

TEMPERED TRUTHS

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"And take heed to yourselves."—Luke 21:34. V-Day is coming—and what a Day! Church bells will ring, sirens will blow. Men, women, and children will shout themselves hoarse. Demonstrations will be the order everywhere. There will be no "suppression" on that day. The bounding joy of hearts will break forth like Niagaras and will be as impossible to control or suppress as a southern hurricane. And why not? Isn't that the day our world has been looking forward to, with intense longing? Husbands, sons and fathers will be coming home. Homes that have been mere houses during these long years of war will know interest and life again—life that is worth living—an appreciation of a world emerging from the holocaust of war and taking shape again will fill the earth, and men will be exultant in the sheer joy of living. Yes, I know, it is going to be difficult for some, yea, many to be hilarious on V-Day. The price of peace to them has been a costly one—a crushing sorrow. The very shoutings of the people will appear to them as evidence that men have forgotten the price of peace. But this is war and the price of war, and war has never been good.

But my thoughts this morning are on the aftermath of this war, and its resultant influence upon men spiritually. It is a vain hope to expect that this war will have a salutary effect upon the moral and spiritual life of men. War proceeds from the wrong source to ever create a general good. I confess I look toward the days of readjustment, and post-war planning, with no little anxiety and concern—concern regarding the general trend of things in the post-war set-up—concern regarding the church, and her reactions, when the present stress and strain cease to be. Men are praying now as they never have prayed before. Women, children are praying, for this is a day that calls for prayer. People who got along very nicely, before this war came on, without prayer and the comforts of God, are finding Him now to be a "Tower of Strength." But, will that same spirit of prayer continue when "Johnny comes marching home," and "town-busters" cease to fall? — when the world reverts to a decent (???) way of life?

Whatever may be the condition of countries across the sea, we are coming out of this war, many at least, richer (in dollars and cents) than we have ever been. This American Continent has never been so flush before. I mean, by and large. And is it not a natural trend of the human heart to forget God so soon as prosperity comes on? Hearts that have found Him, as the "shadow of a Great Rock," and a "cover from the wind," during these days of anxiety and loneliness, may forget Him, and their need of Him, as storms cease, and care-free days return again. May I speak a word of warning to Christians? Unless we sense this danger, and fore-lay for its coming, we may find ourselves a too easy prey to that age of "surfeiting, and drunkenness, and cares of this life." Let the church of Christ begin, even now, to fortify herself against the subtle evils of a post-war world, for the "pendulum" will swing far, and the bigotry of men will reach an all time high, and only those who prepare themselves through prayer and grace, to meet the challenge, can ever expect to remain true. "Watch ye therefore and pray always, that ye may

be accounted worthy to escape all these things that come to pass, and to stand before the Son of Man."

NOT ACCEPTANCE BUT REPENTANCE

By Prof. Claude A. Ries

The church at large today is being honey-combed with people who "accept" the Lord Jesus, by passing the scriptural imperative of "repentance unto salvation." But God requires men everywhere to repent. So important does He consider this matter that the message of repentance comes to us from three worlds. 1. It comes from heaven. Said our Lord: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." 2. It comes from the rich man in hell: "Tell those of my father's house to repent." 3. It comes from earth. Jesus said: "Except ye repent, ye shall all likewise perish."

That man or woman who misses real repentance misses everything of eternal value. Faith, a saving faith in the Lord Jesus, cannot operate until man repents. Then faith works automatically. If one's repentance is shallow his religious life is shallow. As one has well said, "If your hands are full you cannot take hold."

How striking is the fact that Christ could die for us, but He cannot repent for us.

"Seven people 'accepted' Christ last evening," exultingly said a friend to me. And I thought of the sevenfold evidence of genuine repentance as the Spirit pens them in 2 Corinthians 7:11.

1. "What carefulness it wrought in you." When a man or woman professes to have repented, but goes on living carelessly, fast and loose with God, trying to take God in one hand and the world in the other, the Scripture puts a big question mark alongside of such profession. A scriptural repentance after a godly sorrow works a carefulness of conduct and ethics, a watchfulness, an avoidance of the very appearance of evil. "What carefulness!" Careful of misinterpreting, of becoming prejudiced, of becoming unkind.

2. "What clearing of yourselves!" He lives a clear, separated life from the world. He has made a "permanent good-by wave to the devil." An interesting but sad character in Pilgrim's Progress is Mr. Facing Two Ways. People could not tell whether he was on his way to heaven or hell.

A woman in court was asked what side of the street she lived on. She replied, "On both sides." The judge remonstrated with her and asked her again. She answered the same way and said, "When I go up the street, I live on the right side, and when I go down the street I live on the left side." How about the Christian trying to live on both sides of the street at once? "What clearing of yourselves!"

3. "What indignation." A great lover must of necessity be a great hater. God is the greatest lover and He is the greatest hater. And His command is, "Abhor that which is evil." There is no room here for pussyfooting sin in any form. Real repentance means vital convictions on the sin question, a God-instilled indignation for sin and the whole sin business.

4. "Yea, what fear." He is not afraid of God as is the sinner, but he fears God with a filial fear lest he grieve his dearest friend.

"The fear of the Lord is clean, enduring forever." That man

"Who, fearing God, fears none beside:
And dares do right whate'er betide:
This man hath courage true."

"What fear!" The fear of the Lord is the dread of doing anything displeasing to Him and the passion to do everything pleasing to Him.

5. "What vehement desire." His face is set like a flint toward Zion. He presses "toward the mark for the prize of our high calling in Christ Jesus." His heart burns from the fresh contacts with the Lord Jesus as did the disciples on the road to Emmaus.

An old colored man was wrestling with a balky mule. Someone, seeing his predicament, said, "Why, Sambo, where's your will power?" "My will power is all right," came the reply, "but you ought to come out here and see this yer animal's 'won't power.'"

True repentance changes our won't power of the old life into a vehement desire to do God's will.

6. "What zeal." Not only is a vehement desire enkindled in the heart, but that desire finds an avenue of practical expression. Feet that walk are put under that desire. Too many Christians today are living in the past of Christian experience. They are like the song leader in our home church during a revival. His favorite song was, "Good Old Camp Meeting Forty Years Ago." But he had no power for the revival of today! Churches are living on past momentum. Much of the holiness movement is running on the momentum of John Wesley! The Spirit of God always leads His people from conquest to conquest—always pushing on to new frontiers in Christian experience and in the furtherance of the gospel through a God-empowered zeal. "Bring forth fruit meet for repentance," said John the Baptist.

Two church members knew one another intimately. Said one, "I've been in the harness of this church for twenty-two years." "Yes," said the other, "and during that time you've worn out fifteen holding-back straps and only one collar!"

Holy zeal means a burning out for God.

And finally, 7. "What revenge." The margin calls attention to Matthew 5:29-30. Inborn deep in the soul of the scripturally-repentant person is a revenge against anything and everything which would stand between the soul and God though it be as dear to one as his right eye or his right hand. There is begotten a vigilance, an aggressive warfare on everything which would come between the sacred inner chamber and the God who should dwell there supreme.

"Nothing between like pride or station,
Self or friends shall not intervene,
Though it may cost me much tribulation,
I am resolved; there's nothing between."

Such a sevenfold depiction of true godly repentance clearly reveals that God can never be pleased with a mere mental acceptance of His Son which by-passes His imperative of a "repentance unto salvation."—Free Methodist.

The first mention of printing is found in Job 19:23 as follows: "Oh that my words were now written! Oh that they were printed in a book."

A library is first mentioned in Ezra 6:1.

The first temperance societies were founded 607 B. C. See Jeremiah 35.