

FOUNDATION TRUTH

Number 29
Winter 2012

*"Of a truth I perceive that
God is no respecter of persons..."*

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2 Timothy 2:20-21

*A vessel meet
for the Master's use
and prepared to every
good work*

Dear Reader

God is willing to answer our toughest prayers.

It's a small thing, really, for the Lord to either make use of or overrule the natural laws we are accustomed to operating under, so that a drought is suddenly ended, or a tornado changes its course, or a sickness is ended instantly, or any of many things that are miracles to us.

What is a **great** thing is for God to be able to work with people who have free will, and change their character, their thinking, their course of life. It is a great thing for God to be able to leave people a real choice in whether to receive or reject His Word, and in an incredible display of love, wisdom, and power, bring a self-satisfied sinner to the point where He saves them from sin, in the midst of all the distractions that other sinners provide. The greatness of this work is demonstrated by how few actually go through it to the point of getting saved. The Lord leaves men so many places where they can choose to turn aside from God's dealing with them.

Praise God, men and women do get saved! It's happening all the time!

But then there remains another great thing, for these for whom a new life has been implanted in their hearts, a clean slate given, and power to live pleasing to God available. This other great thing is the work of bringing a saved human being, with a corrupt nature still within (a nature that seems entirely natural to them), to the point of putting it to death and being sanctified into a dwelling place of the Holy Spirit.

Well, praise God, men and women do get their hearts purified! It's happening all the time!

But then there remains still another great thing. God has made a highway in a person's life for this type of work to be done when they are saved and sanctified, but it is a marvelous work, nonetheless. That work I am speaking of is to continue to work only with the co-operation of the person, to do the work of "*present[ing] every man perfect in Christ Jesus.*" Col. 1:28

If I look on at the work going on, either in myself or in others, I stagger at the

needs, the difficulties of prioritizing them, the weaknesses, prejudices, and flaws in the person (most particularly myself) upon whom the work needs to be done. I consider how slowly I can knowingly, voluntarily yield or change in fundamental ways without collapsing under the strain, and the hindrances the devil so cunningly throws in the way, and I am bowed in gratitude that my Lord is willing and able to take on the challenge.

So here is a tough prayer: "Lord, please take me—who hates conflict, who thrives naturally on diplomacy, who possesses a moderate spirit—and make me into a vessel that You can use to do your work, which must go so much against the grain of natural human relationships."

God is in the process of answering that prayer. It has been taking years of God's strong patience and my feeble co-operation, of His lovingly appointed trials and crises and my feebly holding His hand and saying "Yes, thank You" again and again. It's a long way from complete, but I want to thank the Lord for His willingness to answer our toughest prayers.

Do you have any tough prayers for God to answer? Keep praying for me.

Love and prayers,
The Editor

About Us

We want to be of assistance to those who desire to live for God and make heaven their home, and we want to work with the Holy Spirit in stirring and awakening all others to the great necessity of doing so.

Foundation Truth is meant to be of general interest, but different articles may be of particular interest to different members of the family, but we look to the Lord for direction on what to include, and the structure may vary from issue to issue.

We publish *Foundation Truth* by faith, its only support being free-will offerings that God lays on the hearts of His children to keep this ministry supplied. If the Lord lays it on your heart to contribute, please make out any checks or money orders to Richard Erickson—we have difficulty depositing any monies made out to *Foundation Truth*.

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TIMELESS TRUTHS PUBLICATIONS was founded with the purpose of spreading the timeless truths revealed in God's Word. We publish literature that encourages folks in walking the straight and narrow road that leads to heaven. Our chief corner-stone is Jesus, and with our focus on Him, we try to avoid putting too much attention on any person or persons. If you are interested in knowing more about us and what we believe, feel free to contact us.

In addition to *Foundation Truth*, we also publish *Treasures of the Kingdom*, "Casting Up a Highway for the Children of This Generation," a quarterly magazine for children ages five to ten.

Back issues of our periodicals, including the former *Dear Princess* magazine, are available at our website, timelesstruths.org, as well as a growing collection of hymn sheet music and online books, tracts, articles and sermons.

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edited by Rick Erickson and others

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When we have the mind of Jesus, doing the will of God is the dominating idea of our life. Self-denial, and sacrifice will have a large place in our life. What changes do you think would come into the world's life if all professing Christians were wholly operated by the mind of Jesus? Would there be any change in your thought, your speech, your acts, your habits, if your life were actively influenced by the mind of Jesus? "Let this mind be in you which was also in Christ."

—C. E. Orr; Heavenly Life for Earthly Living, pg. 35

THE WORD OF TRUTH

*Study to enter the joy of approaching to God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth. - 2 Tim. 2:15*

The Last Days

How will the RFID chip play into the last days?

Editor's Note: RFID, or Radio Frequency Identification, is a technology that uses radio waves to transfer data from an electronic tag, called an RFID tag or label, attached to an object, through a reader for the purpose of identifying and tracking the object. The use of it to identify and track people, by use of an attached or implanted microchip, has raised concerns about privacy and personal freedoms, as well as some viewing this as "the mark of the beast" spoken of in Revelations.

Replied: "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. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry." ¹ 1 Cor. 10:11-14

"But this is that which was spoken by the prophet Joel; And it shall come to pass **in the last days**, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass,

that whosoever shall call on the name of the Lord shall be saved." Acts 2:16-21

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath **in these last days** spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1:1-2

According to the Word of God we are and have been in "the last days" for nearly 2000 years. Although some of the scriptures I will be mentioning speak of a time after the time the New Testament writers were in, it is important to recognize that the Lord in His Word identifies a considerable amount of the prophecies and predictions and admonitions regarding "the last days" with this age, the "gospel age"—the last age in God's plans for our earth.

The first scripture above relates the temptations that the children of Israel succumbed to in the wilderness to our times, in the sense that we need to profit from them and flee from the same types of temptations; that is, lust (v.6), idolatry (v.7), sexual immorality (v.8), tempting the Lord (v.9), and grumbling against the Lord (v.10). Many today are thinking they are standing or will be able to stand by avoiding some conception they have of "the mark of the beast" while engaging in these other sins, and are not seeking the way of escape the Lord provides for them for these temptations.

The second scripture shows that the "wonders in the heaven above, and signs in the earth beneath" had been fulfilled at the time Peter was speaking, and admonished the listeners (including us) that now is the time to call on the Lord for salvation ("behold, now is the day of salvation" ² 2 Cor. 6:2). Many seem to be looking to identify with physical signs the approach of a critical time, when they plan to make sure they are right with God. But we are called to

get right and stay right with God **now**, and no one knows, anyway, if they are going to even be alive tomorrow.

The third scripture brings out that we are living in an age in which we are accountable to how the Son has been dealing with us, through the Holy Spirit.

Before we examine the scriptures addressing "the mark of the beast," let us consider the nature of prophecy in the scriptures. Many have said that we ought to take prophecies "as literally as possible," and that not to do so is to not respect God as meaning what He says. But let us consider for a little while how God Himself, in His Word, demonstrates the meanings of His prophecies.

In the prophetic dreams which Joseph interpreted, branches represented days (Gen. 40:12), baskets represented days (:18), and cows and ears of wheat represented years (41:26). The faithfulness of God and His holy character demonstrate themselves in that the themes of the dreams stay true in their representation of good and evil. That is, the butler's dream showed good things happening (growth of branches and grapes and being able to serve Pharaoh again), the baker's dream showed bad things (birds eating what was intended for human use), and the Pharaoh's dream showed both good and bad things consistently (good cows and good ears = "good" times, bad cows and bad ears = "bad" times).

In the prophetic dreams of Nebuchadnezzar which Daniel interpreted, a statue represented human kingdoms, a stone represented the kingdom of God (ch. 2), and a tree represented the king (ch. 4). Again, the nature of things is fairly represented—a statue that looks substantial and valuable but turned to chaff before the striking of the stone fairly represents earthly kingdoms looking substantial and valuable but being found worthless when

the kingdom of God is established; a stone growing into a mountain representing the "solid" nature of Christ's kingdom and its marvelous ability to grow (both within people and among them).

Jesus interpreted the prophecies of Elijah coming as applying to a different man (John the Baptist), who came in the same spirit as Elijah: bold, uncompromising in calling to turn from evil to righteousness, yet giving way to doubts and discouragement (Elijah giving way to discouragement when Jezebel threatened him, John wondering about Jesus when imprisoned).

In Peter's preaching at Pentecost, he interprets David's prophecy concerning the Christ (Acts 2:25-28) in that Jesus was *now* sitting on the throne of David, but on a heavenly throne, not an earthly. (So many look to Christ returning to establish some earthly "throne of David," but here we see the prophecy has already been fulfilled!)

I could multiply examples in the Word of God, but let me leave these with you with this principle (and you examine the Word of God and pray about it and see if it be so): **Seeing and understanding the things of God depends on a restored relationship with God and eyes and ears tuned to the unseen realities** (spiritual world). "Except a man be born again, he cannot see the kingdom of God" ^{Jn 3:3}; "my kingdom is not of this world" and "every one that is of the truth heareth my voice" ^{18:36-37}; "whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." ^{1 Jn 5:4}

If these things be so, then as we look at prophecies of the end times, we ought to be looking for spiritual realities being focused on. Furthermore, we should expect that some things have already come to pass by now or are in process. The things described in the prophecies should represent things according to their true (spiritual) character. Finally, a focus on our relationship with the Lord should be prominent.

This should be true whether we look at the book of Revelation in general, or the scriptures pertaining to "the mark of the beast" in particular.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." ^{Rev 13:11-18}

Here are a few points to consider: The "beasts" appear as separate beasts, but we find a likeness of nature, in that the second beast causes people "to worship the first beast." We see that deception is at work, a deception that is supported by fire coming down from heaven. With Elijah, this was a valid demonstration of God's power, and we could expect just as (apparently) valid demonstrations of God's power with this deception.

An "image" of something is not something itself, but a representation, or "like-

ness" of it. The reality which the second beast represents does not have to directly cause people to follow, or worship, whatever the first beast represents. But it is evident from the prophecy that it will cause a "likeness" to what the first beast causes. And the first beast made war with the saints (v.7). The second beast caused those who wouldn't worship the image of the first beast to be killed. Since we are being warned in prophecy, and we are instructed that deception is involved, we will have to look deeper than surface appearances. As Jesus said, in speaking of false prophets that would deceive, "by their fruits ye shall know them." ^{Mt 7:20}

If we have indeed been in "the last days" for the past 2000 years, and since John is inspired to instruct us that this revelation is about "things which must shortly come to pass," ^{Rev. 1:1} it is to be expected that much of what is in Revelation has (by now) already come to pass or is in process of happening.

During Jesus' ministry on earth among the people God had chosen, we find that the religious leaders were held in high esteem in the eyes of the people, and represented the religious system that God had established for His people through Moses, the ones that all would naturally expect to point people accurately to the truth. But these people, the elders of Israel, were the ones who hindered His ministry more than any other source, and crucified Him, and continued to oppose the truth after His resurrection.

What is most likely to deceive us? That which most closely represents what we would expect to depend upon as true. The religious systems which have dominated the "Christian" landscape for most of the time since the gospel age began are Catholicism and Protestantism. Do I dare identify them with the two beasts? Consider: The Catholic church set up a system which drew men's allegiance from a simple

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obedience to the Word of God and Spirit of God to a trust in a man who was supposed to be the connection between God and men on earth—the pope—and that system put to death millions of people who were trying to follow God simply and purely. Consider: The Protestant churches generally started with someone getting a hold of some truth that had been obscured from view by the dark clouds of Catholicism, but each soon became (and becomes) a system that turns men from following God simply and purely to giving allegiance to their leadership, their creed, their government. Certainly the Protestant system has had “fire from heaven” as people saw light and got saved and got help, but the “fire” has been used by the system to draw people’s allegiance to itself.

Buying and selling are normally terms we associate with temporal life, and are the means by which we acceptably interact economically with others. Spiritually speaking, “buying and selling” would be the means by which we acceptably interact within a religious system. In other words, in order to be able to work within that system, ministering, doing the work we believe we are called to do, being accepted, we would need to receive this “mark.” Consider that our Savior, in order to be able to freely work within the religious system of Israel, would have had to bow to the requirements (both open and subtle) they had, such as giving and receiving honor of each other, accepting the yoke of all the “traditions of the elders,” meeting their expectations of an earthly king with earthly “credentials,” etc. He didn’t, and He soon was not allowed to “buy and sell” among them. Eventually they not only cast out people who believed in Him, but put Him to death themselves.

There is no more reason to believe that the “mark” and “right hand” and “forehead” are speaking of literal things than anything else in the prophecy. If we look through the scriptures, we see “right hand” is used to refer to the place of preference and honor (Gen. 48:13-18, Psa. 16:8, Mt. 22:44, 25:33-34), and the representation of strength and power (Exo. 15:6,12, Dt. 33:2, Job 40:14, Psa. 17:7).

The “forehead” represents our allegiance and character (see the contrasts between those with God’s mark in their foreheads [Rev. 7:3, 9:4, 14:1, 22:4] vs. the beast’s mark or some other character represented [13:6, 14:9, 17:5, 20:4]). In the Old Testament, we see “holiness to the Lord” to be worn about the high priest’s forehead (Exo. 28:36,38). The people of Israel are described by Isaiah as “obstinate... and thy brow brass.”^{Is. 48:4} Jeremiah describes them as having no shame, having “a whore’s forehead.”^{Jer. 3:3} When God calls Ezekiel to prophesy to the children of Israel, He speaks of having made “thy forehead strong against their foreheads.”^{Eze. 3:8}

Where is your allegiance and strength, the place you put your trust, and the character you are taking on? If you are truly yielding to God and all His, then His “mark,” or seal, will be in your forehead and right hand. If you are yielding to what

Where is your allegiance and strength, the place you put your trust, and the character you are taking on?

“the beast” represents, you have its “mark,” or seal, in your forehead and right hand. The number of the beast is “the number of a man.” The beast represents some rule by man or men. Jesus had His Father’s seal in His forehead, and not the “Elders of Israel,” or “The Pharisees.” Throughout this last age of earth, religious systems with a man or men ruling instead of the Holy Spirit of God have deceived many away from truly following the Lord.

I grew up as a pastor’s son in a Protestant denomination, and I can tell you that there, and in every other denomination with which I became acquainted, the Lord was supposedly the head, but to “buy and sell” you needed a seminary degree in one of their schools, or at the least you must accept the headship of the man or men at the head of that group, follow their “rules,” etc.

Let me give an example to illustrate. We are called to “be subject unto the higher powers. For there is no power but

of God: the powers that be are ordained of God.”^{Rom. 13:1} The following information I have derived from the May 2011 issue of *Asia Harvest* magazine and from articles on the Internet. In China, the government has permitted “Christianity” under the requirement that every church be registered with the government, as part of the “Three-self patriotic movement.” This movement originated with ideas that sound good (self-governance, self-support, and self-propagation), in the sense that it is not a foreign culture imposing their “religion” on the Chinese people. But what if the Holy Spirit burdens someone in another country to give money to support the Christians in China, or is burdened to go minister to them there? Can you imagine Paul and Barnabas leaving off preaching somewhere on their first missionary journey because they were informed that only local people must preach, or for the

offering to the Jerusalem church by those in Greece being refused because it wasn’t locally financed? Pastors in this registered movement must be trained at one of 13 sanctioned seminaries. Did Peter or John or Paul or James get their authority to preach from a seminary? “We ought to obey God rather than men.”^{Acts 5:29}

Let me suggest one more thought about why the acceptance in ourselves of the rule of men and men’s systems of religion instead of the Holy Spirit’s government would be “the mark of the beast.” We are instructed in the word of God to “obey them which have the rule over you,”^{Heb. 13:17} and “submit yourselves unto such”^{1 Cor. 16:16} as God establishes in ministry to His Church. But “we ought to obey God rather than men,” and the line between discerning when God is instructing you through a valid instrument of His and when the devil is trying to deceive you through one of his false prophets in sheep’s clothing is a place where deception is very possible. Indeed, it is an easier area for the devil to lead astray people who are zealous to do right than all the obvious immoralities and evils with which he tempts people.

Back to the RFID chip, then. A piece of technology is simply a piece of technology in itself. Jesus said, “Hear, and understand:

*Did Peter or John or Paul or James get their authority to preach from a seminary?
"We ought to obey God rather than men."*

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." Mt 5:10-11 Jesus goes on to explain that it is what comes out of our hearts that defiles us (v.18-19). If being required to have an RFID chip will cause me in my heart to deviate from obedience and allegiance to the Lord, it will be death to me, and if it doesn't, it won't (Rom. 14:14). If it is used to make men obey and worship other than Jesus while thinking it is a necessary part of their religious life, it will be a "mark of the beast." If it is used by our government

to exercise greater control and be more intrusive of our privacy, it may simply be a cross to bear, but not in itself something that forces us to "worship the image of the beast." If ungodly leaders track my movements with such a chip and throw me in jail because I am doing right (obeying God, worshipping Him, etc.), then I am suffering for righteousness' sake. If I can't "buy or sell" in an economic sense without these devices, how is that really different in substance from being required to use government-issued currency or some representation of it (check, money order,

debit or credit card) to buy and sell? But if in my conscience with God, there is something about the requirement of using such a device that crosses a line between myself and the Lord, then I must not use it at whatever cost, including death. If it requires some agreement on my part to not do things God may require of me or do things God does not allow me, then I must reject it at whatever cost.

The sum of what I am saying is this: The RFID chip in itself is not and will not be *the* "mark of the beast." Whether it is something we must resist unto death, if necessary, will depend on each of our consciences with God and on how our encounter with it interacts with our conscience before God.

"Choose you this day whom ye will serve." Josh 24:15

"The word which came to Jeremiah from the LORD, saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, O house of Israel, cannot I do with you as this potter? saith the LORD. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them." Jer. 18:1-10

The potter was working a work on the wheel—he was shaping the clay. In the process of shaping, there was something in the clay that was not conforming; it was not cooperating, not working with what he had in mind to do for it—it was marred. So, he set it aside to make something else with it, if he could use it at all. He made it into another vessel, as seemed good to him.

God has us in His hands and He is shaping us: He has purposes for us. He wants to make us into vessels—vessels unto honour for Him. But it lies in our hands whether that will happen or not. It lies in our hands whether we become marred vessels. It lies in our hands whether in the end God shapes us into something for destruction, or into something tolerably useful, or whether He is able to shape us into a vessel of honor. What kind of a vessel are you being shaped into? What kind of vessel are we allowing ourselves to be shaped into?

A vessel's purpose is to contain something. Let's consider another analogy—a package.

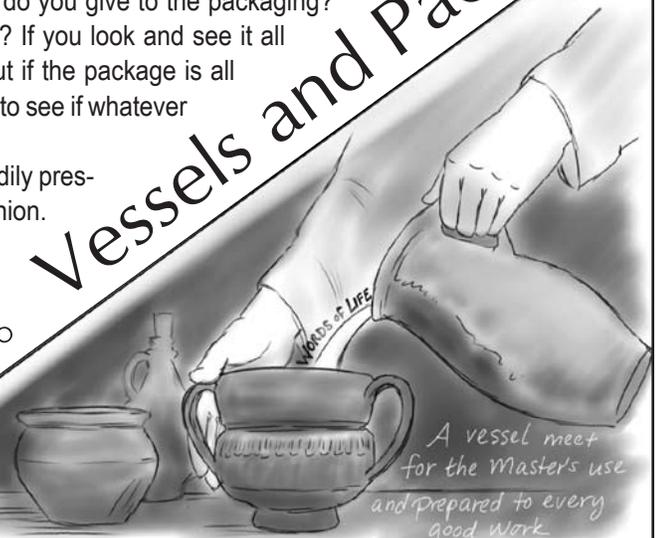
It means a great deal to surrender ourselves to be packaging. "I'm willing to be a package for God's treasure." Imagine. A package arrives at your home. You look at it. What kind of thought do you give to the packaging? There is really just one main idea—did it get the contents safely to you or not? If you look and see it all crushed and ragged and torn, you think "Oh, no! Is what is inside broken?" But if the package is all intact, you reach for a knife or scissors and you pitch into the package. You want to see if whatever was inside has made it alright.

God does that with us. Maybe folks don't like me, or are critical of me—"his bodily presence is weak, and his speech contemptible" 2 Cor 10:10—poor packaging, in their opinion. But after the packaging is ripped open—suffered what it has to suffer—it shows something. At a birthday party recently, the children all pitched into a piñata. They whacked it and kept at it because they wanted what was inside. Finally someone hit it just right and a shower of candy came out and they fell on it like they were gold coins. It would have been an awful disappointment if that piñata had been full of trash.

God's design for His children is to be packages of grace and salvation. It isn't the packaging that counts, but what is inside.

Continued on page 10

Vessels and Packages



TELL WHAT HE'S DONE FOR YOU

Receiving a Blow at the Master's Hand

When God hits the nail on the head, truth sinks in. But to be on the receiving end isn't so easy. It stings and pierces. It leaves you feeling weak in the middle and wondering "what next?" And that is the critical question. How we respond to God's dealings is the difference between usefulness and decay—between life and death. But let me not speak of theories when I could show you the marvelous skill of the Master craftsman in action. Oh, let Him be glorified!

I wasn't expecting to be tried about another day of sick-bed service. After all, the Lord had given me a beautiful scripture that morning about receiving His plan for my day. I drove off on my early-morning call to duty with a willing mind to help where the need was greatest. I was prepared to learn "in whatsoever state I am, therewith to be content." Or so I thought. But the previous days of interrupted schedule (the usual place where God must correct my spiritual value system) must have been working on my subconscious. And so, to my own mortification, the bitter words came out.

It was mid-afternoon. I had rather thought I'd be back home by now. After several hectic hours of managing needy children and trying to prepare something edible for their sick mother, my sister's words triggered something. "When will you be home?" she asked over the phone. "I really don't know—I'm stuck here," I replied, with a note of hopelessness. I hung up with a bit-

ter taste in my mouth, as if I had just failed on my character test. I'm sure my sick friend had heard. *Poor sort of ministering angel you are!* my conscience accused. I spent the rest of the day trying to shake the gloomy feeling, wishing I could recall those words of defeat.

Why had I said them anyway? The Lord had arranged my day so that I really had no other obligations. I was in good health and had slept well the night before. There was no earthly cause to be balking at my post. In all my aspirations I was the undaunted victor, rising to any emergency, surmounting all obstacles with songs of triumph. Where were my flying banners of joy and peace? I could dream of serving dirty-faced orphans in a mud hut across the seas. Why couldn't I flit with angel wings through this comfortable dwelling and cheer the sick and needy around me? I rather felt like I was marshalling myself to a unwelcome duty, and I didn't like the feeling one bit.

I was in a trial. Perhaps yours have been bigger. Perhaps yours have lasted longer. But the reality of a trial is that it tries you. You feel a sinking weakness in your middle. The Master had me just where He wanted me: with a nail in my head. Or was it my heart? I couldn't tell, but it seemed the trouble was all in me and I didn't know what to do about it. But I did know where to turn, and the Lord was there to answer my plaintive cry: "I'm a failure! What has gone wrong?"

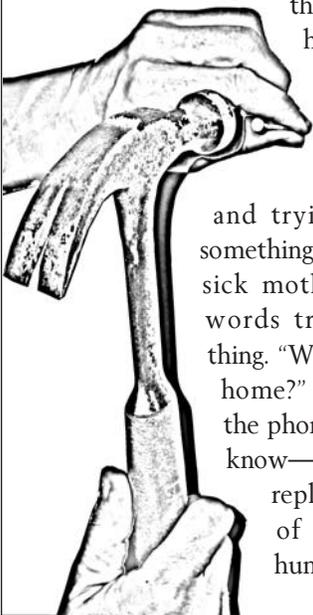
It was the Master's faithful Word that steadied me. He wasn't outsmarted or outdone. And I was in His hand. Others had suffered trials before and the symptoms were the same: "if need be... heaviness... manifold temptations," and "the trying of your faith." And He gave me my answer. It wasn't time to analyze myself. It was time

to suffer in hope, not despair, because He had something valuable in mind. It was time to be "yet believing" when I could not see. He had more for me than correction and reproof. It was my privilege to "greatly rejoice" in His power that could keep my soul. By faith.

What I couldn't see at the time was the Master's intense interest as the fiery trial worked on me. He knew I had a choice in my response. He knew I could receive the truth of my need to depend more fully on Him, or I could harden myself and become bitter. It all hung on the balance when I felt the inner pain. Would I humble myself to believe in His purposes? Find in His presence the joy and victory my soul desired? Or would I turn away in unbelief, relying on my own observations to utterly discourage and disarm me? I had tasted defeat, but would I allow bitterness to crush my soul and poison me?

The lesson of this trial is valuable to me. I want the Lord to build upon it. I want to receive His touch, whether it be the outer rubbing of sandpaper or the inner bite of steel. And this revelation of God's working gives insight to many more. To the embittered and hardened people I care about. To the suffering sisters and brothers who are feeling the inner blows. To the tender lives that the Master assigns for me to correct. The pain of acknowledgment is necessary, but it is only the beginning. Who will humble themselves to receive correction—that inner loss that brings the eternal gain? Will we believe in a wiser and more loving Heart than our own? If we don't, the pain only hardens us. The Master considers all the possible results and strikes the blow. Will it produce usefulness in my case, or destruction? It all depends on my response.

—Sis. Laura



A Spiritual Exercise in Trust

I am thankful for the Lord's help in a trial of affliction that I had recently. It was a Friday and I had to take a trip into town. Since I had been sick all week, my friend came along to help. I felt like the Lord had encouraged me from scriptures in Daniel that He would give me strength, but when I came back, I was really sick.

I was so sick I could hardly function. On top of the stomach virus that I was recovering from, I had a severe allergy attack and was hardly able to breathe. I knew that my friend had other things to do, and I wanted to be able to care for my responsibilities. So I was feeling discouraged as well. I felt like maybe I had made a bad mistake, but I had gone in faith. It seemed like the verses the Lord gave me weren't coming to pass, because I certainly was not strong. The affliction was stretching on and on, and I wasn't getting much out of it.

I prayed, and then asked my pastor to come over and have prayer for me. One of the things he mentioned was about these trials exercising us, and we need to be willing to be exercised in trusting the Lord. Since I have done water aerobics for exercise, that illustration clicked with me. There's usually a period of time at the start that I feel like

I'm just dying. It's so awful that I ask myself, "How could I ever even think of coming here? I pay money to do this?! How can I last a whole hour?" But I can't just hop out of the pool in the first five minutes, when everyone else is still doing it. It feels like my lungs are going to burst, and that I'm going to die any second. About then the exercises calm down for a minute and I can catch my breath before it starts up again. But in the end, I feel so much better. When the hour is finally finished—it's amazing. I'm not dead, I feel better, and I have energy for the day!

The Lord used that to talk to me about the truth of our spiritual trials. During the twenty or so times I was afflicted this year, the feelings are usually horrible. I can't breath. I'm overwhelmed, wondering how can I ever keep on top of my house, or meet the needs of my family. But the Lord always designed spiritual good in them. From that recent incident, the Lord used it to build my faith and trust for what He had for us for the following week. The affliction prepared me for trusting Him in the next trial.

The Lord also helped me to grab hold of how to take the trial right. I needed to rejoice in what the Lord was doing and what He was going to do, no matter how

I felt about being sick again. And the Lord really blessed that evening. Even though I was very sick, He helped me to be cheerful and thankful that He was going to do something, even though I could hardly breathe. Later that evening, the Lord brought to my mind that using hot onions on my chest might help with my breathing. That wasn't very appealing to me, since the last time I had used steaming onions it had caused a bad burn. But I realized that this was something that the Lord was encouraging me to do. So my husband and daughter helped me, and within 15 to 20 minutes of applying the onions, I was able to breathe normally. I still didn't sleep as well that night and continued to have some trouble breathing, but the Lord gave relief. And more than that, He had given me a blessing in a trial, assuring me that He knew how to manage it.

I am thankful that the Lord gave me that trial at that time. He was preparing me for more trials coming up. He helped me to realize that we don't have to rejoice in bad things that happen, or the awful feelings, but in His purposes. He's working the trials for our good, and we can rejoice in what He is doing, because He sees the whole picture.

—Sis. Abigail

God Using Conies

The original idea was to sing to lonely gas station attendants on Christmas Eve, and pass out tracts to them as well. As the time drew closer, alternate ideas were suggested (such as standing in front of a store with signs and songs and tracts), and others in our congregation wanted to join in as well. Time was short, and I was trying to pray and select an appropriate tract and the decisions and organization required was beginning to overwhelm me. We had determined to go while it was still light (and warmer), and the mental image of the lonely gas station attendant began to evaporate. As we headed out to meet

others in our congregation, I asked for prayer, and we called on God to direct our steps, that we could somehow shine some of His light to others. God (of course) heard.

As we went into town, it was evident that the gas stations were too busy, so we headed for a grocery store. After praying again, we found the manager, and were given permission to sing in front of the store. The entrance and exit were next to each other, so we caught folks "coming and going." We sang songs with some spiritual "meat" in them, and the sign "The grace of God that brings Salvation has appeared unto all men" added to

the focus of the message. We found great blessing in singing for the Lord, and gave tracts to those who lingered and showed an interest.

After trying two other grocery stores, we found out just how much favor the Lord had been granting us. Both stores declined permission, and neither had an entrance and exit setup that brought as much exposure anyway. Thank the Lord, He knows how to help His "conies" do His work

—Bro. "Coney" ➡



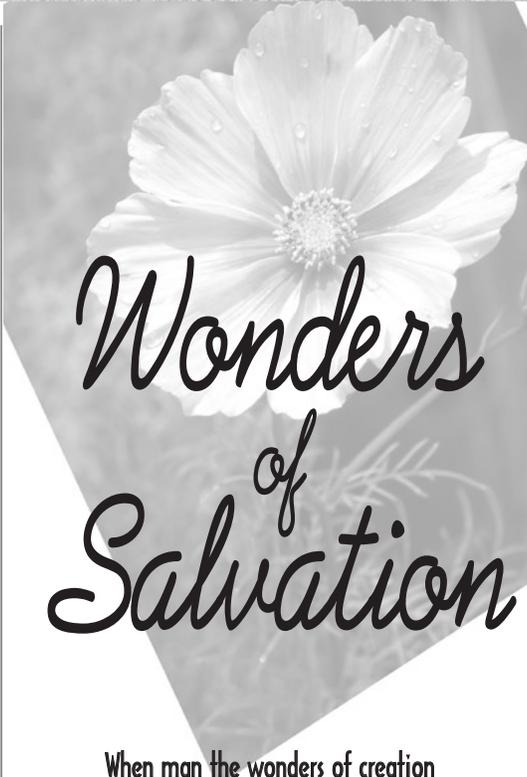
Vessels and Packages,
continued from page 7

He has a lot of packages and does a lot of shipping. What He wants to come out is what is inside. Unfortunately, it often turns out in people's lives that when suffering and trials come upon them, out comes trash. Something less than what God wants to put in there.

What are we letting God put in us? Are we consecrated to be broken for Him? A vessel unto honor is one that will do what the master has in mind and a vessel unto dishonor is one that won't. In God's house there are people that are perfectly consecrated—filled with the Holy Ghost. God can put them into all kinds of trials and problems, and what comes out of their lives will show just what God wants to show to folks. He can use them over and over, in all kinds of situations. And others are a mixed picture—sometimes they come out well and sometimes they don't. Sometimes they show what God has and sometimes not. It mars the image of His Son. Those vessels may be in God's house, but they are vessels unto dishonor—they don't give a true picture. Then there are folks that are not even vessels in God's house. They don't have the treasure inside at all.

What kind of package are you? Do you damage the treasures within? Have you somehow contaminated what should have been a picture of what God gave you? This is where the vessel has to be prepared for its job. If I have contamination inside—for example, pride—it will hinder the treasure within. It will flavor and taint God's treasure. Milk can get contaminated with another taste from the container. Something about this container gives a taste to all that is put in it. Do you corrupt or taint? Do you cause a different flavor to come out of the gospel by what you are? Ask God to show you, to help you see from His perspective. There is One that can clean you up, but you must acknowledge that you have something you need to be cleaned up from. And if you are not willing to acknowledge that, then God will stop using you in matters that it would harm, or maybe not at all.

What kind of a vessel are you? ➤



Wonders of Salvation

When man the wonders of creation
Beholds in deepest contemplation,
Adores not the Almighty One,
Must have indeed a heart of stone.

Thou mortal! seest not the sun
His daily course so proudly run?
The moon in her nocturnal race,
With sweet and tender, smiling face?
The stars in pale but beauteous light,
Twinkling, shining all the night?
Stupendous ocean, wild and free,
Bold image of eternity?
The mountain cliff that checks the storm,
And sheds its tears on valley farm?
Poor soul twice dead indeed must be,
And plucked up like uprooted tree,
Or dulled by sensuality,
Or lured by prodigality,
Which does not bound with admiration,
Or feel a warmth of true devotion
Upon beholding this creation.

All nature smiling sweet and tender,
Sun, moon and stars in wondrous splendor,
And mortal man, a bit of sod,
Reveals the handiwork of God.
How'er there is one work divine,
Excels all others of my rhyme,
The making of a world like this,
Sent circling through so vast a space;
Bright worlds above in glory streaming,
Can not compare with this remaining.
It claims all Heaven's admiration,
It moves all Hell to disputation,
Excels the glorious translation
Of Enoch from his brief probation
To higher plane of situation.

All that's been done in whole creation
Is naught, compared with man's salvation;
Saved from the scarlet stains of sin,
By power of God been born again;
Then by the Holy Spirit's power
Made pure in instantaneous hour.

Oh, new and wonderful creation,
Exceeds by far the old formation;
Sun, moon and stars and mountain's plane,
The dark and deep blue ocean's main,
Do not God's power so much display
As when He takes man's sins away.
Old things are gone, all things are new,
All heaven by faith is now in view;
And peace, sweet peace fills all the soul,
And rest, though stormy billows roll;
Such is man's happy situation
In this most wonderful salvation.

—C. E. Orr ➤

The Age of Knowledge

Part 4

The Gift of Knowledge in the Church

“Now concerning spiritual gifts, brethren, I would not have you ignorant.... there are diversities of gifts, but the same Spirit.... But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit.” ^{1 Cor 12:3,4,7-8}

“That the soul be without knowledge, it is not good; and he that hasteth with his feet sinneth.” ^{Pro 19:2}

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits.” ^{Rom 11:25}

People who are without knowledge are forced to guess and imagine, for we are here in the world, and the realities of life continually are before us, whether we understand what is happening or not. Even the most ignorant try to make sense out of things; even the most grievously handicapped are forced to try to cope with what occurs. There are things we *need* to know. We are at serious disadvantage without certain knowledge.

This is true physically in the temporal world we now inhabit, and it is just as true spiritually, particularly while we are yet in the body. Brother Paul said, *“Lest Satan should get an advantage of us: for we are not ignorant of his devices.”* ^{2 Cor 2:11} We not only need to know some things, we must know *the things behind the things*. That is, we need knowledge in depth, far beyond casual thinking and mindless tradition. It is shallow and inadequate to justify a teaching just on the basis that “the saints have always taught this.” We must get beyond just the trappings of salvation—we must get deeply into what it means to be holy from the inside to the outside. It is absolutely essential to have *holy motivation* to rightly bear *the fruits of holiness*. Someone has said, “A little knowledge is a dangerous thing.” And it is

a common observation, “He knows *just enough* to be dangerous.”

For a good portion of human history, many men of learning devoted themselves to alchemy. Alchemy was based on a belief that it was possible to change common metals (such as iron, lead, etc.) into gold. The alchemist also believed that it was possible to discover or invent a panacea—a substance that would be a remedy for all diseases, evils, or difficulties. In other words, a cure-all. The alchemist also believed that something could be discovered or prepared that would make one live a long time—far beyond the normal span of a lifetime, etc.

Alchemists had no understanding of the atom or of the basic structure of the elements, nor did they even begin to grasp the idea of molecules or other basic understanding of chemistry. They did not even understand many basic laws of physics, such as gravity. Many of them thought that all substances were composed of four elements of nature—fire, water, air, and earth. They devoted themselves to the possibilities to be discovered *on the basis of what they knew*. They were defeated before they ever started, but they knew it not. Because the basis of their knowledge was

wrong, they were ever learning, but unable to come to the knowledge of the truth of even the things they were attempting. It is surprising, a little saddening, and even a little eerie to read about these intelligent, dedicated people—so consecrated, so sacrificial to their futile pursuit. They simply had no chance. Their outpouring of human curiosity and energy was doomed from the beginning. Their attempts to do more were

frustrated right up until God allowed physical knowledge to increase. At that point, their efforts began to find some traction, and instead of trying to change lead to gold, their goals changed until we have what we have today: the scientist, a person whose knowledge of physical realities behind the scenes is infinitely better than the alchemist, but whose spiritual perceptions are just as handicapped, for the most part.

Now we have a lot of religious alchemists today. The description fits them the same that fitted the Jews who rejected the gospel, *“Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.”* ^{1 Tim 1:7} These religious alchemists of our day are proceeding on a badly-flawed basis, too. And the fundamental key that is missing was mentioned to Brother Timothy by Brother Paul in verse five: *“Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.”* Notice the enormous significance of those words: *charity out of a pure heart. A good conscience. Non-pretended faith.* These three things are declared to be *“the end of the commandment”*; in other words, *the purpose, the whole point, of the commandment*. The same thought exactly is found in the writings of Brother James, *“The wisdom that is from above is first pure.”* ^{Jas 3:17}

The spiritual alchemists of the beginning days of the New Testament were trying to come up with a life acceptable to God based on obeying the Mosaic Law, and they were ignorant of that flood of spiritual knowledge that Jesus Christ brought to mankind with His incarnation. (What is His incarnation? It is when He came down from heaven and lived in a human body,

We must get beyond just the trappings of salvation—we must get deeply into what it means to be holy from the inside to the outside.

taking on Himself the seed of Abraham and being found in fashion as a man [Heb. 2:16; Php. 2:8].) And these teachers of the law were just as doomed to failure spiritually as the physical alchemists. *“For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.”* ^{Heb 7:19} Only the purity of heart that comes through holiness (wrought by the grace of God) and perfected holiness (also

wrought by the grace of God) can ever be acceptable to a pure and holy Creator, thus we read, *“Follow peace with all men, and holiness, without which no man shall see the Lord [in the sense of being accepted of Him].”* ^{Heb 12:14}

We see then that *“God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”* ^{2 Cor 4:6} Also, *“His own purpose and grace... is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.”* ^{2 Tim 1:9-10} We see that Jesus, by coming in the flesh, dying, and being resurrected, has given a true and definite knowledge of the periodic table of the spiritual elements, so to speak. *All true spiritual knowledge is based on this truth.* The gift of spiritual knowledge in the church stands upon this foundation, and so we come to a truth of tremendous significance: SPIRITUAL KNOWLEDGE IS HEART KNOWLEDGE. It is not based on a head knowledge of knowing *about* Christ; it is *knowing Him*. It is *first pure*. It is *the end of the commandment*, even charity out of a *pure heart*. It is a fulfillment of a characteristic of the New Testament that distinguishes it from the Old, *“And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.”* ^{Heb. 8:11}

In the previous verse, we see that this most desirable result is obtaining by the Law of God being written in the heart, rather than in tablets of stone. And in the following verse, we find that it is connected with their sins and iniquities being remembered no more (because they are forgiven and washed away in the blood of Jesus, and power is given from God to go and sin no more). The gift of knowledge, then, is the peculiar understanding and knowledge that comes from the Holy Ghost opening and revealing by experience the foundational truths of salvation and of the *“things that accompany salvation.”* ^{Heb. 6:9} Furthermore it is not only an understanding of how these things apply to the individual, but also how they apply to all the saved together (the church of God).

In the professed Christian world, the works of men’s hands, their idea of the gift of knowledge is embodied in their scholars, their theologians, their books, and their sermons. But in the church which Jesus founded, we take Him Himself for our wisdom (1 Cor. 1:30), for there is a unique heart wisdom in being saved and in spiritual fellowship with the Redeemer that is impossible to impart in an intellectual sense. Either you know Him in your heart, or you do not. You may know a lot about Him in your mind—even been raised all your life to know about Him—but you do not know Him (in the heart), unless you are really regenerated. And when this condition of heart exists in you, no one needs to tell you to know the Lord, for that foundation is laid by the hands of God Himself. *“For other foundation can no man lay than that is laid, which is Jesus Christ.”* ^{1 Cor 3:11} The theologian can lose himself in abstract thinking, concocting theories, but the child of God who is taught from above soon finds that God always connects truth with practical application.

The wisdom that is from above and fully amplified in the gift of knowledge, teaches us that there is no substitution for a new creature in Christ Jesus. It is impossible to compensate for not being saved. All we can do for the unsaved is to hold before them the good news that they can be and must be

People who know not the Lord at the heart level are the most fundamental and grievous problem in the professed Christian world today.

saved. Without salvation, they cannot even see the kingdom of God, much less dwell within it (Jn. 3:3). This is the doom of all unsaved people who have been “raised in the truth.” (Being “raised in the truth” is an inaccurate description, if there ever was one. No one is *raised in* the truth; all who get *in* the truth must come through the process of heart-washing and regeneration, purchased by our Lord on the cross. Being raised to be thoroughly influenced by the truth and completely prejudiced toward the truth is *not* the same as salvation. Being a friend of salvation is not the same as possessing it).

People who know not the Lord at the heart level are the most fundamental and grievous problem in the professed Christian world today. People who are not holy in heart, or who are not perfected in holiness at the heart level, are *the problem* in the institutions and churches of religion. They are the problem in churches who have a strong and accurate tradition of spiritual teaching and living, and they are a major and significant problem even if they believe fervently in their minds and are extremely loyal to accurate teaching and preaching.

A brother minister was called to pray for a Sunday school teacher in a congregation. This teacher was very sick, even to the point of death. The brother minister was a true man of God. He was not a novice, and when no results were obtained in praying for the sick teacher, he determined to fast and go out into the woods to pray to find the underlying reasons why God was not answering prayer. As he prayed and looked to God, he said that he saw letters in the sky—letters of fire—and the letters spelled “HELL FIRE.” He did not know just what to make of this, as the teacher had a good report of others in the congregation. He returned to the house and told the man about what he had seen. Then the teacher confessed, “It’s true. I am not saved. When the congregation started, I just wanted to help, and that is how I became a Sunday school teacher.” The brother minister said that God moved on this man to repent and get saved. I would hope there were other spiritual adjustments in the congregation, too.

The gift of knowledge is quite a bit more than a Biblical understanding of doctrine or even of good and profitable anecdotes and illustrations of living spiritually. It involves those things, but it goes far beyond them. The Bible tells us, *“Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.”* ^{Isa 1:18} Yet this reasoning is more than just intellectual reasoning. It pulls the covers off the desperately wicked heart, pierces it with godly sorrow that sorrows to repentance not to be repented of, and the result is cleansing and deliverance in the eyes of

God. The possessor of the gift of knowledge is aware of the importance of God's eyesalve (Rev. 3:18). This divine anointment comes only from heaven; without it, one can be a master in Israel and yet be woefully ignorant, even criminally ignorant, of the true riches. This is light years beyond doing the best that one can. This is doing the will of God by inspiration from heaven. The one is man at work; but the only acceptable way is God at work in a human being.

The gift of knowledge will not settle for a form of godliness; it insists on actual possession of the power of God (2 Tim. 3:5; Rom. 1:18). This insight by the Holy Ghost will teach us that God desires truth in the inward parts (Psa. 51:6), and He is going to have it, too, or He will not accept it at all. Listen. God is coming back for a church that is pure, without spot or wrinkle, or any such thing (Eph. 5:27). He bought and paid for such a church, and He is going to have it. He will not accept anything else. May God help us to fear Him, to realize that He means what He says, and He says what He means. He has provided the means for us to be adjusted to be pleasing in His sight, and we will have no excuse if we have ignored them or doubted them.

We want to follow the thought of *divine enduing* in the scriptures. *"Who is a wise man and endued with knowledge among you?"*^{Jas 3:13} Notice the manner of bestowal of this kind of knowledge. It is not put together by human reasoning; the man is *endued*. It is a gift, an endowment. This bestowal supplies something we urgently need, yet we have no inherent power to bring it about, ourselves. It is the vacant place in us that God meant to be filled by Himself, but He will not endue us unless we choose Him and ask Him. God meant for us to be friends and comrades together—what an incredible thing! (Heb. 2:6)—and so He designed us with a vacancy that only He can fill. How many face life without their enduing! It is not just spiritual insight and understanding; it is power from God, too. *"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."*^{Jn. 1:12-13} Now this

wonderful Creator, the only wise God, who so loves man and is mindful of him, commands those who are born again, *"Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."*^{Lk. 24:49} The gift of knowledge is firmly and accurately focused on our need to be *endued* by God.

The whole effect of the gift of knowledge is to make us "wise unto salvation" 2 Tim 3:15

"Ask, and ye shall receive."^{Jn. 16:24} And the same gift tells us that if we ask and receive not, there is reason and cause behind the lack of answer. Perhaps we simply need to wait (Heb. 10:36). Perhaps we ask amiss and need to change our reason for asking (Jas. 4:3). Perhaps we need to understand the underlying realities of the spiritual world, as Daniel was informed in Daniel 10:12-13. The whole effect of the gift of knowledge is to make us *"wise unto salvation."*^{2 Tim 3:15} *"I would have you wise unto that which is good, and simple concerning evil."*^{Rom 16:19}

Most people leave unresolved questions behind them, mainly because their attention is distracted elsewhere. When they are assaulted by hordes of doubting spirits, these attacks can often be traced to those bypassed strongholds. Many such ambushments of Satan can be defeated by exposing the devil, by explaining and revealing the underlying workings of the Spirit of God. There is a time to simply trust, and there is a time for revealing.

It was the mercy and goodness of God to bring about a *flood of increased spiritual knowledge* into the world before allowing and releasing increased temporal knowledge. We have had a little over two thousand years of a flood of spiritual insight to prepare to cope with about two hundred years of rapidly expanding temporal understanding. We have needed every bit of that time to deal with what has come upon us today. In this we see the great faithfulness of God and the great importance of spiritual understanding. *"The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the LORD is his treasure."*^{Isa 33:5-6} This great

increase in spiritual understanding came with the first coming of Jesus. It was given before the flood of temporal knowledge for a reason.

When we get to the point that we continually say, "This is right because that is the way that it has always been done," or "The saints have always taught this," we will find that it is not convincing. There will be a counter-reaction to this dry presentation of what is right—even if it is *technically* correct. People

without juicy spiritual fruit, who are guided by historical precedent, do not fare well in the clash of true spiritual knowledge versus vastly increased physical knowledge. **Unless we are at least as convinced by the spiritual facts and as acquainted with those facts as the people of the world are convinced by the temporal facts, then our standards will begin to appear hollow and self-contradictory more and more**—unless we become fanatical. A fanatic is marked or motivated by an extreme, unreasoning enthusiasm, and does not need sound doctrine or spiritual realities. To such a person, things are so just because they say it is so. But God has meant the truth to appeal to all men and to commend itself. *"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost."*^{2 Cor 4:1-3} *"Having a good report of them that are without"*^{1 Tim. 3:7}

In a sense, this whole conflict was portrayed in the message of Moses to Pharaoh. *"And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods."*^{Exo 7:10-12} This is what we have on hand today. The gospel casts down the mighty eternal truths of God before all men for their consideration, and the world



in like manner, with their enchantments, casts down the rods of their magicians. Now to go by what has been done in the past without understanding is to attempt to avoid the confrontation; it is to say, "Don't confuse me with the facts; my mind is made up." But to meet the world's understanding with the wisdom that comes from above, point by point, line by line, precept by precept, here a little and there a little, is to swallow up their rods. It is to plainly reveal to all who have a heart to serve God completely that the pain (the price of buying the truth and living it) is worth the gain—indeed, it is a bargain, even beauty for ashes. To pay such a price, we must be completely persuaded of the validity of the truth, and this persuasion must be much more than intellectual. God has equipped us with superior knowledge from heaven; He means for us to use the superiority of the truth effectively. The opening battle of this enhanced, increased wisdom from above versus the entrenched wisdom from below is one of the features of the New Testament scriptures. The entire voice of the New Testament writings was the roar of divine truth against all sin and error, against the sophisticated philosophies of the world—whether past, then present, or yet to come. Those brethren were afraid of nothing. The breadth and depth of their writings, inspired of the Holy Ghost, went everywhere. And it was more than just a commotion, although it certainly was that (Acts 17:6). It was sound through and through and rested upon an unmoving foundation. It has furnished a light and beacon to

all who have been the people of God down through the long centuries of human history that followed, and it flashes light just as brightly and gloriously today. It is our privilege to take hold of that light, in all its depths and richness, by the help of God. Yea, "the saints of the most High shall take the kingdom for ever, even for ever and ever." Dan 7:18

(Notice the contradistinction of the saints taking and possessing the kingdom forever as opposed to the knowledge and power of the four universal kingdoms, as revealed in the context.)

"Put on thy strength, O Zion, rise,
And fix thy trust above the skies;
Move out on faith's almighty plain,
Through Him that loved us dare to reign!"

This song also teaches that "The gift of faith no limit knows, / Save God's unbounded Word." We perceive that the marvelous energy and activity of faith is continually guided and nourished by spiritual knowledge. Without this guidance and direction, inspired in the hands of the Holy Ghost, faith loses its direction and fails to reach its potential. For faith is founded on the inspired promise. It is pointed toward the inspired objective, even the purpose and will of God. Faith works with an inspired revelation. We might say the same of any inspired consecration, including this one: "Lord, I only want to know just what You want me to know, no more and no less."

Truth is like a guided missile, targeted against specific targets of sin, bringing conviction and revelation in its impact. It is powered by faith in God, and it is guided by Holy Ghost inspired knowledge and wisdom. Using this simile, we understand that God

unleashed a barrage of spiritual cruise missiles on the heathen world after Pentecost, each pinpointed to specific targets all over the world. Over the battlefield of the gospel morning, the worldly philosophy of the time was so devastated by the power of God that it collapsed. It was necessary for Satan to adopt an entirely different means (a false church—false Christianity) to continue to deceive the world, for his primary weapon (paganism—unbelief) against God and mankind was utterly discredited by the gospel. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." Rev 12:9-11

This discrediting was so thorough and sweeping that the libraries of pagan writings were burned and destroyed (Acts 19:19-20). Who would have ever thought that such a radical change among unsaved people would ever take place? That the darkness of paganism would lose its hold on the general population? Who could have foreseen the triumph of the gospel in this way? But it happened. And, beloved, if it happened in the tenaciously-held darkness of that day, the gospel can rout all its foes today—even

Who could have foreseen the triumph of the gospel in this way? But it happened. And, beloved, if it happened in the tenaciously-held darkness of that day, the gospel can rout all its foes today.

though we are beset not just by unbelief, but by false Christianity as represented in the mother of harlots and her daughters. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the

Greek.... For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom 1:16,18

These are not just historical lessons, but a clear demonstration of the power of God in the gospel of Christ. *There is enormous conquering power in the gospel.* Power that we need now. Power that is to be wielded now. We are confounded and undone without it. Away with shallow Christianity! Away with merely the form of godliness! Let us deny its power no longer in our lives! Let us no longer frustrate the grace of God! **Stop playing religion and get down to business!** *"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."* ^{Eph 4:1} Let us, too, not love our lives unto death. Let us seal the truth with our blood.

"Who will suffer for the gospel,
Follow Christ without the gate?
Take the martyrs for example,
With them, glory at the stake?"

"Oh, for consecrated service
'Mid the din of babel strife!
Who will dare the truth to herald,
At the peril of his life?"

Too long have the professed saints of the form of godliness lived self-indulgent lives, wallowing in the comfortable lifestyle of economic prosperity, insulated from sacrifice and suffering by fine homes and well-paying careers, while mouthing loyalty to the teachings and examples of the saints of old. The important things are their health plans and their retirement plans, their social standing with others of same mind. Their reasoning is fleshly wisdom, their idea of "balance" and "moderation" is not God's idea, and the lack of power and anointing in their lives and testimonies is perfectly reflected back to them in the mirror of the perfect law of liberty. Where is the inward fire? Where are the men of war? Where are the unpopular godly souls who are persecuted by those who hold the truth in unrighteousness? Talked about and gossiped about? Held in derision? Whose names are cast out as evil?

Nothing works just as
completely and fully as
it should until a soul
has entered into rest by
ceasing from his own
labor completely and
has taken up solely the
divinely-appointed
labor of God.

It is the gift of knowledge that God has established in His church that is charged with the responsibility of expounding this truth in the face of increasing incredulity and hostility, stirred by the great flood of worldly knowledge and show of wisdom. Too long have the adherents to full truth and light sat by the roadside begging. Lo! Christ is passing by. Awake thou that sleepest and Christ shall give thee light! *"And hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth*

by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me." ^{Lk. 18:36-39} What was the result? The Lord commended him for his faith. There is faith in the persistence of seeking the Lord; He has the answers we need. And behold! He was given *sight*. May God open our eyes! May we cry so much the more until the eyesalve is applied and our spiritual eyes are opened wide! The vastly superior truth and light from heaven is before us—we only need eyes to see and a heart to obey and follow.

To hold the truth in unrighteousness does not involve much obligation on your part, does it? But when your eyes have been enlightened and your heart greatly stirred, you cannot hold the form and deny the power of the gospel anymore. It will lay hold on your heart with great power, and you can no longer live the self-limited, comfortable little existence to which you aspired beforehand. Consider how incompatible, how inconsistent, such a flesh-glorifying life is, as compared with the words of the sold-out-to-God writer of these words:

"I care not where my Lord directs,
His purpose I'll fulfill;
I know He every one protects
Who does His holy will."

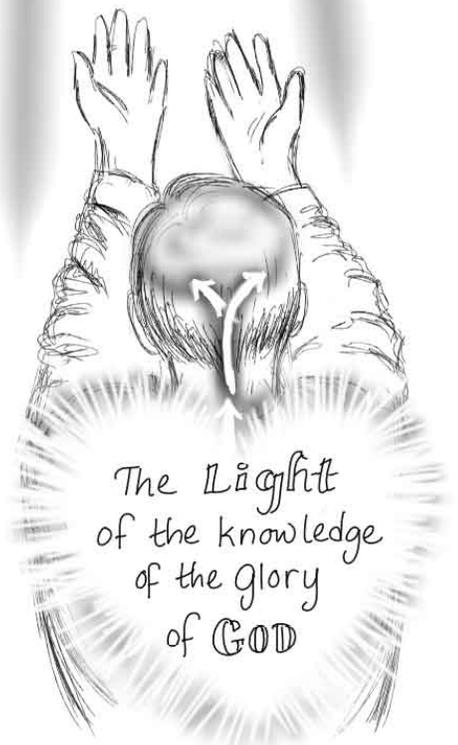
Dear reader, can you say these words from the heart, knowing that your life is indeed

turned in this direction—that you are all on the altar of sacrifice laid? That your heart, the Spirit *controls*?

It is one of the perceptions of the gift of knowledge that the Word of God is directed to a wholly sanctified, wholly dedicated life—that nothing works just as completely and fully as it should until a soul has entered into rest by ceasing from his own labor completely and has taken up solely the divinely-appointed labor of God. That the only safety of the child of God is in complete and exclusive trust in God, unmixed with anything else. That every heart in the body of Christ must be taught of God, beyond and exclusive of all other anointing (1 Jn. 2:27).

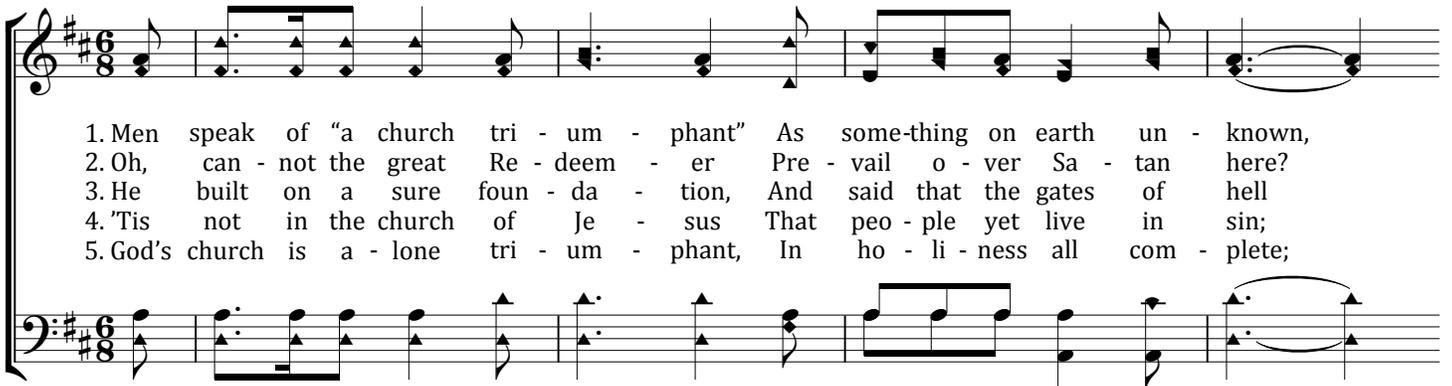
It is not just what the mouth says; it is what the heart says and what the life that flows from the heart says by its fruit. The gift of knowledge is heart knowledge, not just word knowledge (Col. 3:10-11).

continued on page 18

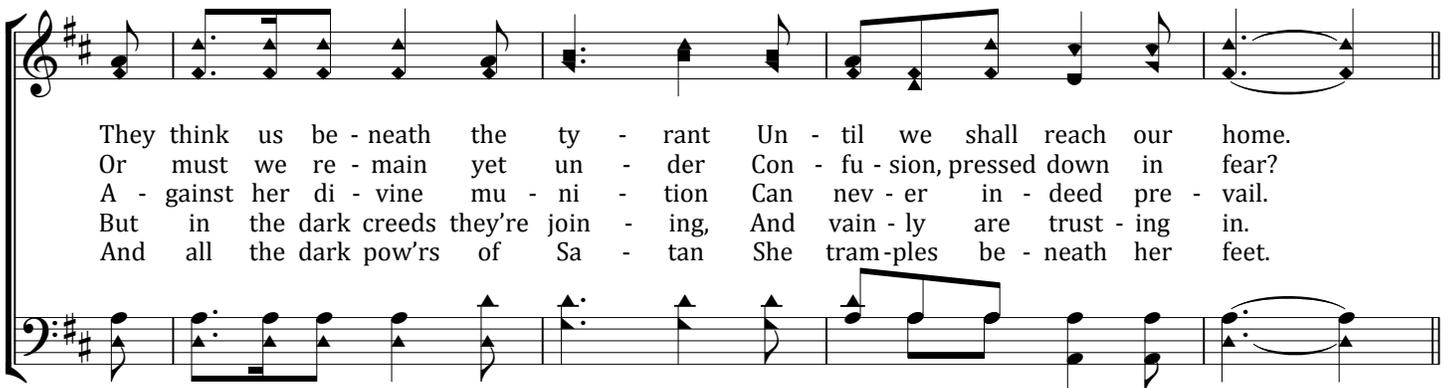


The Church Triumphant

*In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed...
it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. 2:44; Rev. 5:1-10*

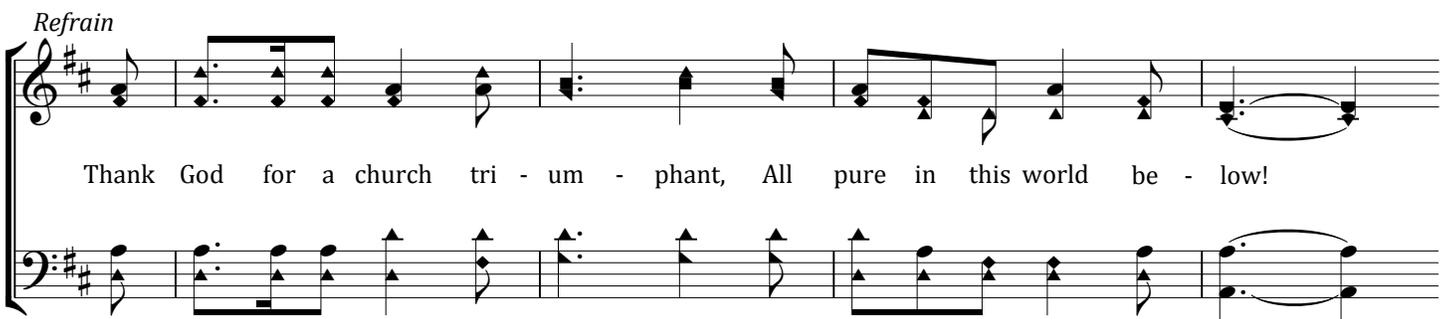


1. Men speak of "a church tri - um - phant" As some-thing on earth un - known,
2. Oh, can - not the great Re - deem - er Pre - vail o - ver Sa - tan here?
3. He built on a sure foun - da - tion, And said that the gates of hell
4. 'Tis not in the church of Je - sus That peo - ple yet live in sin;
5. God's church is a - lone tri - um - phant, In ho - li - ness all com - plete;

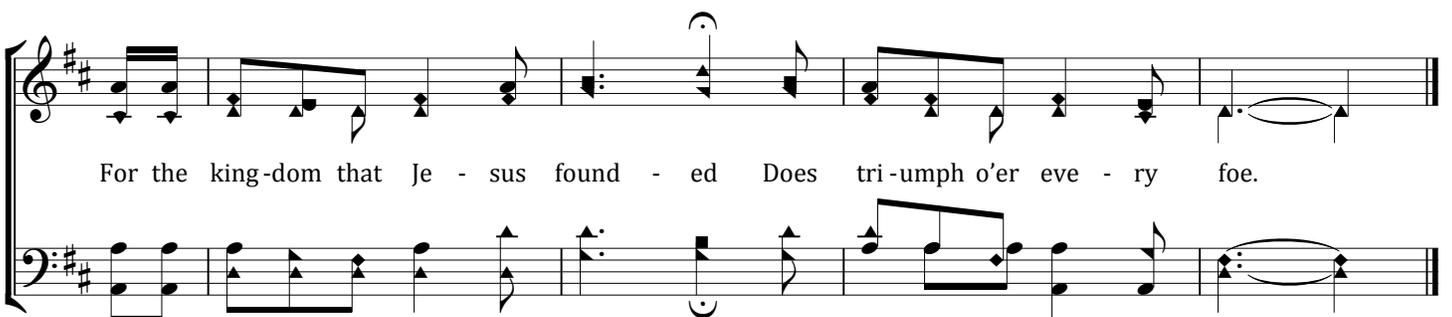


They think us be - neath the ty - rant Un - til we shall reach our home.
Or must we re - main yet un - der Con - fu - sion, pressed down in fear?
A - gainst her di - vine mu - ni - tion Can nev - er in - deed pre - vail.
But in the dark creeds they're join - ing, And vain - ly are trust - ing in.
And all the dark pow'rs of Sa - tan She tram - ples be - neath her feet.

Refrain



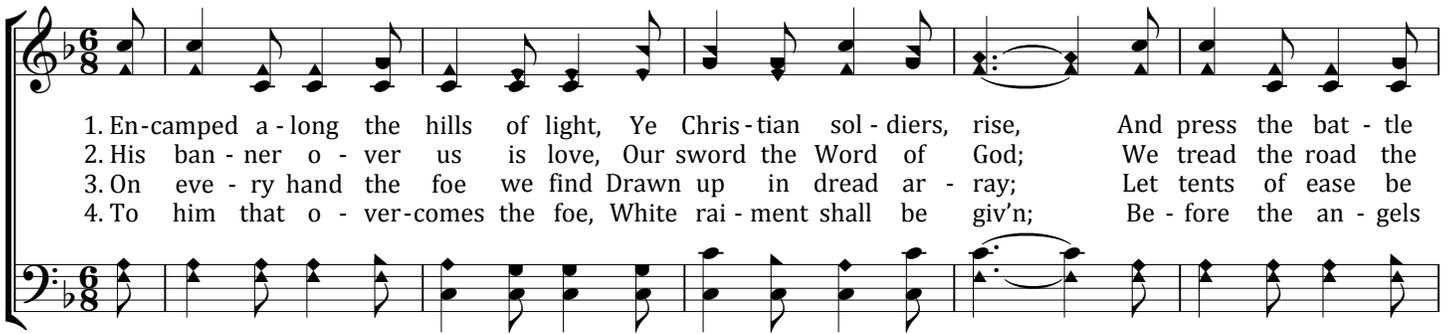
Thank God for a church tri - um - phant, All pure in this world be - low!



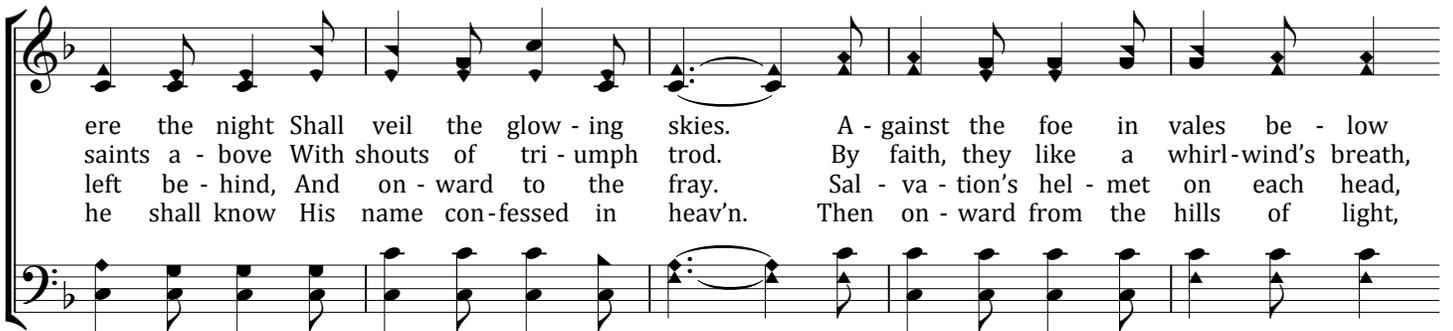
For the king - dom that Je - sus found - ed Does tri - umph o'er eve - ry foe.

Faith Is the Victory

Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 1 Jn. 5:4



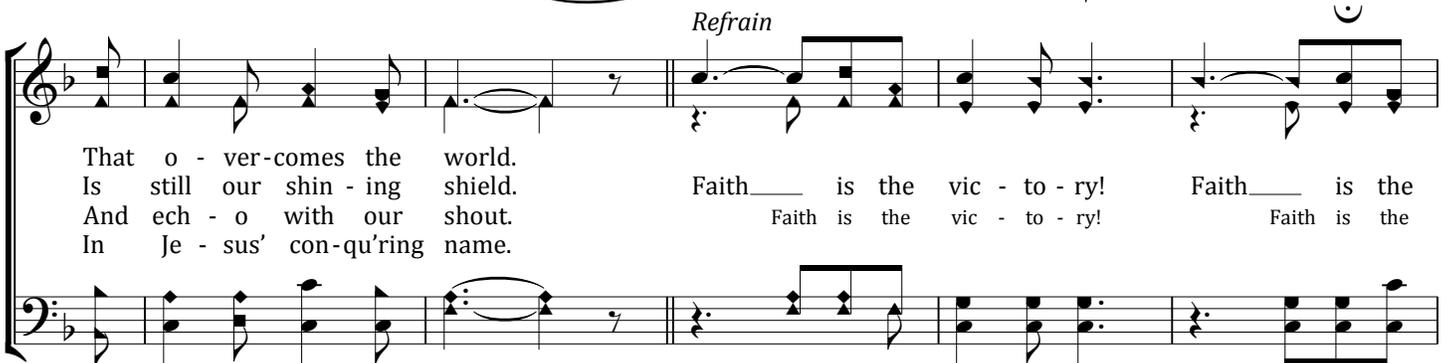
1. En-camped a-long the hills of light, Ye Chris-tian sol-diers, rise, And press the bat-tle
2. His ban-ner o-ver us is love, Our sword the Word of God; We tread the road the
3. On eve-ry hand the foe we find Drawn up in dread ar-ray; Let tents of ease be
4. To him that o-ver-comes the foe, White rai-ment shall be giv'n; Be-fore the an-gels



ere the night Shall veil the glow-ing skies. A-gainst the foe in vales be-low
saints a-bove With shouts of tri-umph trod. By faith, they like a whirl-wind's breath,
left be-hind, And on-ward to the fray. Sal-va-tion's hel-met on each head,
he shall know His name con-fessed in heav'n. Then on-ward from the hills of light,



Let all our strength be hurled; Faith is the vic-to-ry, we know,
Swept on o'er eve-ry field; The faith by which they con-quired death
With truth all girt a-bout, The earth shall trem-ble 'neath our tread,
Our hearts with love a-flame, We'll van-quish all the hosts of night,



Refrain

That o-ver-comes the world. Faith is the vic-to-ry! Faith is the
Is still our shin-ing shield. Faith is the vic-to-ry! Faith is the
And ech-o with our shout. Faith is the vic-to-ry! Faith is the
In Je-sus' con-qu'ring name. Faith is the



vic-to-ry! Oh, glo-ri-ous vic-to-ry, That o-ver-comes the world.

The Age of Knowledge,
continued from page 15

Solomon's gift of wisdom from God was wisdom at the heart level. When he corrupted his gift of wisdom from God, it was corrupted at the heart level. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods."¹ Kgs 11:4 Solomon's father said, "The fool hath said in his heart, There is no God."² Psa 53:1 The mouth can go on mouthing the correct words, long after the heart has turned away from following the truth. This contradictory state of things in Solomon's heart is plainly seen in the second chapter of Ecclesiastes. His outward understanding of wisdom had not entirely deserted him (2:9), yet he had not the blessing that brought godliness with contentment. He hated his life (v.17) and found all to be vanity and vexation of spirit (v.11). A person can still describe the blessing of being wholly consecrated to God when that consecration is no longer valid at the heart level. He can talk with his lips like an angel about the things of God, when his heart no longer embraces those same things.

The gift of knowledge examines the history of a people such as the Methodists. It takes note of their extensive understanding of the second work of grace and marvels at their limitation of that same work in certain areas—such as church government. Total abandonment to God at the personal level also leads to total abandonment to God at the church government level, as well. It leads to the "Come out of her, my people" message of Rev. 18:4 and 2 Cor. 6:14-18. It leads to a forsaking of group loyalty and group pride. It also discredits the millennial theory—that teaching that would have Christ reigning on the throne of David in the future, rather than now in His kingdom, the church. In other words, every line of truth leads to all truth. But the Methodists stopped short of the full effect of the truth that they accepted, and *the result was that they couldn't hold the truth that they had*. Fewer and fewer of their people got the experience of cleansing from carnality. In

spite of excellent preaching, thorough and accurate, there was a discrepancy at the heart level that Satan was quick to exploit. In the end, either truth takes over in us and reigns unopposed, or truth is frustrated. Jesus will either reign in us *over all*, or He will not reign *at all*. Well said the apostle, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain."³ Gal 2:21 Take note of the solemn truth: if I frustrate the grace of God, then (in my case) Christ has died in vain.

Peter tells us that the knowledge of God starts with being a partaker (at the heart level) of the divine nature, "having escaped the corruption that is in the world through lust."² 2 Pet 1:4 Then the brother tells us to build on this foundation of true heart knowledge by adding virtue to our faith, and knowledge to our virtue. This adding of knowledge *after heart knowledge of God* is an intelligent appreciation of what has already transformed the soul within. The result, says Peter, is that "ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."² 2 Pet 1:8 **The knowledge of God is both experienced heart knowledge and mental comprehension of the same—it is complete knowledge, within and without.** The perception of the inward work is to be added, diligently, to complete the entire knowledge. How thorough is the Lord! How completely He knows how to establish and settle the heart in truth! But again we see the pattern. *First pure*. Then a growing comprehension and understanding, anchored in practical experience. *First entirely dedicated and consecrated to God*. Then an ever increasing knowledge of His ways and His church. Then the walking about Mount Zion and contemplating the towers thereof and the mighty bulwarks (Psa. 48:12-13). Not just knowledge, but knowledge obtained from the right viewpoint, the right slant—even the possession of a heart that loves God and delights to do His will after the inward man.

In Luke 11:52, we read, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

Many will say, "How have we taken away the key of knowledge? We publish and preach many good things." So did the lawyers to whom Jesus spake. The problem is not what is printed or what is preached, it is *what is lived*. God has so designed heart knowledge that it cannot merely be held in the head without denying the power and purpose of God. We see Nicodemus struggling to find the key to heart knowledge in John 3. Jesus puts it before him: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."³ This is the key to understanding what Jesus is all about, but Nicodemus cannot grasp it. It does not make sense to him. "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"⁴ Again, he says, "How can these things be?"⁹ He has been locked out of the increasing comprehension of the prophets, who looked ahead and anticipated the day of full salvation. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things."¹ 1 Pet 1:10-12 It can be plainly seen that Nicodemus was lamentably, grievously ignorant of that which he should have known. He had approached spiritual knowledge as a Pharisee, and that approach was very costly, indeed. "Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?"³ Jn. 3:10

There are many "masters of Israel" who have not been taught of the Holy Ghost. Something else has guided them into "the truth" that they hold, and the result has been another Jesus, another gospel, and another spirit (2 Cor. 11:4). Many of these are regarded as great Bible teachers and are extolled by men. They do know many things, but they do not know them *as they ought to know them* to the all-seeing eyes of God (1 Cor. 8:2). If all you wish to pursue is head-knowledge of the Bible and the history of Christianity, you will learn many interesting facts, mixed with intriguing human slants, but you will be entirely misled in what it

The problem is not
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means to be ready to meet God and to be accepted of Him. You will end up a blind follower of a blind leader (Mt. 15:14), even as you gain in all kinds of knowledge and feel you are much more knowledgeable than you were at first.

It is far better to be lacking in head knowledge and rich in heart knowledge. Jesus said, *“If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.”*^{Jn. 7:17} **The doing of the will of God from the heart must precede the comprehension of the doctrine—not the other way around.** We are cursed with too much head knowledge and too little heart knowledge today. *“Having a form of godliness, but denying the power thereof: from such turn away.”*^{2 Tim 3:5} If you are ever to get it right, you must **turn away** from those who have a form—even a very close-to-right form—and pursue what it means to receive the power of God that comes with heavenly knowledge that goes far beyond merely the form. You must get it as brethren in the Bible had it. This scripture must be true in you: *“We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.”*^{2 Cor 4:13}

There is not enough living from the heart among the saints. There is too much coldness, formality, and dullness among us. This is a plain statement, but it is the fact. The reason why there is such formality and dullness is because there is not enough heart-living. There is too much doing and not doing because it is taught that we should do certain things and not do certain things. The things we do and do not do should be done from the power of a living *“truth in the inward parts.”*^{Psa. 51:6} This only will save us from cold formality. If you were only able to receive it, I would say that too many are doing things merely because the Bible says so. Wait a moment, and let me explain. The Bible teaches (in principle) and preachers teach that it is distrustful of God to take medicine. Now you can say, “I will not take any medicine because the Bible says God will heal all my diseases (Psa. 103:3; Mt. 4:23),” and yet you may not be healed. Why is it? It is because you have not made that word you see on the printed page a living power in your heart. Jesus says, *“If ye abide in me and my words abide in you, ye shall ask what you will and it shall be done unto you.”*^{Jn. 15:7} Multitudes are claiming that promise and getting no results. What is the trouble? It is because the word is not abiding

in their heart in its power. Peter said, *“Such as I have.”*^{Acts 3:6} He had something. He had healing truth as a power in his heart, and he gave it from himself to the cripple, who was instantly healed.

That is what I am insisting upon. It is the word of God as a mighty, working, force in the heart. Preachers can teach plainness of dress, divine healing, the Church of God, and yet the sick not be healed, the people get more worldly in dress, and gradually lose sight of the Church. Why is this? It is because the theory is preached, and it is received as a mere theory, and not made a living reality in the soul.

The teaching of the new birth, of holiness, of sanctification, of the church, of divine healing, of dressing in modest apparel, of the death of Jesus, of His separation from the world—all these received as theory while the congregation grows more formal, lifeless, immodest, and worldly-minded.

When the Holy Spirit takes a soul down into the death of Jesus, and there that soul dies in the death of Christ, there will be a resurrection to a life of power that will stir the country for ten miles around. It did it at Pentecost and it will do it today. We see what are called conversions and sanctifications today, and they are so cold, tame, lifeless, that they create but little or no joy in the heart of the saints. There are those today who can look back to the time of their conversion or sanctification when they felt more like a creature of heaven than of earth. They lived in a heavenly realm. They walked in a spirit of prayer. They lived in constant communion with God. The word of God was a fire in their bones. Diseases were driven back, and sinners awed by their presence. I have known the sick to be instantly healed by the presence of preachers coming into the room. It is different today. Why is it different? Because the living truth has not been kept burning on the altar of the soul. The theory is held in the head, but the fire has gone out in the heart.

Too many are trying to live what someone else teaches instead of getting the truth in the heart. Did you not know that you can get nothing from heaven except there be a heart conviction by the spirit for the thing desired? You want to be saved because you do not want to go to hell; you want to be healed because you don't want to be sick; you want your daily bread because you don't want to go hungry—but there is no heart conviction

for the things you are desiring. You pray with your lips, but there is no mighty pleading of the Holy Spirit in you, and you get nothing from heaven to your life. You may think that I am severe. I am telling you truth because I love you.

Jesus says, *“My sheep hear my voice, and I know them, and they follow me.”*^{Jn. 10:27} You are to hear more than the preacher's voice, but there are those who are hearing no more. You are to listen for the voice of Jesus in the voice of the preacher, and if you cannot hear it, do not follow. You have heaven to gain for yourself. You have your own life to live. Do not look around and compare yourself with someone else. Look to heaven and live to please God. He will tell you how to live. His Spirit will write it in your heart.

No two lambs bleat just alike. Jesus knows each sheep by its own particular bleat. No life will ever be just like yours, because there never was anyone just like you. It takes your own individual life to complete the all-glorious temple of God. Seek the God of heaven to teach your heart how to live. You can live the life God wants you to live, but you cannot live the life of another. There are some variations in every life. It is the law of heaven. Get your eyes off of others. Jesus says, *“What is that to thee? follow thou me.”*^{Jn. 21:22}
—C. E. Orr; *The Rule of a Saintly Life*

A man can discourse like an angel about salvation and the atonement without possessing the experience. He can wax eloquent in word without being mighty in deed. He can be a master in Israel while actually being one who betrays the truth by how he lives. Oh, who has ears to hear? Are you one of those who desires to be all

Do not look around and compare yourself with some one else. Look to heaven and live to please God.

that Jesus suffered and died for? Do you want a heart knowledge of salvation? Do you want to be able to testify to being filled with the Holy Ghost from a standpoint of possession, not theory? Are you interested in paying more than lip service to the organization and government of God's church? Then you must seek Him until He places the keys to true knowledge in your hand. *“And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; To give knowledge of salvation unto his people by the remission of their sins.”*^{Lk. 1:76-77} ➔

Part 1

How Does the Spirit of God Change Our Conditioning and Natural Way of Thinking?

“Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.

“Now while Peter doubted in himself what this vision which he had seen should mean.... While Peter thought on the vision....

“And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?” Acts 10:9-17,19,28-29

It would be safe to conclude that Peter, by his own thought processes, would never have arrived at the changes that took place in him as a result of this vision and the visit to Cornelius and the Italian band. Peter was not a radical pioneer, an innovator, who naturally introduced new doctrines and ways of thinking, and God knew that. If we were to look to Peter (as many have) to determine what practical Christianity is all about, we would find ourselves limited by his frame of reference. He was a Galilean fisherman who had been with Jesus, and he thought like a Galilean fisherman who had been with Jesus. God is so vastly greater than the earthen vessels that He uses.

“For God speaketh once, yea twice, yet man perceiveth it not.” Job 33:14

“For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as

the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isa 55:8-9

It was not just Peter. The entire range of human thought, including ours, dear reader, is limited and out-of-its-depth when it comes to dealing with God—His ways and His thoughts. This is true of genuinely saved people. This is equally true of people filled with the Holy Ghost and led of the Lord.

“O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?” Rom 11:33-34

Peter little suspected what the Lord had in mind for him and the entire church when he went upon that housetop to pray. He loved the Lord with all his heart, and he was all out for God with an eye single to living for Him and doing His will. He trusted God; he was leaning upon the Lord. As he waited for the food to be prepared, he had an experience—a profound experience. From our enlightened perspective around 2000 years later, it is easy to minimize the upheaval that the Spirit of God introduced to Peter and the entire church of God. We catch a hint of what was involved in Peter’s reply. “Not so, Lord, for I have never eaten any thing that is common or unclean.”

Peter little suspected what the Lord had in mind for him and the entire church when he went upon that housetop to pray.

There is integrity in Peter’s reply, and there is rigidity—an unwillingness to even consider change, much less to do it, **unless solidly and thoroughly convinced that God wills it to be so.** Peter was not a novice in spiritual things, by this point, and he was not ignorant of Satan’s devices (2 Cor. 2:11). Certainly it would be fair to say that Peter was not one of those “given to change.”

And here is a wonderful thing: God knew the brother, just as He knows us. Praise His name! Pure religion is not left to our own thinking and

reasoning, any more than it was left to Peter’s. As long as we are led of God, we are safe and can proceed with assurance. “Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.” Psa. 46:2-3 What God was about to reveal and do was just as spiritually cataclysmic to those brethren as the physical manifestations described by the prophet David, and the Lord knew it. God knew just what to do and how to do it. Glory!

The Lord commanded Peter to do just what God knew he would abhor to do. God knew just how he would react. Then God said these wonderfully significant words to His child: “What God hath cleansed, that call not thou common.” And this was done “thrice,” a significant number to Brother Peter, indeed. (He had denied the Lord three times, just as Jesus had said that he would.) This trance left Peter in a wonderfully confused state of mind. It didn’t change anything with regard to the motives of his heart. It didn’t effect his love for God or his trust in Him. But he “doubted in himself what this vision which he had seen should mean,” and he “thought on the vision.” But again, it was not left to the child of God to guess or conjecture what God meant or if

indeed the vision was of God. Praise God for the guidance! Praise God for the clearness that comes with His dealing! Let us offer the highest praise and honor to Him who loves us so much, understands us so thoroughly (better than we could ever know ourselves), and who deals with us so lovingly and kindly, so patiently and effectively.

God had done something, and He told Peter what it was. God had done some cleansing in some other people’s lives, and this was the first hint Peter (and many others) had that God had been doing such a thing among the Gentiles. From our vantage point, centuries later, we can say, “Brethren, didn’t you pay attention when the centurion’s faith was manifested?” (Mt. 8:8-13). Or we might say, “Brethren,

how about the Syrophenician woman?" (Mt. 15:27-28). We might also say, "Did not the scriptures speak of the coming of Messiah and the results that would accompany His coming in the eleventh chapter of Isaiah, and part of that prophecy was, 'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.'" Isa 11:10 And we might observe that the context of that prophecy in verses 11-16 plainly shows the salvation of the Gentiles, and that this all involves the same salvation that was set before the Jews. (See also Isaiah 12:1-6; 49:5-6,22.) Mention might also be made of the dividing line between the Old Testament and the New Testament. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Lk 16:16 This included Gentiles, for we read, "Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust." Mt. 12:18-21 (But it is also fair to observe that this last scripture was written by Matthew later, after the circumstances of Acts 10 had already occurred.)

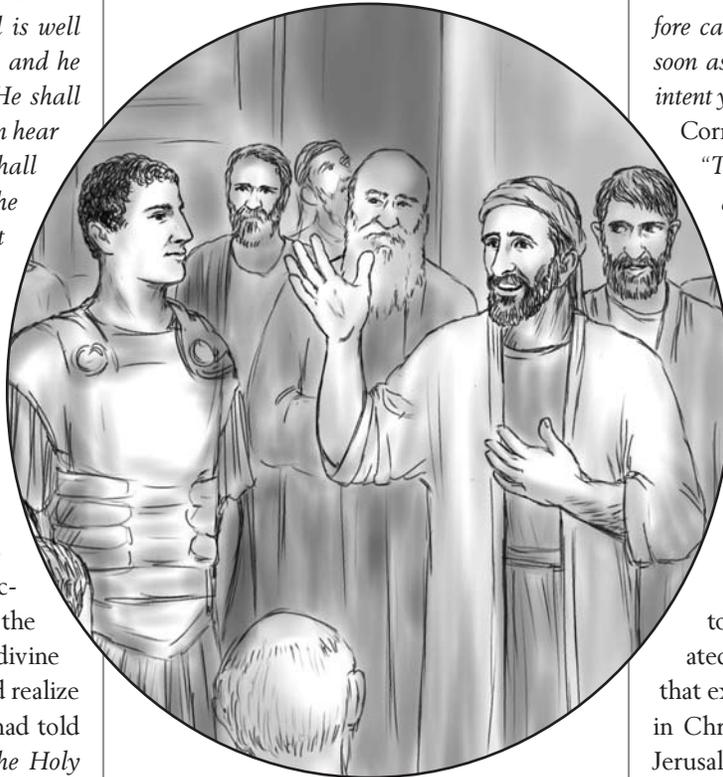
All of this and more had been established by the Spirit of God to indicate the direction of God and to reassure God's children as to that direction, but, just like ours, the minds of the brethren were slow and in need of divine direction and prodding to discover and realize the will of God (Lk. 24:25-27). Jesus had told them, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Jn. 14:26

In this experience of Peter's, we have a wonderful example of how the Holy Ghost teaches us all things and brings all things to our remembrance. We readily observe the great necessity of having ceased from our own labors—of having arrived at and possessing of the stillness and acquiescence before

God which is so vital to being led of Him. In Peter's attempts to make sense of what God had put before him, *it was of infinite value to have a subdued heart*, a heart that was no longer inclined to blurt out a proposal for the

In Peter's attempts to make sense of what God had put before him, it was of infinite value to have a subdued heart.

building of three different tabernacles (Mk. 9:5-7). Furthermore, God knew that the matter was beyond the ability of His servant to put it together by himself, and God had already scheduled matters for the enlightenment of His children. Even as Peter thought on the matter, the messengers arrived from Brother Cornelius, and the Spirit of God bade Him to go with them and to *doubt nothing*. And the



completely consecrated, completely subdued man and other brethren went with them and soon saw for himself what God had cleansed. Praise God! We have our ideas, but if these ideas are on the altar and we constantly bring them into captivity to the obedience of Christ, how easy it is for the Spirit of God to guide us and show us the way which God wants us to take! God is not hindered at all by how we think or how we perceive His work. What does

hinder Him is when the heart is not totally His and when we savor the things of self and of this world (Mt. 16:23; Mk. 8:33).

It was not hard for Brother Peter to recognize that Cornelius was a just man and one that feared God and was of good report among all the nation of the Jews. It might have been difficult for Brother Peter when he had not been filled with the Holy Ghost. Indeed, when he was unfilled with the Comforter, he may not even have come to a Gentile's house, for he thought it *unlawful* to do so. "Not so, Lord; for I have never..." But the conditioning of Jewish pride and bigotry had been humbled before the mighty gospel bulldozer, and the Spirit of God was able to mold and shape the brother in a way that was not possible before the upper room experience. This humble pliability in the hands of God is readily seen in Brother Peter's reaction to Brother Cornelius. "Therefore came I unto you **without gainsaying**, as soon as I was sent for: I ask therefore for what intent ye have sent for me?" Acts 10:29 Then Brother Cornelius told how God had dealt with him. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." v.34-35 We see that Peter recognized Cornelius as a man that feared God and worked righteousness; a man that was accepted of God; a man that God had cleansed; an "uncommon" man, possessing a regenerated heart and living a saved life.

Brother Peter knew there was more to God's salvation than just being regenerated and living a saved life—marvelous as that experience is, even being a new creature in Christ Jesus. The brother had tarried at Jerusalem until he was endued with power from the infilling of the Holy Ghost. When the people of Samaria were born again under the labors of Brother Phillip, brethren Peter and John came that these newly-saved creatures in Christ Jesus might have a second benefit. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they

were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts 8:14-17

Being himself full of the Holy Ghost did not automatically free Brother Peter and others from their prejudices and misconceptions. We are all mixtures of what God has taught us and what we have learned on our own, and we are unable to distinguish between the two to any great extent, except the Lord help us. This is why we are given the Comforter; this is why we need His guidance. "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Jn. 16:13 And the narrative before us is very instructive in just how this divine guidance works.

We have the words of Peter's reaction after Brother Cornelius and the others were filled with the Holy Ghost. From his newly-enlightened perspective, in Acts 11 he relates what happened: "Who shall tell thee words, whereby thou and all thy house shall be saved. And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" v.14-17

Some have gotten confused by Peter's characterization of what happened to Cornelius by the words, "whereby thou and all thy house shall be saved." And by the reaction of the other Jews to whom Peter was speaking: "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." v.18 To many, it appears that somehow "repentance unto life" and "shall be saved" involve the infilling of the Holy Ghost. But when we remember that the entire process of God's salvation involves three distinctive changes to a human being, all begins to make sense and perfectly harmonize. There is forgiveness and deliverance from sinful acts that we have done; there is a purification of the soul that follows being born again (such as we read of in Acts 8), and there is the translation from a corruptible, earthly body into an incorruptible, immortal body that we read of in Php. 3:11-12 and 1 Cor. 15:50-54. The complete process is mentioned in Mt. 24:13, "He that shall endure unto the end, the

same shall be saved." In this sense, salvation is in the future. In another sense, it is right now. "And if Christ be not raised, your faith is vain; ye are yet in your sins." Note that deliverance from sin is a present reality if your faith be not in vain. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be....

Here is the divine pattern. God does what He does, and we need to react to His doings with acceptance and appreciation.

Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." 1 Jn 3:9-10 "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." 2 Cor 6:2

Others have wrested Peter's words, "the Holy Ghost fell on them, as on us at the beginning," and attempted to believe that Peter and the others were not saved until the day of Pentecost. But a careful reading of John 17: 8,14 establishes plainly that the disciples were saved at the time Jesus prayed, except for Judas (who had been saved—Acts 1:17,25). "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.... I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world."

Why did Peter use the words, "at the beginning"? It can be plainly seen that the Pentecostal upper-room experience was the beginning of a new era of service and dedication. But to contend that there was no beginning of following Christ before Pentecost flies in the face of plain statements in the Bible to the contrary. The scripture in Acts 1:17 (as they were seeking to be filled with the Holy Ghost) shows that they had begun and were in the process of a ministry, that their names were written in heaven (Lk. 10:19-20), that they had received power to live for God and be His children (Jn. 1:12-13). The additional power with which they were endued after the upper room experience and the wonderful comforting, guiding presence within of the Holy Ghost was a new begin-

ning that dwarfed their previous clearness and effectiveness for God—clear and definite and effective as the "before" had been. Furthermore, Peter does not hint in any way that he was not saved before Pentecost. What surprised him and amazed him was that the Gentiles had access to all the privileges of salvation, just as the Jews had. This is what the Jewish brethren had not realized at all before the sanctification of Brother Cornelius and the Italian band. "Forasmuch then as God gave them the like gift as he

did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" That was the outstanding thing—the crucial understanding. To put it in Brother Paul's words, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal 3:28

All of this reveals the enormous weight behind the words of God: "What God hath cleansed, that call not thou common." Acts 10:15 Here is the divine pattern. God does what He does, and we need to react to His doings with acceptance and appreciation. "That call not thou common." It can easily be seen that I can misunderstand what God is doing. I can undervalue it or overvalue it. I can make less of it or more of it than it actually is. None of my perceptions change the reality of what God has done and is doing. But the danger is that I will drift away from the Almighty. The danger is that I can end up in the ranks of "the ignorant" and "them that are out of the way." Heb 5:2

Had I the choosing of my pathway,
In blindness I should go astray,
And wander far away in darkness,
Nor reach that land of endless day."

It is that dangerous and serious: I can actually miss heaven by attempting to choose *without divine guidance*, by just doing the best that I can, by being as sincere and well-meaning as it is possible for me to be. The same poet said,

God's way is best; if human wisdom
A fairer way may seem to show,
'Tis only that our earth-dimmed vision
The truth can never clearly know."



In applying this principle, we would direct the reader to two other articles in this issue: "Perspective—The 1880 Evening Light Reformation"; and "Perspective—Rejection of the 1880 Reformation."



"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:7-9

These verses present us with an understanding of the two paths that lie before every human being. One is the path of patient continuance in well doing (obedience to all that one understands is right; walking in the light of God as it shines upon one's understanding), while the other path is contentious and does not obey the truth. The dictionary defines *contentious* as *argumentative* and *quarrelsome*. We observe from these scriptures, and we have observed from experience, that those who are contentious do not prosper spiritually. They do not bear fruit. Dear reader, if you can be accurately described as contentious, argumentative, and quarrelsome, then we must sorrowfully tell you that we cannot help you. We wish we could. But all of the efforts of the Word of God and the Spirit of God Himself will be distorted by the prism of contentiousness and disobedience that you have chosen to have on hand, and you will only see more grist for strife.

On the other hand, if you have a heart disposition for obedience to what you are really convinced is truth from heaven, and you have been patiently weighing out and investigating things with a firm decision to obey as soon as you are persuaded, then we can joyfully tell you that God Himself has left everything necessary for life and godliness available for your examination. God loves to satisfy honest questions, and we marvel and take great delight in how He has everything supplied that will

answer your concerns. (See the case of Nathaniel as related in John 1:45-49.) We want to see the children of God following the path of "patient continuance in well doing." We would not have dominion over your joy, nor do we have any desire to be a lord to God's children. "Let every man be fully persuaded in his own mind." Rom 14:5

With these thoughts and principles firmly in hand, let us ponder some of the errors of prominent brethren in the time of the 1880 Evening Light Reformation.

One of D. S. Warner's Mistakes

"Lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor 12:6-7

"And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." 1 Cor 4:6

God knows it is dangerous to a man to be used mightily of Him. He knows that there is a strong, inherent desire in mankind towards hero worship, and He deals with His chosen vessels in such a way as to check and restrain that tendency towards hero worship. If God did not do so, men would take the earthen vessels of God's choosing and make them kings.

They would exalt the Giver's gift instead of the Giver Himself. Such is the nature of mankind.

The Bible is full of examples along this line. We see Elijah greatly used of God, but, lo! At the very moment of greatest triumph of true religion over the false worship of Baal, the mighty prophet of God caves in to fear, depression, and discouragement; and Elijah, the man of God, runs away on a suicide trip. He tells God, "It is enough; now, O LORD, take away my life; for I am not better than my fathers." 1 Kgs 19:4 Brother James, speaking of this greatly used, wonderfully inspired prophet, said, "Elias was a man subject to like passions as we are." Jas 5:17 So he was, and the earthiness of the earthly vessel is plainly revealed by his failure. It is worth noting here, in passing, that the cause of God was not damaged by the prophet's failure, serious as it was, and we readily observe that "God is greater than our heart, and knoweth all things." 1 Jn 3:20 Nor did Elijah's failure keep God from taking him in a fiery chariot from this life, nor did the Lord remove the prominence from the earthen vessel's life that caused him to be a type and shadow of John the Baptist or as a significant factor in certain of the prophecies of Revelations. We might add to this list that Elijah was one of two saints from the Glory World who were privileged to meet with Jesus on the Mount of Transfiguration. We see then that God allowed His servant to fall into profound discouragement in order to balance our understanding of how a man is still a man, fallible and weak in himself—still

*When God has finished
beating the mountains
small with a worm, then
that worm is still a worm
— a worm used of God.*



just an earthen vessel (the graces within are not his, but belong to God). When God has finished beating the mountains small with a worm, then that worm is still a worm—a worm used of God.

As one brother put it: "When the work of the Lord is done right, there is no room for the flesh to glory" (see 1 Cor. 1:29).

Just as it was not good for Israel to be delivered by *too many men of war* (Jdg 7:2),

so it is not good for men of God to be allowed to make no blunders or to fail to show that they are men of like passions as the rest of us that are not so prominent. "And the LORD said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." ^{Jdg 7:2} We get the wrong idea about the ones that God has used if God doesn't allow them to come to grief at times.

There are a handful of much-used-of-God men in the Bible who escaped having some less-than-magnificent experience associated with their name. Joseph, son of Jacob, comes to mind. The record left for us to read seems to show him suffering his humiliation at the beginning of his walk with God, and nothing is said in the Bible of a reproachful nature after he was exalted by God to his position of honor and responsibility. The same could be said of Daniel. We are left with a sense of their need from the start, and divine wisdom would appear to deem this insight enough for us to know of these brethren.

In spite of this restraint, given by God for our tendency to exalt anyone who is used of God, people ignore the "like passions" of those they exalt. We suspect that men exalt other men because there is a susceptibility to exaltation in themselves. Men live out their pride through the achievements of others. This is why grown men admire athletes and heroes of the sports arena. Sitting on a couch, out of shape physically, they live the life of a sports hero vicariously by proxy, as it were. Women relive their youth by watching movie stars, etc. The Bible speaks of this trait as "having men's persons in admiration because of advantage." ^{Jude 1:16} It is possible for the less-than-spiritual to experience the (imagined) feelings of the truly spiritual without paying the price to actually possess the walk with God so vital and crucial to each soul. God has something so much better for us than vicarious living—He has the real thing. Here is a Bible picture of

the real thing: "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions." ^{Oba 1:17}

Brother D. S. Warner was one of those brothers who yielded himself totally to God, as all the sanctified have done since the new and living way was made for us by our Older Brother. If he had lived in a different age, the same skills and abilities that God blessed and nurtured in him would have been used in a less prominent way. For example, if Brother Warner had been born in the age when the church of God fled into the wilderness from the persecuting power of the first great beast of Rev. 13:1-2, he would have been the same humble, inspired brother that he was in a later age, but the nature of his times would have not called for the prominence of the "Come out of her, my people," message that was such an outstanding feature of the Evening Light Reformation. God's people were not scattered among the daughters of the great whore (Rev. 17:1-6) when the church of God fled into the wilderness, as they were after the Protestant Reformation of 1530. We might accurately say that Brother Paul would not have been used as prominently if he had been born in a different period

ourselves and become vulnerable to the spirit of exaltation, for we are holding men's persons in admiration because of advantage.

Those who look more to the vessel than is healthy or good might well say, "But Paul was immensely talented. I think that he would have risen to prominence in any age of church history." This seems quite reasonable to those whose eyes are more on the vessel than the User of the vessel. It ignores a basic truth. Brother Paul said it himself when dealing with people at Corinth who were under this very influence of holding men's persons in admiration. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." ^{1 Cor 1:26-28}

Now this scripture does not tell us that God does not use talented people; it says He does not use many wise men after the flesh. (Notice how directly opposite this is

to human reasoning.) Furthermore, God deliberately chooses foolish, weak, base things that are despised by men for His purposes. Stammering tongues.

Young men and maidens, greatly lacking in experience. Old men, greatly lacking in energy and strength. Even the mouths of babes. When God does use talented, skilled men (after the flesh), He is careful how He does it. "Lest Israel vaunt themselves."

The year before Brother Warner died (1895), he wrote a booklet which was first published the following year. The title was, "The Age to Come." In this writing, Brother Warner taught that the apostate ministry that replaced the New Testament ministry of the early morning church bound the devil with chains of

It is possible for the less-than-spiritual to experience the (imagined) feelings of the truly spiritual without paying the price to actually possess the walk with God so vital and crucial to each soul.

of time of church history, for the great adversary of the church of God in, say, the Dark Ages, was not Judaism, but the man of sin and all associated with that.

We see that God, in His great house, reaches for the earthen vessel which best serves His purpose at the time. And with that conception of the Word of God, we realize that the focus is on what God does with the vessel, rather than the capability of the vessel. This is the only true and right way to understand the work of the Lord. If, instead, we exalt the vessel, we are not looking at it as God does. Furthermore, if we exalt the vessel, we open

darkness. This was an attempted explanation of Rev. 20:1-3. Among other things, Brother Warner stated,

A star falls from heaven [a ministry falls from holiness]; to him was given the same key to the bottomless pit. He opens the same, and dense darkness comes forth, concealing the light of the sun. That darkness is the chain spoken of in the other record. It is all the same in effect, whether the dark clouds of error and superstition arise from the pit of error like smoke from a great furnace, and darken the earth, so that scarcely any salvation work was found on earth, and Satan was bound by the existing darkness, i.e., deprived of his own wanted work of deceiving and destroying spiritual souls; or whether he was cast into the same bottomless pit, and bound there. In either case, the fallen ministry brought into the world such a flood of darkness, that it grew monotonous for the devil. There was nothing that he could do, in the way of destroying immortal souls. It is an undeniable fact that darkness constitutes the chains that bind Satan in hell. There being nothing good for him to mar. And this being undeniable, it follows that the darkness of hell that so generally spread over the earth for a thousand years, would also bind Satan here.

—Daniel S. Warner; *The Age to Come*, “8th. The Binding and Loosing of Satan”; emphasis added.

These are incredible statements. Who brings about apostate ministries? Satan. So here, we find a precious man of God asserting, in effect, that Satan is bound by Satan. Bound by the darkness of a fallen ministry, no longer teaching by the Spirit’s light, opening a bottomless pit of every conceivable error, filling the earth with an utter night of confusion and abominable superstition. Furthermore this dear brother asserts that this false, apostate ministry “deprived [Satan] of his own wanted work of deceiving and destroying spiritual souls.” The brother states that the situation of darkness brought about by the apostasy “grew monotonous for the devil. There was nothing that he could do, in the way of destroying immortal souls.”

The reality of the matter is that as paganism was losing its ability to hold and attract men, because of the genuine testimony of the martyrs who loved not their

lives unto the death, the devil saw that he had better come up with something to replace his discredited system of paganism. And he did. He produced the first beast of Revelation, the apostate church, which he proclaimed to be a continuation of the one true church (a great lie, indeed), and this great “Christian” imposter persecuted and slew more of God’s children than the entire power of the pagan dragon before it. **The devil was bored? He found the situation monotonous? There was nothing that he could do, in the way of destroying immortal souls?** If this be spiritual binding *for the devil*, then he accomplished more from his prison cell, so to speak, than he did when unbound. But of course, the devil was behind the development of the apostate ministry, just as he was the moving force behind the exaltation of the man of sin. And when there was a reformation (the Protestant Reformation of the 1500’s), he was not discouraged by the increase of light in the dark and cloudy day, and tirelessly labored at dividing God’s little children into hundreds of divisions from each other.

Now surely Brother Warner believed the words of Jesus, “*And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.*” ^{Mk 3:24-26} We agree that the Catholic age of deception saw a great decrease in souls saved. We would also state that it saw a great increase in souls damaged, ruined, and damned. Satan himself was not bound. But one of his great tools for wrecking mankind *was bound*. That was “*that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*” ^{Rev 12:9} In Rev. 20:2, it is stated that “*the dragon... is the Devil, and Satan.*” It is this aspect of Satan that was bound, not the devil who was behind the rise and prevailing of popery.

—*To be continued, with further examination of errors taught by saints of the “evening light” reformation, while endeavoring to show what it means to “walk in the light.”* ◀

All Things

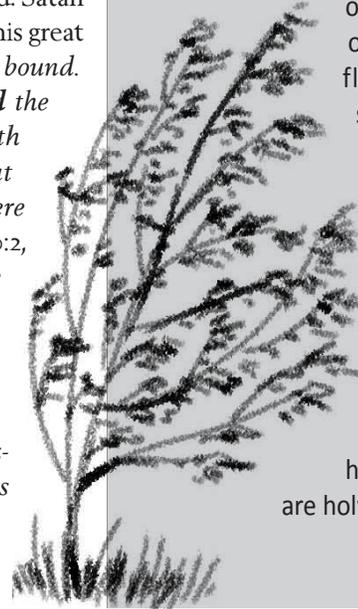
Let the soil have no stones, thorns, or other obstructions to grain in itself; let it be a rich, pure soil, and then the very hot sun that would otherwise scorch, will give to vegetation a deeper green, and the very winds that would otherwise blast, will only give the roots a stronger hold. Thus it is with the soul-soil of the believer. God can never make things work for our good except on the conditions of heart holiness; and hear it, for I say it in the face of God’s word—that when those celestial conditions are fully met and maintained, then nothing can ever occur in the universe that will not be for our good and advancement!

Thunder, lightning, fire and rain,
Poverty, sorrow, loss and gain,
Death and heaven and earth and hell,
For us, will work together well.

Every disappointment will cause us to lean harder on the unwavering arm; every shock will make us sink deeper into the unshakable Rock; every conflict with temptation will make us hate sin more deeply; every unkind blow from our fellow-men will render us more lowly and intent on doing the world good; every dollar we lose will spur us to lay up treasures in Heaven; every criticism of our spirit or conduct will drive us to scrutinize our inner being before God, to see if we are indeed washed in the blood

of the Lamb. Abuse only humbles us, and flattery and praise sink us still deeper in self-abasement; the death of loved ones only trims our lamps for the coming of the Bridegroom, and every tear-drop adds another lens to the telescope of heavenly vision. If we are holy, all things are ours.

—G. D. Watson ▶





We want to present a fair and balanced picture of the holiness ministers who lived in the late 1800's who *rejected* the truth on church membership and organization that was restored to the people of God. In doing this, we must print things which are in error—to detail the false belief and teaching that was sufficient to keep these brethren from receiving the light of the 1880 reformation. Yet these brethren were undoubtedly filled with the Holy Ghost and manifested the fruits of the Spirit. This presents us with a very serious and solemn question. How did they miss it? How can people filled with the Holy Ghost fail to *fully* be led of the Holy Ghost? It is in the interest of answering these questions that we present excerpts from the writings of Brother B. Carradine, a minister of the Methodist Episcopal Church:

How can people filled with the Holy Ghost fail to fully be led of the Holy Ghost?

Come-Out-Ism and Put-Out-Ism

In view of the suspicion, as well as unfriendliness, with which the blessing of entire sanctification and its possessors and professors are regarded in many quarters today, the question has been naturally raised, and that repeatedly: What shall we do?

Preachers are discounted who enjoy, preach, and press this great blessing. Laymen who have it soon find they are regarded with suspicion and uneasiness, are removed from official positions, and in other cases even put out of the church. As for meetings held in church, hall, tent or brush arbor, they are looked upon with great disfavor by many in the church, are felt to be disloyal and hurtful to denominational interests, and are avoided, discountenanced, ridiculed and opposed, as the case may be.

The profession of the experience in class-meeting, preachers' meeting and conference

love feast, is received with chilling silence and drooping heads. The subscribing to a religious paper published distinctively on this line is felt to be wrong, and is spoken against and legislated against in conferences. A holiness literature is felt to be unneeded, and holiness gatherings of all kinds to be deprecated and condemned.

This state of things and much more of the same sort exists and so extorts the question:

What under the circumstances shall be done?

Numbers of questions and letters have been addressed to the author asking advice for individuals and for whole communities as well. The statement

made by them was that the spirit of the century was against religious intolerance, that freedom of conscience was guaranteed by the constitution of this country, that the doctrine they contended for was embedded in the writings and teachings of their church, and yet for defending it they were treated as schismatics. That if one year they had a pastor who believed in it, the next year another preacher was sent who opposed the doctrine, ridiculed the experience, and either adroitly or forcibly undid the work of years, done by holiness people on full salvation lines. The question propounded was what should they do under the circumstances. Should they remain to be marked, tabooed, ostracized, and [to] hear assailed from the pulpit Sabbath after Sabbath the experience which they enjoyed and the doctrine they knew to be divine? Or should they go to other denominations that are more friendly and tolerant? Or should they organize themselves into independent congregations?

After a great holiness revival, when fifty, one hundred or two hundred souls have swept into the blessing of Perfect Love, the question arises again with increasing gravity. The thought of the people being left in the

midst of a doubting and jeering community without a ministerial head and shepherd to feed and keep them together, and the additional fact of their peculiar danger of falling into the hands of false teachers who would switch them off into error and fanaticism; these facts are bound to spring the question: What shall be done under such a state of things?

And yet in the face of all this, when the question has been asked the writer, his pen has been used and his voice lifted against what is known as

Come-Out-Ism

Let it be understood at once that by come-out-ism we do not mean a change of church relationship. There are many good reasons that can arise in the lives of Christians to warrant and necessitate a transfer of membership from one denomination to the other. This has ever been practiced among the churches and has never that we heard of been called come-out-ism. There are many preachers in the Methodist Church who came there from other denominations. Some of them now occupy high positions, and no one regards them and calls them come-out-ers.

The come-out-ism that we refer to is a kind of ecclesiastical lawlessness, a spirit that will not brook control, despises authority, and is generally refractory. Such people quote the Scripture, "*Come out of her, my people,*" as referring to religious denominations, and so sever all church relations, and rail upon what they call "sects" and live ecclesiastically apart from their brethren.

Against this withdrawal and separation from the church we have always lifted our voice. We grant that in many congregations we find spiritual deadness, formality and worldliness; we grieve over the amusement features, questionable financial methods and the presence of the cooking-stove and dining-room in the Church of God. We listen to a character of singing in some churches that we believe to be offensive to God. We hear oftentimes sermons that are rhetorical, literary, and entertaining, but without spiritual food, and with no unction in them. And yet with all these things before us, we have counseled the people to remain in the church, and for the following reasons:

First, if we have the wonderful experience we say we have, it is evidently intended of God as a light of the world and salt of the earth blessing for those who have it not.

If the church has lost it or never possessed the grace, we who have received so many benefits from the people of God, in simple

gratitude alone owe it to them to stay with them and so teach and live the blessing that they also will obtain it.

The very figures of “light” and “salt” should reveal our duty. Salt is not to be removed to itself, but put on the meat it is to preserve. Light is sent to scatter darkness, not to draw off in a bunch to itself and leave it alone.

If our church friends do not see the second work of grace at once, we must remember that we also heard of it for years before we felt stirred up to seek and possess it. Our duty evidently is to stay by the ship in hopes that God will give us all the company who sail with us.

Second, to “come out,” is finally to drift into some kind of organization, and the objection to that is seen in the following grave facts:

One is that we have enough of religious denominations already.

Again, by coming out from the churches in which we were raised, we separate ourselves from the very body of people we want to teach and ought to bless. This movement is certain to raise an insurmountable wall in that direction. We have seen it in quite a number of places. Nor is this all, but we have seen this lofty and unscalable wall presented to Holiness workers and preachers who never dreamed of leaving the church. The doctrine was made to suffer from the mistakes of good people who acted hastily and unwisely. In such communities great bodies of excellent people will not hear the doctrine of sanctification preached, no matter who fills the pulpit, because their impression is that it rends and destroys instead of filling with the Holy Ghost and building up every interest of Zion.

Still again, the very things that have been deplored and inveighed against in the various churches will in due course of time be seen reproduced in any ecclesiastical organization. It may start out well, but certain regrettable things are sure in time to come in and break forth.

Some twelve or fifteen years ago a large body of Christians formed a Holiness Church in which there must be fully two hundred congregations. Today they are rent over a question of church polity, the two wings standing one for Elder Supremacy and the other for extreme Congregationalism. The opposite party dubbing the other side by one of the titles above.

We know of two preachers who said they were so domineered over and oppressed by church authorities that they drew out and left the fold. Today they have a “following” and are ecclesiastical despots. I never saw a bishop or presiding elder more autocratic than are these same men.

In other quarters of our country there are leading laymen in the holiness movement who are on the high road to be popes. Yet they were once the humblest and most sweet-spirited of men.

With equal pain we have discovered in more than one holiness camp ground committee the same partialities, prejudices, man-fear, and secret way of doing things, that they as individuals had formerly condemned in Boards of Stewards.

These are sporadic cases, it is true, but are hints to us of what we are to expect if the holiness people “come out” and organize. God forbid that they should do so. We are convinced that no greater calamity could befall the holiness movement than for it to separate from the church, and form into a distinct ecclesiastical organization. In a few years we would see the same things existing that we deplore today in certain religious quarters.

The third reason against “coming out” is that a witnessing of suffering on our parts to the truth of sanctification will be more convincing and effective in bringing people to the knowledge of the truth and into the

they ask, in such surroundings? and Sunday after Sunday, instead of hearing the gospel, be treated to this hour’s tirade and abuse?

Our reply is that our sufferings are not worthy to be compared with what the disciples and early Christians went through for the gospel’s sake. Nor does it measure up to the mob violence inflicted upon early Methodists. Nor does it equal the harsh treatment given by the world to the Salvation Army before it became popular. Neither have we been

martyred like the Apostles; nor treated like Mr. Wesley, who was stoned times without number; nor burned at the stake like the Reformers; nor butchered in cold blood for our faith like the Armenians.

We have been sent to broken-down appointments, located, and [had] licenses taken away. We have been sat down on at Conference, attacked in our church papers, and ridiculed and called cranks and fanatics. We have been treated to any amount of “cold shoulder” and our stock value has gone down amazingly in our church councils. We have been laughed at publicly and privately, and been the butt and target of many tongues and pens—but we have not yet seen the prison or the stake, and God has said, “Touch not his life.”

The question to my mind is: Can we not stand abuse? Can we not be laughed at, ridiculed, and treated unjustly without straightway wanting to leave the church and withdraw support from the preachers!

Can we not endure opposition? Will not the blessing of sanctification keep us sweet? Is not thy God, O Daniel, able to deliver thee from the lions? God is today giving us the opportunity to prove the blessing of sanctification to the church

and world. The way He adopts for the illustration and vindication of the doctrine is by the course of ridicule, opposition, and even persecution. “If when ye do well and suffer for it, ye take it patiently: this is acceptable with God.” If when detracted, denounced, and opposed we keep sweet, uncomplaining, loving, and full of holy joy, we will convince gainsayers and doubters and bring about a

“We hear oftentimes sermons that are rhetorical, literary, and entertaining, but without spiritual food, and with no unction in them.”

“Our traveling preachers are [held to certain locations only], the licenses of local preachers are taken away, while our members are ridiculed and continually belabored from the pulpit in regard to the blessing they enjoy and which they know to be as true as heaven.”

experience itself than any other course.

The excuse given for Come-out-ism is that our traveling preachers are located [held to certain locations only]; the licenses of local preachers are taken away, while our members are ridiculed and continually belabored from the pulpit in regard to the blessing they enjoy and which they know to be as true as heaven. Ought we to remain,

sweeping holiness revival. It will take time, but we will win at last. It is the only way in which we can win the victory we crave to see.

If, on the other hand, we cannot brook contradiction, but fly into controversies and disputes; if we will not wait for God to lock the lion's jaws or unlock the prison doors, and thus deliver us from our difficulties, but take things into our own hands and try to lock the lion's jaw ourselves, and beat down the walls of our confinement with our own fists and weapons, then will the lion eat us up, or the prison wall fall on us. If we, instead of keeping patient and waiting God's time, go to inveighing against laws and authorities, and abusing the church which baptized us, married us, buried our dead, taught us in our childhood and youth all we know of God, bore with us a thousand times; if we do this, who will believe we have perfect love, and who will want what we say we have?

If sanctification does not keep us patient, kind, long-suffering, and forgiving, then in what respect does it differ from the ordinary type of religious living we see around us?

The soul as we have studied it need never be injured by hardship and oppression. Like violets, the spirit breathes out its sweetest perfume when down-trodden. Christ, the Bible tells us, was made perfect through suffering, and we read that if we suffer with Him we shall also reign with Him. Let us stand firm and true, but be gentle and loving. Let us witness a good confession before the Pilates of this world. Let us rejoice like Peter when we are scourged, and go on preaching, testifying and living the experience. Let us pray for our stoners as did Stephen. Let us say with Paul, no matter how we are treated, that our prayer and desire for Israel is that it might be saved. Let us be *"in the Spirit"* even on Patmos, where we have been exiled to poor appointments for the truth, and write messages of thrilling power to the churches that will burn when we have gone to ashes. In a word, let us look up that overlooked passage in the fifth chapter of Matthew where the Saviour tells us to *"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."*

If anything in the world will convince our brethren that we have the second blessing, one ahead of them, it will be such a spirit and such a life.

Do not let us leave the church, but continue to come to the services, contribute to the collections, and always keep sweet. We should also have a regular holiness meeting at least once a week on some night that will

not conflict with the regular church appointments. So, if we will do these things, if we will steadily follow this sweet, gentle and yet firm way we will move and win the people, disarm prejudice, remove resentment, and as David was asked to return to Jerusalem by the very people who drove him out, so shall we finally prevail and return to Zion with songs and everlasting joy.

Put-Out-Ism

This we regard as very different from Come-out-ism. It is a treatment that has been visited upon the best people in the past ages, that has been repeated in these days, and will continue to be exercised, we fear, for years to come. Divisions and parties seem to be as natural in State and Church as hemispheres are on this globe.

Nothing makes a plainer line of distinction or digs a deeper channel of division than a marked grade in the religious life. Some have ever stood up for form, ceremony, and church machinery and government, while others filled with the Spirit care little for those things, save as God would have them regarded, and duty and common sense see their actual fitness and need.

The Pharisees were great on the observances of the Law; the Sadducees were mighty in doctrinal discussion, and the Essenes went to the deserts and caves in lives of spiritual contemplation. The Catholic prelates in their glittering vestments, and Martin Luther pleading before them for the truth of justification by faith was a spectacle along the line we speak of. The clergy of the seventeenth century, engaged in the work professionally with relaxation of wine parties and fox hunts, while John Wesley and his followers, preaching to the neglected masses and visiting the sick and prisoners and helping the poor, is another contrast.

The big religious conventions of today with famous speakers out-doing one another in the name of the Lord, and the holiness camp meetings with altars crowded with weeping penitents and the fire falling from heaven, is another scene for the thoughtful. Also the stirring, fussy, unspiritual Ladies' Aid Society is in marked contrast to, and holds itself aloof from the class meeting room where testimonies ring clear, tears drip, and shouts abound.

We have men filling high positions in the church today who never save souls. Editors, college presidents, dignitaries and officials of various kinds; and yet preaching, writing, and moving around, they do not know what it is to see a conversion. On the other hand, we

see another class of ministers, humble, obscure, poorly paid, many of them unlearned, but deeply religious and full of power, saving the souls of men wherever they go. Another curious fact is that the first-mentioned class have the ruling influence in the church and manage everything, while the second class are ruled, and listen deferentially once or twice a year to big addresses and sermons from the first class. It is certainly a strange spectacle both to earth and heaven, to see a body of men who know how to save souls listening for an hour to instructions as to how to do it, when the instructor himself does not know how and never knew how.

These foregoing hints are given that the reader might see how divisions arise in the Church of God not only on questions of polity, but along the line of character and religious experience.

As a rule, the less spiritual part of the membership of the church is in the majority, and when this class handles the reins of power, hasty and oppressive measures are certain to come. Naturally, the deeper spiritual experience and testimony of the minority will grieve and offend the majority, and so only too likely ridicule, criticism, opposition, and finally expulsion will be the fate of the smaller number.

This prepares one for Put-out-ism while still not believing in Come-out-ism. The last is a mistake, and is certain to end unhappily; the first is all right so far as the victim is concerned, who is sure to receive happiness and blessedness on earth and reward in heaven.

It is a sorrowful spectacle, however, to see people ridiculed, oppressed and sometimes ejected from the church on account of possessing a heart-warming, soul-overflowing religious experience. The Bible tells us about putting away the member who committed sin, but where will we find a Scripture that can cover and defend the course of thrusting people out of the ministry and church because they have received the Baptism of the Holy Ghost and are sanctified?

In some places where this has been done, the reply is that it was not on account of the man's belief in a doctrine or profession of experience that he was turned out, but for general crankiness, insubordination and other faults. Laymen are said to refuse to bow to authority, and preachers are reported at Conference as unacceptable, and that work cannot be found for them. By this method men filled with the Spirit of God and who have revivals every year have been cast out. Concerning the excuse given, we only say that "The Great Day" will prove whether

the charge was true or not. All hidden things shall be revealed in that hour.

In other places, and among denominations other than the Methodist, no scruple is felt nor time lost in putting one out of the church because of the doctrine of sanctification. Nineteen were expelled from one congregation. The only charge against them was that they believed in sanctification and said they enjoyed the experience.

In a Southern city we heard a man give the following remarkable testimony.

He was known by the community and stood well. He was not a Methodist, but belonged to one of the largest Evangelical churches in the land. He said: "I have been turned out of my church. For twenty years I was a drinking member of that church, and have been seen repeatedly carrying a jug of whisky home in my buggy. I got drunk many times, and they never turned me out. But a year ago I was reclaimed, and soon after heard of the doctrine of sanctification. I sought it with all my heart and found it. And now with my soul full of religion my church has tried and expelled me. They could keep a drunkard on the roll, but could not stand a sanctified man." There was not the slightest accent of bitterness in the man's voice, while his upturned face fairly shone with the light and love of God. A great thoughtfulness settled down on the audience as the fact came out for the hundredth time, that card-players, theatre-goers, Sabbath-breakers and even whisky drinkers can be allowed to remain in the church, while people claiming to be sanctified and living acceptably before God in thought, word, and deed are thrust out of the synagogue.

To this same misunderstood and wronged class we say: "Be patient, for the coming of the Lord draweth nigh." Do not sour, no matter what may be your treatment. Be true to God, go to church, and support its institutions. Keep sweet, love everybody, say that you are sanctified and prove it by your life.

As an additional thought of good cheer we call attention to the fact that the line of men and women thrust out of social and ecclesiastical circles for living close to God makes a very lengthy and glorious chain, a true Apostolical Succession. Heading the procession is the Savior Himself, who was taken by the official members or the synagogue at Nazareth and not only thrust out, but led to the brow of the hill on which the

city was built that He might be cast down and destroyed.

Paul was so frequently dragged from the Temple and synagogues and preaching places that it was with eminent fitness he said, "*I die daily.*"

The disciples were arrested in the Temple, beaten by order of the Sanhedrin, thrust into prison, commanded to preach no more, and as the apostle said, were "counted as the filth and offscouring of the world."

"I have been turned out of my church. For twenty years I was a drinking member of the church, and have been seen repeatedly carrying a jug of whisky home in my buggy.... They could keep a drunkard on the roll, but could not stand a sanctified man."

Luther was a Put-out-er. So were Bunyan and Fox, and a great many others whom we might name and who, unrecognized and unappreciated in their life-time, are now seen by the world to have been messengers of God, charged with a message, and having a dispensation of the Gospel committed unto them.

John Wesley was a Put-out-er, but not a Come-out-er. He regarded the thought of leaving his communion with pain and horror. And yet the doors of the church he loved so well were shut one after another against him all over the country. A recurring expression in his Journal is, "I was asked no more to preach in — church." One sermon perfectly satisfied or dissatisfied the curate or rector. Summoned before the Bishops, forbidden repeatedly by clergymen to hold meetings in their parishes, opposed by the magistrates and treated with violence by the mob, so a great portion of the life of this apostolic man was spent. Shut out from the church in which his father had served, and preaching in front of it on that father's tombstone to an audience of ten thousand people, the whole scene would make a splendid coat-of-arms for the great army of Put-out-ers who have been similarly treated for many centuries, and will continue to be so served until the coming of the Millennium.

Time would fail to tell of the spiritual Samsons, Gideons, and Jephthas, who for their faith and works' sake have been made

to go forth and wander about, being destitute, despised and afflicted—but of whom it will be seen at the Last Day that the world was not worthy.

Many instances crowd on the mind, but we select only a single case from the many. He was one of the most faithful and fearless of Methodist ministers. At home and in the social circle he was as gentle as a woman. In the pulpit the fire would fall upon him and he would speak as one inspired. Going

to his circuit, his first two sermons directed upon a backslidden church were on the subjects of Intemperance and Sabbath-breaking, while the third was upon Holiness. They heard him until the last topic was reached, when his leading members came together, packed his furniture and baggage in with him in a wagon, had him driven thirty miles, and dumped in the boundaries of another circuit in an adjoining county. The steward who drove the wagon groaned all the way of that thirty miles drive, while the preacher who was thus being "put out" had

a constant stream of praise and hallelujahs arising in his heart and flowing from his lips every foot of the remarkable journey. What a strange duet it was that went up from the wagon that day. One man groaning, the other praising God. They never changed parts, but each one held to his own without cessation or letting down of any kind.

One more point, and we conclude the chapter. When the Pharisees and Rulers cast the man whom Christ had healed out of the synagogue, we doubt not that his heart was grieved and his mind troubled. It is no small thing to a religious nature to be Jewishly cast out, Roman Catholically excommunicated, and Protestantly put out of the church in various ways. In this instance the man's main fault was that he had been thoroughly healed, and said that Jesus did it. He would not be confused by the cross-questioning, nor intimidated by the anger of the Jews; he firmly held his ground and said: "He has opened mine eyes." Their answer was: "*Dost thou teach us? And they cast him out!*" Now comes the blessed word of cheer. It is in the next verse. "*Jesus heard that they had cast him out; and... found him!*"

Let every man or woman who has suffered and is still suffering for Christ and the Gospel's sake, be of good cheer. If Jesus has made you whole, you owe it to Him to declare it. If such a testimony brings opposition and hardship to you in different ways; if men should thrust you out of church position

and membership, there is no need for gloom or despair. Jesus sees what is going on. He knows perfectly well who is suffering for Him. He will not forget or overlook you. He who visited the three Hebrew children in the Furnace of Fire will come to you. He who hunted up the man cast out of the synagogue and interviewed him will come after you, find you, and talk with you. What a visit of glory that was in the Babylonian Furnace, and what an interview of rapture that was the excommunicated man had with the Son of God. In like manner there will be visits and interviews of such heavenly sweetness granted those who suffer for righteousness' sake in this world, that they will not feel the fire of persecution, and instead of regarding themselves as "cast out" or "put out," there will be an unutterably blissful sensation of having been "taken in" to a tenderer, holier communion with Christ and into a rest, joy and glory that seem to belong to the third and seventh heaven.

The Savior has given the time and eternity view of such a piece of moral history. In this world He says, "Rejoice and be exceeding glad." In the world to come, "great is your reward."
—Beverly Carradine; *The Sanctified Life*, Chapter 15

Before we say anything else about this writing of this dear brother, we want to quote the Word of God:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

The Bible commands the child of God: You come out from among them. You be separate. You do not even touch the unclean thing.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." ² Cor 6:14-7:1

The reader will note how thoroughly the scriptures contradict Brother Carradine's advice. Nor is it left to the enemies of the cross to force out a child of God (called put-out-ism by Brother Carradine), but here the Bible commands the child of God: **You come out from among them. You be separate. You do not even touch the unclean**

thing. And then, contrary to a spirit of "ecclesiastical lawlessness, a spirit that will not brook control, despises authority, and is generally refractory," we see that the person who obeys the Word of God in coming out of all man-made institutions is actually submitting to the law of God, embracing the control of the Holy Ghost, and his action is an act of submission to the highest Authority. Furthermore such obedience is highly pleasing to God, and He has something for the believer. "I will receive you and will be a Father unto you, and ye shall be my sons and daughters." Praise God!

"Ye are bought with a price; be not ye the servants of men." ¹ Cor 7:23

It is plain that the faith of Brother Carradine has limited God (in his mind). For the dear man accepts *division as inevitable.*

He has not faith in the standard that the Word of God teaches, namely: "Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion." ¹ Isa 52:8

He does not see men able to live to such a spiritual standard and does not think it possible. Yet in thus limiting the work of God's salvation, he must set aside the plain Bible teaching on this point. Jesus prayed for the

church to be sanctified that they might be one, even as He (Jesus) was one with God (the Father). "And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." ¹ Jn 17:19-23 We find also that God is, right now in the dispensation of grace, removing from His children all causes of division and enabling them to stand for nothing but unity in Him. We read, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." ⁵ Eph 5:25-27

Now dear Brother Carradine believed in and was much attached to, not only a certain denomination, but to the entire concept of denominations. He regarded them as together making up the people of God, though riven by divisions, and these divisions he regarded as inevitable. Furthermore he could see no future higher than this in the present age, so regarded any attempt to withdraw from the existing sects as still

The wisdom of following God's Word, no matter how costly or strange it seems to our reasoning, is again verified. When God says, "Come out of her, my people," then we must obey.

another formation of yet another sect. In his belief, "Still again, the very things that have been deplored and inveighed against in the various churches will in due course of time be seen reproduced in any ecclesiastical organization. It may start out well, but certain regrettable things are sure in time to come in and break forth."

All of this ignores the provision that Jesus made for unity. And on this unbelieving note, he advises the spiritual to stay with

the unspiritual—entirely in outright contradiction to the Word of God.

What were the results of Brother Carradine's counsel in this matter? We are sorry to say that *his words have fallen to the ground* (1 Sam. 3:19). Here are the fallen words: "So, if we will do these things, if we will steadily follow this sweet, gentle and yet firm way we will move and win the people, disarm prejudice, remove resentment, and as David was asked to return to Jerusalem by the very people who drove him out, so shall we finally prevail and return to Zion with songs and everlasting joy." Oh, how sad! How grievous! Instead of right triumphing over wrong, wrong has triumphed over right. The desolation of the Methodist Episcopal sect is frightful to behold.

Now the wisdom of following God's Word, no matter how costly or strange it seems to our reasoning, is again verified. When God says, "*Come out of her, my people,*" then we must obey. When fears assail us as to how we will survive, we must trust Him who said to leave. When it seems that our capacity to do good is greatly hindered by the awful walls that are raised by men when leaving their fellowships, we must trust God to make possible the work that He has for us to do.

What happens if we reason ourselves out of following this portion (or some other portion of God's Word)? Does He abandon us altogether? No. "*A bruised reed shall he not break, and smoking flax shall he not quench.*"^{Mat 12:20} But in due time, the wisdom of God's Word and the soundness of His commandments will be manifest. For the rest of that scripture reads, "*Till he send forth judgment unto victory.*" Again, we are told, "*Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*"^{1 Cor 4:5} Some have thought that this gives them license to continue on, saying in effect, "Well, I don't really see that at this point." But this ignores the fact that God brings things out at certain times—this is the judgment sent forth unto victory. If I fail to get a hold of what God is thus revealing, then I will be left behind *with the consequences* of whatever I am not allowing myself to thoroughly and humbly examine. It seemed foolish to

Brother Carradine to make yet another sect (and truly it is, and wicked, as well), but the truth taught before him (in all of the confusion and noise that attends any spiritual battle) was that God already had a church, and this church was not a church among churches, but the only church that the Son of God had built. It seemed humility to him to confess the divided state of the people of God among denominations, but God looks upon it as a failure to take hold of what He has provided that we might be one in Christ Jesus.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."^{Rev 18:4}

The plagues are real; the consequences of staying and not coming out cause those who remain to receive of her plagues. The spiritual revivals and the work

of salvation and sanctification that attended the dear brother's labors have largely been swallowed by the plagues. What does God do when there is a less-than-complete following of His Word? He works with what is left. Unless there is an outright rejection of truth to the extent that sin is involved, then God keeps doing all that He can. But the inevitable result is the burning of wood, hay, and stubble. And the burnable stuff will not prove out—it will not withstand the fire that tries every man's work. And the trend is discouraging. There is a cloud that overshadows a less-than-complete following of the Lord. When we attempt to do something (without rebellion) when God would rather have us walk differently, then we get into no-win situations and the victory is diminished. This is what happened to some of the people who rejected the light on God's church. If the nature of their rejection was honest misgivings and their rejection was not in rebellion, and they really did not see what God was bringing out at that time, the rejections till hurts them, but they can be saved by fire, so to speak.

"Every man's work shall be made manifest: for the day shall declare it, because it

shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."^{1 Cor 3:13-15}

Brother Carradine's end is sobering. His attempts to work with a church membership dominated by sinners and backsliders brought him into increasing persecution and outright hatred from church officials.

He was accused of adultery (falsely, it seems) and tried unsuccessfully. He became an outcast within the system. He suffered for Jesus to be true to the truth that he did have, but the scripture, "*The path of the just is as the shining light, that shineth more and more unto the perfect day,*"^{Pro 4:18} does not seem to be proven

out in his life. He finally withdrew from the M.E. sect and went to another Methodist group. He suffered mentally from an accident and had other sad experiences. Though even a child of God walking in all the light given him is not promised a comfortable old age, yet Carradine's loyalty to an organization of men was poorly repaid.

We are glad for what good came out of his life, but grieved at how things went in the latter part. Oh, we do trust and hope that he was accepted of God at the end, howbeit with loss! God will be perfectly fair with him, just as He will with us. In the end, all of us will make it only by mercy and grace—undeserved favor.

But his experience is a study in the importance of minding God alone. He knows best. Just obey His Word. Can we be too humble? Can we plead too much for light and insight into His commandments? Can we go too far in appreciating the wisdom and the love behind what He tells us to do?

—*To be continued, examining another rejection of "Come-out-ism," while describing the results of true obedience to the biblical "come out" message.* ➤

Unless there is an outright rejection of truth to the extent that sin is involved, then God keeps doing all that He can. But the inevitable result is the burning of wood, hay, and stubble.

FOUNDATION TRUTH

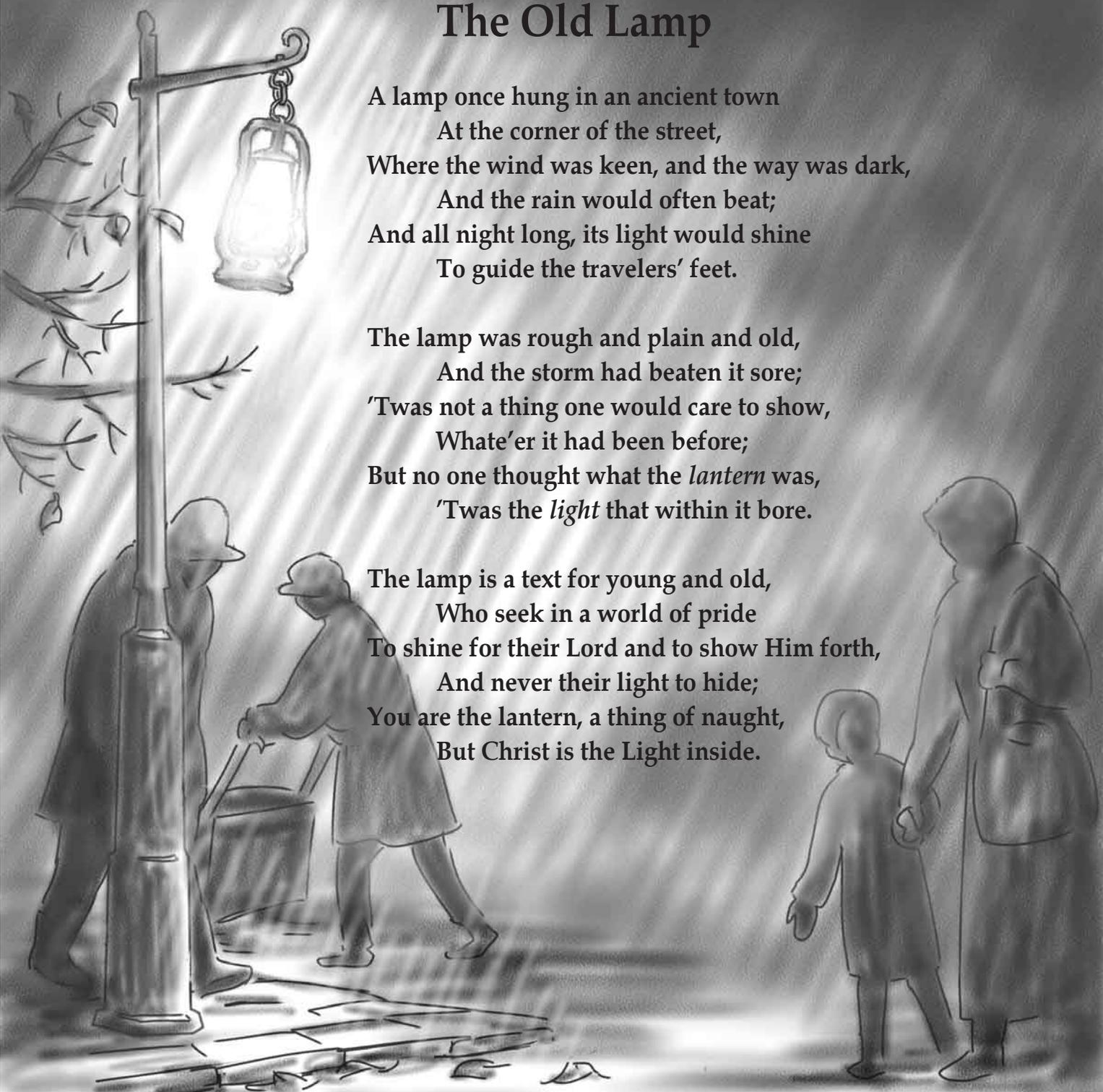
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The Old Lamp



A lamp once hung in an ancient town
At the corner of the street,
Where the wind was keen, and the way was dark,
And the rain would often beat;
And all night long, its light would shine
To guide the travelers' feet.

The lamp was rough and plain and old,
And the storm had beaten it sore;
'Twas not a thing one would care to show,
Whate'er it had been before;
But no one thought what the *lantern* was,
'Twas the *light* that within it bore.

The lamp is a text for young and old,
Who seek in a world of pride
To shine for their Lord and to show Him forth,
And never their light to hide;
You are the lantern, a thing of naught,
But Christ is the Light inside.