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**TEN PEAS IN A POD**  
**A Package of Powerful Potentials**

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Backslider in Heart  
The Word and The Workman  
The Cost of Conformity  
The Valley of Dry Bones  
The Antichrist Habits That Hinder  
The Rendezvous of Hatred  
The Rendezvous of Love

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## FOREWORD BY THE AUTHOR

If my readers will indulge me in this my ninth time in attempting to write about things as I see them, I will faithfully discharge my obligation to the subject at hand (namely) "Ten peas in a pod, or a package of powerful potentials."

It is the desire of the writer that my readers will not be intrigued by the "Topic" heading this message as we have carried the thought of "Peas in a pod" throughout the whole of our discourse. We have tried to make it plain that we were using this topic in an accommodating sense only; and for the express purpose of awakening an interest in my subject, and also to effect a particular curiosity in my audience to hear the conclusion of the whole matter to the end.

You will remember that Jesus had many of His disciples to walk out on Him, and walked with Him no more. (John 6:66) He said unto the twelve, "Will ye also go away?"

This must have grieved the Saviour very badly. Never walk out on a minister; no matter how long, or how poorly he is preaching. Hear him to the end. Of course, you may have points in your favor when you claim that much preaching today is "just plain presumptuous prattle" and yet, I insist that the preaching ministry is one of the most powerful factors in shaping, or molding public sentiment, aside from the press, that we have today.

Our topic deals with peas, used only in an accommodating sense. Not a garden variety; but of an alphabetical order: The sixteenth letter of the alphabet. As we are using several of these letters in our message -- hence, the topic, "Ten Peas in a Pod".

With this, I commend this little "Brochure" into your hands, as you, my friends, must be the judge as to its merits or demerits. With this I send it forth; and may the God of all grace add His mercy to us all.

Albert M. Ewing  
Frankfort, Indiana

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## INTRODUCTION

My subject for today's message is built around one verse of scripture recorded in St. Paul's letter to the church at Thessalonica. (II Thess. 3:13) And we read, (quote) "But ye, brethren, be not weary in well doing."

Does this scripture support the saying, that we often hear, "Let well enough alone."? May I ask this question, please? "How much is enough?" They tell us that we are to seek "quality, rather than quantity." But this is not a true statement, as things do not necessarily lose quality because of their quantity. The expression, "I would rather be as small as a bullet, and be clean; than to be as big as a barn, and be dirty." All such verbiage is mere hyphenated nonsense, as both quality, and quantity, must be clean to be Christian, and be pure to be puritan. For we must know and understand that they are the determining factors in all our activities and civilities of life. They that bear the vessel of the Lord, must be clean. (quote) "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord." (Isa. 52:11)

We are not to despise the day of small things (Zech. 4:10) For the temple had a tent beginning, you know. It is said that Hudson Taylor, the great missionary, spent seven years on the field before gaining his first convert. But he did not quit or give up, and this possibly is the reason for his great success.

Again, back to my text, please, "Be not weary in well doing." Well, are we doing well? What do you think? Better still, what does the good Lord think? Well, preacher, our church is having a measure of success. But would you say, (honest, please) that the quantity, and the quality, is perfectly pleasing to the Lord? Enoch had this testimony, "That he pleased God" (Heb. 11:5) If you cannot answer the above question satisfactorily, then why not? May I, by way of an apology, offer my personal appraisal of the matter? Well, I think that the quantity is too little, and the quality, apparently, too doubtful to meet the high standards of God's approval. The bed is too short and the cover is altogether too narrow for comfort. (Isa. 28:20)

We are reminded of when we were children playing with our dolls in our playhouses. One doll would finally sicken and die then we would conduct a funeral service and bury it. Then another one would die, then another, until we would bury all of our dolls. Then we would have to dig some of our dolls up before we could hold another funeral service. We just simply would run out of dolls. In our playhouse antics we would remember before each movement to insert the words "play like." Those words were essential, for what we were doing, in reality, was mere mockery.

While we children well knew that it was only "play like" or imaginary, yet, it seemed mighty real to us.

How far is the present day church movement removed from our childhood antics of our yesteryears? Are we not guilty of the same thing in our playhouse revivals? We, unlike the children, do not employ the two words "play like" but keep right on talking of great revivals that we are having, while probably the people in the next block, and in many instances, in the same block, did not know that the church was having a revival.

The church needs a revival because, "Children are come to the birth, and there is not strength to bring forth" (II Kings 19:3) When babies are not born naturally, then artificial means must be substituted, and oftentimes the offspring is dead on arrival. Thus it seems, the church in its endeavor to obtain converts, has mimicked nature, in that it has for the most part employed artificial means in its bloodless effort to bring forth by formal substitution: substituting drives, rally days, Sunday School conventions, singspirations, zone meetings, pageants, and what have you? Well, someone says what is wrong with these things?

And may we, for a second time in our message, apologetically venture an answer, please? There is nothing wrong with their motives, but their formalities, and methods are altogether too superficial, and artificial. Seldom, if ever, is there an invitation for sinners to seek the Lord in our Sunday Schools, or any of these drives, and seldom is one horn into the kingdom of God. And when, and if, one professes salvation, he manifests no more spiritual life than a rag baby, or a kewpie-doll.

The above appurtenants, like arms of the church, stretching out to a hungry world could be wonderful assets to the work of the Lord under properly-trained and supervised revival kindlings. But these supervisions must hold, or have residence in Christian devotees whose hearts are set aflame of the ever blessed Holy Ghost.

We are now ready to take up the discussion of the subject, "Ten Peas in a Pod, or a Package of Powerful Potentials," or a mess of peas, as we sometimes style this message.

I want for our convenience, before we begin our preparation for the picking and processing this mess of peas to divide the subject into five chapters, and with this note of explanation concerning the topic, Ten Peas in a Pod. We sometimes style a mess of peas; will not relate itself with the leguminous, or perennial type or garden variety; but to the alphabetical order, the letter (P), the sixteenth letter of the alphabet; the name "Ten Peas in a Pod" will be used in an accommodating sense only to capitalize the words heading the subject matter.

With this note of explanation we will proceed to discuss the five chapters listed in the Table of Contents.

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## Chapter 1 PROFESSION WITHOUT POSSESSION

The first division of the subject deals with an altogether too common a practice: that of "Profession without Possession." We pinpoint our position in Christian ethics, when we give patronage to profession while we give only promiscuous pretense to divine presence. Profession may be pernicious, or it may be pertinent. It may be good or it may be bad, lawful or unlawful. The word profession has a legal, moral and rightful place in all civil and religious activities of life.

The statement, (quote) "Profession, without possession, seems a bit paradoxical, such as we read in (II Cor. 6). "As unknown, and yet, well known; as sorrowful, yet, always rejoicing; as being poor yet, making many rich."

We are made to wonder sometimes why one could have profession, without possession. In other words, "Practice what he does not preach." Well, that is practically easy. Jesus said, "Do not after their works; For they say, and do not." (Matt. 23:3) The fact is, we have such a profusion of this professional player these days, that it has become commonplace perfidy. I do not know, but probably with the most of us, we know better than we do. And for this reason therefore, I must confess that before we get through with this mess of peas, many of us may have to plead the Fifth Amendment in order to avoid prosecution for personal self-incrimination!

The word professor in common usage today, is not necessarily synonymous with the word 'hypocrite, as all professors are not hypocrites, regardless of their calling. Many professors are real possessors.

They who make a distinction, without showing a difference, between the two words, are liable to injure themselves by mocking their own intelligence. The hypocrite is revealed when he or she does not practice what they preach, or claim to believe. The hypocrite cannot for long hide his or her hypocrisy. The saying, "Truth will out" finally, then their hypocrisy will be exposed. The hypocrite is the relentless foe of the churches, and, no doubt, keeps many people away from the house of God. I have been made to wonder, at times, if ministers believe all they preach. One Evangelist, on being asked concerning an illustration that he gave in a meeting that he was conducting, that apparently required a deal of courage or bravery on the part of the evangelist to stand his ground among those horse-riding, pistol-packing, roughneck, mountaineers. His reply was, "These things never happened." "Then, why did you tell them for the truth, or tell them at all?" Again, he replied, "Just for the effect it would have on my congregation." He said also, that many of the illustrations that he used never happened. What about the scriptures, "He that loveth and maketh a lie." (Rev. 21:27) That evangelist evidently, was not only an empty professor, but he was a hypocrite; as he preached things for the truth, that never happened, that he knew were false.

Profession that is true, and possession, must live together. They are like the Siamese Twins, they are so closely related that their separation would likely mean the death of both. God seemed to honor profession, when He said, "Hold fast your profession" (Heb. 10:23) (I Tim. 6:12-13).

A professor may never have had a change of heart, just a church member only; but a sincere church member and no hypocrite.

A very fine lady attended my congregation occasionally, and finally she came forward, kneeling at the altar, prayed clear through to complete victory. Now, this was her testimony, "I was a member of the church for many years and thought that I was saved. I taught a Sunday School class for fifteen years." Was she a hypocrite? No, no, of course not. She was only one of many deceived souls worshipping a false religious curriculum with a denominational pride, while trusting in the dubious security of worldly denominationalism. This lady became one of my most faithful and devoted parishioners.

If you will take the time to study (Rev. 2:14) you will see that the church at Ephesus was well staffed. They had laborers, works, patience, a distaste for things that were evil. They had rules for the well regulating of both their moral and spiritual conduct. They had tests and discernments to prove that they that said they were Apostles and were not, but found them to be liars; yet, they themselves had left (not lost) their first love, and kept right on professing. Were they all hypocrites then? Well, all that I can say is, that God did so charge them. He did not even call them backsliders.

He did charge them with leaving their first love, in other words, not all their love, but only the keen edge or high-ranking love, and this they had done evidently by worshipping their gifts, rather than the giver, as many are doing today. In looking at their fine church buildings, with cushioned pews, annexes and recreation centers, trained choirs and an educated ministry. I believe the church should have all these things,, but should be careful how they have them. We must not worship them or look upon them as our own accomplishments, but say, "Look what God hath wrought". We must not let them steal our warm heart love for Jesus, by a look. I have already pointed out where the church at Ephesus was in voluntary error by looking at their own accomplishments until they heard God's checks or word, "Nevertheless I have somewhat against thee, that thou hath left thy first love." Thou hath left (not lost). If He had said, "You have lost your first love," then it would be involuntary, without their will, or choice. But He used the word left, making the charge voluntary, and holding them responsible for their conduct. Hence, He said, "Remember therefore from whence thou art fallen," (their first love, high ranking) and repent and do thy first works; or else I will come to thee, and remove thy candlestick (Pastor) out of its place, except thou repent." Why remove the pastor (Candlestick)? Well, any Spirit-filled minister, and he should be Spirit-filled to be worthy of that name, should readily discern any lukewarmness amongst his people. He should discern when his people are looking outward from themselves upon material things, instead of looking inward and upward as they should. Their outward look prevented their discovery of their own personal spiritual loss, while Jesus searched within their hearts, and found the break in Spirit, therefore, He said unto them, "repent."

Any religious activity that calls for repentance, is in violation of the law of the Spirit. Then, were all these people hypocrites? I have before stated that Jesus did not so charge them or even of being backsliders. Their soul (vessel) had sprung a leak and their high-ranking love had simply oozed out, as they looked upon themselves, which looked mighty good to them. But when they heard God's threatening to come and remove their pastor, they wondered why. What has the pastor got to do with the spirituality of his people? The pastor is important much every way. If his position is not important, then, why have him at all?? He is important, and his duty is, (for the perfecting of the saints, for the work of ministry, and for the edifying of the body of Christ.) (Eph. 4:12)

For the pastor or any minister of the gospel to preach only what he thinks his people want to hear, and not necessarily what he believes, is to encroach on territory where hypocrisy and false professors camp. A hypocrite is a pretender, a cloud without water, carried about by the winds, shepherd without fear, feasting themselves at the world's banquet table, dead, twice dead are they, to whom and for whom the blackness of darkness is reserved forever. (Jude 12-13) Many people who admit that they do not profess Christianity, are prompt to reply that they are no hypocrite. This

seems to pinpoint those that are, and are ready to give a reason why they are not Christians. (Namely) "Too many hypocrites in the church." Well, in the vernacular of old time fairground hack driver, we say, "Come in, neighbor, there is always room for one more." Moody gave this same reply to a man that he invited to join his church. This same excuse is like one refusing good money because there is counterfeit money in circulation.

Again, the word professor is an all-inclusive term comprehensive of many and various applications as applied to the different professions; but, we are thinking only of the term as it relates itself to the subject of religion, whether true or false.

If our religion is true, then we are one of the most perspicuous personification, or portrayal of the person in full possession of the blessed hope. But, if our profession is false, it is the meanest, vilest, and most contemptible archenemy, (next to the devil himself) ' pure and: undefiled religion has ever had: implacable, improvident, inconstant, incontinent, fierce, despisers of those that are good. (II Tim. 3:3) No professor or hypocrite ever loved the truth. They that despised Moses' Law, died without mercy. (Heb. 10:28) All the above accusations, and many more, could be named that would identify the hypocrite or false professor if we are spiritual enough to discern them. No wonder Jesus said' "Woe unto you scribes and Pharisees hypocrites; how shall ye escape the damnation of hell." (Matthew 23:33)

One can have profession, without possession, but cannot have possession without profession (quote). Ye are my witness (Acts 1:8), also (Isa. 43:10). It is the possession of divine love that satisfies, which is basic to all other things that follow. when we barter principle, for priority, or candor for condolence, then we weaken our spiritual resistance to such an extent that it becomes easier to profess, than to practice what we really and truly believe. A group of Councilmen voted with the Supreme Court to keep the reading of the Bible and prayer, out of the public schools. The vote was six to one, in favor of the ruling. Thank God, there was one man that had both the constitutional fortitude and Christian courage to stand for principle. The other six, by their own confession, did not. They said that they believed the Bible should be read, and prayers said in the public schools, but because of political reasons, they felt bound to vote for the Court's ruling, right or wrong; although conscience said no. This is only pretension to principle, and in reality, is purely political bondage, and not democratic freedom. While a large percentage of these pretensions have their residence in political, social and commercial interests, yet, the church militant by no means, is spotless in these matters. I have been in office many years of my ministry, and by reason of service have, over' the decades, gathered no little knowledge of the doings of the professed church, and have looked in upon many things, that in the writer's judgment, will take an old-fashioned "trash-piling, brush-burning, log-rolling, stump-pulling and stone-blasting" preaching like the prophet Jeremiah was commanded to preach. (Jeremiah 1:1-10) Read it, please do. Read about God's foreknowledge of this prophet, his commission and ordination. His messages were simple enough for children, and strong enough for saints. While Jeremiah was called the weeping prophet, yet, by his preaching, he made hypocritical professors ride the bumpers on the outside where it was cold, rather than on cushioned seats on the inside where it was warm. Thus, all such folk would know that they were "Hoboes" or free riders. The hypocritical professor should be silenced for the plain reason, being a hypocrite, he abuses his own profession, and will not deal or bear patiently with anyone else that professes. This abuse by the professor is one of the most artful manipulations of self-love that one could reasonably expect of a hypocritical professor.

Many people are offended with the profession of religion because they say all are not what they profess to be (Christians). In other words, to them, "All is not gold that glitters." To the writer, it seems that a little prayerful consideration should serve to correct such erroneous opinions in the mind of any fair-minded, unbiased and unprejudiced thinking individual, that a sheep cannot hate his own fleece, because a wolf has worn it. The hypocrite is not in my way, neither the false professor. No man can live my life, neither can I live theirs. It is an individual matter.

These two words (nouns) united, religiously-speaking, have great and powerful possibilities in the building up of spiritual lives, in the kingdom of our Lord Jesus Christ. "United, they stand, divided, they fall." They must be of one nature, one origin, one purpose, one hope and one destination. What can I more say to the professor except this (quote) "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." (Gal. 6:7-8)

As we have pointed out before, that a deceived person is not a hypocrite, neither is he a saved person, but a lost sinner. "Marvel not that I say unto you, Ye must be born again." (John 8:7)

And thus we have the first division of the contents of the Pea pod.

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## Chapter 2

### PRESUMPTION WITHOUT PRESENCE

If we peer further into this pea pod, we find two words representing something of the spiritual temperament found in the church of today, namely: "Presumption, without presence."

Presumption, correctly-speaking, is simply taking things for granted, not sure about anything, because presumption does not give surety of things; but rests its claims entirely upon uncertain probabilities; while "Presence is facts at hand, or truth of facts with us, face to face, eye to eye assurance."

Presumption, the prevailing sin of today, a sin that David earnestly prayed to be saved from. "Keep thy servant also from presumptuous sins: let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression." (Psa. 19:18) More people commit this one sin than any other sin in the entire catalogue of sins. It has become a by word with us today, to say, "I presume, or I allow." Few people demand facts. It is easier to be presumptuous. It takes work and effort to obtain the truth. "But ye shall know the truth and the truth shall make you free." (John 8:82)

The folly of taking things for granted, is an indulgence that sooner or later, will lead to the sad discovery, that we are merely rowing, without rolling. The story goes, that two well-intoxicated individuals started to row their boat across the stream without unleashing it from



the anchorage. After hours of hard rowing, they discovered that they were not going anywhere; that they had failed to cut the shore lines. They thought they were rolling, by reason of their rowing and moving, because of their motion.

Who are the presuming folk? Saint Peter says, "that it belongs chiefly to them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities." (II Pet. 2:10) God said, "Go not up" but they said, "We will go up" notwithstanding the prophet's strong warning not to do so. (Deut 1:43) This is self-will presumption. Where is the shade of difference between "assumption, and presumption?"

Well, we have already given Peter's definition of presumption, and also David's prayer to keep back thy servant also from committing this sin of presumption. While Webster gives practically the same meaning to both nouns, namely: "presumption and assumption". Yet, there is another word "suppose" (v.t.) which carries the meaning (think, imagine or assume as true). These all problematical of course, answers more nearly to the Bible narrative of Joseph and Mary when they missed Jesus on leaving Jerusalem on their way back home to Nazareth. "But, supposing him to be among the company that were going that way, they went a day's journey before they missed him" (Luke 2:44) I wonder if we are not guilty of doing the same thing. "They supposing" -- if they had required "presence", instead of "presumption" they would not have lost their Lord. The church wants no part of presumption, neither from the prophet, priest, nor parishioner. For a church built on the foundation of presumption, is that church built on the sand, (Matt. 7:25) "and it fell." When the storm asked for facts, it had no facts to present. No truth, no solid rock of God's wonderful presence.

When God called Moses to go down into Egypt to deliver His people, he objected, giving as his reason his poor speaking ability. I am not eloquent, (but slow of speech). God supplied Aaron, his brother, to speak for him. That problem being overcome, Moses still raised other problems, saying, "The people won't believe me, and my enemies will rise up and kill me." While these objections are provoking to the anger point; God knew His man. And that he was valuable but, like Gideon, and his fleece; he was not presumptuous. He wanted only the best of assurance, and God's presence was that assurance.

It looks like God gave Moses unimpeachable evidence of his favor in this great undertaking, when He smote his hand with leprosy, when He substituted Aaron to speak for him and when He turned the rod into a serpent. He promised also that I will send the hornets, and even the Angels to accompany you; and still Moses protested. And Moses said unto Him, "If thy presence go not with me, carry us not up hence," and He said, "Go and my presence shall go up with thee, and I will give thee rest." (Exodus 33:14-15) I can readily understand why Moses would not travel with a swarm of hornets. I think I would have hesitated, but I never could fully understand why Angels were not sufficient for Moses. But Moses knew that there was something better than Angels, and when God said, "Go and my presence shall go with thee," that was all Moses needed, and will be all any church or any individual will need to give them overcoming victory.

When God gave that persistent, prevailing, praying Welsh coal miner (Evan Roberts) a revival, it reached large proportions, and shook not only all of Wales, but England and Scotland as well. All just because one evangelist refused to take no for his prevailing prayer with God for an old-fashioned revival for his country. Like many of his forebearers, and we mention only a few; there was Moses who prayed: "Lord, if you will not forgive thy people, then blot my name out of the book of life which thou hast written". There was John Knox on a cold winter day kneeling in blood-soaked snow in his back yard; the blood oozing from his desperation in prevailing prayer with God for his own native land crying, "Give me Scotland, or I die". We mention one more Bible character, there was the wrestling Jacob, saying to the Angel, "I will not let thee go until thou dost bless me." Jacob knew that he was meeting up with some trouble that had slumbered for more than twenty years with an angry brother and his army of four hundred men. Jacob knew better than to meet this situation without the blessing.

Evan Roberts, evidently, knew something of what it would take as well as the price he would have to pay, if he would ever realize what his heart was burning and yearning for. Hence: he became so desperate in his prevailing prayer, that it became difficult for him to obtain lodging in a rooming house. And now we find this determined young Welsh evangelist when he was denied privilege of praying in boarding houses, because of his groans and agonies, taking himself to the fields, and there under some scrubby oaks, he poured his heart out to God saying, "Lord, bend me." God heard that prayer, and did bend him. That would do be a mean prayer for many of us to pray. Pray until we somewhat resemble a "fish hook." We are probably too straight and could be too stiff, and cold for shaping on God's anvil. One day God heard the cry of this fiery evangelist and said to him, "Evan Roberts, take the cage and come up out of that coal mine for I have given you the revival you have been asking Me for." Throwing down his pick, he rushed to the Cage, then went up and found that the revival had already started, the men were already singing. When he reached the top he found everybody was singing, "Tell my darling mother, I'll be there." On buses, street cars, cabs, streets, stores, public offices, in fact, everywhere; saloons and honky-tonks, brothels and places of gaming were closed, dance halls, theaters and places of amusements closed their doors; no customers. I would call that a revival, all because one man prayed God's presence down from heaven. To call such meetings as we have today revival is only a misnomer. Our patriarchal forebearers offered their sacrifices to the priest, and he in turn prepared it and placed it on the altar. Then, if the fire did not fall on the sacrifice and consume it, they did not go home and talk for weeks, what a big revival they had down at their church. Oh, no, no. What did they do? They said, brethren, something is wrong; we must go home and pray this thing through and find out why the fire did not fall. They did go home, got down on the ground placing their heads between their knees, and putting sackcloth over them and covering themselves with ashes. There they prayed "until" the fire would fall, and the presence of God came in full assurance of their faith of God's acceptance. God's presence, and revivals are not cheap and shelf-worn merchandise. They come high, and are costly, but we can have them if we will pay the price. They are still in reach of an intelligent faith. O that men would pray everywhere for a fresh anointing of the Holy Ghost, and for His Holy presence to come upon His people. We do not have to be presumptuous about spiritual things. Where the Spirit of the Lord is, there is liberty. God's manifest presence makes it certain. We can have the facts of God's presence. I have heard evangelists as well as pastors, shout, "God is here," when everything was as dead as "four o'clock". However, that statement is true. God is everywhere; but God is not everywhere manifest. God is omnipotent (all powerful). God is omniscient (all wise). God is omnipresence (universal,

everywhere). We sing, "beautiful isle of somewhere." And it is a very beautiful song, but I want to know where, don't you? Here is another one:

On Jordan's stormy hanks I stand,  
And cast a wishful eye;  
To Canaan's fair and happy land  
Where my possessions lie.

It is far better to sing:

I'm living in Canaan now.  
I'm living in Canaan now.  
Where all is well, I'm glad to tell,  
I'm living in Canaan now.

To claim God's presence in our services is universally to me. But to claim God's manifest presence, when there is no manifest evidence to that fact, is misleading. We have already quoted, "Where the Spirit of the Lord is there is liberty, freedom and manifestation." Be not presumptuous or presuming, but practical and precautious. Insist on having God's presence to characterize all our services, and the glory shall be thine. Amen.

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### Chapter 3 PREACHING WITHOUT PROFIT

In our third examination of the contents of this Pea pod, we find two peas suggesting the words "profit and loss."

The subject under discussion is, "Preaching without Profit." Should we begin the discussion by asking a pertinent question? If so, my first question should not be a difficult one.

Here it is, "Do you remember the text of last Sunday morning's sermon? What were some of the main points?" The answer that I get is, "I am both sorry and embarrassed but I cannot answer your question." Why? There must be some reason. Was it because you did not, or could not hear? Or was it lack of interest or concern? Or of confusion caused by late-comers, that should have been on time; or by a crying baby in church that is like a good resolution, that needs carrying out Probably it was none of these things, especially the crying baby. St. Paul comes to our rescue with a solution. He said, "It was because the gospel preached (by the minister, of course) did not profit them, not being mixed with faith in them that heard it. (Heb. 4:2) Now, if it was a lack of personal faith, then you should do something about it. You say, what can I do about it? I would advise you to study the scriptures: for all scriptures are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, throughly furnished unto all good works. (II Tim. 4:2).

Again, you may have failed to profit, for when you should have been teachers, you have need that someone teach you and are become as such as have need of milk. (Heb. 5:12) Instead of gaining in stature, they were losing, and going back to babyhood, and to what we call little growth. We are commanded to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. There is no such thing as "Status-quo," or standstill in the walk and work of the Christian. If we are not growing spiritually, then there must be reasons why. It could be several things, namely: (1) It could be your diet. It may be you are a bottle baby, and cannot take the sincere milk of the word, but must have a socially and specially prepared food for babies. (2) It may be you have despised prophesying (I Thess. 5:20) And treated it carelessly, nonchalantly and with promiscuous indifference. You had ears to hear, but did not hear, therefore, thou art inexcusable, oh, man, whosoever thou art. (3) It may, and could be, because you despise government; do not want someone to rule over you, or come under, or submit to Christian leadership; an antinomianist, if you please. (Having no regard for law) We can change our church relations with impunity, both the ministry and laity, and take our leave from one church society to another without saying good-bye, running to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, where they lie in wait to deceive. (Eph. 4:14) (4) And finally, it may be because you have not obeyed the injunction to "Abstain from all appearance of evil." (I Thess. 5:22)

All these and many more could be mentioned why our churches do not enlarge their borders, why the gospel preached, did not profit them. But, the parishioner must bear all the blame for this little growth condition. For, far too many churches are smaller at this time, than when first organized, like the bumblebee, larger when first hatched. They could be also likened unto the one talent crowd, that wrapped his one talent in a napkin and went and hid it in the earth. (Matt. 25:25)

If you had asked this man why he buried his talent, you probably would have received this answer: O he only gave me one talent, and I did not think that was worth fooling with. Well, my brother, he gives everybody one talent, and a few he gives two talents, and fewer still, he gives five talents. This one talent man lost his opportunity to increase his spiritual exchequer and lost his only talent as well; through his own slothful and wicked bigotry.

Then again, he might have said, "The morning services are dry, nothing provocative, and for the most part, uninteresting. We attend Sunday School Sunday morning, and attend morning worship as a mere duty to the church." If this testimony is true? and it is the views of many, then, can we truly say that we are profiting by present day preaching. Probably some are, but many are not. Why are thousands of American churches closed on Sunday evenings, and mid-week prayer meetings deserted? Well, they tell us there is nothing worth hearing. The morning sermon is a combination of poetry, and milk-toast, we are fed up on toast And I personally want a more substantial food.

Now where do we go from here? The minister asked, "What will we preach more than we have preached?" Well, brother, I would suggest that you try adding a few additional calories to your preaching and preach more on judgment day honesty. Many churches are like the St. Lawrence River, all frozen over at the mouth and need some red hot preaching on blistering, blazing hell fire gospel to thaw them out. Give it a trial and watch the temperature rise. A minister was once asked

the question, "To what do you attribute your great success?" The minister replied, "I go into my pulpit every Sunday morning, and preach the messages that God gives me and my congregation the other six days, go out and practice it." You will notice that his reply was, "I preached the message that God gave me." It was not store-bought. He did not get it off the bookshelf. I do not mean by that that a minister should not read books, or even other men's sermons, but on the other hand, he should not be charged with plagiarism; for you know that the commandment is, "Thou shalt not steal." If we preach God's message, the people will respect it, 2nd us, and I believe will practice it, with confidence.

I firmly believe that it is both the message and the messenger, and not the membership, that are to blame for the failure in the profit and progress of his congregation.

If the membership of the first old organization were measured against the new, as to their spiritual success and progress, would the new show a gain or show a loss? Well, God is keeping the record. Now this condition does not belong to any particular holiness denomination. Therefore, we are not bringing any railing accusation against any one in particular, or indulging in personalities, but I do want to bring charges against any ministerial program that would take the way of least resistance for popularity sake. I have already told about the prophets in Jeremiah's day, how they were not prophesying from God's mouth, but were stealing their sermons from their neighbors. Many books are written on prophesy, from excerpts of what someone else has written. We had better get along with the little that we can get direct from God, than to depend too much on what other men have to say about world events. They may be wrong, and often are. In this case, we are left out on a limb. The priests sold indulgences in those days and the people did as they pleased and the priest did not pay attention to what they were doing, what they were wearing, or to where they were going; so long as they kept the shekels coming into the money Till. Pastor, are you acquainted with any of those conditions? Do you have any of them around where you work?

You say, "Do not we read the covenant to our people?" Yes, you do; but who enforces it? Not one in a thousand. "Sin is creeping in," they say. No, no, brother; you have missed the boat. Sin is not creeping in, it is already in. And there seems to be a total disregard toward it You say, "How did it get in?" Well, brother, you do not think that as much gall as old Satan has that he would even think of wasting time to go by way of the alley back door, when he could just as easily enter by the front door with the right hand of fellowship. of course, old Satan is "sin incarnate," and I need not go over the long list of irregularities scattered throughout the Bible that he brings in with him, that the minister does not dare to mention for family reasons. Well, brother, I am not the faultless one, that belongs to one only, but I am sick at heart at the condition of worldliness in the holiness movement of today. Now I believe if the ministry will give up its tailor-made-to-order sermons, and pray down a few hand-me-down messages; for our need is messages, not sermons. Sermons are made partly. or wholly from books, while messages are given. by direct inspiration by God Himself and are profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, throughly furnished unto every good work. (II Tim. 3:17) The deadly official power-hungry spirit with its death grip, has not only strangled the life out of the holiness movement, but Catholics, and all other movements as well. This will call for some old-fashioned preaching of other days, when ministers were not building reputation for themselves, not coveting applause, not bidding for official approval, not seeking larger incomes for services rendered, but were grateful for just any place however small, to serve God.

It seemed that every minister preached that which was his own, and you would look in vain to find his sermon written in any book, they were not there. They are only called sermons, after they have been given to the people, or written in books.

The ministry, most all of them worked for their living and paid their own rent. Even St. Paul made tents for a living, and was chargeable to no man. The church (holiness) in my early pastorate knew no such thing as a salaried ministry. The minister was free to preach against every sin in the catalogue, and he did; showing no favors, nor sin any quarters, no matter to whom they belonged. Some say that if you preach against sin, the people will not come to hear you preach. How do you know? Try it just once. I know the very contrary to be true. Preachers, forty to fifty years ago when the writer came into the church, preached against everything that looked like sin: knee bobbed dresses, hair bobs, hair-dos, jewelry, paints, ventilated neck wear, tobacco, lodges and fellowship with the unfruitful works of darkness.

We did not lack for crowds. Many times standing room was at a premium. I remember several years ago, when the writer was conducting a revival meeting in a certain 'city, when it became necessary to help me into the pulpit through a rear window. I met folk going home, who said to me, "You cannot get in; the crowd is jammed against the entrance door". Why did they come? They came to hear the preacher slay 'sin, and exalt Jesus Christ. Would you believe me? I received a second call back for more of the same thing. They must have liked it. Of course, we did not have as much to shoot at, as we now have, due to the old-fashioned preaching that preceded us. These ministers believed in not only catching fish, but cleaning the fish as ' well., Well, this writer has just kept right on shooting anyway and if 'there 'are any game in the bushes, they will run out into the open, then we can close in for the killing. And thus, by such preaching, we kept ourselves reasonably clean of any and all superfluity of ladies', and gentlemen's wearing habits and general conduct. Of course, we had other things such as wicket peeping, chewing gum wadding, ear hangers, round tires, rats and brown spitting, dominoes, Ouija-board and dancing with card playing and 'drinking." All these and others furnished plenty of target for the amateur preacher to practice his or her marksmanship. To say that I feel sorry for the poor, poor pastor of 'today that feels that he must window-trim his preaching on the fashions lest he offend mamma whose daughter, ' wears receding necklines, elbow-sleeves or none at all, with knee-bob skirts, or worse, with bobbed hair, or hair dos and a piece of foot wear pumped up on steel spikes resembling the underpinning of a rabbit hutch and with painted toenails looking out of a front window in the end, with 'painted fingernails or claws, and looking as though they were just returning from a killing. There was a' time when the minister would not receive a bobbed-haired lady into the church fellowship, but now they &e doing it with impunity, and like to have it so. I can well remember when, and if a minister preached only what he thought the people wanted to hear (but was mistaken) soon received a new mailing address and his name would appear in the "open date" column of the official organ of the church.

We have had laws against the above practices ever since I have been a member of the church, but we have no ad-. ministration of the law. It is the duty of the minister to see that the covenant is not violated, regardless of who the person that would dare to do 'such a thing. We are to pr each the word with the Holy Ghost sent down from heaven and with that indescribable something called "unction" or divine presence, and without which we may as well keep our seats.

The writer picked up a daily news sheet recently and read where a young minister resigned his charge of a very large church, and in the midst of a million-dollar church building program. The reason he gave was that the modern churches are creating an "ecclesiastical Frankenstein," where pastors, .he charges, are expected just to be a group of jolly back-slappers. It looks like that the church Hierarchy is more interested in making or developing "Yes Men," than "Spokes-Men".

Our ministers will need to take warning and speak out clearly against the way we are seeing, and permitting our holiness movements 'to fall away from the former standards and covenants of holy living once held, and maintained by our people.

To preach, we repeat, only what you think they want to hear, qualifies your ministry for first place in the roll of hypocrisy. If you have a feeling that you are preaching over the people's heads; then get that feeling out of your system. For there are very few that are able or qualified to do this to a people that have heard so much strong preaching. You are not likely to preach over this people's heads, but under their intelligence. For instance, "kindergarten messages to eighth graders." If the school superintendent were to ask the eighth graders to take kindergarten over again, you would have a total drop-out. They just would not do it.

We are commanded, like the scribe, to bring forth out of our treasure things, "new and old" (Matt. 13:52) We are up to par, on our predatory plundering of the old past, old sermons, old illustrations, old introductions and old jokes; but in recent years we have failed to hear the ministry bring out one new challenging thought on new testament living. No wonder Jesus said, "In latter times there shall be a great falling away," not in activity, but in spirituality, and it will take some old-fashioned negative preaching on Bible regeneration, and Bible holiness and the second coming of our Lord with divine healing to bring the church up to the standard of holy living. One thing sure, we will either have to revise our theology, or improve our conduct, and with this we close our third division.

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#### Chapter 4 PRAYER WITHOUT PROGRESS

Our further examination into this mess of peas, (P's) brings us up with two propositions; namely: Prayer without Progress. Prevailing prayer, which is more than prayer, (for, if we prevail with God, we will progress). There are many prayers said, and read by all religious creeds. And no one would think of holding Christian worship without prayer. Yet, with all our effort of saying prayers, reading prayers, counting beads and forming crosses, there seems to be nothing moving, nothing sensational happening, and little or no progress, as the result of our much praying. With many, if they can not push, then, they will not pull; and if they can not pull, they will not push. This lack of spiritual synchronization, all parts of the spiritual body working together in one spirit, for the good of all concerned. This and this only will get the attention of our Lord and Saviour Jesus Christ. Someone has said that, "We have lost the 'Art' of prayer". No, no, I do not think that is the matter; it is even worse. We have not only lost the art, but we have lost the "article" itself, of both praying to, and prevailing with God together for the progress of the cause of Christ in the hearts of His people.

St. Jude describes this lack of cooperation or harmoniously working together as, "spots" in our feasts of charity. Wells, without water, as trees without fruit, and wandering stars, to whom is reserved the blackness of darkness forever. (Jude 13)

Remember the fig tree that Jesus cursed, because it bore no fruit. This looks like a rather dark picture for the church that is not progressing, but I have no smooth palladium to wave over it. If we do not have perfect synchronization in our human bodies, all parts working together, then we have distress and pain as a result. And this lack of co-operation and co-ordination among the membership of our spiritual bodies, (the church) will likewise suffer.

There must be only one thought and purpose for any church to exist, and that is to win souls for the Master and Lord.

You will say, "We do have a building program." Yes, and so did the rich man. He was right in for tearing down, and building greater; but God is not interested so much in our programs, as he is in fruit. And fruit is the souls of men to lay at his feet, and the churches do not have many of them. Then can we say that we are really making progress, with all our preaching, praying, and pressing, with many of our churches small, and some smaller than when first organized; and struggling to keep their heads above the waves. As I said elsewhere in this message, there is no such thing as standing still for the Christian. We are either gaining, or losing, going forward or backward.

As my subject is "Prayer without Progress," then let us come to grips for a reason for the failure to advance the cause of Christ spiritually and numerically, when we are doing so much praying. Well, first of all, we would do well to examine one of David's prayers, "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." (Psa. 27:11)

This prayer of David is a wonderful prayer in that it is so simple, clear and definite. It seems that when David prayed, he had the best of reason for praying. He asks for just what he wants; and tells the Lord what he wants it for. So many prayers today are so indefinite, and without order, that many times the answer is withheld for clearer and more positive description of the thing desired. Then, too, many people ask for more than they have faith for. It is better to ask for what our faith will claim and get it; although they be little things, than to ask for the larger things without sufficient faith to claim them. Then, I suppose there are some that ask for so much, that they forget what all they do ask for. They tell us the Bible says, "Ask largely that your joy may be full." But when we read what the Bible really says, we find the Bible does not read that way. (St. John 16:24) "Hitherto have ye asked nothing in my name": (He did not say that they had not asked: but that they did not ask in His name). Ask, and ye shall receive, that your joy may be full. This is the correct Bible quotation. Why do we receive? Because we ask in His name. This is a "must," if we expect to receive. Why joy? Because we have received. Happiness is a natural consequence, when our prayers are answered.

The first thing we notice about David's prayer is, that he wanted to be taught. He had a teachable spirit. The next thing we notice is, that he wanted to be led. If we are fully in possession



of the former (a teachable spirit) then we will of necessity have the latter. David was not always sure of himself, and felt perfect security only when trusting in the Lord.

St. Paul prayed, "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." (Rom. 10:1) Here is the secret of success for the progress, both for the church, and the individual as well; (namely) 'Heart's-desire and prayer.' God speaks much about "The prayer of faith." I was made to wonder how that even an infinite God could entertain all of the confusion and rabble that we designate as prayers. Well, it came to me that God has to notice the prayer of faith, only. This is tenable from the facts of the case of the healing of the woman with the issue of blood. Jesus said, "Who touched me?" Peter, and others replied, "Many have thronged thee;" but Jesus answered, "Someone has touched me" and has gotten the answer: "Virtue has gone out from my body." Just so certain as the individual, or church touches God by faith; just so certain will the answer come, and advancement of that individual or church.

God is not bothered with much of the praying today, for the reason, not many people are praying the prayer of faith. Other instances may be cited. Peter and John, with the lame man at the beautiful gate, the resurrection of Jairus' daughter, also of Dorcas the cloak maker. Paul, at the Philippian jail, and just before he got in jail, cast the evil spirits out of a spirit medium. Every one of these prayers made contact and every one made progress for the cause of Christ.

God has a program for His church; one of order and one of progress, only two courses to follow, right, or wrong. If following the right course is any guarantee of success or progress, then many churches are following the wrong course, as many reports show losses instead of gains.

Who or which of all the churches has any right to exist? I am glad I put that word "any" in that question. For a religious body has legal right to exist when and if said organization is properly chartered and licensed by the state in which it exists. But, no church has a moral right to exist unless it is doing the work of the Master. This message, "Prayer without Progress" will address itself to the progress of the church, rather than to the individual; and the remaining closing remarks will be directed to the church's right to exist. In the first place, as stated before, no church has a moral right to exist unless and only when it is seriously engaged in the work of the Master. Not all the work the church does, or is engaged in, is the work of the Master; but is the work in and for the organization; and needs to be run through a threshing separator, with all the blowers turned on to separate the wheat from the chaff. In the mind of the writer, all the so-called works for the Master, would be gone with the wind.

Again (2) no church has a moral right to exist, "As a mere rendezvous for religious or intellectual makeshifts, to advance their social, political, or commercial interests. All unworthy, unwarranted, or unrestrained church behavior God will judge.

Again (3) no church has a right to exist as a moral force only. It is not the business of the church to make folk moral only to reform them, or to uniform them, or to conform them to some church code or man-made ethics; but only through the transforming power of God, and the faithful preaching of God's Word, may or must these corrections be accomplished.

Again (4) no church has a moral right to exist as a mere society, to hold social admiration parties. We have a work to do for the Lord and eternity. Let us be about our Master's business "While it is called day."

Again (5) no church has a moral right to exist as a show-window, to model or display nude and godless fashions of the day. The church is identified by its features; not by its feelings. Glory is not a feeling, it is a feature by which the church is unmistakably identified, "Glory in the Church by Christ Jesus." (Eph. 3:21) I feel the joy, but I have the glory. Glory is an "affect" appearing upon us, rather than an "effect" moving within us. Moses had this effulgence or sheen appearing upon him, and was compelled to veil his face so the people could look upon him.

The church must maintain its glory to have at least a moral right to exist. All the afore-mentioned defects in the church disqualifies it for membership in the glory-filled church, and supplies sufficient evidence; notwithstanding "our much praying," that there is little or no progress either in the life of the individual or church. By this we are constrained to believe that the church must retain certain features to claim its moral and spiritual right to exist and be progressive.

First, I have already mentioned the first one, that of "glory". No church can be filled with the Glory that is by Jesus Christ, and be designated as worldly. It is the glory of God in the midst of His saints that is the shining evidence; and when that is gone, we may as well write the word "Ichabod" over the door. "The glory is departed." (I Sam. 4:21)

The second feature of the church is "Its rock foundation". (Matt. 16:18) A rock has no feeling, but has solidity and firmness. As the poet has written:

"How firm a foundation,  
Ye saints of the Lord,  
Is laid up for your faith,  
In His excellent word."

This foundation is built upon the Apostles and Prophets, Jesus Christ being the chief corner-stone. (Eph. 2:20)

Again, a third feature of the church is, "cleanness." "Now, ye are clean through the word which I have spoken unto you." (John 15:3) We also read, "Be ye clean, that bear the vessel of the Lord." (Isa. 52:11) The church, the Bride of Christ, have washed their robes, and made them white in the blood of the Lamb. (Rev. 7:14)

Again, a fourth feature is "Plainness." "Jacob, the representative man of the church, was a plain man." (Gen. 25:27) David said, "Lead me in a plain path, because of mine enemies." (Psa. 27:11)

Again, a fifth feature of the church is "Freedom." The church of Jesus Christ is a free church. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1) "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36) "And ye shall know the truth, and the truth shall make you free." (John

8:32). This freedom is as natural as life and as plain as day. While I must confess I have more or less been afflicted with an inferiority complex in the presence of the intelligentsia; but God has always come to my rescue with overcoming grace, so that I could sing, "This freedom in Jesus, I've found."

Again, a sixth feature of the church is, "Its Generosity." And a fire-baptized church is generous. Paul, speaking of the Corinthian brethren's generosity said, "How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." (II Cor. 8:2)

I want affiliation with the church that can give an honest, bona fide reason for its existence. I hold my membership in the church of my choice where I live. But, in reality, I belong to, "The general assembly and church of the firstborn which are in heaven; and to God the Judge of all, and to the spirits of just made perfect. (Heb. 12:23)

This is the church of the Living God: (I Tim. 3:15) this church had but one name, and will never have another. It is the emblem of order, security, and harmony. These are all features, it is the dwelling place of safety, affection and unity. It is "fair as the moon, clear as the sun and as terrible as an army with banners." (Songs of Sol. 6:10)

And finally it is a fruitful church, bearing twelve manner of fruit, and yielding her fruit every month, each season of the year. (In all kinds of weather, winter and summer.)

And even the leaves were good and were for the healing of the nation. (Rev. 22:2) This is the progressive church, the church of necessity. How can you impede the progress of a church answering to the above description with worldly road blocks? You may as well try to dip the ocean dry with an open end thimble. The church that prevails with God in prayer will have results both materially and spiritually.

If we have prayer, let's have progress, and if we have progress, it will be because we have prayed, and with God.

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## Chapter 5 PROWESS WITHOUT POWER

My last and final examination of this Pea Pod or mess of peas, will center around two words (namely) "Prowess, without Power," and reveals to us two mighty elements of the kingdom of God, and one without the other is untenable. Prowess is described to us as bravery or valor, and unless it has the power of execution, to "project itself," it remains "flamboyant" just a mere showoff. "Prowess, without power," is like, "a blast, without a bullet," or "bravado, without bravery;" nothing comes of it. Or, "form without force, confession without conscience, verbalism without verbatim."

The emery stone flies to pieces under pressure or power, and where there seemed to be no flaw: but under pressure the defect showed up. The same will happen to our religious bravery unless there be a continual, careful, and cautious building of our individual Christian lives, under the anointing of the Holy Ghost Power.

Prowess, the word claiming our attention at the moment, Webster defines as meaning bravery, or valor of one who has no fear within himself. When the man of God has such fearlessness, coupled with Holy Ghost power, he is invulnerable to any and all of the onslaughts of the devil; but separated, he becomes mortal and weak.

God never was delighted with the legs of men, or the speed of horses as a means of refuge. "The race is not to the swift, nor the battle to the strong, neither yet, bread to the wise, nor yet, riches to the men of understanding, nor yet, favor to men of skill; but time and chance happeneth to them all." (Ecc. 9:11)

We are often mistaken in our interpretation of words with prophetic meaning; for instance, "He, Christ, had no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." (Isa. 53:2)

The Jewish people had created an Image in their own minds as to what their Messiah's appearance should be, and with what prowess He should come; so that the image that Christ reflected, that of a lowly servant, there was no comparison, between what the Jews were looking for, and what they would accept; hence, they rejected Him. The prophets had spoken of Him, and what He would be like; but it was not according to their thinking or liking.

Their image called for royalty, dignity, charm, loftiness, and king-ship. Jesus' thinking was just the opposite, whose philosophy was, "If you want to be first, be last; if you want to go up, go down; if you want to be great, then become the servant of all." (Mark 10:44) God had given him a body that pleased him, and did not cater to the caprice of men. God never created an ugly man, sin did that. What kind of a form would you have given Him? Would our idea of a Saviour been the same as the Jews? They were looking for a personage to come with pomp, great leadership, ability, and prowess, as their messiah, and not to a babe in a camel's stable.

The prophet Isaiah prophesied that He would be without form and comeliness. (Isa. 53:2) Who of us could give to Jesus Christ, a form? None of us, of course not.

The Jews had builded for themselves an imaginary form into which they poured their ideas of what they wanted and expected; only to be disappointed when the Messiah made His appearance in Bethlehem's manger. And as we have said, they were not looking for the meek and lowly, quiet and humble spirit. They were looking in the wrong direction for their Messiah. "The flesh is weak." (Matt. 26:41) Paul said, "For when I am weak, then am I strong." (II Cor. 12:10) But, their image suggested to them one of power, grace and charm, robust and muscular like King Saul who was higher than any of the people from his shoulders and upward. (I Sam. 10:23) And one who had muscles like knotted ropes and a regular chest tape buster. The prophet continues his God-given description of the coming Messiah by saying, "And when we shall see him, there is no beauty that we should desire him." (Isa. 53:2) Their sense of beauty was also perverted. They

were looking for biceps and triceps, big shoulders and stature; like Samson, who carried away the gates of Gaza, bars, posts and all and put them on his shoulders and took them up the hill, before the Lord. (Judges 16:1-3) Or it may be they were looking for one like King David, who slew the lion and the bear, with his bare hands. "Far and wide," they evidently were looking for valor, bravado, prowess and power," that would be incorporated in the personality that they were looking for as their long-looked-for messiah. They had failed to reason that all the powers that be are ordained of God, and that all of man's source of power in our Saviour Jesus Christ: Who said, "All power is given into my hands." (Matt. 28:18)

Power, prowess, and gifts that one possesses, however high in office we may be, are of no avail without the wisdom and grace of God to apply them.

God never discouraged anyone from becoming great, but rather encouraged it. But the divine philosophy of greatness, and how to attain unto it, was directly opposite to their human philosophy. Jesus said, "They that would be great among you, shall be your minister and whosoever of you will be chiefest, shall be servant of all. (Mark 10:43) For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:44-45)

The Jews did crucify Jesus not for what He was, nor for His outward appearance; but for His claims. He claimed to be the Son of God. He said that He came down from Heaven, and they believed Him to be the Son of Joseph and Mary.

Doubtless, Jesus was the most beautiful personage in all Jewry. They, of course, would most gladly have accepted Him as their earthly king, because they had seen His miracles in healing, feeding the multitudes, and of raising the dead. Moses had given them bread from heaven, water out of the rock, and delivered them out of Egyptian bondage, but Jesus had outstripped all of His former predecessors in His miracles and because of this, they wanted to crown Him and used political pressure to install Him into an earthly kingship. But when He said, "My kingdom is not of this world," at once they were through with Him, and said, "We will not have this man to rule over us.," (Luke 19:14) And they hanged Him on a tree.

In this age in particular, more than in any other in past history, we judge or select men by their mental, scientific, and financial abilities, and through their clever, social, political and commercial manipulations through which they influence the people.

Evidently, Prowess is the noise-maker of these two words, "Prowess, and Power." But it takes more than great sounding brass, or tinkling symbols (I Cor. 13:1) to draw the people's attention away from the world in the days in which we live. Our condition needs more than a homeopathic treatment with its sugarcoated nostrums, or even of the breaking of an alabaster box of ointment. It needs the ministry of old-time allopathic preaching, with the Holy Ghost sent down from heaven. If we are "puffing" only, then, we may as well be pouting. If we are not pulling, then, it is very obvious that we are not pushing. Does the horse push, or pull the wagon? I think that if properly hitched up, he does both; pull and push. And that is exactly the prerogative of prowess and power.

I have talked at length about prowess, and now we wish to give the remaining part of the message to the discussion of the word power.

James Watt invented the steam engine. It was not locomotive, but stationary. It was not going anywhere. This is a sorry condition with us that we are so stock-still, that we have to have a certain place of operation: a certain pulpit, a certain pew, a certain church, in order to feel comfortable, or at ease.

Peter Cooper put wheels on this steam engine that James Watt invented, seeing that its power was too valuable to remain immobile.

James Watt's engine was just as capable of making power, as was Cooper's, but not as versatile. I do not know where Cooper got his idea, but probably from (Ezekiel's visions -- Chapter 1:19-20) "For the Spirit of the living creature was in the wheels." (verse 20) The trouble with James Watt's engine was that it was stationary, bolted down. It reminds me of Liza, the old colored lady that took her pastor to task about his sermons. "Yo sho am preachin' some good sermons, Mr. pastor, only one fault." "What is that, Liza?" "Well, Mr. Parson, they are all to be consumed on de premises, nothing to take home with you." This parson was unlike Uncle Bud Robinson, who said, "I will put enough burrs in your wool that will not come out until shearing time."

I used to fire a stationary boiler as a lad, for my Dad in his Saw Mill. I fired with saw dust and green slabs, but managed to keep steam up and popping off once in awhile; but we were not going anywhere, but when we got traction coupled with our steam, we could compass the country with our power machinery.

To transpose this narrative from the material, to the spiritual, the church organization has traveled the length and breadth of the whole universe of God, by the wheels (Regeneration) we got at Calvary, and the wings (Sanctification) we received at Pentecost. We can have this spiritual power with us even if we are not in our own little bailiwick. I have had good revivals for other denominations, and God met with us the same as in our own camp at home.

Prowess, bravery, or valor by themselves, is merely a display of flamboyant showmanship, and is defeated before they can form a line of battle. But coupled with God's anointed Holy Ghost power, becomes a powerful Atom Smasher for God and the church. The church should keep a three day's journey between it and old Beelzebub; so that when he with his sleuth-hounds come around, they will sniff the cold ashes of our fires of three days ago. There is nothing really wrong with any of these words of this. package, except when we separate them, as they are almost inseparably bound together. Notice, "Profession without Possession," "Presumption without Presence," "Preaching without Profit," "Prayer without Progress," and "Prowess without Power." They belong together, they must go together, or both will be greatly impaired and become unprofitable. United we stand; divided we fall.

\* \* \* \* \*

THE END

