

some native beer and had invited his friends to an old fashioned social gathering, which so rejoices the hearts of the unsaved natives about us. So, continued Paulosi, we had better have the meeting before many more arrive as some of the guests would be embarrassed to find a meeting awaiting them. So here I had landed just a little ahead of a beer drinking party.

I improved my opportunity by having a good talk with Paulosi and the other man who was there upon my arrival. Just to put the finishing touch to his grand occasion, Paulosi was carefully preparing some snuff. I asked him what this was for. O, he said, the snuff goes along with the beer: we drink and we snuff. So while he continued to prepare his snuff and to put it in a small tin, I spoke to him about his soul's state and his responsibility before God. He complained that he had suffered from neglect at a time when he began to fall away spiritually, and those responsible for that neglect were mostly to blame for his present state. Yes, he admitted, he did still have serious thoughts and he did feel a desire to come back to God: but he found not the strength. He also stated that after he backslid, the outpost in his care also went back and to this day amounts to very little. How sad and terrible a confession. I told him that whatever neglect he had suffered in the past could not be remedied for his present benefit. He should follow his own advice to the members of the outpost, who had followed his example: that they should not do as he was doing, but keep true to God and they might be the means of bringing him back to God. He too should not allow past experiences to keep him from eternal life. Then what of his future in hell, in company with the lost souls who had fallen away after his own spiritual death? How could he face an eternity like that? He said that possibly he would return to God, and possibly some of those souls would fail to make it and be lost. So here is a backslidden preacher who needs our prayers very much. He had a very close call quite a few months back, when the Lord saved him from death during a serious illness.

The other man spoke up, opening his remarks by some comment about Paulosi and then went on to tell of his own case. He said that he felt that he was almost a Christian, for the many binding sins of his fellow men he did not care much about: heathen dances and weddings, and even looking for a second wife did not appeal much to him: but there was the one thing that bound him: beer (and there stood the small native clay bowl in front of him, containing the demon that chained his poor lost soul). "And," he proceeded, "I have spoken to you suggesting that I make a good big pot of beer; then you come and pray over it and drink it, then God should make me so sick of beer that I would never want it again." "Yes, and I told Aloni Mkonza the same thing." I reminded him of my reply to such a suggestion: that it would be inconsistent for me to publically condemn beer drinking in one place and to come and pray for beer in another. One had to avoid even the appearance of evil. If people knew that beer had been made and that I were to come and have a prayer-meeting over the beer pot it might seem to the public that I had decided to bless what I formerly cursed. So I told him an illustration: recently a man came to Hartland for

a registered letter. The letter bore his name, and hence was his property. He (the owner) had arrived and only one thing was out of order: he had forgotten his poll tax receipt. Eight or more miles lay between him and that poll tax receipt and only a few inches between him and his registered letter. But he had to go back home and get that receipt and return another day before he received his letter. This was meeting postal regulations. So it might be with him: he lacked one thing: complete deliverance and full pardon. He would find this one thing a fatal stumbling block, barring him from eternity with God. From these details you can get a glimpse into the situation out here on the foreign field: it is the same old Devil after all and his duped followers try to satisfy themselves with, what seems to them, a reasonable excuse.

We had our meeting, reading our message from 1 Peter 1 where we are told of the "inheritance, incorruptible and undefiled, and that fadeth away . . . and of how to become a "born again heir." Continue to pray, friends, that many more of these natives shall come into the family of God and become heirs to the glories of eternity in heaven.

Yours for lost souls in Africa,  
C. D. M. SANDERS

"BE YE HOLY"

Holiness is an inescapable issue in Christian Experience. God's command is, "Be ye holy; for I am holy." Holiness is a crowning epoch in Christian experience which opens the door to an unprecedented realm of growth and development. It is the quest of the normal Christian. It answers the heart cry proclaimed by the Master; "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." It is deliverance from the "besetting" and "upsetting" sin. In holiness we obtain the victory that overcomes the world.

Holiness is not a visionary goal like a mirage, involving a perpetual quest, without attainment. It is attainable in this life. All of the commandments and promises of God indicate the attainment of holiness in this life to be the heritage of the Christian. God has called the believer unto holiness: "For God hath not called us unto uncleanness, but unto holiness." God has willed the believer's sanctification: "For this is the will of God, even your sanctification." God is able to make good the provision of his will for holiness: "Now unto him who is able to build you up, and give you an inheritance among them which are sanctified." God's time for possessing the provision of his will for holiness is now: "Today, if ye will hear his voice, harden not your hearts."

God's commands, promises and exhortations pertaining to holiness for the believer in this life are all so reasonable that we are made to wonder that any should delay in claiming such a glorious heritage. It is within the sphere of holiness that we attain the maximums in Christian experience and in fruits of righteousness. Many Christians live within the sphere of the minimums while it is their privilege—their God-given heritage—to live within the sphere of the maximums. As we attain unto maximums in holiness our capacities are increased for still higher attainments; thus holiness quickens the pace of Christian progress "from glory unto glory."

Some contend that the apostle Paul taught holiness to be unattainable in this life. They claim that he presented holiness as a goal toward which we are ever to strive, wherein a sifting process of transformation goes on within, with-

out ever attaining the goal in this life. The scripture most commonly quoted in defense of this position is found in Philippians 3:10-14: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am also apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The goal to which the apostle had not attained was "The resurrection of the dead," referred to in verse eleven. It is in the very next sentence that the apostle says: "Not as though I had already attained, either were already perfect." It is the heavenly perfection that is not attainable in this life. But the apostle teaches very plainly that there is a Christian perfection that is attainable in this life, in our quest for the heavenly perfection which is beyond the grave. The apostle himself gives testimony to this perfection. In the verses immediately following his description of the heavenly perfection to which he had not attained he says: "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

Holiness is prolific in abiding and enduring results. Jesus had in mind the results which come through the sanctifying power of the Holy Spirit, when he said to his disciples: "Greater works than these shall ye do." These words were fulfilled in the lives of the one hundred and twenty in the Upper Room on the day of Pentecost, wherein they obtained an experience described by Peter as "purifying their hearts by faith," when God gave unto them the Holy Ghost. The holiness of heart and life which came to the one hundred and twenty through the purifying pentecostal fires, soon resulted in a whole army of men and women, whose tongues were aflame, whose faces were aglow, and whose spirits were emboldened to wage a world conquest for Jesus Christ.

Suppose that once again ministers in all pulpits began to proclaim: "Follow peace with all men, and holiness, without which no man shall see the Lord." What might happen, if all the bishops of the Methodist Church should again call upon the preachers to preach holiness, as did John Wesley, John Fletcher, Adam Clarke, Francis Asbury, William McKendree and a host of others? What might happen if all the officials in all departments of our local congregations should band together to seek after and obtain holiness? What might happen if all our youth groups, summer assemblies, and institutes, "Holiness unto the Lord" became a dominant theme, and a major quest born out of divine compulsion? Such a procedure would of course be revolutionary. It would certainly disturb the status quo. But it would be no more revolutionary than Pentecost. It would be no more revolutionary than the Wesleyan revival. There is wide acclaim in the church concerning the need of a revival. But we raise the question, "What kind of a revival?" Nothing less than a genuine Pentecostal revival, calling men to holiness of heart and life can meet the need of the present hour.—  
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