

# THE MAN GOD USES

BY

OSWALD J. SMITH.

*(Pastor of the Toronto Gospel Tabernacle)*

AUTHOR OF

"THE REVIVAL WE NEED," "THE SPIRIT-FILLED LIFE,"  
"IS THE ANTI-CHRIST AT HAND?" "CAN ORGANIZED RELIGION  
SURVIVE?" "WHEN ANTI-CHRIST REIGNS," "PROPHECIES OF THE  
END-TIME." ETC

## INTRODUCTION

**M**R. SMITH writes as he preaches. His book carries in its rhetoric the rhythm of the rambling brook. It states great, spiritual verities, without "mumifying" them. It is vibrant. It brings into expression, page after page, the pulsing heart throbs of its author. It bears a message that grips. Contrary to most theological treatises, this book is remarkably readable. There is nothing prosaic about it.

The "table of contents" bespeaks the burning issues that the book covers. Nothing is more needed in the Church to-day than a clear, concise and Scriptural plea for separation, Spirit-filling and service.

The Church has swung loose from its mooring at Immanuel's land, and has drifted far out into the sea of worldliness. *The Bible doctrine of Sanctification* may have been bandied about by eradicationists, but it bears a message that saints surely need. Sanctification is the will of God. There is no excuse for the Christian to live in subjection to either the world, the flesh, or the devil. Christ will lead the believing and the yielded soul into "the train of His triumph."

*The blessed truths of the Spirit-filled life* are open to all the saved.

The Holy Spirit came as the promise of the Father in answer to the needs of the Church.

The Spirit came to abide for the age. He indwells every believer. He is God's "paraclete," sent to walk at the side of saints.

The Holy Spirit is the "element" into which the saints at Pentecost were baptized; all the saved since that day have been baptized in that One Spirit, into one body.

The "filling" of the Spirit is the acme of Christian experience. "Be filled with the Spirit" is God's command to saints, not to sinners. The key to the Spirit-filled life is yieldedness. We "present," we yield; the Spirit takes control. He fills. A definite, and conscious filling with the Spirit results in a new and gracious manifestation of the choicest of divine graces in the daily walk.

Separation and Scriptural Sanctification both precede and follow the filling of the Spirit. They precede in the sense that the Spirit will fill only the life that is, in its purpose and desire, separated from the world, cleansed from conscious sinning and dedicated unto God. They follow the filling of the Spirit in the sense that the attitude of Separation and Scriptural Sanctification is potentially possible only after the Spirit has taken control.

*Separation is vital to every normal Christian life.* Saints were taken "out of the world," they are "not of the world" and if they live Godly they will be "hated by the world." The only place for a true disciple to dwell is outside the camp with His despised and rejected Lord.

The task of the Church—What is it? According to human speculation it is one thing; according to divine revelation it is quite another. The Church has no excuse for entering into schemes for social and civic betterment. The Church is set for the one by one method of evangelization through the one and only message of the Evangel—

Christ Jesus crucified, risen and coming again.

Mr, Smith has done well to lend his heart and pen in presenting these and other acid tests of vitalized Christianity. He does not concede of Christianity as a creed to be memorized and carefully shelved for Sunday worship, He conceives of Christianity as a Life created by and centred in a person, the Lord Jesus Christ, and put to use for that Person in a world steeped in sin but sought by One mighty to save.

We commend the book and its message. It should be read, and afterward translated into Christian life and service.

R. E. NEIGHBOUR.

*Chicago, Ill.*

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# THE MAN GOD USES

## CHAPTER I

### A BIRTHDAY PRAYER

ON November 8th, 1927, my thirty-eighth birthday, I prayed this prayer: "*Lord, make me a man after Thine own heart*" Work faded out of sight; things that before seemed important disappeared; everything in which I was interested took a secondary place, and my own inner life before God was all that mattered, all that was really worth while. And as I paced back and forth in my study that day I prayed, and prayed in the Spirit: "*Lord, make me a man after Thine own heart.*"

"I want, dear Lord, a heart that's true and clean—  
A sunlit heart with not a cloud between;  
A heart like Thine, a heart divine, a heart as white as snow—  
On me, dear Lord, a heart like this bestow."

I saw as I had never seen before, that the big thing was not the work I was doing, the books I was writing, the sermons I was preaching, the crowds that gathered nor the success achieved; but rather the life I was living, the thoughts I was thinking, heart holiness, practical righteousness; *in* a word: my transformation, by the Spirit, into Christ-likeness,

And so there came to me with new and deeper meaning than ever before the words: "*Oh, for a closer walk with God!*" And my heart went out in a cry of anguish for such an experience. "*That I might know Him.*" Thus prayed the great Apostle. "*Christ in you*" he said again. And then, "*Christ liveth in me.*" Yes, "*Noah walked with God;*" "*Enoch walked with God.*" Could not I? Am not I more precious to God than my work, my possessions? God wanted me; not merely my service,

"Take myself, and I will be  
Ever, only, ALL for Thee."

After that He led me out in prayer, a prayer that would make me *a man after His own heart*, and these were the petitions: "Lord, here are my hands; I consecrate them to Thee. May they never touch anything that Thou wouldst not have them touch, or do anything that would dishonour Thee. And here are my feet; I dedicate them to Thee. May they never go where Thou wouldst not be seen, Here, Lord, are my eyes. May

they never look upon anything that would grieve Thy Holy Spirit. May my ears never listen to anything dishonouring to Thy name. May my mouth never be opened to speak a word that I would not want Thee to hear. May my mind never retain a thought nor an imagination that would dim the sense of Thy presence. May my heart know no love, and cherish no feeling that is not of Thee. Amen!"

“ Lord, I give my all to Thee,  
Friends and time and earthly store,  
Soul and body, Thine to be,  
Wholly Thine forever more.”

And as I prayed there came to me these words: "I beseech yon therefore; brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed, by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. xii 1-2), Then this: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, For sin shall not have dominion over you" (Rom. vi 12-14). God, I saw, demanded my *undivided attention*. Everything else must take a second place. Friends and loved ones, home, money, work—all, even though legitimate—all must give way to Christ. Day and night my *undivided attention* must be given to Him, God first! Such must be my attitude toward Him, Only then would He be able to bless and use me. Only thus could I satisfy His heart of love. For in my relationship to God I saw that none other and naught else must ever come between. That just as a husband comes first in the affections of his wife, and vice-versa, so God must come first in my heart. And just as no marriage can ever be a happy marriage where either husband or wife withhold their undivided attention from each other, so my fellowship with God could only be complete when He had my *undivided attention*, He would have me wait on Him continually.

"All for Jesus, all for Jesus!  
All my being's ransomed powers;  
All my thoughts, and words, and doings,  
All my days and all my hours."

And what He asked of me that day He asks of all alike. Can it be that we would deny Him His right? Is there anything in this world worthy of the attention He claims? Why, *then*, do we withhold what He asks? Is true joy to be found outside of God? Can we be happy with "things?" Do "things" satisfy? "A man's life consisteth not in the abundance of the *things* which he possesseth" (Luke xii 15). God has made us for Himself. He longs for our fellowship and communion. To walk with Him moment by moment, right here in the midst of a wicked and perverse generation, in a world that has no

use for a separated, Holy Ghost life, a world whose God is Satan,—to walk with God as the sainted Brainerd and the seraphic Fletcher walked when they were here, to live as pilgrims and strangers in a world that crucified our Lord—that is His design and His purpose for us, How then can we bear to disappoint Him, and thus fail to win His approbation?

God wants us to be one hundred per cent for Him. And so the question arises: Are we *out and out* for Jesus Christ? Are we *wholly God's*? Not ninety percent, mark you, but one hundred per cent. Completely given over to God. Let us ask Him, then, to detach us from “things”; to detach us from the world, from our families and homes, from all that is meant by the “flesh”; to so wean us that we can give Him our *undivided attention*, There is much in the flesh that is legitimate. Can we deny ourselves even that which is legitimate for the Kingdom of Heaven's sake if our ministry should necessitate separation from our loved ones even for long periods at a time, in order that we may be *wholly God's*? And can we by His grace so rise above the world and the flesh in our detachment that we will find Jesus Himself, through His indwelling Spirit, sufficient to enable us to live *out and out* for Him, exclaiming from a heart filled with praise: “Jesus satisfies?” That is what He taught me, and that is what I mean when I talk of being *wholly God's*, *out and out* for Jesus Christ, one hundred per cent for Him, and thus becoming *a man after God's own heart*.

So, then, to be *a man after God's own heart* means to put God first; to walk with Him every moment; to do nothing that would displease Him and to allow nothing that would grieve Him; to live a life of practical righteousness and holiness before Him; to give Him our undivided attention, and to love Him supremely.

David, you remember, was *a man after God's own heart*. If David, after his failure, could be such a man, cannot I, cannot you? “Daniel purposed in his heart that he would not defile himself” (Dan. i 18). Let us “purpose,” and God will give the enabling power.

For it is in this way that we become Christ-like; and that is God's highest ambition for us, viz., that we should be like His Son, transformed into the same image, To be a Christian for ten years and to be no more like Jesus then than at the time of conversion, is a tragedy. There are some who have only been saved six months who are more like Christ than others who have been on the way for six years. Only those who spend much time in His presence will ever become like Him. Only those who give Him their undivided attention will really come to know Him.

To get His best we must give Him our best. To become men and women after His heart we must let Him have our undivided attention. To win we must surrender. To live we must die. To receive we must give.

And, oh! the sweetness of such a life, the joy of His fellowship! There is nothing like it on earth. All the success in the world will not compensate for it. He is “the Lily of the Valley,” “the Bright and Morning Star,” “the Rose of Sharon,” “the Chiefest among Ten Thousand,” “the One Altogether Lovely” Friends can never mean so much. Even loved ones disappoint. Money brings its burdens, and fame its bitterness, But He, He satisfies. God is never a disappointment. To walk with Him is the

sweetest thing on earth. To know that all is well, that there is nothing between, that no black cloud of sin hides His face—ah! that is Heaven indeed,

Oh the joy of full surrender!  
How it thrills me through and through!  
Every talent for my Master,  
While I seek His will to do.

Then let us pray it, mean it and live it: *"Lord, make me a man after Thine own heart."*



## CHAPTER II

### THE MAN GOD USES

I HAVE been trying to think during these past days of the qualities that will enable God to use men in Christian service; and so far as I can discover there are at least eight that are essential. Moreover, I am absolutely convinced that any man who is willing to pay the price may be used of God regardless of talents and gifts, not perhaps to the extent of some, but certainly to the full limit of his capacity, and if not the fault is his. Now, it may cost a good deal. God does not always reveal the whole price at once. But when we reach the place, where we are so desperately in earnest about it that we are willing to make any sacrifice, then it is that God can begin to use us.

Well do I remember how I walked up and down my room in prayer exclaiming: "Oh, God, use me, use me, no matter what the cost! Gladly will I pay any price if only I may be used of Thee." Are you willing to pay the price?

1. *The man God uses is the man who has but one great purpose in life.*

A divided heart can never bring complete satisfaction. The man of mingled interests will seldom make a success of anything. If he would succeed in business he must give the major portion of his time and the best of his thought to his business. It is the man who divides his time between the office and the gambling -table who fails. If his affections are divided between his wife and another woman married life is bound to end in disaster, Nor could any young man be satisfied unless he held the supreme place in the heart of the woman whom he would make his wife.

The very same is true of the man who would be used of God, only to a far greater degree. The work alone must claim his whole attention. He has no room for other things, Paul was a man of "one thing." "This thing one I do," he exclaimed. That was the secret of his success. He had a great surging passion to make known the Gospel, and he gave himself day and night to his work. And in writing to Timothy he commanded to "be diligent in these things; give thyself wholly to them."

The trouble is that men are interested in too many things to-day to be used of God. I have known college students whose interests were so divided between their studies

and girl friends that their lives made no impression whatever. And let me say that no young man can be mightily used of God who is continually spending his evenings, his time and thought in the society of women.

I know of ministers who are in business on the side. Their whole time is not given to their one great work, Before I entered the ministry I purchased a vacant lot for speculative purposes, but after my ordination I sold it as quickly as possible that I might be perfectly free to give my whole thought to my work, I am not urging that you have no other interests in life. There are duties to which you are bound to give your attention. What I do insist upon is that you make them as few as possible, and above all that you consider them as secondary, thus putting God and His work first and looking upon it as your one great purpose in life.

*2. The man God uses is the man who by God's grace has removed every hindrance from his life.*

Now then, you don't need to tell me what it is that hinders God from using you. God knows and you know. You must get right with Him. It may be only a weight or it may be a definite sin, possibly your besetting sin. Perhaps it is impurity in thought, word or deed. Possibly it is pride, jealousy, malice, covetousness, unbelief, or self in one form or another. It may be tobacco. But whatever it is it must be removed before God can use you. Remember, it was Achan who caused Israel to fail Is there an Achan *in* your heart, a shelf behind the door, a sin that no one sees but God? People think you are what you appear to be; but do they really know you as you are? Dare you withdraw the veil and let them see all? (Isa. Lix. 1-2).

*3. The man God uses is the man who has placed himself absolutely at God's disposal.*

Some of us act as though we were afraid of God, afraid to let Him have full sway. God says, "If any man willeth to do His will." What could the potter do if the clay refused to yield? What could the doctor do if the patient refused to trust? Of what value are insubordinate soldiers?

Well, then, are you yielded? Have you said an eternal "Yes" to God and an eternal "No" to self? Are you dedicated? Have you surrendered all? Has your will been set aside, and have you accepted His for your life? Will you go where He wants you to go, and be what He wants you to be? Are you able to sing every verse of Frances Ridley Havergal's great consecration hymn, "Take my life?" Do you mean it? And can you say with all your heart:

" Lord, I give myself to Thee,  
Friends and time and earthly store;  
Soul and body Thine to be-  
Wholly Thine for evermore."

4. *The man God uses is the man who has learned how to prevail in prayer.*

The men who have been greatly used of God have all been mighty in prayer. As you read their biographies you discover that the spirit of prayer predominates. Jacob exclaims: "I will not let Thee go except Thou bless me," and hears God say: "Thou hast striven with God and with men and hast prevailed." Jesus in the midst of the greatest activity and opportunity for service withdraws from the multitude and seeks a solitary place in which to pray, sometimes spending whole nights alone with His Father, praying with such anguish of spirit that His sweat turns to blood. And this is the story of every man who has been used of God. Are you willing to pay the price?

You may be marvellously gifted and equipped for the service of God, but if you have not learned how to prevail in prayer you can never expect God's blessing on your labours. Let me urge upon each one the necessity of withdrawing to the secret place to pray the prevailing prayer, the prayer that effects its object. We must pray through and *get* the answer. Oh, for a return to the prayer-life of such men as Bramwell, Oxtoby, Carvasso, John Smith and Finney!

5. *The man God uses is the man who is a student of the Word.*

God's Word is your weapon. If you doubt its strength what power can you have in wielding it? It is your only source of information. When the Word of God becomes your meat and drink, your daily study and a very part of yourself, then, and not until then, will you be able to use it as He intends. Do you believe that the text you proclaim is the living, inspired Word of God? And are you confident that it will never return void? God cannot use a man who doubts His Word.

6. *The man God uses is the man who has a vital, living message for a lost world.*

You are looking forward to the foreign field. Well, what are you going to tell them? Have you a message? Why are you going?

If your mission is merely one of Social Service, Education, Political Reform, you had better leave it to the social service expert, the school teacher, the doctor and the reformer. If it is to substitute Western civilization along with the Christian religion for heathenism, better leave it to government agencies with their systems of uplift and reform.

Ah no! there is only one message great enough to take us from our homes of comfort, carry "us across the seas, and set us down in the midst of persecution, ridicule, sacrifice and loneliness, and that is the message that "Christ died for our sins," the message that " God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," the message of the Cross, Nothing less will suffice, "Go ye and preach the Gospel." The rest is the business of the state,

But what message have you for the homeland? Why are you entering the ministry?

If it is merely to entertain you had better turn your work over to the theatres for they can do it better than you can, If it is to educate the people by reading religious essays, better advise them to study Carlyle, Emerson, Browning and Shakespeare. It will cut down expenses and save them the necessity of coming out in bad weather. Besides they can cultivate a taste for poetry in clubs held for that purpose. Or if it is simply to charm them by the beauty of oratory or great musical compositions, the chautauqua and concert hall will answer better.

Oh, my brother, you have a far greater work than this. The highest, most glorious, and most important of all Callings is yours. The others have their individual vocations but yours embraces all, for you deal with all classes and conditions. Nor have you any time for argument or controversy, Yours is a Message that God has commissioned you to deliver, a Message of life and death, and He will hold you responsible for your stewardship. Oh, that you might realize the greatness of your task!

We are not in the pulpit to please and entertain, nor are we to parade ourselves. "The minstrel who sings before you to show his skill will be praised for his wit, rhymes and voice, but the courier, who hurries to bring you a message, will be forgotten in the message he that brings." Oh, my brethren, what do men think of us? Do they say: "What a great sermon!" or "What a great Christ! What a wonderful Saviour!"

Remember, we are to represent Jesus, and that means that we must be dead in earnest, for to some our message will mean death, to others life, Then let us preach as though we mean what we say. A great actor one time explained the difference between actors and ministers by saying: "You clergymen talk about real things as though they were unreal, while we actors talk about unreal things as though they were real."

Listen, men! If you are firmly convinced that "all have sinned," that men are lost, and that Jesus Christ is the only one who can save them, and you go forth to proclaim that message, then I bid you God-speed; and let me tell you, your ministry will be glorious.

Oh, then, let me ask you again: Have you a message that the Holy Spirit honours? Does He convict of sin when you preach? Are souls saved and believers edified? Are you proclaiming man-made Sermons or God-given messages? For if your message is born of the Holy Ghost you need never be ashamed. Thousands have flocked to hear it all down the centuries, and thousands will do the same again. Audiences have been held spellbound by the simple Gospel Message, and it still grips. No need to fear, Go forth then and speak, confident of His power.

#### *7. The man God uses is the man of Faith, who expects results.*

The great trouble with the majority of us is that we don't expect anything to happen. We do not look for results. We are content to go on in the same old hum-drum way, and if a soul in anguish should cry out: "What must I do to be saved?" we would be dumbfounded.

I have never yet been content to see things go on in the usual quiet way, Unless something happened I felt I had failed. I have always expected the extraordinary,

nor have I been disappointed.

You remember that young preacher who came to Mr. Spurgeon discouraged because he was not seeing results.

"Why, you don't mean to tell me," exclaimed Spurgeon, "that you expect results every time *you* preach, do you?"

"Well, no," responded the young man, somewhat taken aback.

"Then that is why you don't get them," was the pointed reply.

I notice that when men play football they do not kick the ball at random, but they endeavour to drive *it* into the goal, and so with hockey. And, thank God, we too can have a goal, I never saw a race where men ran this way and that, all over the field. They had an object in view, and they ran toward a certain point, And we too are in a race, but a race, thank God, for souls.

When a lawyer pleads a case he does not merely entertain. He is there for a verdict. And, praise God, we are out for a verdict. Nor should we be satisfied without one.

In a shooting match every man fires at a mark. Have we a mark, and do we take aim?

In the days of the Great War recruiting meetings were held, not to entertain, but to secure recruits. Apart from this result the meeting was in vain. Are we looking for recruits for our King, and do we expect some to respond? Let us have faith for definite results.

#### *8. The man God uses is the man who works in the Anointing of the Holy Spirit.*

"Tarry ye in the city of Jerusalem, until ye be endued with power from on High." They tarried. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witness unto me." And the thought of witnessing without that power never entered their minds.

Read the biographies of God's men and you will discover that each one sought and obtained the Enduement of Power from on High. One sermon preached in the Anointing is worth a thousand in the energy of the flesh.

This, then, is the man God uses. He has but one purpose in life. Every hindrance has been removed, He places himself absolutely at God's disposal. He has learned how to prevail in prayer. He is a student of the Word. He has a vital, living Message for a lost world, He expects results. And he works in the Anointing of the Holy Spirit. Oh, my brethren, let us see to it that we have these eight qualifications in order that God may use us to the fullest possible extent. Then will our Ministry be glorious indeed.

## CHAPTER III

### THE SEPARATED LIFE

**I**T is doubtful if there ever was a time when the note of Separation needed to be sounded more than to-day. The world has become so churchy and the Church so worldly that it is hard to distinguish the one from the other. The line of demarcation has been so completely broken down that churches, where revivals once flourished, whose spiritual life was at one time deep and strong, are to-day mere social centres over which God has long ago written the word "Ichabod"—"The glory has departed."

But worldliness in the professing church is only another sign of the end of the age. The prophetic utterances of God's Word are being literally fulfilled. It cannot be long now before He comes.

People seem to have the idea that we must mingle with the world and become like it in order to win souls and influence lives for God. Yet when a man falls into a deep well no one ever dreams of jumping down alongside of him in order to get him out. Instead he stays away up at the top and from there lets down a ladder or rope and thus lirts him up.

Ah, no! The men who have won souls and influenced other lives for God have been the men who have walked with God far above the masses, and thus from an altitude of spirituality have drawn others up to their level. The only way to win others is to be different ourselves and thus attract by something they lack, and by prevailing with God prevail with men.

Had Abraham gone to live with Lot in Sodom his influence would have availed but little. It was when he separated himself and stood afar off on the highlands of faith with God that his intercessions secured Lot's deliverance. Let us be separate. We must dwell apart with God.

Then I want to say that the world expects the Christian to be different. It has its own standard of what a saint should be. And even when it succeeds in drawing us down to its level it but mocks and laughs at our plight. No longer does it respect us nor reference our position. We are then no better than others.

A young woman who saw no harm in dancing decided to do some personal work during the dance, and while gliding over the floor with her companion, she suddenly turned and

asked him if he was a Christian,

"A Christian! Not Why, are you?" he exclaimed in amazement.

"Yes," replied the young woman. "I'm a Christian."

"Well, then, for God's sake, why are you here?" was the unexpected response.

Ah yes, the world expects the Christian to be different. Otherwise how will anyone know which is which? If there is no line of demarcation how will people know which side we are on? If we dress and act like the world how can anyone tell whether we are Christians or not? There must be a difference.

Now, separation has always been God's standard. Abraham had to leave his country, and his father's home, and in complete separation, go he knew not whither. Moses refused to be called the son of Pharaoh's daughter choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. So also with the Israelites. They were a peculiar people, entirely separated from the nations around about them, representing God. And in Ezra ix 10 and Neh. xiii, when the line of separation had been broken down by mixed marriages there was no leniency shown. Heathen wives must be put away and separation of the severest character again instituted.

Yes, and separation is still the call of God. "Come out from among them, and be ye separate, saith the Lord," and, "Be ye not unequally yoked together with unbelievers" (1 Cor. vi 14-18). The world must be forsaken and separation maintained.

Let us remember our character. According to God's Word we are "pilgrims and strangers," "sojourners," a heavenly people in a foreign country. This is not our home.

I'm but a pilgrim here,  
A stranger from afar—  
And to my distant home  
With many a battle scar My Lord  
will bear me safe at last When pilgrim  
days on earth are past.

Enmity and hatred is the attitude of the world toward the true child of God. "If ye were of the world, the world would love his own: but because ye are not of the world, therefore the world hateth you" (Jn. xv, 19). What about it? Does the world hate you? If you are not of it, if you do not belong to it, and if you make it clear that you are a pilgrim and a stranger, then you will very quickly discover that the world hates you. You see it depends on the attitude you take toward it.

Now, the evidence of the separated life lies in the attitude of the heart, not the actions, toward the world. "Love not the world, neither the things that are in the world. If any man love the world; the love of the Father is not in him" (1 Jn. ii 15). Hence, it is not necessary to actually take part in the things of the world. The real question is: Do you want to? Is there a desire? Does the world appeal and allure? If so, then there is no heart separation after all.

Listen again: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (Jas. iv. 4). Pretty plain language! Talk about a "worldly Christian!" God declares that the world's friend is His enemy. The one who loves the world does not love God. What then is my heart attitude? That is the important question. Do I love the world or do I love God? Am I the world's friend or God's friend? Would the word "adulterer" or "adulteress" be applicable to me? What is the real attitude of my heart toward the world? Not my actions but my thoughts, my likes and dislikes.

Suppose a woman were to live with her husband on Sunday, and then spend her time with other men during the rest of the week, and on Sunday return again to her husband, what would we think of her? What would we call her? How long would her husband acquiesce? And yet that is how the so-called "worldly Christian" treats the Lord Jesus Christ. Six days *in* the world and then one day with Christ. No wonder such an one is called an "adulterer" or an "adulteress" in Jas. iv. 4. What a disgraceful life to live! Companionship with the enemies of God! Such conduct is viewed by God as "unfaithfulness." The worldly Christian in His sight is likened to an unfaithful wife. Must the child of God be compared to a harlot? Yet such is the description in the inspired Word, Let us ponder very carefully 1 Jn. ii. 15 and Jas. iv. 4. The Old Testament, especially in the prophets, is full of such comparisons. Separation is the only remedy.

Now, the separated life means separation from:

1. *Worldly Pleasures.*

That was the choice Moses made when he repudiated the pleasures of sin (Heb. xi. 24-26). The dance, the theatre, and the card party are not of God, but of the world. They were introduced not by spiritual leaders and saintly men, but by men of the world. The spirit of the world pervades such pleasures, and prayer and testimony in the midst of these things is out of the question. The two simply don't go together. The people who throng such gatherings do not attend nor take part in prayer meetings, nor are they interested in the spiritual work of the Church, Hence, the time must come when the true Christian is willing to obey the clear and emphatic command: "Come out from among them, and be ye separate," and to sing from the heart:

Goodbye, Old World, goodbye!  
I want no more of thee, For God is dearer  
far than thou canst ever be;  
My soul is satisfied  
With Christ the Crucified;  
And all I need I find in Him alone.

2. *Worldly Alliances.*



"Be ye not unequally yoked together with unbelievers." No words could be clearer, no command more emphatic. God cannot honour the unequal yoke,

(1) Business Alliances.

The Christian who enters into partnership with an unbeliever or even with a so-called worldly Christian is running a dangerous risk. Pray as he will he has no promise of blessing in God's Word. No wonder so many business enterprises fail. To disobey the plain Word of Scripture is to invite disaster. How can God bless what He has condemned?

(2) Lodge Alliances.

Secret societies are the curse of the Church everywhere. The lodge may be good enough for the man of the world, but for God's child the Church of Jesus Christ should more than suffice.

In the secret societies are to be found Jews and Unitarians, men who deny the deity of Jesus Christ. Even the name of the Lord Jesus is not permitted for fear of giving offence. And I want to say that the place that is not good enough for my Lord is not good enough for me. Nor could I go in when He is kept out.

Oh, how clearly God has spoken! "Be not unequally yoked together with unbelievers." Is a Jew an unbeliever? Are Unitarians unbelievers? Most certainly. Then, thus saith the Lord; "Come out from among them, and be ye separate." God help us to obey.

But you say, "once a Mason always a Mason." Oh no! Not a bit of it. That is a man-made law, and it has never been sanctioned by God. No, my brother, you can cut clean, renounce the whole thing, break every satanic vow you ever took before your eyes were open, and step out into the clear light of God's Word, separated forever from every secret abomination.

(3) Marriage Alliances.

Oh, how many have admitted that the secret of all their unhappiness in married life lay in the fact that they disobeyed God and took on the unequal yoke. God's Word here also is very, very plain. "She is at liberty to be married to whom she will; *only in the Lord*" (1 Cor. vii. 39). "Only in the Lord." And to marry one who is not in the Lord is to court disappointment. How can God's blessing rest on the home when His Word has been violated? Many a young woman has had to face this problem and break her engagement; while others who have persisted in disobeying have lived to regret it beyond words to express. Nor does the plea that it is her purpose to marry in order to win, avail in the least. The girl who fails to win her future husband for Christ before marriage has but little hope of winning him after.

Oh, Christian worker, don't, don't for your own sake, disobey the Word of God and enter the unequal yoke. It may seem hard now, but be certain of this; God has another and a far better plan for your life. To ignore His Word is dangerous. To obey it is always safe. There need be no question as to the results. Therefore, "Be ye not unequally yoked together with unbelievers."

### *3. Worldly Companions.*

Here again there must be a breaking away. Worldly companions will not enjoy the Christians' prayer meeting, nor can the child of God take pleasure in their pursuits. Sooner or later the spirit of their association will dull spiritually unless a complete separation takes place. It is difficult to play with fire and not be burned.

But you say; How can I give them up? Child of God, you will not have to give them up. You live a spiritual life and they will very soon give you up, They will be as uncomfortable in your presence as you will be when with them.

Make friends of God's children. And whether they be brown or yellow, black or white, you will find them far more precious and the association closer and more binding than even that of blood relations out of Christ. They will understand when the members of your own family do not. And then, too, such friendships can never be broken. Death does not separate. Make friends, therefore, of those with whom you can associate not only here but throughout Eternity.

Now, the secret of the separated life lies in "the expulsive power of a new affection." I will never forget the day Grace Armstrong was converted. It was at a Sunday afternoon meeting in Chicago. She just slid down on her knees and sobbed as though her heart would break. No one could console her. Then as she went out her girl friends told her that it would soon pass away,

"No, girls," responded Grace, "this never will pass away."

And when young men telephoned her and invited her to the theatre, without a moment's hesitation she answered, "No." Old things had passed away in a single moment. No longer did she love the pleasures of the world. All things had become new. Christ was now in her heart and she had a new affection. She loved the prayer meeting, loved to stand and sing for her Saviour on the street corner, loved to do personal work, loved above everything else the House of God. There were no battles, no questions to answer, no problems to solve. When Christ came in in His glorious fulness the world went out. There was no room for it. Grace is now with her Lord, but oh, what a wonderful testimony she left before she went home!

When I was a missionary among the Indians near Alaska, I lived for some time on what we called "hardtack." "Dog biscuit" I suppose would be the name in civilization. Now, it was hard, so hard that only by warming it could I manage to penetrate it with my teeth. Nevertheless I thoroughly enjoyed and relished it.

But there came a day when I returned to civilization, and began to eat bread and butter once more. And, what do you think? Why, I have never wanted hardtack since. Not once have I pined for the old days and cried, "Oh, for a bit of hardtack once

more!" And why? Simply because I've found something better.

Well, you can have the hardtack if you want it; but as for me, I am going to feast on bread and butter. I want the best. And, thank God, when we enter into the spiritual experiences of the New Birth and the Holy Ghost, we are fully satisfied; nor do we crave any more for the things of the world. Thus separation becomes easy. It is not hard to deny yourself something that you do not want. Thus, it is "the expulsive power of a new affection." Let Jesus Christ in in all His fulness, open your heart to the Holy Spirit, become God-inhabited, and you will be glad to go without the camp with Him bearing His reproach.

" Since mine eyes were fixed on Jesus  
I've lost sight of all beside,  
So enchained my spirit's vision  
Looking at the Crucified."

## CHAPTER IV

### THE SUPREME TEST

**L**OVEST thou Me?" The question was startling. The little group sitting round the fire on the shore of the Galilean sea, glanced quickly up at the speaker's face. With expectation gleaming in His eyes, He sat quietly gazing at but one, and waiting for the answer.

The early dawn was gently stealing over the hills far away in the distance, ushering in a new day and chasing away the darkness of the night. Save for the rumbling of the waves along the shore, and the occasional cry of some lonely sea-bird, no sound broke the quiet stillness of the early morn.

All through the long dreary night they had toiled with their nets and taken nothing. Then as the dawn began to break, a figure, strange, mysterious, stood upon the shore. Discouragement and weariness gave way to fear. With straining eyes they sought to pierce the rising mist, but all in vain, till, suddenly, the youngest of them recognized the silent, ghost-like form and cried:

"It is the Lord!"

Like a flash, Peter—poor, remorseful Peter, his great heart yearning with an almost superhuman devotion—leaps into the water, and with strong powerful strokes, soon reaches the shore. The others follow. The net is drawn in. A fire of coals is burnings and fish are cooking. Not a word is spoken until the Master, Himself, gives the simple invitation:

"Come and dine."

Quietly the food is eaten. All is still. Awe and reverence make speech impossible. Finally, Jesus again breaks the silence with the words of our text;

"Lovest thou Me?"

It is Peter to whom He is speaking, great, blundering Peter; the disciple who so recently denied Him, who "went out and wept bitterly." He would test him, Peter must make a triple confession of his devotion for his threefold denial, He would try him by the highest possible standard, the "Supreme Test."

"Simon, son of Jonas, esteemest thou Me?"

He is pleading for that higher love, the love of the intellect or will, rather than the human emotion. But Peter is no longer sure of himself. He failed once; he may fail again. And so, unwilling to make the higher profession implied in His Master's question, he uses the word expressing mere emotional love or personal attachment:

"Yea, Lord, Thou knowest that I love Thee."

Again, the question is asked, The response is the same. Then the Master accepts Peter's own word, seeing that Peter will not rise to His, and for the third time asks:

"Simon, son of Jonas, lovest thou Me?"

And Peter, great noble Peter, his heart almost bursting with grief to think that His Lord should doubt him, replies with throbbing pulse and quiver-ing voice:

"Lord, Thou knowest all things, Thou knowest that I love Thee!"

"Dost thou love Me?" With emotion  
Comes the answer of devotion: "Lord  
Thou knowest that I love Thee." "Feed My  
sheep," He answers, softly.

"Peter, Peter, dost thou love Me More than  
these and all around thee? "  
"Lord, Thou knowest all together,  
And that I am Thine forever."

Silence reigning, moments fleeting, Then the  
heart of love entreating: "Peter, dost thou  
love Me?" "Master!" And the breath comes  
thicker, faster.

"Master! Master!" sobbing, sobbing— "Oh, Thou  
knowest!" throbbing, throbbing; Stirred the loyal  
heart with emotion Bound to Christ by love's  
devotion.

And we have called this question the "Supreme Test." But was it after all the highest test of devotion and loyalty, the most binding avowal that human lips could utter? Was there not a greater? Did Jesus make a mistake? The life of Peter does not seem to indicate any such mistake, Jesus didn't seem to think so. In fact, He was willing to base all on that one simple question. He knew what He was doing, knew that He was asking the most vital question in all language. And to-day, after the lapse of nearly nineteen centuries, we may still look upon it as the Supreme Test of our spiritual life. There are three things I would have you note in which "Lovest thou Me" becomes the Supreme Test. And the first of these is that it is

#### THE SUPREME TEST OF DISCIPLESHIP

Day by day, all down the centuries, Jesus Christ has been binding men and women to Himself. Not by force, not by fear, but by love. Satan was quite willing that He should have the kingdoms of the world providing He recognize His allegiance to him. But Jesus

knew that it was not the Father's will to force men to obey Him, Ah, no! He would draw, not compel, win, not drive; men should choose Him of their own accord; they should be won by love. Such a union would be far closer, far stronger, and more lasting than forced obedience could ever be, Love had brought Him to earth; love had caused Him to die for a lost race, and love would draw men and women to Him. Could any oath of allegiance be stronger than the simple test He chose to put—"Lovest thou Me?"

Not a word does He ask regarding any one of a hundred questions that would naturally arise in the mind. Doctrine, dogma, creed, theology—not a word, Sin, repentance, service—not a syllable. One question only is asked. And mark you, it is His last chance, He is soon to leave. This is the best opportunity He would have for parting instructions and warnings. Has He no other word; are there no further conditions of discipleship; Is there no creed or church formula to accept? No, none. And why? Because "Lovest thou Me" includes and embraces all. The others will follow in their own places. The primary question will suffice for all else. "Lovest thou Me" will lead on to all that is needful.

Thousands, to-day, are active church-members, splendid workers, but they have no personal love for Jesus Christ. Form and ceremony can never suffice. To be true to the great fundamentals of the Faith does not prove that you are true in heart to Jesus. Multitudes who are right in their heads are wrong in their hearts. Brethren, I would rather be right in heart and wrong in head than right in head and wrong in heart. It is because of this that there is so much controversy and hard feeling to-day. The lamentable fact of fundamentalism is its hardness and bitterness of spirit. God gave us a sickle, but not to use on our brethren. It is even possible to be a martyr for the Faith and yet *not* love Jesus Christ. Paul must have foreseen this when he wrote: "Though I give my body to be burned, and have not love, it profiteth me nothing."

You will recall the declaration of Jesus Himself regarding the first and greatest commandment which, with the second, embraces the entire law, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

Oh, my brethren, we may not understand the great theological positions of our faith, yea, we may be ignorant of our own church dogmas, but if we sincerely love Jesus Christ we will have fulfilled all the law. It is the heart that must be right, and given a loving heart, a heart that yearns to please and follow Him, all else is certain. But further: not only is it the Supreme Test of discipleship: it is also

#### THE SUPREME TEST OF CONDUCT

No longer do we find it necessary to ask the old question regarding our attitude toward worldly things; "Is it wrong to do this?" "Is it a sin to do that?" We simply apply the "Supreme Test" to all our actions. It becomes "the expulsive power of a new affection." It is not a case of whether it is right or wrong to indulge in questionable amusements, A man becomes so filled with the Spirit of God, so permeated with the love of Christ, and so anxious to serve and please the One who has won his heart's

affections, that there is no room for sin, no room for the worlds and he will have absolutely no desire for the things in which the unsaved delight. Think you a man would injure one whom he really loved? Nay, verily! Hence, the one great question, the "Supreme Test" of all, is love.

Oh, my brother, tell me, do you love Him, do you love Him? If so, you will want to please Him, If so, you will want to follow Him. If so, you will be fully satisfied with Him, Him and Him alone, The world will no longer draw. Its charms will cease to exist so far as you are concerned, and you will no more crave its empty pleasures, Jesus, Jesus, Himself, will be your all and in all. You will feed upon Him, dwell with Him, abide in Him, love Him, and crown Him as king of your heart, All your questions will be easily settled if you really love Him.

"Thou, O Christ, art all I want;  
More than all in Thee I find."

And in the last place, "Lovest thou Me" is

#### THE SUPREME TEST OF SERVICE

In other words, it is the incentive of "love" rather than that of "duty" The follower of the Lord Jesus Christ serves his Master because he loves Him, and not because of any obligation he may wish to discharge.

What was it that drove David Brainerd to the savage Indians of the great, howling wilderness? What was it that made him leave his home at twenty-four years of age, and dwell alone in the heart of the wild, trackless forests of the interior; that enabled him though dying with consumption, weak and feeble from lack of food, long tiring tides on horseback, dismal, comfortless nights in the open woods under a pouring rain, to still press on month after month in order to tell his beloved Indians that God loved them, loved them to the extent that He gave His Son, His only Son, to die for them? What, I ask? Duty? Away with such a thought! No man would feel it his duty to do so much. No! No! It was "love." David Brainerd loved his Lord, and wanted to show it.

So with Judson, Livingstone, Morrison Taylor, Carey, and all the great, heroic missionaries of the past. Yes, my brethren, and even so will it be with you, if you really love Him, You will prove it by glad, happy service. You will even lay down your life if need be—that is, if you love Him. Do you?

Oh, the breadth and length, the height and depth of His own great heart of infinite love and compassion! Love demands love. And nothing will satisfy a heart that loves except love. And so, because He Himself loves so greatly, He can be satisfied with nothing less than the love of His followers. What are wealth, houses, lands, luxury, and all that money can bestow to one who yearns for love? Love, and love only is the ground of acceptance with Christ. Hence, "Lovest thou Me" becomes the "Supreme Test" for every Christian.

In one of the larger cities of France where Mrs. Booth Clibborn had been holding

evangelistic meetings, she was one day visited by the wife of a very wealthy Frenchman. In her hand she held a small bottle marked "poison." In her heart was the calm determination to take her own life. She was only one of the hundreds of that sad and Godless country who go down to a suicide's grave. Before committing the deed, however, she made up her mind to see the only one in all France whom she felt she could trust, and look upon her face as she passed away. Let her own words tell the story:

"It was just the other day that I complained to my husband. Surprised and irritated, he replied:

"'Why, whatever do you want? You have my pocketbook; you have my home; you eat at my table. All that wealth and position can give are yours, and yet you complain.'

"'I want your heart,' I replied, 'I want you to love me.'

"'Oh!' he exclaimed, 'you can't have that. That belongs to another. You may have everything else, but my heart, my, love—that is impossible.'"

And we may offer Jesus Christ everything else that we have, and still He will be unsatisfied. Love demands love. Nothing less can be sufficient. And now in the same tender, pleading tones, and the same yearning heart, He comes to you and to me, and once again we hear Him ask the question that constitutes the "Supreme Test," and demands an answer, "Lovest thou Me?"

But you answer, "I do love Jesus." You do! Then what? "Feed my sheep." Prove it, Love is service. You had a splendid Prophetic Conference. You were fed. Now what? Is that all? Does it end there? Then your Conference has fallen short, far short. What about the "other sheep?" Have you no outlet? Has a lost world no claim on your love? That is why I am so tired of the average Bible Conference. It gets nowhere, and the stream becomes a stagnant pool for want of an outlet. And that is why I enjoy the Conferences and Conventions of great Missionary Movements. They end up with a spiritual torrent that flows out to all the world and produces life everywhere. Lives and money are laid on the altar. The people are given a chance to prove their love by sacrificial giving for the Regions Beyond.

If Jesus Christ should appear in our midst just now and personally put this question, "Lovest thou me?" to each one of us individually, what would we say? How would we answer Him? How searching it would be? Would we endeavour to avoid Him? Or are we in love with Jesus Christ? "We love Him," declared John. Do you? Do I?



## CHAPTER V

### THE VICTORIOUS LIFE

**T**HE saddest thing in the Christian life is the presence and power of sin. Many there are who would give all they possess if only they could resist temptation and live a life of unbroken fellowship with God.

It is a painful but familiar fact that there are thousands of men and women the world over who know Jesus Christ as their Saviour, but who have never experienced anything beyond conversion, Christ is not the supreme passion of their lives. Their experience is one of victory and defeat; to-day on the mountain top, to-morrow in the valley; the wilderness journey instead of Canaan's rest; the seventh chapter of Romans instead of the eighth.

When everything goes right, and nothing arises to interrupt the harmony of their lives, their victory is perfect; but when things go wrong, and they are upset in their plans, when provocation and opposition cross their pathway, when dark and foreboding clouds hover on their horizon, when trouble and adversity surround them, then their victory takes wings and flies away.

But there is a life, praise God, so far above the ordinary that it can only be compared to the brilliancy of the noonday sun in contrast to the light of the evening star. It is beyond the fondest hopes and dreams of multitudes of dissatisfied and disappointed Christians.

And yet it is possible for all. Yea, more! it is God's will for every child of His, "Sin shall not have dominion" (Rom. iii. 14), declares the inspired Word. And when Paul cries out, "O wretched man that I am! who shall deliver me?" he is able to answer with absolute assurance: "I thank God . . . Jesus Christ our Lord" (Rom. vii. 24-25),

And, oh, what a joy it is to be free! to have the fetters snapped, the power of sin broken! That old besetting habit that held me in bondage so long, that unholy desire that conquered me again and again— what a joy it is to know that the chains are gone. Oh, yes, I tried, tried time after time to free myself. Vows were taken and resolution made, but all in vain. I was chained and shackled until there seemed to be no hope of freedom. Sinning and repenting, praying and failing, weeping and indulging again. This was my experience. Oh, the bitterness of sin.

But at last, at last, praise God, I was free; as free as the Israelitish slaves when they stood on the other shore and watched their enemies perish beneath the waves. How my soul rejoiced! What peace was mine! Oh, the heart-rest that followed! Free, free at last! "I thank God through Jesus Christ our Lord."

Hallelujah! What a Saviour!

There are two classes of sins that men are guilty of committing. First, there are what might be designated "Outward Sins"; and, second, "Inward Sins." Perhaps if we were to ask ourselves some very-personal questions, it might help. We are not now referring to the first class; namely, Outward Sins, such as murder, theft, adultery, etc.; for if we are Christians at all, we are no longer guilty of these; but those sins which unseen by the eye of man rob us of the victory which Christ purchased for us, and are the cause of all our unhappiness and defeat.

*1. Have I been delivered from worry and anxiety ?*

Now, worry is sin. "In nothing be anxious" (Phil. iv. 6, R. V.), and "Be not anxious for your life" (Matt vi. 25-34, R. V.). Hence, to worry is to break the definite command of God. Moreover, worry shows a lack of trust. As some one has said, "Worry is a useless burden weighted with distrust of God." Jesus never worried. His life was calm, serene and trustful under all circumstances. Even amid the raging storm He could remain "asleep on a pillow."

*2. Have I been delivered from discouragement and despondency ?*

Discouragement! That was the sin of Elijah, It is Satan's most formidable weapon, and it was frequently used on the Israelites during their wilderness journey. Then, too, there are despondent Christians, Christians who have lost their joy, confidence, cheerfulness and hope, Jesus was never discouraged nor despondent.

*3. Have I been delivered from irritation and discontent ?*

Do little things irritate and annoy? Am I dissatisfied? Do I murmur at my lot ? (Philippians iv. 11). This was the "besetting sin of the wilderness journey. Jesus never showed the least sign of irritation or discontent.

*4. Have I been delivered from anger and malice ?*

Is there any malice, spite, hatred or enmity in my heart? Do I cherish grudges; and have I refused to be reconciled? Are there uprisings within? Is it true that I still lose my temper? Does Wrath hold me at times in its grip? Such a heart was foreign to Jesus Christ.

*5. Have I been delivered from jealousy and pride ?*

When another is preferred before me, does it make me envious and uncomfortable? Do I become jealous of those who can pray, speak and do things better than I can? Am I puffed up? Do I think a great deal of my own position and attainments? How free Jesus was from these things.

6. *Have I been delivered from lust and impurity of thought ?*

Do I allow my mind to harbour impure and unholy imaginations? Through the silent hours of the night, the lonely hours, am I addicted to such vices? Could we conceive of such a thing in the heart of Jesus?

It is not a question of Sinless Perfection, or Eradication. These phrases are neither in the Bible, nor have they been demonstrated in Christian experience. We believe in Christian Perfection; namely, that degree of holiness which is within the reach of man and which God expects His children to attain; but we do not believe in Godly, Angelic or Sinless Perfection, for we still come short of the Divine standard—the glory of God.

Nor do we believe in Suppression. It is not a case of anger controlled, A story is told by Charles G. Trumbull of an old Quaker woman who had smiled most sweetly under a most distressing provocation A young woman was with her at the time, and turning to the older one, exclaimed:

"I cannot understand how you were able to keep your temper."

"Ah!" exclaimed the Quaker woman, "thee didst not see the boiling inside."

And she thought that that was victory. She had been able to suppress her feelings and to control her anger so that no one could witness it. But whether on the inside or the outside, it really made no difference. It was a sin just the same, and so far as God was concerned, she might just as well have exploded; for He could see the boiling on the inside. The boiling was simply the outcome, the manifestation of sin. To control it did not make it less sinful. There is no victory in that. But, thank God, there is deliverance from all inward sins. God's children do not need to boil.

Dr. Simpson, so I am told, was one time listening to an argument between those who believed in Sinless Perfection and those who believed in Suppression, And as the debate waxed warmer and warmer, it was observed that something of a rather red hue was rising in the faces of both parties. The very thing that those who claimed Sinless Perfection or Eradication declared did not exist began to manifest itself in the heated words and rising colour of the speakers. And the others who taught Suppression seemed unconscious of the fact that somehow the cover had come off, and that it was not just then suppressed, at least not wholly so.

Finally, Dr. Simpson arose and spoke, "Brethren," he said, "it is not Eradication; and, brethren, it is not Suppression, but it is Habitation."

Thank God for Habitation! Oh, the joy of it! "Christ in you. Christ liveth in me. I in you." God-inhabited. "An habitation of God through the Spirit" (Eph. ii. 22). This is the secret—Christ our Victory. Hallelujah!

In my heart the Saviour lives;  
Victory over sin He gives; By His  
wondrous grace divine,  
Resurrection life is mine.  
Wondrous secret, yet how true,  
Christ the Saviour lives anew.  
Lives to reign within my heart  
And His risen life impart.  
Oh, how precious—can it be I in  
Him and He in me? Life  
abundant, life divine— God's  
eternal fullness mine.

In the old days it was victory, if any, with effort. Now it is victory without effort. Another has taken up the fight. "The battle is not yours but God's. It is control now, not by self and will-power, but by Another. "When the enemy shall come in like a flood, the Spirit of the Lord will lift up a standard against him." Mark you, it is the Spirit who goes forth to meet the enemy now, and I hide behind the standard. Like the little girl who had just been saved. Jesus, she said, was in her heart. And when questioned as to what she would do if Satan knocked at the door, responded by saying: "Why, I would send Jesus to the door." She had the secret all right, "Ye shall not need to fight in this battle, Stand ye still and see the salvation of the Lord which He will work for you this day." Oh, glorious truth! The righteousness of the law is now fulfilled, not "by" us, but "in" us, by the Holy Spirit (Rom. viii 4).

It is not our straggling to rid ourselves of the works of the flesh, not man's efforts to give up and get rid of sin; but being so filled with the Holy Spirit, so God-inhabited that we have no room for sin. In order to light a room, we do not drive the darkness out; but we let the light in, and, lo, the darkness disappears. Neither do we labour in the spring to remove all the dead leaves from the trees. That would be an impossible task. But by a law of nature there flows up the trunk the life-giving sap, and signs of new life soon appear. Then the old dead leaves just naturally fall off. At the bitter waters of Marah they did not cleanse the stream by trying to locate and get rid of whatever caused the bitterness; but they threw in the bough of a tree, and, lo, the waters became sweet. It is "the expulsive power of a new affection." The stronger destroys the weaker. The sweet expels the bitter. The light overpowers the darkness, "He that is in you is greater than he that is in the world." It is victory by Another. In Rom. vii. it is "I," "ME," "MY" forty times, while in Rom. viii. the Holy Spirit is mentioned nineteen times. He now indwells the believer and fights his battles.

"Art thou for us, or for our adversaries?" demanded Joshua of the man who stood over against Jericho.

"Nay," responded the One addressed, "but as Captain of the Lord's host am I now come."

"What saith my Lord to his servant?" cried Joshua, falling to the ground.

Why did he take such an attitude? Would we have acted so? Or would we have replied something like this:

"Well, Captain, I appreciate your offer; but really I do not need your help, I have a large army, well armed, and we are able to capture Jericho alone."

Had he said that Jericho never would have been taken. And yet this is what Christians are doing all the time. Self-effort, will-power, striving and struggling—these are our methods. But God tells us to lay down our weapons; stop trying, cease struggling, and let Him undertake. We are no match for the enemy. He alone can win the victory, "Christ in you"—this is our only hope, He defeated Satan at the Cross, and He can easily do it again.

Now shall we not "Let go and let God?" Admit our own inefficiency and weakness, and from this moment trust Him to undertake for us. He alone is sufficient. The drowning man who continues to struggle is hard to save. But the moment he has sense enough to give up, surrender, yield himself to the one who would rescue him, there is every hope. Self-effort can never avail. I live because "Christ liveth in me." He is my victory. I trust Him. Praise the Lord.

The question is often asked; "Can victory be sustained?" Well, it is simply a matter of His keeping power. Is He able? Can He keep for a minute, for an hour? And if for one hour why not for a day? Then if Christ can keep His child victorious for a whole day, why not for a year? Ah, yes, thank God, there is uninterrupted victory!

It is a question of "looking unto Jesus." Peter looked at the waves, and immediately he began to sink. But as soon as he got his eyes on Jesus again he was safe. How often we look at the difficulties that surround us on every side! And seeing it is impossible for us to look two ways at once, we must of necessity take our eyes off Jesus in order to see our problems. Then to turn them on Him once more is to take them off the things around us, Keep "looking unto Jesus," and victory will be maintained.

As long as the trolley is on the wire, the car can keep going, but the moment the two are disconnected the car stops. We are not like storage batteries. God does not charge us up and set us going independent of Himself. We must keep in touch, in vital connection all the time, for we are "Kept by the power of God through faith" (1 Pet. i. 5). It is a faith life, "Without me, apart from me, severed from me, ye can do nothing," said Jesus.

As long as the Holy Spirit holds sway, just so long will victory be maintained. He can be slighted, grieved and quenched until He no longer dominates. "Ye shall receive power," declared Jesus, "when the Holy Ghost is come upon you." But then, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Power over sin? Yes, But sustained power by a sustained walk, yielded to and controlled by the Holy Spirit, "I will put my Spirit within you, and cause you to walk in my statutes."

The author of that beautiful hymn "Moment by Moment." said that the inspiration came to him from "I need Thee every hour." "That would never do," he declared, "I need Him every moment." And so he sat down and wrote those wonderful words that so perfectly set forth the secret of sustained victory:

"Moment by moment I'm kept in His love.  
Moment by moment I've life from above.  
Looking to Jesus till glory doth shine,  
Moment by moment, O Lord, I am Thine."

## CHAPTER VI

### WHAT DOES GOD THINK OF ME?

**W**E are going to let God search us. We want to find out if possible just what He thinks of us. Our prayer will be the cry of the Psalmist, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me." And may He turn the searchlight of His Holy Spirit upon us until we are enabled to see ourselves as He sees us. We are not trying to find out what the world thinks of us. Newspapers, books, and gossip may give the very opposite report of us to what God would give. They may praise while He condemns, or they may condemn where He praises. We are not even asking the opinion of our nearest and dearest friends. Even they may be deceived in us. "Man looketh on the outward appearance but God looketh on the heart." Our only desire is to discover what God thinks of us.

We shall some day stand face to face with God, And then, in the sight of the whole universe, we shall be unveiled and the innermost secrets of our hearts laid bare. The cloak that hid us from man will not hide us from God, Is it not better to find out now what He thinks of us, and if, as He weighs us in the balance we are found wanting, make up at once what we lack and get right with Him? And so I ask, "What does God think of me?" God who searcheth the heart, as He looks into mine, what does He find there? Am I well pleasing in His sight? What does He think of me?

#### 1. *What Does God Think of My Work ?*

Does He find me genuine and sincere, free from all deception, and a stranger to hypocrisy? Never mind how much I blunder. The question is, Am I earnest? Am I sincere? If my motives are right, He will overlook my mistakes. Am I loyal to Him? Do I work from my heart, or are my labours merely professional? Is there any thought of personal gain? Am I selfish? Has money any influence in my decisions or plans? Would I serve Him just as earnestly if I got nothing for it? Am I genuine? Is my work counting for God? Does my life tell for Jesus? Am I able to lead others into the life of power and victory? Can I win souls to Christ? Do I ever try? Have I spoken to any one about his soul during the past year? Have I a message, or is my experience too shallow to mean anything to others? Do my unsaved friends know that

I am a Christian?

2. *What Does God Think of My Social Relationships ?*

Have I obeyed His summons, "Come out from among them, and be ye separate," and, "Be ye not unequally yoked together with unbelievers?" Are the things I am doing pleasing to Him? Can He smile upon me? Is there any pleasure that is driving Him from my heart and shutting out His presence? Is my conscience at rest, or does it trouble me when I do certain things and go to certain places? Am I willing to give up all for Jesus and to choose Him before the world? He gave up all for me. Do I want to please Him or am I going to argue the question with Him? Do I waste time that rightly belongs to Him? Are my evenings given up to social events when they are so much needed for His work?

3. *What Does God Think of My Devotional Life ?*

Do I spend enough time with Him in private? or am I hurried? Do I get alone with God? Do I love to meet Him in the inner chamber? Is communion with Him sweet to me? Is Jesus real? Does He fully satisfy?

Am I a student of God's Word? Do I study it in private, or is it all done in public? Does He unfold its secrets and make it real to me? Do I claim His promises and make them mine?

Is my life saturated with Prayer? Do I pray and get answers? Have I learned how to pray? Do I merely say prayers, or do I pray? And are my prayers availing? Is prayer a real, vital thing to me?

4. *What Does God Think of My Christian Progress ?*

Am I making progress in Spiritual things? Am I a growing Christian? Am I better this year than last? Is Jesus more real to me? Can my friends see any difference in me? Are the old weaknesses and failings of the flesh disappearing, and is the fruit of the Spirit becoming increasingly mine?

Am I making progress against sin, especially my besetting sin? Has it been conquered, the sin that at one time conquered me? Do I want to be delivered from it? Is there still some cherished idol shutting out His peace and power, His presence, sunshine and love? Do I believe that He is able to keep me from falling, that all power is His?

What does God think of me?



## CHAPTER VII

### THE SURRENDERED LIFE

**W**HEN I talk about Surrender I like to be definite. It sometimes pays to go into detail. And so I am going to be very plain and simple in order that you may have no hazy idea as to what I mean, for the Surrendered Life involves the laying of everything on God's altar.

#### 1. *Self.*

What would a man think of a young woman who In response to his appeal, offered her lover lands and houses or anything else she owned! Would he be satisfied? Not for a moment. He is not asking for her possessions; he Is asking for herself. Nor will any substitute satisfy. And so it is with Jesus Christ. He wants us, body, soul and spirit. Hence, we must first of all lay ourselves on the altar, and say, "I'll go where you want me to go, dear Lord. To India, Africa or China. To be a missionary or a minister. I'll forsake all and answer Thy Call."

"Take myself and I will be  
Ever, only all for Thee."

#### 2. *Loved Ones.*

Having placed myself on God's altar, I now bring my loved ones, my son or daughter, my father or mother. If the Lord wants my child for the foreign field He may have her. If He demands that I leave father and mother, I obey. Even if He should choose to take my loved one to Himself I dare not murmur. "Thy will be done."

"Why am I not happy?" inquired a wealthy lady as she stood beside the great missionary, Dr. Jonathan Goforth, of China, in her home.

"Have you surrendered all?" inquired the man of God, quietly.

"Yes, so far as I know, I have surrendered all," responded the woman.

"Are you sure," insisted Dr. Goforth, "that your all is on the altar?"

"My all is on the altar, I believe," answered the woman again.

"And you would be willing for God to take your little girl here and send her to China?"

asked the missionary, placing his hand on her head.

"God take my daughter and make her a missionary in China! I should say not. I want her here with me," exclaimed the mother.

"And yet you tell me you have surrendered all, and you haven't even given your own child to God. How can you expect God's peace and blessing? You stand as it were between God and His will for your daughter, and you say to Him, 'Thus far shalt Thou come and no farther. You can have my home; You can have my money; You can have me, but—don't touch my daughter.' Madam, do you call that surrender?"

### 3. *Talents.*

Our talents were never given to be used for ourselves. God's gifts are to be invested for Him. What right have we to use them selfishly? Once we catch God's vision, never again will we use our talents along worldly lines. You may have a talent for elocution, oratory, speaking. The question is: How are you using it? Is it simply for the purpose of amusing and entertaining? Or has it been invested for God? You may be gifted in writing. But what and for whom are you writing? Is it for the world, or for God? Are you writing for money or for the Kingdom? It may be you have been given the talent of making money. But remember, "It is God that giveth thee power to get wealth." Then for whom are you making money? For yourself or for God? Or your talent may be that of song. God has given you a voice. Are you using it in concerts to please your friends? Do you sing the songs of the world? Or, can Jesus Christ proclaim His message to burdened, sin-sick souls, through your talent of song? Frances Ridley Havergal sang:

"Take my voice and let me sing Always, only, for my King."

### 4. *Time.*

"Redeeming the time." What a responsibility! What are we doing with our time, our spare hours? Do we invest it for God or use it for selfish pursuits that don't count? Somehow we seem to have time for everything else in the world, time to eat and time to sleep, time to shop and time to talk, time for the newspaper and time for our visitors, time for pleasure and time for work, but no time for God. Do we spend our time entertaining our friends, providing expensive dinner parties, and whiling away the hours in idle talk? Or, do we live as pilgrims and act like sojourners? Are we different from the world? Are the precious hours given to conversation about Himself, and the interest of the Kingdom? Thus will it be when the Holy Spirit comes. Let us stop, and begin right now to practise what we sing:

"All for Jesus 1 all for Jesus! All

my days and all my hours."

## 5. *Money.*

Not a tenth, but all. Everything we own belongs to God and we are only stewards. Then it behoves us to watch how we spend it. Does it go for luxuries or for missions; for non-necessities or for the evangelization of the world? Do we spend it on ourselves to gratify our selfish desires, or is it held and used in God's work? Are we simply banking it to leave to someone who is quite able to take care of himself? Or are we investing it as God's steward in the souls of men? Do we build homes far larger than we need? Are we paying \$100 per month rent, when we could manage equally as well in a house that would only cost \$60? No wonder we have nothing for God! Oh, but the reckoning day is near. The accounting time will come. I would not like to meet Him with a large bank account. That would be a terrible calamity. He expects me to invest it somehow "before I die, for Him. Not, "How much of my money will I give to God," but, "How much of God's money will I keep for myself?" Some day He will call us to account for our stewardship. Our money, then, must also be placed on God's altar.

" Take my silver and my gold, Not a mite would I withhold."

Well, now, will you lay your all on the altar? Are you ready to yield, to dedicate, to consecrate everything? Oh, that you would take this initial step! Be definite. Make a whole-hearted surrender of your life to God. Hold nothing back. Yield up your will and accept His. Have no plans of your own. Go where He wants you to go and be what He wants you to be. All your cherished hopes, all your personal ambitions—give Him yourself. There can be no substitute for your act of surrender. You must pay the price. No compromise is possible, Abandon your life to God. He requires an empty vessel. How can He fill it if it is already full? Can a room be full of pure air and foul at the same time?

### A BLANK AGREEMENT

It is a question of signing a blank agreement. Put your name down at the bottom and let God write in the terms and conditions of the agreement after. He will only put down one step at a time and when you take that the next will be made plain. Trust Him, then, to plan your life and to fill in the agreement after you have signed it.

It means that you sail under sealed orders. Where, you do not know. When, you cannot say. Why, is not your business. How, must not concern you. It is yours to accept from Him the sealed orders containing His great blue print for your life, and to open and read them just when and just as much at a time as He wills.

## AN ETERNAL "YES"

It is saying an eternal "Yes" to God. An eternal "No" to self and "Yes" to Him. And it must be so final that it holds good all the rest of your life. "Lord, what wilt Thou have me to do?" Where wilt Thou have me to go? He dictates and you obey. One great, final, eternal, glorious YES, and the question is forever settled, Then just keep saying "Yes" all along the way.

" Lord, I give myself to Thee, Friends and  
time and earthly store; Soul and body  
Thine to be Wholly Thine for  
evermore."

## CHAPTER VIII

### THE SANCTIFIED LIFE

**I**T is not my purpose to go into the doctrinal side of Sanctification, for I have learned that it is possible to know an experience doctrinally and yet fail to appropriate it in a practical way, Therefore I am going to be very simple and emphasize the experimental side of a sanctified life.

And first of all, I want to tell you three things that Sanctification is not, in order that you may the easier comprehend what it is.

*First*, it is not freedom from temptation. The probability is that you will be tempted more as you live the sanctified life than ever before. Until then you have not been very dangerous to the kingdom of Satan; consequently he has not bothered much with you. But the moment you enter this experience he will do everything in his power to defeat you. Hence, Sanctification by no means ensures freedom from temptation. Let him that is spiritual consider himself lest he also be tempted.

*Second*, it is not a guarantee of safety from the possibility of sin, " Let him that thinketh he standeth take heed lest he fall." There is no condition in this life where a Christian is safe from the possibility of sin. Those who rise highest can fall lowest. Beware, then, of a false security, for Sanctification does not guarantee safety from the possibility of sin.

*Third*, it is not a gradual deliverance from sin. That is never God's way of victory. Sin is dealt with, settled with, done with once for all. If, a drunkard had been in the habit of taking five glasses of liquor a day, you would not dream of advising him to take four to-morrow, three the next day, two the next, then one, etc. You know that there must be a crisis moment when he deliberately turns from it and stops. And so with Sanctification, sin's power is broken and you yield no more.

Now having told you what it is not, let me mention three things that it is:

*First*, it is an instantaneous crisis experience. That means it has a beginning, and while you may view it as a process life-long in its result, you must also recognize its crisis nature. There must be a beginning; it must have a start. The children of Israel found the crossing of the Jordan just such an experience, It was a crisis hour in their history. In the morning they were on the wilderness side; in the evening they were on the opposite bank.

*Second*, it is a life of victory over sin. If it is-not that, it is nothing. God has

guaranteed deliverance from the power of sin. "Sin shall not have dominion over you." Apart from a life of victory over sin a profession of sanctification is a mockery,

*Third*, it is a life-long transformation into Christ-likeness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Cor. iii. 18). More and more we partake of His image until at last when He shall appear we shall be like Him.

When does Sanctification take place? In God's plan at conversion, but in man's experience, as a rule, after. I do not believe that God intends His children to wander for years in the wilderness. It is His purpose that they should yield so fully at conversion and live such a Spirit-filled life ever after that back-sliding would be unknown. Unfortunately very few do, and the result is that there must come a second great crisis when they turn from failure and disappointment in absolute surrender to live only and wholly for God.

What does Sanctification mean? The word itself simply means "to set apart"; and anything "set apart" from a common to a sacred use, whether animate or inanimate, is sanctified. Your life belongs to God. What He wants you to do is to recognize this fact, acquiesce in it, and set yourself apart for the high and holy purpose intended. There are three steps in Sanctification, and there are two parts to the experience, I am speaking now, not of the doctrinal but rather of the practical side. From a theological standpoint you may not understand it, and yet you may know it experimentally. And that is the only thing that matters after all. Now from a practical standpoint there are, as I have already stated, two sides to the experience known as Sanctification. There is first man's part and second, God's part.

A very significant statement is found in Joshua iii. 5, where the command is given, "Sanctify yourselves." "But" you exclaim, "I always thought that Sanctification was a work of the Holy Spirit." Then how do you explain this very clear and definite injunction, "Sanctify yourselves?" The problem is not hard to solve. This is man's part, And before God can possibly do His part, man must do his, and sanctify himself.

I have also stated that there are three steps in Sanctification. The first two constitute man's side of the transaction, and the third, God's. These three steps, very simply worded, are: (1) Separation; (2) Dedication; (3) Filling. First, "separation from," second, "dedication to," third, "with."

You see, it means not only a "separation from," but also a "dedication to." Separation is the negative side, dedication the positive. There are two parts to man's side of sanctification. "Sanctify yourselves." You do your part and God will do His. The third step is "filling with." But this is God's part. And the reason so many pray and plead and wait in vain for the "filling with" is simply because they have not yet taken both the steps demanded by God upon which the third depends.

Let us then first of all be sure that our separation is complete, God insists upon a clean cut separation from sin in every shape and form, from the world and all its allurements, from everything that grieves the Holy Spirit and cripples our power. Nor can we fool Him. He knows whether or not we mean what we say. Is then our

separation complete? And if not let us begin at once to go all the way.

Second, we must dedicate our lives to God. Separation is incomplete unless it involves this second step. We separate from the old self life and all that is displeasing to God only that we may be separated unto Him. Hence, dedication means the setting of one's self apart for God. We are to be holy; that is, we are separated unto God for a holy purpose. This dedication must be made actual and real in our experience.

Is, then, our all on the altar? Have we dedicated ourselves and all we possess, to God? Or, are we holding something back? It may be our money, our talents, some loved one; but whatever it is there will be no "filling with" until it has been fully and eternally dedicated to God. Only then can God do His part and fill with the Holy Spirit. When our all is on the altar the fire of God will fall.

Now, when you know positively, when you are absolutely sure that you have taken these first two steps, after waiting before God long enough for the Holy Spirit to search you, then by simple faith without any outward manifestation whatever, you can believe the Word, and rise from your knees knowing that God has done His part.

Listen: "What things soever ye desire, when ye pray, *believe* that ye *receive* them, and ye shall have them" (Mark xi. 24). He doesn't tell you to believe you are *going* to receive them, but to believe that ye *receive*, right there and then, that moment, the instant you believe.

Now don't let Satan cheat you out of the blessing by making you wait for some supernatural manifestation or feeling. You will know the joy and comfort of the Holy Spirit as you go out believing, testifying, acting on your faith. God's order for Sanctification is the same as for Salvation. First "fact"; second, "faith"; third, "feeling." Now Satan always reverses the Divine order, and tells you to look for feeling. But how can you feel before you believe and how can you believe until you know something to believe?

Here are some facts: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness (1 Jn. i. 9). The condition is that you confess. Have you met the condition? Then, why make God a liar? "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 Jn. i. 7). What is the condition? "If we walk in the light" And what happens? "The blood of Jesus Christ, His Son, cleanseth us from all sin." "But," you say, "I don't feel cleansed." No, and you never will until you first of all believe God's Word and act on your faith. Here is the third great fact:—"How much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13). The condition? "Ask." Have you conscientiously taken the first two steps? Then, ask. And feel? No, believe, God is on the giving hand. He delights to bless. "How much more!" "Lord Jesus, I separate from all that is displeasing in Thy sight, and I dedicate myself and all I possess to Thee. And now, Lord, I believe Thy Word. Thou hast said, 'Whatsoever things ye desire when ye pray believe that ye receive them, and ye shall have them.' Lord, I desire from this moment to live a sanctified life, free from the power of sin, filled with the Holy Spirit, and one hundred per cent for Thee.

" I want, dear Lord, a heart that's true and clean,  
A sunlit heart, with not a cloud between:  
A heart like Thine, a heart divine, a heart as white  
as snow—  
On me, dear Lord, a heart like this bestow."

"And so, Lord Jesus, without any feeling, with-out any evidence or special manifestation, having taken the first two steps and thus met the conditions, I do here and now believe that I am forgiven, the blood does cleanse me, even me, from all sin, -the Holy Spirit comes, and I do receive Him into my heart and life to fill me to the uttermost. Then dost accept me; Thou, O Christ, art now my Sanctification, and I am complete in Thee, Blessed be Thy name!

" Lord, I believe. Lord, I believe, Saviour raise my  
faith in Thee till it can move a mountain ;  
Lord, I believe; Lord, I believe, All my  
doubts are buried in the fountain."

Yes, praise God! I have seen scores enter into this experience by taking these simple steps. It works, and that is the best of it. Here is a man who has a violent temper. For less than ten minutes he kneels at the altar, and takes the steps that I have mentioned one by one. Then without emotion of any kind he testifies to what God has done, Does it work and will it last? Oh, hallelujah! Week after week he gives a glowing testimony, declaring that his temper is gone, and that he is living in Sanctification day by day. His whole life has been revolutionized, utterly changed.

May God enable you to take these simple steps and thus enter into the glorious experience of the Sanctified Life.