful in the word of

righteousness" (Heb. 5:13). When people use the records from the Holy Scriptures to justify their sins, this is wresting the Scripture, The flirt says, "I'm not so bad as David." The gossip and misrepresenter says, "I'm not so bad as Jacob." The unfaithful church member says, "I'm not so bad as Peter." Again, people wrest the Scriptures by adopting certain doctrines contrary to others; then, when the Scripture exposes them, they explain them away. Others quote Scripture, as we find in Matthew 4:6 that satan did -- by halves, to secure their own wishes.

Rest assured, my friends, satan's deceivers are at work, and will wrest the Scriptures right in your presence to sweep you off your feet, but you must "beware lest you fall from your own steadfastness." God puts the signpost up with the word "Beware!" at all points of temptation, so that none pass on to wrong doing without first having the cheek and warning of conscience and the faithful Holy Spirit.

Let me give you briefly an outline of causes for declining from steadfastness.

Causes from within --

1. Melancholy. The axiom says, "The soul will follow the temptation of the .body."
2. Some raging lust -- greed, jealousy, sensuality, impatience.
3. Unbelief. What mists this raises to cloud the understanding.
4. Carnal confidence -- whatever or whomever we trust in, except Jesus Christ.
5. Want of experimental knowledge of saving grace.

Causes from Without --

1. Wavering -- minded companions; pernicious associations.
2. Fierce trials of affliction.
3. Personal wrongs and undeserved injuries.
4. Public scandal.
5. Examples of others.

Causes from Neglect---

1. No clear apprehension of the worth of grace, and the means to secure it.
2. Want of an eager appetite for sound doctrine; for the Bread and Water of Life.

3. Failing in our particular calling. "Diligence maketh rich."
4. Feebly performing holy and righteous actions.
5. Becoming unfaithful in prayer.
6. Lacking diligence in Bible research.

Causes from Willful Choices or Decision --

1. Desiring a mild concoction of what heretofore we distasted. "For if I build again the things which I destroyed, I make myself a transgressor" (Gal. 2:18).
2. A refusal to endure reproof, after causing offense.
3. Yielding to error and carnality in others.
4. Accepting carnal reasoning about spiritual issues.
5. Accusing saints of what we are guilty of.

"Beloved, beware," says Peter, "lest ye also be swept off your feet by the error of the wicked, and fall from your own stedfastness. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and for ever. Amen."

* * * * *

8

WALK -- STAND -- SIT

"Blessed is the man that insists on walking righteously, who will not stop, . . . and who refuses to sit down" (Psalm 1:1).

God, by divine inspiration, sets forth in this first Psalm the blessednesses (properly in the plural) of the saints and the cursednesses of the sinners, and then pointedly adds arguments and proof throughout the Psalms.

There are three characters here, each exceeding the other in sinfulness, proving the degeneration of sin. None reach the depth of vice at once. First, there is the ungodly man who is unjust -- withholding from God, society and himself what belongs to each. His are the sins of omission, with no certain rule to go by, and no certain end in view. He is unsettled. He is uninfluenced by God. The ungodly man has his counsel. He advises, "Do as I do. Do not concern yourself about praying, repenting or attending the means of grace. Live an honest life, make no fuss about religion, pay your debts, and you will fare well enough." But hearken, he who acts by bad counsel -- and the ungodly can give only bad counsel -- may soon do evil deeds. So the godly shun

the counsel of the ungodly, do not do as they do, and -- that they may not be thus influenced -- they do not converse familiarly with them.

Second, there is the sinner who passes over the prohibited limits and transgresses. Not only does he do no good, but he does evil. He adds outward willful transgressions to his ungodly heart. Now the sinner manifests open rebellion to God, and engages in the service of sin and satan. His sins are the sins of commission. Each sinner has his way of transgressing. One is greedy, another dishonest, etc., etc. So the godly person avoids doing as the sinners do. He does not imitate them, and, to be sure, he does not associate with them in their ways nor choose them for his companions. He keeps out of their way as much as one would avoid a plague, for fear of contagion.

Third, there is the scornful man that mocks, derides and lives in open rebellion to God's laws. He sneers at divine revelations, or in the form of the deist he may be clothed in religious garments; yet he endeavors to break the bonds of moral obligation to civil society. With a seared conscience he rests in his wickedness. His chief business is to promote the ways of the devil. The scorner has his seat. He has sat down and is utterly confirmed in his impiety, and now makes a mock of sin. All religious and moral feelings have come to an end.

The godly and ungodly are similar in that they both are walking, and the ungodly man professes to be going toward heaven too. If the godly man will not stop he is safe. He will go farther towards God than the ungodly dares to go. As long as one walks with God, he will not hear the counsel of the ungodly. Here is the secret. Never stop. Go on and on with God. Then you will never be caught standing with sinners in their way of opposing God. Nor will you be sitting down in the seat of the scorner, mocking the holy people. Remember, "Blessed is the man that insists on walking righteously, who will not stop, and who refuses to sit down"; for "cursed is the man who walketh in the counsel of the ungodly, who standeth in the way of sinners, and who sitteth in the seat of the scornful."

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9

THE URGENCY OF REALITY

This is a day of urgency. All systems, organizations, and nations are pressing to act as quickly as possible in self-interest. From the small-souled salesman peddling patent medicine to the powerful nation stock-piling atomic energies, we feel that push and rush of "It's now or never." Even the religions of the world have stepped up their ecclesiastical machinery to force humanity into their respective camps. Is this not the final mad whirl of satanic effort to bring all under the Antichrist? To me there is no doubt about these last-day signs of general events.

But also on the finer lines of things in the spiritual realm is this true. It is a day when people who were one time spiritual have taken down the standard of true holiness, to rush people into their organizations, and thus total great numbers of adherents. True, we must "work, for the night cometh when no man can work"; but "cursed be he that does the work of the Lord deceitfully" (Jeremiah 48:10.). Paul, writing to the Romans in chapter 12, emphasizes fervency, thoroughness,

and patience; and in these last days God forbid that we be caught either in the rush of doing shoddy work or the lukewarmness of waning fervency.

Actually the emphasis is put in the wrong place today. The appeal is to culture and intellect and refinement, and thus unity among all believers on points generally fundamental. But herein lies the danger. Beneath all the surface culture and intellectualism, the sin of the heart breeds added contempt for deep spirituality. The discord is not of culture and refinement, but of the heart; for "out of the heart are the issues of life." When the heart is in discord, everything else is eventually out of harmony . and comes to clashes. Someone has said: "Character is higher than intellect" . and, "A great soul will be strong to live as well as to think." Character comes only by way of a holy heart. Intellect does not mean character or spirituality. The pure intellect cannot appraise spiritual things at their proper value, for, as the Apostle Paul says, "They are spiritually judged." The world has produced intellectual giants whose spiritual outlook was of the narrowest kind; and, on the other hand, men who made no boast . of superior earthly wisdom had a vision that went far beyond the horizon of earth, and then spoke of the deep things of God.

This intellectualism, void of spirituality, cannot produce a stalwart Christianity. The first centuries of revival fires were not supported by the politician or philosopher. They were self-centered. It took the common people who heard Christ gladly to become fertile soil for a living, consuming and spreading Christianity.

When a sort of pseudo-intellectualism proclaims "release of spirit" to function according to the "self-reverting pattern," it can be put down as having its roots deep in the carnal heart And when this type of "broad-minded" and "big-souled" individual has trained well in the language of Canaan, we find produced the most subtle kind of person who sidesteps real spirituality and character -- especially when, to get that "release of spirit," he scatters lies of the basest sort Half. truths, soaked in carnal sobs of being misrepresented and of not being understood, speak in thunderous tones that the spiritual vision is lost. The Holy Ghost tells all true spiritually-minded people to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

Beloved, born-again folk are delivered from the devil and all his tactics. Sin has no more dominion over them. They live in a spiritual realm and everything else takes second place. The emphasis is placed where it belongs. Deliverance from sin is the theme, and it becomes known what sin is. Let us not hearken to the hue and cry of carnal backsliders. Our own souls are at stake. Let us pray for a mighty revival to find a fertile soil in the hearts of war-weary, frustrated humanity; and thus a turning to God.

Leaders are needed who have no carnal "Quislings" in their heart to reach out a hand of fellowship to the devil. The betrayer within must be committed to death. Carnality is the source of the lukewarm Laodiceans. Leaders are needed who having received the death blow to carnality in their own hearts, will direct others to a similar experience. Somewhere God may now be qualifying His mid-century soldiers for the mighty sin-dispelling army of revival firebrands. Come on, Brother Stout-heart, and let us be urgent in putting down and out sham religion. Let us go on with a revival that puts hell in pandemonium and heaven in ecstasy. Let us draw in the line close on a spiritual reality. The poet describes the masses thus:

"For while the rabble, with their thumb-worn creeds,
Their large professions, and their little deeds,
Mingled in selfish strife -- lo, freedom wept;
Wrong ruled the land, and waiting justice slept."

God will have men who will not bend the knee to carnal Baal. Let us cry for an army of men like those described in the verse:

"Men whom the lust of office could not kill;
Men whom the spoils of office could not buy;
Men who possessed opinions and a will;
Men who had honor, men who would not lie;
Men who could stand before a demagogue
And blast his treacherous flatteries without winking.
Tall men, sun crowned, who live above the tog
In public duty and In private thinking."

* * * * *

10

HAPPINESS IN COURTSHIP CUSTOMS

Modern courtship has banned much of the old-fashioned chivalry. The olden days had their rogues when a "ladies' man" would conduct himself in such a way as to start scandal in the community, while today the newspapers are full of the stench made by sordid love affairs. It is an easy thing to become marked as a pessimist, or a decrifier of the times. Kind reader, raise your eyes up beyond your own personal desires and local circumstances to view the trend that is bringing us to the Antichrist reign. When young people -- some of them from Christian homes -- tell us, "No one ever hinted that there were dangers in our courtship," it is time for us all to be shocked into activity.

In the beginning of these few lines I beg you to weigh the following words carefully, from the Christian viewpoint, with relation to the welfare of all society. Please do not think that I would gainsay the young people one bit of legitimate pleasure, for I love them. Anyone who would frown on lovers who desire each other's company and times to visit alone does not have my sympathy. I am not an abstract idealist who would reject that which, after all, is natural and permissible. My plea is for cleanliness and sanctity in thought and deed, and the keeping of God's holy law. Let me speak plainly in considering the improper and proper purpose of courtship.

When young people take for granted that petting and fondling are proper and necessary part of the evening's program, and have no particular concern about the other's interests, even though they are almost strangers, it is evident that they are on the wrong track -- the track of mere sensuality. And when young people who are going together "steady" and are fond of each other, believe that it is proper to spend late hours in a car at some lonely place, or in the privacy and darkness of the parlor, in close bodily contact, we must understand that this is wrong thinking. These practices feed the sensual and arouse desires which should not be aroused until after

marriage. To follow such customs is to play with fire, and Christian parents who permit such dating must not be surprised if they are confronted with forced marriages. Furthermore, pursuing such intimacies robs young folk of spiritual life in the heart and lowers their esteem for the sanctity of Christian marriage and the things . which stand related to it. These things that tend toward lasciviousness give us a glimpse of the modern trend of improper practice in courtship.

May I present the thought of proper courtship by asking the question, "What is the purpose of courtship?' Is it only for association with the opposite sex? Not at all. Courtship is a special friendship entered into, in order that the persons involved may learn to know each other more fully, and determine whether they would care to live together in Christian marriage as husband and wife. Courtship should enable young people to answer intelligently questions such as these: Do we love each other? Are we suited to each other in character? Can we work together harmoniously? Is he the kind of man I can respect and trust? Does he show by word and deed that he is a sanctified man? Will he be a good father to the children we hope . God will give? Is she a devoted, sanctified woman? Is she humble and industrious? Is she capable, unselfish and womanly?

Young people should be able to answer these questions to their own satisfaction, and then take each other "for better or worse, till death do us part." During the time of courtship they should endeavor to keep a proper balance in and with society. Success in this period requires wise non-gossiping parents, and willing co-operative young folk. All may not follow the best rules and regulations; yet the goal must be the best examples. May God give us all the needed wisdom.

Courting couples will do well to prayerfully consider my message. Ban improper usages of this epoch in your life which would whip up passions marring the sacred purpose of courtship. Rule out the senseless and sinful customs which will damage you physically and spiritually; they are productive of no good and are full of danger. Wait God's time for each step in instituting your Christian home, and your married life will be on a high level and buoyant with true happiness.

I would not ban all intimacies and tokens of love and esteem. Not at all. Genuine, normal courtship might include reading helpful literature together, singing and playing musical instruments, taking walks, studying and enjoying nature, visiting friends, and, as the matter becomes more settled, attending regular church services together.

Have I made the matter too strong? Surely all parents and young people who desire God's best for themselves will not resent the truths contained herein. Let us prayerfully follow paths of virtue and purity.

* * * * *

11 FAMILY ALTARS

The home life of many people has been undergoing a very definite change in the last two or three decades. The entrance into the home of the modern magazine, the novel, the radio and now television has somehow caused many of the stable and worthwhile things to be crowded out, as, for instance, Bible reading and family prayer. Every morning or every evening, .and sometimes

both morning and evening, Christian homes used to conduct family prayer. Such a fragrance of love and respect issued from the family altar into the everyday walk of life that it enabled each one to be a better neighbor and citizen.

I remember reading somewhere that a certain minister was called to pastor a church in New York city. The whole atmosphere of the church was cold and lifeless and the attendance small although the membership was large. This devoted pastor sensed the situation and realized the need of a revival of spiritual values. He spent much of his time the first year going among his people, introducing and establishing family prayer. It resulted in a full church and new spiritual life.

Rev. B. T. Roberts, in his book "Pungent Truths," writes: "Said a gentleman to us at a camp meeting, 'I am not a Christian, but my wife is. For twenty years I have been so crowded with work that I did not, with my men, attend family prayers which she conducted. But I have been here a week, stopping with a preacher, and he is a good one, and we have not had family prayers yet'"

A Christian home is a house of prayer. Beloved, let us rightly evaluate the word Christian. God's Word says, "My house shall be called a house of . prayer." The Christian home is a church in miniature, and prayer cannot be divorced from it.

The family altar is conducted by praying parents, for prayer is no strange exercise to them. The family altar is a public sign that God is recognized in the home, and distinguishes the praying home from the prayerless home of the sinner.

A few years ago, when the Honorable W. J. Northern was Governor of Georgia, early one morning a visitor called at the Executive Mansion, and asked the servant if he could see the Governor. The servant lifted his hand as if to command silence and said, "Not just now, the Governor is holding family prayer."

It is said that when Senator A. H. Colquitt was about to leave for Washington, a few friends called on him the night before to spend a few moments socially. When the time came for them to go, he called for the Bible, and after reading a portion of it, he knelt down and prayed as he was accustomed to.

Dear reader, it is alarming today how few fathers hold family prayer. Methinks I hear some children say, "I never heard my father pray." A young lady school teacher was stopping at the home of a leading church official who was a deacon in his church. The young woman was a professed Christian, accustomed to prayer. And so at bedtime, as was her custom, she knelt in prayer. This man's small daughter watched the young lady as she knelt with her eyes closed, and wondering what it meant, asked: "What are you doing down there?" Actually the child did not know what it was to kneel in prayer, for she had never seen anyone on his knees in her father's house.

The Rev. C. C. Cary, of the Methodist Church South, says: "Let it not be forgotten that in every Christian home, God is recognized at the meals, for no eating is done till a blessing is asked upon the food. I am careful to name this for two reasons. First, it is a distinct mark of a Christian

family; and, secondly, deplorable as is the statement, there are some homes in which the parents are church members where grace is never said at the table."

"And without enlarging upon the point, let it be noted there is in this sort of home love for the house of God. There is no open Sabbath breaking therein, nor do the inmates of this home neglect the sanctuary. They are a church-going, Sabbath-loving, God-fearing people."

In the February, 1945, issue of the "Readers' Digest," a very interesting article appeared entitled "We Teach Our Children to Pray." It was also printed in the book by the "Readers' Digest," "Getting the Most Out of Life." The writer and his wife, both having been reared in homes where prayers were said, were one day jarred out of their complacency and failure to have family prayers, by an accident. Songs were soon added to the Scripture reading, and a new sense of family closeness was brought about. He writes: "Troubles seem easier to forget. Anger cannot outline a verse of song. Worry fades when we come upon the lines, 'Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.' At first," said he, "we were embarrassed with company present. Now it seems like an added note of hospitality." As the phonograph began the hymn "Beulah Land" one evening our dinner guest, a noted manufacturer, called, "Sing it again, I haven't heard that since I was a boy."

Beloved, we only have one life to live. The days are swiftly gliding into eternity. Let me exhort you if you do not have family prayer, to here and now establish this Christian habit in your home. Let us save our nation, our church, our home and our own souls.

* * * * *

12

OUR LIGHT AFFLICTION WORKETH FOR US

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Corinthians 4:17).

In order not to become confused in our understanding of the text, let us notice the phrase -- "but for a moment." A moment is very brief; and our life, compared with forever, is likened to a pen point between two eternities. Next, "our affliction." Does this affliction mean Paul's "thorn in the flesh"? Perhaps, but it more likely refers to the individual trial or troubles or persecution, which, in comparison to the eternal glory, seemed light. Those who do not look at the things which are seen are the ones who profit the most when affliction comes.

Affliction has no spiritual or saving tendency or virtue. More often it sours the unregenerate. Everywhere we meet people who have their woebegone tale of misfortune: "I was ill-treated or mistrusted." "The money I loaned has never been returned by those whom time has proved to be scoundrels." Multitudes in this realm do not stop to ascertain who their worst enemy is. They blame the district superintendent, the pastor, the church board, the mission board, a relative, or an imaginary fiend in human form. They seem so positive in this persuasion that no one has a chance or is courageous enough to point out that they themselves are their personal enemy number one.

In order to be in accord with the clause, "worketh for us," we must begin with the regenerated soul.

In the first place this affliction works for us our sanctification. Followers of God in regeneration are liable to become careless. Therefore God employs the chastening -- and -- affliction method of enabling believers to become partakers of His holiness. The Psalmist testifies along this tenor of truth, "Before I was afflicted I went astray," and gratefully adds, "It is good for me that I have been afflicted; that I might learn thy statutes." The times of discomfort and pain prove a goad or lash to keep the soul in line. The wise parent teaches the child that transgression is always accompanied with pain. Since this is true in God's methods of government, a parent should not shield the child from correction or chastening; for sometime, somewhere in life, the lesson of pain and remorse overtakes the doer of evil. One of the more spiritual Presidents of the United States once said: "Poverty is uncomfortable, as I can testify; but nine times out of ten it is best for a young man to be thrown overboard and compelled to sink or swim." So it is. God puts us on our initiative. Sin belongs to the devil, but we belong to God; therefore we are through with sin, not only as acts or transgressions, but as a principle. Thus, in order to obtain holiness, we side in with the affliction or chastening that is working for us, and give up the right to ourselves -- our natural independence and self-assertiveness.

Very often things that are right and sublime blur God's best in our lives. We may allow the good atmosphere of a spiritual church to be an enemy of God's best for us. One writer has said: "Natural virtues antagonize surrender to God, and bring us to the center of the greatest battle. For there is no debate with evil, but with good; and that makes the good the enemy of the best." It was my grandmother's commendation of my good points that would have stopped me from going to the cross; likewise my mother's kiss of approval and my friends who said, "Paul, if you are not sanctified, where are the rest of us?" Just then I was not concerned about them, for the chastening of God had gone beyond the Peter who would say, "Pity thyself." That element in us that always wants some one to understand our troubles and afflictions must go, until things of a selfish nature from the outside find nothing in us that sympathizes with that spirit. Sanctified men and women are dead to sin, ask no quarters of carnality, and give carnality no ground to stand on.

In the second place, this affliction works for us after our sanctification. What more shall I say of this friend affliction that is working for us? It works patience, long-suffering, gentleness, meekness, goodness, brotherly love, etc. "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." It works revivals. What agonizing is wrought in the heart of a saint when he sees the worldliness, feels the deadness, and senses the compromise and lack of spirituality in professors of religion. How pious carnality may become in an orphanage, a school, or a mission station, putting many to shame by its religiosity, while God's truly "dead to sin and alive unto holiness" saints are afflicted under the religious "brass" of carnal piety. These saints must not yield, but sweetly and vigorously prevail for a breaking down of all carnal fortifications. It is in these hours of dire need that the sanctified really pray; for they see that it is a matter of death, holiness or hell, not only for themselves, but for those with whom they live.

Beloved, tens of thousands are in heaven because their friend affliction worked for them. "God," said a good man, "can trust me neither with wealth nor with health; therefore I am both

poor and afflicted." Surely our hearts should be tender toward this friend approved of God in our redemption. Is it not true that God loves us too much to fail in any effort for our complete, full and eternal salvation?

* * * * *

13

OUT OF EGYPT INTO CANAAN

My Scripture lesson is found in I Corinthians 10:1-12. I have chosen for my text the eleventh verse: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world (age) are come."

Many times the Apostle Paul sees prefigured in the Old Testament spiritual experiences set forth in the New Testament. In the history of Sarah and Hagar, for example, he allegorizes for us the superiority of love service over law service. In the Scripture before us he uses the experiences that the children of Israel passed through in coming from Egypt to Canaan to explain to us the personal spiritual experiences that we must pass through, and the dangers en route.

Many have been the explanations of this journey. Some say that Egypt is a type of the sinful world, that the wilderness is the Christian's experience in struggling through this world, that the river Jordan is physical death, and that Canaan is heaven. This can hardly be true, for in heaven surely there will be none of the Hivites, Jebusites, Amorites, or any other "ites" to mar the peace on that golden shore.

God's plan for Israel was to deliver them from Egypt, to take them as a trusting, obedient nation through the Sinai wilderness, giving them the Decalogue at Mount Sinai, and in approximately seven weeks from their deliverance to bring them to Kadesh-barnea, on the coast of Canaan. Here they were to enter the land of Promise immediately, victorious in every battle, drive out the foes, and lead a life of victory unto victory.

This gives a picture of God's desire for us as individuals, and also a warning lest we make the same mistake and become overthrown in the wilderness.

Egypt a type of the World

Let us notice in what ways Egypt is a type of the world. Pharaoh reigned as a type of the devil. What a taskmaster satan is. Like Pharaoh, who had the poor Israelites driven to a greater toll of bricks, the devil drives his slaves to serving him. Cracking his whip, he says, "Drink some more wine, follow the fashions, gossip, lie, cheat, steal and dance." Away go the poor slaves of sin, fearing public opinion, and being entangled more and more in wickedness. This is the point where the Israelites began to cry for deliverance. They groaned under their burden of slavery. By the message of Moses they saw that their deliverance would come. And it did come through the shedding of blood, which was placed on the lintel of the door. They did flee from Pharaoh across the Red Sea, getting out from under the yoke of bondage. How true of the sinners "who have fled for refuge to lay hold upon the hope set before them."

This deliverance is as needful today for the "up and up" sinner as for the "down and out" sinner. Today, as always, the new birth delivers the sinner from committing sin. "He that is born of God doth not commit sin," says John; and as long as one walks in every ray of light that crosses his pathway, whether by the written Word, or the preached Word, or a word of testimony, he lives above sin.

The Sinai Wilderness Experience.

The Sinai wilderness experience is the experience of every believer. All who are, spiritually, traveling from Egypt to Canaan must pass through the Sinai wilderness.

The children of Israel had much to praise God for. They were no longer under the control of Pharaoh. The days of slavery were past. Their song was one of triumph: "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation." Now Jehovah gave them special instructions, teaching a distinction between the clean and the unclean, etc. They fed on bread from heaven, saw the approving divine Presence in the Shekinah glory, and learned that the fire was never to go out on the altar.

But still they were in spiritual babyhood. They prayed foolish prayers which brought leanness to their souls. They leaned on human leadership, and their spiritual vision became dim. The mixed multitude that came with them from Egypt also became a snare to their progress with God. They put the Amalekites to flight, but did not destroy them.

Christian workers who are unsanctified (who have not entered Canaan) may secure reformations, and see people regenerated, but will seldom, if ever, have clean-cut cases of cleansing from sin, or sanctification. The stream does not rise higher than its source.

Arrival at Kadesh-barnea

After all the victories and miracles in the wilderness, including the supernatural visitation at Mount Sinai it would seem that faith would grip the promises of God made to Abraham, Isaac, and Jacob, and that immediately the children of Israel would all march into the Canaan of rest. Kadesh-barnea was the place where God had chosen for them to enter Canaan. There was no Jordan here. They need not spend years of bickering and backsliding.

Then why did they fail? The reason is clear. Within them lurked the evil heart of unbelief; so, in order to find out if the promises of God were true, they decided to send spies into Canaan to see if the land were worth conquering, and if God would be able to do so through them. This was their primary. mistake.

And many today who are hungering for heart-rest will listen to their evil heart of unbelief. They will go to people who are not friendly to holiness. They will read questionable books on the subject, and thus come to believe that the experience is impossible.

Oh, my friend, stop questioning the promises of God. Turn against the evil heart of unbelief. Don't grieve the Holy Spirit, but listen to what He says to you concerning full salvation.

The Desert Wilderness Experience

What a spirit of confusion seized the people after their unbelieving hearts had believed the evil report. In the book of Numbers, chapter 14, verse 1, we read: "And all the congregation lifted up their voice and cried; and the people wept that night." In the book of Isaiah, sixty-third chapter, the prophet speaks, in thankful remembrance, of the loving kindness of God to His people in bringing them up from slavery. Then, in the tenth verse, he recalls the tragedy at Kadesh-barnea and says: "But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them."

Read all of Numbers 14. Notice what followed. They murmured against God's leaders. They longed to turn back to Egypt (the world) . They blamed God. They wanted to choose new leaders, and back in their tents they criticized and found fault. When Joshua and Caleb saw the turn of affairs, they rent their clothes and said, "Rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not."

But see what could happen when the congregation had listened to the ten carnal preachers. They were brought to the verge of committing murder: they desired to stone the Beulah-land preachers. Thereupon God told Moses to lead the people into the wilderness and say to them, "Your carcasses shall fall in the wilderness. God further revealed all the rest of the punishment that would be meted out to them because of their rebellion. The ten spies died of an evil plague before the Lord. Moses repeated to the Israelites the words that God had spoken to him, and they mourned greatly. The next morning "they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp." Then the Amalekites came down, and the Canaanites ... and smote them, and discomfited them."

After the children of Israel had rebelled they wanted to enter Canaan without humbling themselves; and many folk today are caught in the same snare. They want to be sanctified without confessing their rebellion and their backsliding.

Listen, my friend, I must be frank with you. If you are living a defeated life, if you are a so-called "sinner Christian," you need to do your first works over. If you profess sanctification over known and willful sin, you will be disappointed in that profession. When you are living a victorious life, above all known sin, as a born-again regenerated soul, you are then a candidate for the cleansing from the carnal nature. The only holiness that really works is this kind.

What happened to the children of Israel? They began making crooked paths. They started a long and despondent trek of forty years through the wilderness. Many of them perished and went to hell. Their condition was actually worse than it had been in Egypt; defeated and sinning, they were driven by their enemies.

But how merciful God is. Another chance came to this nation. All under twenty-one years of age, together with Caleb and Joshua, arrived at Jordan and entered Canaan.

Reader, it is God's first choice for you to enter Canaan at Kadesh-barnea. But I exhort you to come in, whether by Kadesh or through Jordan. Come! Come! The fruit is large and fine; honey sweetens our meals. Praise God, it is a "large place" of spiritual blessings.

"When we follow Jesus' voice,
How our raptured hearts rejoice;
When we yield to His control,
How our Jordans backward roll;
When we welcome His command,
Then how soon in Beulah land."

In closing, let me direct you to read Hebrews 4:11, and notice two words: "enter" and "fall." May you "enter into that rest" and not "fall after the same example of unbelief."

* * * * *

14

CHARACTERISTICS OF A SANCTIFIED HEART

The Apostle Peter wrote: "But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (I Peter 1:15-16). Sanctification is the second crisis in Christian experience. The first crisis is the experience of the new birth. Here the transgressions are forgiven, and the divine life is planted in the human heart. The second crisis is the experience of the purging of the inherited nature of sin, which includes complete consecration, death of the "old man" of sin and the baptism of the Holy Spirit, even Fire. An individual who never testifies to either of these experiences has never had them.

The word "holiness" signifies a state rather than an act. In comparing the word holy in the Old Testament with the word holy in the New Testament, it will be observed that the Old Testament speaks of things being holy, while the New Testament speaks of persons being holy. In Exodus God said, in effect, "Moses, remove your shoes; this is holy ground." The seventh day was spoken of as a holy day. Then there was the holy crown, the holy ointment, the holy linen coat, and the holy house. The Psalmist said: "Exalt the Lord our God, and worship at his holy hill." Isaiah heard the angels crying, "Holy, holy, holy!" and came under conviction for holiness, shortly afterward getting the purifying Fire, and offering to go anywhere for God. This is one of the rare cases of the Old Testament when a person obtained holiness of heart.

On searching the New Testament we are soon conscious that the post-Pentecost standard is to possess holiness. One of the clearest Scriptures Paul gives is the requirement to present our bodies "a living sacrifice, holy, acceptable . . ." The people of Ephesus received a letter saying that they should be "holy and without blame." Someone was interested enough in the Colossians that his desire was to present them "holy and unblameable" in God's sight. The Writer of the Hebrews speaks of "holy brethren" Peter tells us that there were "holy women also, who trusted."

John the Revelator saw some heavenly creature, much as Isaiah saw, that without rest night or day cried, "Holy, holy Holy!"

God lets us know that at the close of time, as we have prepared and fixed our character, so shall we be sealed forever. Revelation 22:11 tells us that the unjust and the filthy will remain the same eternally; that the righteous will be righteous; and, thank God, that the true holiness men and women will be holy forever.

In view of the fact that God's standard for today is that men and women be holy, let us notice four outstanding characteristics of a heart that has experienced sanctification, and is persevering in the grace of holiness.

First, a sanctified heart refuses to be imprisoned. It is a known fact that the heart life is "you." Millions who are apparently free are actually enslaved and imprisoned. Moffatt, in translating the parable of the seed and the sower in Mark 4:18, says, "Another set are those who are sown among thorns: they listen to the Word, but the worries of the world, and the delight of being rich, and all the other passions come in to choke the Word, so that they never ripen.." Oh, how heart-oppressing are the worries of the world. What a chain the delight of being rich forges around the mind. And other passions, fretfulness, wrong attitudes, and talkativeness have all left their slaves. But a sanctified heart lives above these things, on a higher plateau. His conversation is in the heavenlies. Circumstances such as tribulation, distress, persecution, famine, nakedness, peril, or sword are all non-separating. For Christ's sake he is killed all the day long, and is counted as a sheep to be slaughtered. And what is his reaction to these annoying things of time? It is not the cry of self-pity nor the sob of being misunderstood. Neither is it suggested that an equal opportunity with others was denied him. But wherever a truly sanctified soul is found, he is rejoicing, yea, shouting, "Nay, but in all-all-all these things we are more than conquerors through him that loved us." In fact, he is certain that exaltation, abasement, or any creature -- whether children, relatives, kind or unkind friends, or any others, shall not be able to separate him from the love of God, which is in Christ Jesus our Lord. Oh, for more truly sanctified hearts, for they will refuse to be imprisoned.

Second, a sanctified heart rejects excuses for sin. Sin always has an excuse. Trace to its root any excuse that anyone offers, and sin will be found there -- whether of omission or of commission. A sanctified person is not looking for excuses for sin, but for the cure for sin. . Excuses become loopholes to the unsanctified. When I was a boy back in Kentucky, I remember an influential woman who always appeared on the wrong side of every moral issue. She professed holiness, but it was so impoverished and weak. God's sanctified men and women always come out on the right side of every moral issue. There is no dabbling or questioning in the matter. Obstacles are not used for an excuse. In fact, obstacles are used as the chief condition of making progress. That little bird could say, "Oh, how this air hinders me" when really it could not fly without the air to rise upon. Obstacles, when taken rightly, ought to set us singing. The wind swirls over the ocean without a sound, but sings through the pines, and when broken by the fine strings of an aeolian harp, raises a song in its own plaintive manner. The soul, freed from all sin, without a single excuse, sweeps across the obstacles of life, forests of pain, and trying hindrances that would seek to fret it, making melody to God. Soft seats, easy tasks, and a pathway strewn with roses take the

temper out of character and produce good-for-nothing lives. Difficulties impart their own splendid fiber to those who master them.

Third, a sanctified heart demands the standard of holiness. God told His prophets to raise up a standard for the people. God's standard is not regeneration, although that is part of it His standard is holiness of heart. So the sanctified soul is satisfied only with God's best He prays daring prayers, gives flaming testimonies, and preaches messages that are a death sentence to sin. The unsanctified heart tests things by its own feelings, which are often influenced by the subtle carnal nature. But the sanctified heart waits for God's perfect standard to be revealed. A minister tells of his mother, who was spoiled in her early training; among other selfish characteristics she developed an ungovernable temper. She became ill, and although she was in a pitiable condition, no one was able to stay and care for her. In this loneliness she saw herself, repented, and was converted. She then set her mind to obtain perfect rest and self-control. Her seeking was so intense and continual that friends said it would kill her. But she persisted and, thank God, obtained. Immediately she became a witness to God's standard of holiness, declaring that what God had done for her in her condition, He could do for all.

Fourth, a sanctified heart insists upon spreading holiness. God's shalls are certainties. The last words of Jesus as He stood on Mount Olivet are these: "Ye shall" -- not a perhaps, but a certainty -- "receive power, after that the Holy Ghost is come upon you; and ye shall" -- not a perhaps, but, again, a certainty -- "be witnesses unto me" everywhere. What will post-Pentecost souls witness to? The guiding hand of a heavenly Father? The general protection of divine sovereignty? The promises in the Psalms? The sunshine and the rain upon the earth? Oh, yes, these are things to be thankful for. But persons who witness only to these outward blessings are just in the first-grade spiritually. Most people live in the magnanimity of the general love of the dear Lord. Jesus is speaking, however, of details and deliverance in Acts 1:8. He says that the power of the Holy Ghost will come upon seeking souls. This is for a purpose. This is the promise of the Father. This power is a cleansing power, for Jesus came to destroy the works (carnality) of the devil. The old covenant, which included the blood of goats, and calves and bulls, was found faulty, and only a shadow, and impossible to take away sin. But the second or new covenant was faultless, providing an ample remedy for sin through the blood of Christ, "by the which will we are sanctified through the offering of the body of Jesus Christ once for all"; thus "he hath perfected for ever them that are sanctified." Christ through the Holy Spirit deals with sin as a principle -- the depraved nature. Therefore souls will, if sanctified, witness to complete and unreserved consecration, yea, a death-bed consecration that results in the death of the "old man" of sin by the instantaneous baptism with the Holy Ghost and with Fire. Oh, yes, dear reader, do not be satisfied with a mere profession of holiness. Every soul that reaches holiness reaches it in God's way, which is the death route; for God has only one way of dealing with sin, and that is to destroy it. So every sanctified soul will insist upon spreading (witnessing to) holiness. Glory to God! Let us unite for holiness revivals.

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Strange as it may seem to some, there is a real and an increasing separation in the sanctified life. It begins as one is coming to this second crisis, for sanctification is sought and obtained in isolation from the world. The disciples were shut in the upper room. The spiritual instincts of a regenerated soul draw it away from the noise and rush of roads, to the holy sanctuary of prayer. It is here as the seeking soul is alone, that the Spirit searches the heart, revealing the various forms of enmity within. Apart from the throng, the holiness of God becomes unutterably desirable. The whole vista of a life "hid with Christ in God" is unrolled. The loneliness of the sanctified life begins.

Mind you, dear reader, it is not the loneliness of Pharisaical bigotry which says, "Touch me not; I am holier than thou." It is not a religious exclusiveness that will not minister to those about; neither is it a timid shrinking from the actualities of life that withdraws into the four walls of seclusion. Our Lord, alone, and yet not alone, was distinct from the masses but mingled with all classes in the market place and in the synagogue, always teaching, always simple, always pure. In the highest and truest sense of the word, the sanctified life is not alone. For there is a heavenly companionship that always supplies fellowship, whether in an invalid's chair or in the busy workshop amid the crowd.

Let it be known that you are seeking sanctification and many friends and kinsfolk will drop away. That is not all, for even fellow-Christians and church friends look askance upon the deluded (?) soul who is going "a little further." Little tea drinking parties vanish; the clique "clicks" no more; flattering and gushing letter writing comes to an end as the soul goes out alone with God. Bosom companions do not understand the one making a complete consecration by the crucifixion route of the carnal nature through faith and attested to by the fiery baptism of the Holy Spirit. This is felt to be boasting and presumptuous. They think it is definitely preposterous to claim a work of grace in the soul which so many have been toiling for so long by the "growth route" or by the "counteraction route" for twenty, thirty or even forty years. Yes, the Holy Ghost will dig an ever-widening trench between human religion and deep spirituality.

This loneliness is nothing more or less than a revelation of character, based on divine illumination. Sharp and bitter become the attacks against the soul as he goes out and on alone. A chasm has been dug by the Holy Ghost. Men gaze across the gulf at each other, see each other, but cannot touch as in the yesterdays when all were on the same shore of a common experience. To endeavor to bridge that gap between yourself and past friends is to gravely endanger the spiritual grace of sanctification within. God can bring your friends to you, but you must not go back to them. When using this "aloneness," if you are tempted to erect a bridge and recross the chasm to the carnal, the chafed, and the sore-spirited souls, remember you will lose this great grace of sanctification. Many have gone back to find the bridge, but the heights were lost.

As we get farther up the mountain, we see spiritual things more clearly. We must not go down. We know the experience of heart purity to be true. We have the experience of full salvation working within. Honey abounds. Keep sweet Go on alone. Others farther down the mountain may misunderstand, may misjudge, and may misrepresent. Do not go down; let them come up to see for themselves. It is the very loneliness of the life that brings blessing to men. Contemplating upon the opinions and concepts of the crowd is human, but bearing those things that have their birth far above the noisy strife of earth's highways comes by going alone. John saw more of heaven on the

Isle of Patmos than all the Sanhedrin saw in Jerusalem. Thank God for the preaching, the writing, and the lives of those lonely men and women who have gone before us by the way of the sanctified life.

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16

AFTER ENTIRE SANCTIFICATION

"Advance in the love and knowledge of our Lord Jesus"
(II Peter 3:15, Moffatt).

Among the people of the holiness movement much has been said and taught about the "how into" sanctification, but the "how after" has not received so much attention. A large percent of the "how after" has been coddling and childish. Perhaps we are as guilty as any. However, one is not in a genuine experience of full salvation long until he realizes that it is important to understand the progress made after receiving a pure heart.

One of three things can follow receiving the baptism of the Holy Spirit. First, a soul can feel that entire sanctification has been the goal. The inevitable result of not advancing is stagnation. This is one extreme. Second, if one does not know the boundaries of rational advancement he will soon drift into fanaticism or a false "ism." This is the other extreme. Third, there is a walking in the center of the divine providence, an accepting the chastisement of our heavenly Father, which results in sainthood.

Entire sanctification is an act of destruction. Holy character building is a work of construction. After the disease of sin is removed, the development of the spiritual life is ready to proceed unhampered by sin within. This development calls for well-directed energy within the soul, and a well-directed ministry from without. Holiness is not the end; it is a good beginning. There is no end to it Paul writes, "Ye have your fruit unto holiness, and the end everlasting life." John Wesley said, "It is a greater thing to retain than to gain sanctification, and hardly one in thirty retains the grace of holiness." The words of the saintly Fletcher are significant: "In comparison with the holy life, sanctification is a small part. I want to be filled with all the fullness of God." In fact, the greatest part, keeping ourselves "unspotted from the world," is before the pure-hearted soul.

Let us notice now the difference between purity and maturity. I have been observing my neighbor's most perfectly kept, young garden during the early summer. It is cleansed from every weed, but this cleansing is no evidence of maturity. Most of this garden will not ripen until fall. So a pure heart is not always a mature heart. Sanctification is a commencement. Were maturity a condition of salvation many sanctified but immature Christians would be lost. Looking on sanctification as the summit of attainment accounts for the many disappointed and non-victorious professors of sanctifying grace. Dr. S. A. Keen writes that "we must observe the distinction between youth, middle age, and old age in the sanctified life." Each may be just as pure, but the result of years of growth brings maturity. A young, zealous professor of holiness may look on the

mature character of a Fletcher in his spiritual zenith, and wish to obtain in a moment that which with him was reached by virtue of long years of obedience, growth, discipline and development

Many expect Christian perfection to make them faultless, infallible, and absolutely perfect. A Christian lady said once that she desired to be so perfect that she would never make a mistake or error. She drifted into a false "ism." We do acknowledge that even errors may be reduced to a minimum by prayer, care and watchfulness. It is altogether possible that a young professor of holiness may feel that he did not get through a trial as gracefully as some older saint did, but he can get through victoriously. To feel that sanctification is the ultimate in grace is as absurd as to feel that one's wedding day is the climax, the goal of a lifetime. My wife and I have been married ten years just past. We both agreed that the tenth year far exceeded the first year in joy, satisfaction and contentment. And there are at least three reasons why. First, we understand each other better. Second, our ideals and goals have taken a more definite shape. And, third, we are able to give up to each other more graciously. "Anything to be successful must improve and progress," Amos Binney tells us. Purity is to be distinguished from maturity. When inbred sin is destroyed there can be no increase of purity, but an eternal increase in love and the fruit of the Spirit will result.

May I just drop a caution here to our mature saints. Just as the immature saint must not become discouraged with his own immaturity, so the mature souls must not become disgusted with the immature possessors of holiness. We must be careful how we criticize some young saint's blunder. We, perhaps, were not in the secret place of prayer when he wept and sobbed and where God forgave him.

Following are five points that may give food for thought and development concerning things after sanctification:--

1. After sanctification the soul is conscious of an increased appetite for the strong meat of God's Word. Sanctified men and women cannot be fattened upon the barbed wire of caution, which is frequently rolled out to them for meat; nor upon the repeated testimony of the preacher about himself and his past revivals and pastorates. Something in a pure heart requires the rugged, clear-cut, free-from-the-world truths that keep the soil of the soul stirred into growing. Peter might be called the apostle of growth. In I Peter 1 he strikes a progressive and high note as he speaks of "sanctification," "the blood," "the lively hope," "our inheritance," "to those kept by faith," "greatly rejoicing," "in manifold temptations." Why? "That we might be without dross," "pure as gold that is refined." What a thrill fills the heart as Peter pictures the growing appetite of a saint going on with "joy unspeakable" from "glory to glory."

2. After sanctification the soul is conscious of an increased union with the divine will. The disciples are gathered together while their Master is praying. Listen. to a portion of this sublime prayer. That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us. Out in the garden alone Christ is communing with God with no human ear to hear Him, while He triumphantly says, "Not my will, but thine be done." Oswald Chambers says that the sanctified are the will of God. "For this is the will of God, your sanctification." How choicy people are as to where they will live, and who their circle of friends will be. Work with that preacher? Never! But a soul dead to all but God's will first says: What does God want? and all else is well. "Where

Jesus is 'tis heaven there." There comes a growing pleasure in yielding to the divine will which victoriously says, "Anywhere with Jesus, that is home, sweet home."

3. After sanctification the soul is conscious of an increased fruitage of the Spirit. Frequently there comes an overflow of one or more of the nine characteristics of the fruit of the Spirit. Notice joy -- it is now a steady flow in the soul. The "old man" of sin who occasionally threw brickbats of suspicion, of gossip, of criticism, and of fault finding into the stream of joy in an effort to spoil it, is now dead. Joy flows on steadily. It is real satisfaction to feel that element of patience functioning in the heart, whereas in the sinful state there used to stir impatience. What a pleasing sensation is the change. And another characteristic that is short in the world is gratitude. But as the growth continues in holiness and maturity there is a sense of appreciation for little blessings from heaven and for almost insignificant words of kindness from anyone; and even when done an injustice by those who do not like him, the sanctified soul feels grateful that it was no worse. Oh, the joy to have all the "whys" and whines gone when entirely sanctified.

4. After sanctification the soul is conscious of an increased power against temptation. Peter tells us that the "trial of your faith is more precious to God than your offering of money." The trying of your faith will result in "praise and honor and glory at the appearing of Jesus Christ." Temptations are permitted for a purpose. The pure-hearted individual soon is conscious of rising strength inwardly. Things that previously would require much prayer to gain the victory over are overcome almost as soon as the individual is conscious of the trial. Any trial should result in increased power against temptation.

5. After sanctification the soul is conscious of an increased knowledge of what God actually did in the heart at the time of entire sanctification. The years may have passed since the crisis of a pure heart was met. A certain circumstance takes place, and the mind recalls what the effect of such circumstances were before holiness was attained and now sees what they are afterward. It is almost a surprise to find such sweetness and victory through the happening. Then the Holy Spirit reveals that this condition is part of the wonderful deliverance of the day of Pentecost from the sinful principle. It will be an unending source of enjoyment as the victorious future unrolls.

"And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

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The Missionary Prayer is found in Matthew, the sixth chapter and the tenth verse: ". . . Thy kingdom come; Thy will be done in earth as it is in heaven." This glorious truth is taught to us by Christ, the Founder of World-wide Missions. Any doctrine taught us by prayer is doubly effective. Not only are we to teach this great and wonderful time to come, but we are to make it the essence and heart of our praying.

If Jesus prayed for missions, worked for missions, and gave Himself for missions, we should also follow the pattern and example given us by the matchless and deathless One. Truly, each born-again soul cannot live to himself, for he takes up a higher commission than any earthly potentate can give him. To study this prayer places at once before our minds the whole story of the Fall and Redemption. It will be seen that:

First. The Missionary Prayer is twofold: "Thy kingdom come and "Thy will be done." The first part implies that His Kingdom has not come. Christ is the world's true King, but His administration is not in power today. Now let us consider the second part of the prayer: "Thy will be done in earth as it is in heaven." Beloved, if we could fully understand how God's will is done in heaven, it would make us groan more earnestly to be clothed with immortality. In heaven all redeemed beings and angel -- cherubims, seraphims, and all -- do God's will unitedly, perfectly, cheerfully and constantly. What supreme delight these heavenly beings must enjoy. What courage their glorious ecstasy creates within us, who, earth bound, must still pray this prayer.

Secondly, this Missionary Prayer answered will alter the world. An utter absence of fraudulent articles, weapons of war and crimes of all kinds will be an actuality on this earth. All missionaries of the Cross of Christ preach this gospel. There will be no strife in or between families; churches will have lost their denominational dogmas, for the . apostasy will have been concluded; the heathen will all know the Gospel of our Risen Lord; none will have the disposition to complain against Providence; and the whole animal world, creation of this earth only, will be at peace with themselves and mankind. Oh, friends, let us pray on; the hour is late. Decay has tapped almost every form of system and government originated by man. The debris is falling, and out of the dust, like the phoenix of old, will come the renewed order of things. God of our fathers, answer this Missionary Prayer now.

Thirdly. This Missionary Prayer requires action now. We must work now. "Work, for the night is coming when man's work is done.

A commission has been entrusted to every born-again soul. This commission includes the Spirit's infilling for cleansing and service. God wants His own to be His will on earth, going everywhere spreading the Gospel. Every truly sanctified soul is the will of God, and it is the task of each one to pray for this will to cover the earth.

Fourthly. The Missionary Prayer is rewarded. Little can we realize what a triumphant day is at hand. From all parts of the earth will come those who have been touched by the Missionary Prayer. Onetime poor disheartened girl widows of India are now transformed. Men -- once the short, stout, black Bushmen of South Africa -- are redeemed, only through Jesus. The Geisha girls of Japan, bound by a slavery as morally debasing as the poor blacks were physically a century ago, are now pure and white by the blood of the Lamb. The poor coolies of China, the Indians of South America, the aborigines of Australia, the Hottentots of Africa, and the souls from the many tribes of the sea -- all are a reward of the Missionary Prayer.

Dear reader, give, go, pray; do all that Christ outlines for us, and you will never regret it on that wonderful day when Christ sets up His magnificent kingdom on earth. We have nearly done with things of this age. Victory is ours through our triumphant Christ of Calvary.

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18

SOME RECENT MISSIONARY EXPERIENCES IN PORTUGUESE EAST AFRICA

The evening shadows were gathering up in the east ahead. While back down the dusty road the sun was setting for another night. A barrier loomed up ahead and we slowed down, and felt the uneasiness of being strangers traveling from one strange country into another. We slipped quietly to a standstill and collecting papers and forms, I started for the Customs office. It was full and I had to wait. For nearly an hour we passed through the gauntlet. The examination of papers and the making out and signing of forms gives one a grilling again in personal history. We felt a sigh of relief as the gate was opened and we were waved through. We had passed from the Union of South Africa into Portuguese East Africa. It was dark. Down the narrow road we traveled, slowed down by the cattle that wandered around, and wondering just what else was behind the tall grass and bushes along the sides of the road. We reached Lourenco Marques, the capital of Portuguese East Africa, that night.

Sunday was our first day here, and a service was arranged with the native Christians of the Africa Evangelistic Mission. A fine crowd had gathered and singing began, and as the meeting progressed more kept coming in until we had a crowded room. How different these look from the non-Christians. Everything began somewhat slowly, as we all felt a little strange; but soon the blessing began to fall. There was keen interest, and a wonderful response, and the gratitude of these people almost overcomes me at times. It is their custom to sing a welcome or greeting, and in closing they sang us a song. They make these up, and they are original and very personal. There are clauses like this:

"Greetings to our missionaries.
You have left your homes and your people
And have come to make us white in heart.
We who are children of the forest.
In a land of demons, where very great darkness reigns,
Have heard this Gospel of Jesus,
And now we, too, are the Children of God."

Then they all marched up and laid their offering on the table. I thought that it was over, but they said no. One of the men came forward and made a speech, saying: "We are so glad to see the new missionary. We have prayed so long for more teachers, and now our eyes see them. We are poor; we live in poverty; but we have an offering for you -- our gift to express our gladness. They handed me an envelope, and I gave them my thanks, while a lump gathered in my throat. It was 207 excudos (Portuguese money), about ú2 10s or nearly \$8.00. I must admit that I have preached for large churches with wealthy congregations, and I was thanked, but out of their bounty I received nothing. Here, however, was the widow's mite; here was a real spirit of sacrifice; and it humbled my heart. May God reward them with great spiritual blessings, and use that group of praying people to bless their own people.

On another day we left for the country point. The carryall was loaded to the brim: eight people, bedding, foodstuff, tracts, dress goods, old clothing for the people, and even quinine to protect against malaria fever. As we neared our destination we came to the Limpopo River. Since we must cross this by ferry, we waited for the boat to come to our side. It was a one-car ferry; so our vehicle was the only one abroad. It was guided by two cables, one on each side, and was drawn through the water by the natives pulling on these cables. Out in mid-stream the native headman, who was collecting fates, called Brother Orai Lehman Umfidsi. Brother Lehman asked, "Do you know me?" "Yes," he replied, "you are the son of the man in there," pointing to Rev. Isaac Lehman, who was still in the carry-all. Then pointing to the car, he said, "He was the first man to wake up our people many years ago, from Johannesburg to this country." So again we saw the footprints of these missionaries, who had gone to that district over thirty-five years before.

We arrived safely at our destination, and the native pastor came and said he had a dream and knew we were coming, for an angel told him to take good care of us. He held a chicken and sang a song of greeting. Then I was called to the porch, and here was the pastor with a sheep which he was giving to me. How they would watch my face. Now this was the first animal I had been given since arriving in Africa, and at once I ordered it killed to feed the hungry. The Saturday was stormy and we feared it would spoil the Convention. That night we all got into the carry-all and went to the little village, and at the outside we were met with a crowd of people who called out, "The missionaries have come." There are no competitive activities, so all came to greet the strangers.

Then we went over to the little church, where the roof was thatched and the sides were of small reed poles. The cold wind came right through on to our backs, and we got a chilling, but that was only incidental. The singing began and the people came in. The women and children sat on the floor, while the men had benches that they sat on down the side. As was the custom, a group from each village would get up and sing a greeting to us. They hummed, sang and had solo parts, while others grunted along, and then swelled out into times of unison that really made the little house tremble. Now it was a real time of welcome. All the faces before us were black, eager, yet so limited. Talk about heartache. Thoughts flooded the mind which went way back into the history of mankind, and extended even to the present time.

Sunday morning began with a prayer meeting about seven. It was a time of restating the truths of the Gospel and exhorting to prayer and diligence in the things of God. When the truths of the Gospel soak in, and these people feel a touch of the Lord, it is amazing how they respond to the dealings of the Spirit. Many of the folk had come in the rain and walked into the services singing and carrying their little bundles of clothes and blankets. Now, friends, don't think that these folk arrived as people do in Britain or in the States for a Convention. No carloads with carefully packed suitcases and nice-looking ladies and gentlemen stepping out, to be welcomed by the chairman of the committee. Down here, where the palm trees grow, with heathen villages and superstition abounding, they come barefooted, silently padding down the narrow trails, single file, with a bundle of ordinary clothes tied up and sitting on the top of their heads. I should say that the women came in that way, for the men usually walk hand free, ahead of the women.

No nice tabernacle or dining facilities. Oh, no! The ox had been killed, and was hanging from the limbs of a tree. Even the head was tied up by the horns, looking as if it were still in the

yoke. But down the neck a way began the bloody meat, and it all became a gruesome specter gazing down on us from overhead, while red ribs and hindquarters completed an untold tale. Laughter floated around on the air as two girls and sometimes three, with their thick poles about four feet long, in perfect time pounded the corn in the deep hollowed-out end of a log. The older women sat on the ground and made up the cassava root into a savory dish, while the meat boiled in an open pot.

The afternoon service was a good time of blessing. It is not easy to get and keep the attention of these people, especially with the interruption of an interpreter. At night some of the newcomers had their songs to sing for us. Now and again we had some real choir varieties as the altos and soprano voices supported by bases and tenors came into rhythm and harmony. I preached on sin -- its nature, its forms, and its results. The Spirit of God came to many hearts, and a number came forward for prayer. As Mrs. Finch and I walked to the cottage we thanked God that we had been called as Gospel messengers and had been willing to come even to this out-of-the-way place to minister to needy sin-sick souls.

The next afternoon a wedding took place in the service. The bride and the bridegroom came and sat on a bench put there for them. The bride was a Christian girl from a heathen home. One of the questions asked was if anyone had any objections. Her heathen mother was there with her aunt. The mother muttered a few things, and the aunt tried to make it clear that the dowry, which is seven head of cattle had not been fully paid as the price of the girl. I remarked, "The bride looks very sad and must be unhappy about it, or be under conviction for something." Well, after the service I was informed that she had to look sorrowful, or it would be thought that she was glad to leave her home. The couple sat at the front until everybody had left; and then they and their two witnesses walked slowly out through the door. My wife said, "Is this all there is to it?" "Oh, no," was the answer, "just wait." We had hardly got outside when the crowd gathered and began singing, and parading the young couple back and forth, now this way and now that, while the natives had a big jubilee. The bride was as serious as ever, while the bridegroom smiled happily, his mouth open, showing that his front gums were toothless, that is the upper ones. But what did he care for look -- she was ragged and barefooted, but his for weal or for woe.

The concluding service on Tuesday was a very blessed time of liberty and blessing. When the altar call was made, a large number came and wept and prayed through to victory. God was going as deep into their hearts as they could conceive, and on many it will make a lasting impression. Then I wish you could have heard the testimonies. Here are sentences from a few: "My heart was burdened, like a heavy rock, but Jesus has lifted the load." "God's grace has helped me to do things not easy." "I was as one asleep, but God has awakened me." "My heart is dancing inside." "I have the witness in my heart" "I pray that when the missionaries come again I will be pressing on." "My testimony is as Daniel when he purposed in his heart not to sin in partaking of the things about him."

Then the native pastor arose and spoke, and in conclusion he said: "I pray every day, 'Lord, send more missionaries to us.' Do I do wrong, friends? We need teachers for our children, so they wont grow up like donkeys? Our land is in such darkness and we cannot help ourselves. We want Jesus. Pray for us. If we forget to pray our church will be empty. Don't forget us, and when you

return home may you find your children well." Then he started the song, "God be with you till we meet again."

The Convention was closing. It was a farewell from which we could hardly go. All shook hands with us. Then we started to walk back over the hills through the sands of Gaaaland. To our surprise, they came walking along with us. And although many dropped back, many came on singing, and went the whole way to our cottage, singing all the way. One song was "Fishers of Men," and the air rang with their music.

The next day in company with a native boy to whom I couldn't talk, but who was delegated to be my guide, I took a tour of many kraals, or villages, within a radius of two or three miles. Most of these were heathen villages, and I was amazed at the many little thatched roof huts that I could see through the bushes and trees. It gave me a glimpse into the life of the country. I could visualize the utter lack of spiritual light or Christian concept of things. Unrestrained, untrained and uncouth, they live next to the earth, only a step above the animal. The men deal in cattle, women and wine, while the women slave in the fields and bear children. The children run wild, growing up like rabbits in the field.

Christ died for them and is able to save them to the uttermost May we hear the call of dark and benighted souls everywhere and heed the command of Christ:

"Go ye into all the world and preach the Gospel to every creature."

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THE END