

## LIMITING THE HOLY ONE

C. W. Ruth

Who "limited the Holy One of Israel?"

God's own people; the very people whom He had delivered from Egyptian bondage, led across the Red Sea, and purposed to lead into Canaan.

How did they limit Him?

By questioning His ability to do all He had promised to do. "They turned back and tempted God, and limited the Holy One of Israel" (Ps. 78:41).

What was the occasion of this trouble?

Their failure to go on and possess the land of Canaan and claim their full inheritance.

"They could not enter in because of unbelief."

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." "Let us therefore fear, lest a promise being left us of entering into His rest any of you should seem to come short of it."

We have heard a certain stereotyped formula of prayer in almost all parts of this country in which it is said, "O Lord, Thou canst work and none can hinder Thee." This is incorrect, and untrue. While it is true that God is omnipotent, and in the realm of nature rules supreme without regard to human interference, in the realm of grace He is bound to consult and respect man's free moral agency, and can accomplish certain things only so far as He has the cooperation of the human.

The solemn fact remains we can hinder God, and thwart His Divine plans and purposes. Had we not hindered God many of us would have been saved long years before we were; and had we not hindered God and defeated His purpose in our lives, many of us would be farther advanced in the divine life, and be more effective and successful in His service.

We limit Him by our unbelief. "He did not many mighty works there (in His own country) because of their unbelief" (Matt. 13:58). Unbelief can paralyze the arm of omnipotence in the realms of grace. Because of their unbelief God was "grieved" and "provoked," and many thousands of the Israelites were overthrown and destroyed in the wilderness. Had they not "limited the Holy One of Israel," He would have fought their battle and surely given them that goodly land.

Since Canaan is a type of the sanctified life, all who doubt and question the possibility of being saved from all sin, and sanctified wholly in this life, are doing exactly what the children of Israel did when they "tempted," "grieved," "provoked" and "limited the Holy One of Israel." Though they have been pardoned of their sins, and delivered from the old conditions, have feasted on manna from heaven and drank of the water of life, and have had the divine Presence with them to guide them, they are now stopping short of what God intended they should have, and are in danger of being overthrown. No person can retain the experience of justification, and willfully reject God's call to holiness. Disobedience is sin; and the sin of disobedience will just as certainly forfeit to us the grace of justification as would any other sin. Hence there comes the time when a soul must of necessity become sanctified in order to remain justified.

For the Children of Israel to "limit the Holy One of Israel," by asking, "Can God furnish a

table in the wilderness?" and doubting that because of giants and walled cities God could make them equal to conditions, and so give to them the land He had promised, was a grievous sin. Many are doing the same thing today. Some will agree that perhaps a favored few who have just the right and proper environments might become sanctified, but that they themselves, because of unfavorable conditions about them, could not hope to obtain and enjoy such an experience; thus they "limit the Holy One of Israel" by their unbelief, making it appear as though the grace of God and His ability to save to the uttermost were circumscribed by circumstances.

No more definitely and repeatedly did God promise to lead the children of Israel into Canaan than He has promised to save us from all sin and sanctify us wholly. And nothing but unbelief can keep us out of this experience. Regardless of circumstances, "He is able also to save them to the uttermost that come unto God by Him." "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, WHO ALSO WILL DO IT" (I Thess. 5:23).

## MOTTOES THAT HAVE MOVED MEN

"A church must send or end."

"God's plan depends upon man."

"The mission of the Church is missions."

The Church must go to the lost or go to oblivion.

Our only concern is to win the victory regardless of cost.—S. M. Zwemer.

Anywhere provided it be forward.—David Livingstone.

Prayer and pains through Jesus Christ will do anything.—John Eliot.

The prospects are as bright as the promises of God.—Adoniram Judson.

"Love never asks how much must I do, but how much can I do?"

"A man may give without loving, but he cannot love without giving."

Unless a man is ready to work for the salvation of others, it may be questioned whether he himself is saved. He who wants only enough religion to save himself is not likely to have even that much.—Henry Clay Trumbull.

## SERVICE WHICH CANNOT BE BLESSED

But Martha was cumbered about much serving (Luke 10:40). An energetic woman whose housewifely tasks were always pushed to the limit of endurance was observed to have changed her routine. "No, I've let up a little on doing my work that way," she said. "I've found I can't wash, iron, and be a Christian all in one day." It was a fortunate discovery and a wise change. There are many people doing their work—good work—at such a rushing rate that there is neither time nor strength to live the Christian life. The Master cannot bless that kind of service.—From Forward.

## NOTICE

**Bethany Bible College opens Fall term September 22, 1954. Students who have not sent in an application should do so immediately.**

## SO YOU'RE A QUITTER

By Martin W. Cox

"I tell you, I just can't take it anymore!" "I'm not going on under these circumstances!" "I just won't work if I can't get some cooperation!" "It doesn't matter what I do, all I get is criticism!" "I'm through! They can just find someone else to do the work."

So on and on go the common remarks of people who can't take it! Life has become too hard for them. Somebody criticized. Somebody else failed. Things didn't go just right. Plans didn't materialize. The job seems to be a thankless one. So they decide to quit!

A project didn't go through. Others disagreed on a certain plan. The meeting was small. Half the choir was absent. Discipline wasn't good. The lesson wasn't prepared. Everybody was late. Those we depended on failed. So we decide to quit!

Quitting won't cure our ills. At least it won't cure what's wrong with the quitter! Adjustments may need to be made. Officers and leaders may be changed. New plans must be worked out. BUT GOD'S WORK MUST GO ON! So I will stay by His work! I will keep pitching. I won't give up! I won't give the devil a chance.

I'll pray I'll work! I'll give! I'll plan! I'll counsel! I'll cooperate! I'll do my part! I'll suggest! I'll change! I'll adjust! I'll do anything I can—BUT I WON'T QUIT!

—Wesleyan Youth.

## SOMETHING WORTH SHARING

A prominent man in the business world expressed to a friend his keen desire for something real in life.

"How about God?" asked his friend. "He is very real to some of us."

"Well," was the reply, "If He is, why don't all of you begin to make Him real to the rest of us? He can't be very real to most Christians, or they wouldn't succeed so well in keeping Him out of all their conversation."

If our religion is worth anything at all, it is worth sharing with others, and we can convince them best by living genuinely Christian life.

—Sunday Companion.

## FORGIVENESS

Who forgiveth—it is a present forgiveness. Who goes on forgiving—it is an abiding forgiveness. Who doth forgive—it is an assured forgiveness. Who forgiveth all—it is a complete forgiveness. It is my own separate and personal forgiveness—all thine iniquities.

Forgiveness—it is blessed to come penitently seeking for it; blessed it is trembling to hope for it. It is blessed to venture to claim it.

What, then, is it to have forgiveness as a possession, an assurance, so deep, so full, that all is within us can sing about it with a chorus of rapture—"Who forgiveth all thine iniquities!"—Mark Guy Pearse.

## SHIFTING RESPONSIBILITY

(From Page One)

May each of us cease to shift responsibility and accept the challenge of the day. Moses in the day of challenge, stood forth and cried, "Who is on the Lord's side?" (Exodus 32:26). May each of us take our place as Christians—then LIVE and DIE as Christians.

—Missionary Tidings.