

TEMPERED TRUTHS

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"In blessing I will bless thee,—and in thy seed shall all the nations of the earth be blessed."

It is significant that every great religious enterprise recorded in Bible history was preceded by a special Divine Anointing. This fact obtains whether the human agent be one or many. Abraham, Moses, Saul; Jesus, Paul, Peter, Gideon's three hundred, Christ's seventy disciples, and the church at Pentecost. These all, with many others, tell the same story—God appoints, and then anoints.

The records of the Christian church since Pentecost verify this fact. It is safe to affirm that every revival, nation-wide or community-wide, has been marked by a "wind from Heaven." And the intensity of effect was in keeping with the velocity of the "wind."

These facts can but lead us to one conclusion, namely: If God has appointed us to a special task, it is imperative that we be Divinely anointed for the fulfillment of that task. Adopt this rule as the governing principle in our churches and the procedure for any decided conquest narrows down to this: Is God in this undertaking? If so, then it follows that our next move should be earnest, imploring, waiting for the Divine endowment.

In my limited observation I am convinced that the successes and failures of our holiness churches can be mathematically figured out on this basis. Where the church tarries before God until Divine breezes sweep across the souls of the saints, the rest becomes easy. But whenever, or wherever, the Church launches an attack, giving little or no credence to the necessity of this aforesaid anointing, the results are meagre, if not definitely nil.

At this point there is need of an understanding between pastor and evangelist. How often the evangelist, hoping for more than the facts allow, directs his ministry and altar calls to the unsaved, only to discover, when it is too late, that the Church has neither burden nor blessing commensurate with the needs of the hour. His ministry may be strong and spiritual, but it lacks the support that a God-anointed church could have given. The pastor may be deserving of blame in this, but I think that the question of "revival requisites" is mutual, and that the "Grand Climax" is best received when the church is marshalled for conquest. Be that as it may, let there be no mistake in this: The leaders and people are only adequate to the strenuous task of evangelism when mighty, Divine anointings are manifest.

To define my premise more clearly on this question of Divine anointings, let it be understood that I make no mere reference to a general belief in the necessity of the help of Jehovah to make our undertakings successful. It is not enough to merely quote, "Except the Lord build the house they labor in vain that build it." And, "Without Me ye can do nothing." The most casual believer will concede to these statements with no great conviction that God builds through men and executes His mighty acts through human instruments that are saturated with Heavenly glory. I mean what the Old Testament records convey by the words: "The Spirit of God

came mightily upon him." And what the New Testament affirms by the statement: "And with great power gave the Apostles witness of the Resurrection of the Lord Jesus, and great grace was upon them all." I mean that peculiar something which is as real as God when it is present, and gives a lifting power to every prayer and pray-er; to every precept and preacher; to every song and singer; but when absent reduces the church to a mere human institution, weak as water poured out.

God's way has ever been: "In blessing I will bless thee, and thy seed shall possess the gate of thine enemies."

A CHAPLAIN SAYS: "THERE ARE ATHEISTS IN FOXHOLES"

The following communication from a Chaplain, who is a Major located somewhere in the South Pacific, may come as a surprise and disappointment to some. He is not writing officially for the Chaplain Dept. of the Army, but is giving his personal opinion based on his personal experiences.

Addressing the Editor of NOW, he says:
Dear Sir:

I have been receiving your publication NOW from one of my friends, and I was interested in an article, "Religion in Foxholes True, says Sergeant." In a chaplain's meeting of the chaplains working under the Headquarters, I mentioned the article. After the discussion on the topic, it was concluded that some people are being misinformed as to the interest of the men in religion.

True, some of us have had revivals in which many were converted and baptized; we haven't been without fruit for our labors. But after twenty-four months of it spent in the forward areas of the jungle wilds, I and other chaplains who have been here with me, affirm that there are atheists in foxholes. We've been in foxholes a good many times too, and as often as a prayer, I've heard: "Those—Nips" in the most disgusting use of God's name in vain.

The type of religion in foxholes is well expressed in, "They pray and swear off wine, women, and song—until they can get them." It's easy to swear off while we're up here where wine and women aren't available; but let those same men get down on leave where they are available, and it's a different story. They tell us, when we ask them about such two-faced religion: "But, chaplain, it's only a fourteen day leave; surely you can't see much wrong in a fling for those few days we're down there for pleasure." We as chaplains have prayed, worked against obstacles, preached and pleaded, and they'll all admit that we are right but that is as far as we can get in nine out of ten cases.

Even with these discouraging things, we find great joy and blessing out of fellowships with the 10% to 15% faithful Christian fellows; and as souls are truly born again, with that salvation look upon their countenances, new joys are added. But our hearts go out to the other 85%, and they are the ones who burden our spirits and at times cause us to wonder if all that is left to Protestantism is little more than a carcass. "Ichabod" (the glory has departed) can be applied to a large percentage of American soldiers.

After perusing the Chaplain's frank letter we did some praying and thinking.

Here are some of our thoughts:

"The most disgusting use of the Lord's name" is a manifestation of profanity and blasphemy, but not of Christianity, regardless of what the swearer professes. The born-again persons says:

"The name of Jesus is so sweet,
I love its music to repeat
It makes my joys full and complete
The precious name of Jesus."

Reality is always the test of profession. When a person professes faith in Christ as Saviour and Lord, the public has a Scriptural right to expect that that person will be "careful to maintain good works." (Titus 3:8).

Immediately following the verse assuring us that salvation is "not of works lest any man should boast," is the one saying: "For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:9 & 10).

When a person is "created in Christ Jesus" he is a new creature with a new life, a new nature and new desires.

That nature has the capacity to receive and enjoy divine, spiritual and eternal things.

Desires are present for worship, service, prayer, Christian fellowship, and for the Word of God.

Truly we are "saved by grace through faith" but that faith "worketh by love." (Galatians 5:6).

Where love to God, love to Christ, love to believers and love for the perishing ones around is lacking, what right has a person to conclude that he possesses what the apostle Paul terms the only thing that avails—"faith which worketh by love?"

When a person turns to God there is at the same time a turning with loathing from idols to serve the living and true God; or one does not have the experience which the believers in Thessalonica had. (See 1 Thessalonians 1:9).

Every one professing faith in the Lord Jesus Christ is aware of the things corresponding to "idols" in his (or her) life—and if there is not a hatred toward those things—why imagine that the radical change or regeneration has taken place?

We should be prepared for the information that there is much unreality in foxholes as well as at home.

We do not always know who are the Lord's "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameeth the name of Christ depart from iniquity." (1 Timothy 2:19).

It is proper that we should speak of faith and of reposing our faith in the Son of God; but the worldling cannot see faith, hence we should also say: "I will show thee my faith by my works."—"Now."

When the other fellow tries to treat some one especially well, he's "toadying"; when you try the same game, you are using "tact."

NEVER SAY—

- Never say—
- you understand a thing until you can make it plain to another.
- you know a man until you have seen him when he is doing as he pleases.
- you are in love until you are willing to sacrifice everything.

—Campus Camera