

AS ONE SEES IT

Jesus said, "Whosoever will, let him take the water of life freely", (Rev. 22:17). Again he said, "If ye shall ask anything in my name, I will do it" (John 14:14). What wonderful promises these are. I often wonder why we claim so few of God's promises for our own—why we use so few of them. They must surely be for Holiness people if they are for anybody. God will never fail. God's great heart rejoices when we avail ourselves of his power, but is saddened and he is displeased when we live below our privileges. God's name is only honored and exalted in as much as he can fulfil his promises to his people.

Many reasons might be given why God's presence is not manifested in our presence more than it is. We have to admit that as a movement, the Holiness movement, we should be advancing faster than we are at the present time. A few thoughts have been running through my mind, but one that has stayed with me is this: a good many of us choose those of God's promises which suit us best and leave the rest for someone else; we plead the promise of God's protection and blessing, but fail to observe the conditions attached to it. We rejoice, as rightly we should, when we read that Jesus said, "Lo, I am with you always," but we are demonstrating the fact that to a large degree we are forgetting that Jesus first said, "Go ye into all the world and preach—" Those two quotations go together. Jesus did not mean that they should be separated. What he said was that He would be with us "if we go and preach". On the other hand, He will not be with us if we do not go.

As I look over the Holiness movement in general, the tendency seems to be to expect God to do it. Have we forgotten our responsibility to God and to our fellow-men? Have we forgotten that we are God's only means of saving the world? If we fail Him, who is to take the Gospel message? It must be that we have not been doing our utmost or more souls would be truly saved; our churches would not be so empty; our missionary cause would not be suffering from want of funds and workers.

God has offered us a challenge in that same passage of Scripture. He says He will do His part if we will do ours. Can we not take God at His word? Do we have to be receiving from God all the time without giving anything in return? With what measure ye mete, it shall be measured to you again, (Matt. 7:2). Do we dare to accept the challenge? To accept it means the Glory and Power of God in our midst, and the advancement and growth of our movement. To reject or neglect it means leanness in our souls, a lack of zeal in the church, and the ultimate defeat of the cause of Holiness.

We lack ambition. Too often we are found doing only those things that come our way to be done. God has no use for lazy Christians. The reason God is not asking us to do more for Him is that He doesn't know whether it will be done or not. If we pray only when asked to, and testify only because we feel we should, and when a snow storm keeps us home from church or prayer meeting, how can we conscientiously expect God to use us or even bless us. God wants men and women, and consequently a church, that he can depend upon. He wants men and women with an ambition to be and to do something for Him. How often it is that we pray for a revival and then wonder why God does not send it—why God does not do something. At the same time God is wondering why we are not doing something. We wonder why our faith is not answered. James in his epistle said, "but wilt thou know,

O vain man, that faith without works is dead?" (James 2:20). If we have faith, let us prove to God and to the world that we have. Let us prove it by praying until God knows that we really want a revival. Let us prove it by putting a little more practical effort into our religion. A practical religion, one that is demonstrated day after day, is the biggest kind of a religion and the one that will do the most for the Holiness cause.

The kind of men and women God can use are those whose consecration is up-to-date; those who are always ready to shout or pray or work without having to be coaxed. Being able to say we are saved and sanctified does not mean much in itself. Sanctification is a past, dead, and useless experience unless it is up-to-date. There is nothing in the world deader than a dried up Holiness church member. There is nothing under the sun drier than a "saved and sanctified" testimony without the juice and unction of the Holy Spirit in it. There is no people this side of eternity harder to get along with than Holiness people who have lost the blessing. On the other hand, there is no people with more life and push in them than Holiness people when they possess as well as profess. There is no people who get along so smoothly together as those who have the fullness of God's blessing upon them. Jesus' idea of a church is "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:27). There are no rough places on it to hinder progress, and no dust or blemishes on it to mar its beauty and hide its glory. God give us such a church! God give us the old time Fire and the old time Fervor!

Salvation was not brought to the world over an easy road. It came by the way of the cross which Jesus bore alone, uphill through heat and fatigue, amid the jostle and jeers of a hostile crowd. Can we think for a moment that this salvation is to be spread through the world in any other than the same way that it was brought to the world? We shun the rough path of the cross today. We quail under the sneers and scoffs of the world. Our cross is dragging in the dust. Its glory and blood stains are being hid beneath the dust that is collecting upon it. Few of us have to carry our cross up Golgotha's brow. Our crosses are comparatively light. A good many of our crosses have been left by the side of the road. It is not popular to carry a cross for Jesus these days.

It is not easy to be different from the world—to be God's peculiar people. It means being different from our friends. To bear the cross of Jesus may mean to be even different from some of our good Christian brethren. The founders of the Holiness movement distinguished themselves by their peculiarity. Their success was judged largely by the attitude of the world toward them and by the amount of opposition and persecution they received. Is that our standard of success today? We receive little opposition because we put up little opposition. We are not carrying the battle into the enemy's camp as of old. God means for his people to be always on the aggressive. A defensive warfare will never win victories and gain territory. David would never have killed Goliath if he had not dared to be different from his fellows and gone out to meet him, and neither will our movement defeat the powers opposed to it until we are willing to be distinctly different, and go out and take the aggressive against the enemy. As long as we are neutral the enemy is not very much concerned. It is up to us to make the advance. It is up to us now to muster all our forces and start a warfare.

The greatest problem of our church today is our young people. Our church tomorrow will

be what our young people are today. If we have a large number of young people today, we will have a large church tomorrow. If we have a spiritual group of young people today, we will have a church tomorrow that is on fire for God. If we have progressive young people today who are doing what they can for the cause we will have a progressing church tomorrow. On the other hand, if we have unsettled, half-hearted young people today we will have an unstable, wavering church tomorrow. Our church in the future will be what young people are today.

We are face to face with the fact that we have few young people in our church. Very few are accepting calls to God's service. Few are stepping in to fill the vacancies in our ranks. Our older men are dropping out one by one, but where are those who are going to fill their places? There are few responses today, "here am I Lord, send me." Is it the young people's fault entirely? Is the church doing all she can in this matter?

The situation between the church and the young people is different than it was a few years ago. Whereas a few years ago they spent their evenings in a prayer meeting because there was no where else to go, now there are so many other attractions that the church is forgotten. Whereas then they were at the church where they could be preached to, now the additional problem has arisen of getting them there to preach to. Many and various are the means being used with more or less success. But the church that draws a crowd with a bean supper has not much fire and unction left to preach with when the supper is over. They come for the "loaves and fishes" any way and not for any spiritual uplift. There is nothing that attracts like a good, crackling, red-hot fire. If we are on fire with the Holy Ghost, our crowd will not be as big as at a bean supper, but what we do get will be in earnest and the cream of the flock.

I speak as a young person when I say that there is preaching that will hold young people and preaching that will drive them away. As much tact has to be used as in any other worthwhile project. Tact does not mean compromise, it just means the right way of going at it. When we see a group of young people before us do we see bobbed hair and knee skirts, or do we see precious souls to be saved and a Savior who can save them? Do we feel like driving them or leading them? Is our love for their souls greater than our hatred of their sins and short comings? I believe it should be.

There are two ways of trying to save a person. We can start from the outside and go in or we can start at the inside and come out. I believe the latter method is the proper and sure one, and the one that Jesus would use if he were on earth preaching. A splinter is not removed by cutting the top off, but by digging down and getting underneath it. A soul cannot be lifted out of sin by pulling and knocking at those sprouts that crop out on the surface, but by getting down beneath the root of sin. Sin is deeper than the surface and like some weeds, the more you cut off the faster it grows.

I speak as a young person again when I say that I like to hear a preacher preach the straight Gospel and let the Holy Ghost convict instead of trying to convict the people with his preaching. I feel he has not done justice to the Gospel he preaches. Sincere young people want to hear the Gospel even if it does hit them. To the theme of Jesus and His power to save there is no end, but there is not much incentive to go to hear a preacher when one almost knows he is going to preach on dresses and powder puffs. One almost feels that he has heard all the preacher has to talk about.

The above does not uphold the modern