

takes any notice of it? But in the morning the beautiful result is seen on every blade of grass and the spray of every tree, and by-and-by the morning will dawn, the shadows will flee away, and one of the sweet surprises of heaven to those who have sacrificed themselves for their work will be how much has come out of their poor efforts.

It is mercy that calls for duty and melts us into compliance. After setting forth Divine mercy as never in the world before, in its sovereign freeness, unfathomable depths, and glorious issues, the apostle says: "By all that through the inspiring Spirit I have shewed you, I beseech you 'Present your bodies a living sacrifice . . . unto God.'" Such an appeal should be irresistible. It is as though Christ Himself said, "By the blood I have shed, by the pangs I have suffered, by the life that I have lived, and by the death that I have died, I beseech you present yourselves to Me." How sweetly cogent: who can refuse?

Love so amazing, so Divine,

Demands my soul, my life, my all.

—Christian Witness

RESTORATION WITHOUT CONFESSION

Thomas E. Pool

It is understood that the statement has been made—just before the arrival of the evangelist—"If you are on back ground in your experience, fit it up with God at home. What will the outsiders think when church members come to the altar? It is a disgrace and a reproach to the church." Is this the proper attitude?

Sin is the rejection of light. The rejection of much light brings great guilt. The backslider, therefore, is the greatest sinner because of his turning away from the greatest light. The man who gets drunk and lands in jail is not the greatest sinner in God's sight.

We expect the sinner, who was never converted, to publicly confess his sins by going to the altar, but what about the greatest sinner? Can the most guilty sinner get back to God privately if it requires a humble public confession from the lesser sinner?

The enemy tells the professor, who has broken fellowship with God, "You must not let the church know your state for they will lose confidence in you, for you have been professing to be in a good state of grace. Fix it up with God at home privately."

Satan knows that God has said "if we confess" He will forgive, and that He never forgives unconfessed or hidden sins. These professors, who are backslidden in heart, know that their joy is gone. Rev. Martin Wells Knapp said, "When the joy is gone, He is gone."

In many churches there is a general belief that backsliders, who have lived a good outward life and have kept up their profession, can be restored privately and no public confession is necessary. They believe that to confess to the church brings a reproach on the cause of Christ.

The vital question is: Can a soul who has been professing a state of grace before the Church, and at the same time realized that he was lukewarm and backslidden in heart (for the Spirit is faithful), be restored to fellowship with God, without a confession as public as his profession has been? To knowingly profess falsely is to lie. A soul that lies must confess to the one to whom they have

lied just like any other falsehood. Multitudes have attempted to regain fellowship with God, after they had been professing to be saved or sanctified before the church, without acknowledging their false professing, but they have always failed.

Oh, if these defeated souls could only regain the joy and love that once burned in their hearts, but God said "confess," but they are unwilling to do this. They keep their profession, knowing that they are only lukewarm, for fear of bringing reproach on the church or because they think the church will lose confidence in them. Oh, if they could only realize that one happy restored backslider is worth more to God and the church than a thousand lukewarm professors.

If a soul prays through to restoration at home, they always have to promise God that they will inform the church in their first testimony. God will use that confession, whether it is to bow at the altar or otherwise, to encourage some other soul who has the same problem to solve. Many settle down to a life of perpetual defeat because they feel they cannot humble themselves and confess.

The Word says, "Confess your faults one to another" (James 2:16).

"Then shall they confess the sin that they have done." (Num. 5:7).

"If my people, which are called by my name shall humble themselves, and pray, and seek my face, then will I hear from heaven, and will forgive their sin." (II. Chron. 7:14).

"He that humbleth himself shall be exalted." (Luke 14:11).

Backsliding is a terrible sin and not many are fully restored from it because they will not humble themselves or because of the false teaching regarding restoration. Only those who are willing to pay any price can be restored to fellowship with God. When the Holy Spirit first reveals a leanness of soul, then that saint should hasten to God. Many times the evangelist will make a public test and many will stand up with the others, although they realize they are backslidden in heart, because of the embarrassment it will cause them if they sit still (strict honesty before God, today, is unusual), then having made a false public profession they will continue to profess, for when a public stand is once made, it is usually continued.

The secret cause of the lukewarm condition in the churches today can usually be found here—no open confessions!

"As soon as Zion travailed, she brought forth her children."

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Rev. M. T. Rothwell well says, "Foremost among the paralyzing curses of the twentieth century is the large number of professors in the ranks of Christianity who cannot pray with agony. God give us men and women who can pray with agony. Men and women, church members, who are familiar with the secret prayer closet and the art of prayer agony. Give us such men and women or we perish."

Zion has almost ceased to travail! Sinners could, today, truthfully say, "No man cared for my soul." If the church, with broken hearts, fails to weep over lost souls then those souls will have to weep forever.

Where are the Christians who consider prayer worth while enough, or souls of suffi-

cient value, to cause them to often spend hours at a time in fervent supplication? Rev. N. B. Herrel said recently, "The best time to get an audience with God is between 1.30 and 2.30 a. m. when the rest of the world is asleep."

Our eyes are dry, our souls are without travail, our joy is gone, and our lives are fruitless, because we do not confess!—Sel.

REPORT OF COMMITTEE ON SOCIAL REFORM

Your committee on social reform presents the following report:

We have not much hope for Social Reform as such. Society never will reform itself, nor will improvement come as a mass reformation, but only in the character of the individual through the transforming power of Christ within the heart.

This year we face a continued state of moral delinquency of old and young. We read much of juvenile delinquency, but adult delinquency usually comes first and forms the fostering condition for the other. Some authority has said after trying a great number of youthful cases before the court, that twice the number of parents should have been tried instead. What a charge to be made by a secular court! And what will God's judgment be on a generation of fathers and mothers to whom God has entrusted the care and training of children and bidden them to teach His commandments to their children and children's children!

It is true we face added and multiplied problems caused by the war conditions and work. Many fathers in military service, and many mothers working in industrial plants, are leaving their children in the care of nursery schools, or indifferent friends, or under no supervision at all. Among the worst casualties of this war must be placed the moral stunting of the children, not only of this country but of the world, and the inevitable result of moral corruption and crime.

We quote largely from various editorials and articles when we say that the church is not stirred enough about this situation, for oftentimes she concentrates her efforts more on adults, not fully realizing that the presence or absence of the children is an indication of her success or failure. Again, Christian parents are not stirred enough over this situation. How many are more interested in the increase of finances than in the safeguarding of their young! How many are more grieved because a loved one has been injured physically than because one has been crippled by sin! Boys and girls whom we have regarded as scarcely more than children are now in war service at home or overseas, and subject to all kinds of evil influences. The sad part is that too many of them have no background of Christian experience or training to safeguard them in such perilous surroundings.

In the U. S. an assistant of the F. B. I. says: "In the final analysis the greatest danger to a nation such as ours, comes from within." The teen age group of both boys and girls form our greatest problem, and we can hope for nothing better in society until there is an inward transformation that inclines the heart to keep God's laws. "More policeman can prevent some crimes, swift prosecution can deter some criminals, but the final and complete

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