

ARE WE COOLING OFF?

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of books, rather than the fiery baptism with the Holy Ghost. When looking for a man to fill a high office in the church, is it not the tendency to select brains, or wealth, rather than deep piety? Please do not misunderstand! We are not decrying high attainment or minimizing knowledge. No! Let us have them, but please remember that nothing can equal or last as long as holiness of heart and life. Paul himself put knowledge far below holy, burning love. B. T. Roberts, the first bishop of the Free Methodist Church, said, "No church has ever been organized that maintained its original purity, simplicity and power longer than one generation." If this be true, there should be a general call on the part of the leaders of every church, to prayer and fasting for another Pentecost.

We have become so nice and tame that we need no longer take Peter along to stand up and give the explanation why we act thus and so. "This is that" which puzzles modernists and can be obtained, not in monasteries or universities, but alone in the "upper room."

Third, the **Social Stage**: Many of the "old line" churches have already discarded experiential religion, and are fully committed to every new thing, except the supernatural. Old-time revivals are out of date, and instead we have "Decision Day," card signing and infant baptism. But, perhaps you ask, "Are we who are of the holiness faith in danger?" Just look around a little and see how our dear young people are going. How seldom do we see them sitting up in front singing the old solid hymns. We send them off to college, and when they return, if they profess religion at all, it is too often a cheap, insipid type?

Sometimes the elderly people are to blame for not setting a better example. If we had more holy joy and were more winsome, perhaps the young people would not be so strongly tempted to pull off and become shallow.

These statements may lower this writer in the estimation of those who prefer compromise methods, with as little reproach as possible. However, I have the satisfaction of being in harmony with such men as George Fox, Francis Asbury, Gen. William Booth and a host of others, to say nothing of a long line of Bible characters, including Jeremiah. Hear him: "Thus said the Lord, Stand in the ways, and see, and ask for the old paths where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also, I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken." (Jer. 6:16, 17).

O friends, shall we not humble ourselves before God, and return to the "old paths," and receive that holy anointing that will again fill our churches with glory and power?

Repentance without amendment is like continually pumping without mending the leak.—Dilwyn.

What better can we do than prostrate fall before Him reverent, and there confess humbly our faults, and pardon beg with tears watering the ground.—Milton.

THE CHURCH AFTER THE WAR

By the Rev. A. W. Tozer

There is a sizable section of the Church visible, comprising in the aggregate a vast number of persons, which seems to be always in a dither over what to do next.

The leaders of this confused band of bewildered soldiers are about the most pitiable lot of men to be found on this troubled and troublesome planet. They have by nature a religious bent, their education and upbringing have made them sympathetic toward Christianity, but that seems to be the extent of their spiritual experience.

Having no saving knowledge of Christ and being without the inward enlightenment of the Spirit, they feel no high call of God and are conscious of no compelling urge toward anything specific. Changing circumstances, rather than any certain command from above, determine their religious activities. They are always on the hop looking for some new cause to espouse, forever hunting some social abuse that will constitute a "challenge" to the Church or to that vaguely defined army known to the trade as "Christian Youth." They have at various times gone all out for women suffrage, the rights of labor, prohibition, the Negro vote and keep-our-city-clean campaigns. They are active in furthering schemes to promote a Better Understanding Between Jews and Christians. Of late they have added pastoral psychiatry to their experimental repertoire, as well as marriage clinics where the uninhibited claimant to the prophet's mantle calls in the young couple about to wed and frankly tells all! All this comes under what is known brightly as the Church's "New Role."

What is often overlooked is that all this huffing and puffing after a "new role" for the Church is a sure confession of religious frustration and spiritual defeat.

Right now these bewildered brethren are rushing in all directions getting ready to tackle what they call breathlessly, "The Post-War Problem." Apparently they have hope that they may be able to launch a spiritual offensive timed to follow immediately upon the close of the war that will serve to regain for them some of the ground they have lost in the esteem of thinking men over the last years by their wretched failure to represent Christ to a dying world. It is significant that they are drawing their inspiration from the newspapers and the social conscious slick magazines and not from the Scriptures. The Bible, in fact, is seldom referred to.

The religionists above referred to will never read this, and they would not be influenced by it if they did. It is for the sake of my own brethren, "of like precious faith," that I write these words. I have noticed a disposition on the part of some true prophets of God to allow themselves to be affected by the general excitement over the so-called "post-war problem." The very phrase sounds modern and interesting, and it leaves on the minds of the hearers an impression that the speaker is certainly a coming young man, right on his toes and fully alert to the challenge of his day and generation. The effect upon the speaker himself is not less marked. It is to be feared also that it is somewhat the same.

Now what about the Church and the post-

war period?

We venture to assert that the Spirit-filled Church will find her problems at the close of the great war little different from her problems at any other time in her history. This will be true for the following reasons: The ills of the world are essentially the same from age to age. The Church is a called-out body under divine commission to minister to those ills such things as she possesses, namely, the gospel of the grace of God with all its curative virtues. The remedy is the same because the world's diseases are the same throughout all ages and among all peoples. Sin and lust and death, unbelief and pride and the devil; these are our diseases and our enemies. They may change their shape, but their substance remains unchanged.

The problem of the Church in the post-war period will be and remain what it has always been, how to get the healing gospel into touch with a sick world, how to bring the life-giving message of the Cross into living contact with dying men. Repentance, faith, the new birth, separation from sin: these are the Church's problems now as they have always been and ever will be.

To the Church of Christ a war is only one more episode in the sad and pain-racked history of the tragic human race. The fact that the present war is the widest spread and most destructive of any yet fought upon the face of the earth does not change the outlook. Wars were forecast by the Lord while He was here among men and have been taken in stride by the Church in every age. She adjusts herself to any temporary changes a war may entail and goes on doing the one thing she was originally commissioned to do.

Brushing aside what men may have said about the matter, dismissing as ill-founded popular opinion on the subject and staying close to the New Testament itself, we arrive at the following conclusions: the Lord of the Church has honored her with a three-fold task: 1. To preach the gospel to every creature as speedily as possible. 2. To teach and baptize her converts and build them up in the most holy faith, and 3. To do works of love and mercy toward friend and enemy alike so far as lies within her power. And there is nothing difficult in the understanding of "good works" as the Bible uses the words, nothing that lay hidden through the centuries to be discovered at last by the scientific social reformer. They are much too evident to require any profound insight. They are simply acts of neighborly kindness to whoever needs our help. A cup of cold water, a deed of mercy toward a stranger who has fallen among thieves, a visit paid to the sick and the fatherless in their affliction.

Our godly leaders will not lose their heads as a result of the loud talk by the confused religionists. Rather they will take the long view of things and try to maintain a Scriptural perspective. They will leave religious incidentals to men who have no call to more vital tasks and throw everything they possess into the one big job the Church is called to perform, the promotion of revivals at home and of missions abroad.—The Alliance Weekly.

A man should so establish himself in God that he would not need much human consolation.—Thomas a Kempis.