

CHAPTER FIFTEEN

How Long Is "Till"?

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:11-13).

We find this extremely idealistic objective set before us in Ephesians. What other book or message would sound so deep spiritual verities, or scale so lofty heights? One who reads the epistle to the Ephesians must be used to the higher altitudes of spiritual life and insight. The air is rarefied and the lungs of faith and spiritual understanding must be trained and "able to bear" some of the "many things" presented to us for our edification. The suggestive theme here is, "Divine Purpose." In God's plan and economy we find no aimless or purposeless movements or manifestations. In all that we see (by natural observation) or are able to trace in the whole historical development of nations and civilizations in dispensational movements,

and still more directly in the spiritual life and growth of Christian character, we are ever conscious of a great fact underneath it all—purpose, objective, ideal.

From the above text we see that the ideal for man toward which God is working is perfection. As I contact Christians and discuss the things of the Spirit and God's working, I am more and more impressed with the desperate need of a clearer definition of what the goal of the Christian life really is. As intelligent Christians we must all have an adequate and workable philosophy of life to give faith and courage to meet the battle and many experiences of the walk of faith. To many the goal seems hazy and uncertain. As a rule to a vast number of Christians the goal is to reach heaven. By the way, note the deep longing expressed in so many hymns. There are so many with the last verse suggesting "heaven at last." There is nothing so wrong or wicked in this. We all desire heaven and the hymns are many of them fine. But the thing out of order is the emphasis. That is wrong. The final goal is not salvation, sanctification, the baptism of the Spirit, a call to service, or a happy life. All these are, after all, but a part of the general framework of the whole scheme, but "perfection" is the goal ultimately.

I will not take the space for references in the New Testament dealing with heaven and perfection. Look them up yourself. We never find heaven suggested as a goal but as a place to which we go. But over and over again we find the idea of perfection as a goal and objective for the Christian. Central, emphatic, and basic in the teaching of Christ and of Paul is the theme of perfection. Do not limit this to one phase only—moral perfection. The term means "full grown," "the completed life" and includes the whole conception

of man in God's desire for him. By way of reference look again at the text. Here are several workers, all in divine order and working. The "end" in view all the time is the "perfect man." I have often thought it takes the work of one man, say the evangelist, to get a man saved. But it takes the work of all the rest, apostles, prophets, teachers, and pastors to keep him saved and bring him to perfection. Seemingly, God does not have so hard a time with him before he is saved as he does after. There is a reason.

Jesus stated the goal in Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Again Paul as the great leader in opening the thoughts of Christ for us says: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which I am apprehended of Christ Jesus." And again, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:12, 14). What was the prize? For what had he been apprehended by Christ? If we look carefully we find the prize and the thing for which he had been apprehended is "a perfect man." What effect did this goal have upon Paul's ministry and service? Look at Colossians 1:28, 29, "Whom ye preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: Whereunto I also labour." Paul refused "to park" anywhere short of the great and glorious goal of God's ideal. Let us take heed lest we make a night's stop on the way a camping place for the rest of our days.

This idea of the perfecting of human personality was uppermost in the mind and purpose of Christ and the early Christian leaders. Since then the emphasis has

shifted and now it seems to be heaven and hell. Or even more fatal—experiences. All the wonderful experiences God may bring to the human soul are for the good of that one but not for his undoing. Never let the glory of one victory blind your eyes to the need of new conquest. The idea of perfection bothers some and at once one thinks of “sinless perfection.” Christ never makes demands of the heart which truly loves Him but what He provides the needed strength and faith to meet the request. He does not ask perfection in infinitude and quantity but rather “quality.”

The final fact in the plan of redemption is that of the restoration of man to the image and likeness of God. That sounds like a tremendous task. It is. But it is worthy of our God. It is like Him to engage in just such an undertaking. It is not accomplished in a moment, a day, or a year. As Christians we have had to learn in small measure this fact. Christian character and fully matured spiritual life are not attained or obtained in a moment. They are not the immediate results of one, two, three, or four wonderful experiences in God. The experiences and crises are but the steps on the way and the means to an end. None are finality. The text says, “till we all come.” So we have not all arrived. Thank God we are on the way and coming. Many have not yet started, and others are far on in matters of spiritual life, and there are some who seemingly do not know what it is all about. Thank God if we have caught a glimpse of the mighty purpose of God in Christ Jesus. We were not created and redeemed for small things (nor just to get from hell to heaven), but for high destinies which elevate the soul to majestic places in God. Hallelujah! Man was, in the original design, intended as a medium

for the manifestation of God—one through whom God might express Himself. The life of God imparted to man that hath this hope in him purifieth himself, of God in the soul. But it takes all the rest of life to work out the restoration of His image. His power is constraining and conforming.

John affirms that as to standing, the fellowship is accomplished, "now are we the children of God," then as to finality it will be accomplished, "we know that if he shall be manifested, we shall be like him." So as to process, the work goes ever forward, "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

So we are in a school—even the school of the Holy Spirit. If then in a school, we meet difficulty, discipline, testing, trial, etc. These will confront the mind and heart. "It is not yet made manifest what we shall be." I am fearful of people who are all finished or too dogmatic. It is not a good sign—as a rule they are not safe. We are safe in accepting the certainty of John, "we *shall be* like him."

When once the truth of such a message grips the heart and like Paul we find out that we have been apprehended (laid hold of) by God for something then life takes on new color and inspiration. Experiences, circumstances, conditions, and many hitherto unrelated items in life find their true place and value. Seeing this we are able to yield more gracefully to His plans. As we yield to Him in taking us through, we are able to "stand still and see the salvation of God" in more than one miracle. Do you *dare* "stand still" and let Him work it out?

"Till we all come." How far on the road have you come? Be patient and take courage. As long

as we keep our wills surrendered and our hearts right (feelings may come and go) God will work. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). Amen.

CHAPTER SIXTEEN

The Purpose of the Latter Rain

Let us look at the latter rain period. What do we find as special marks here? We are all familiar enough with Pentecost today to need little prompting. We have only to look and we find again the early rain marks in evidence. First, missionary efforts, (the true Pentecostal spirit is always missionary). Second, souls are being saved; and third, we again find the Spirit working in supernatural ways in signs, healings, tongues, gifts, and visions. But, do not let us stop here. For what purpose is God pouring out the rain? Is it not to ripen the Church? It is not to establish the Church, but to give her a mighty shaking and loosening. She is already too deeply rooted in the earth, so now He is pouring out the latter rain to moisten and loosen her and to ripen quickly the grain and mature the fruit that He might gather in the harvest.

Many of God's dear children do not seem to move on beyond the means (such as manifestations and gifts) to the desired end or maturity. They are full of works, doing, going, manifestations, gifts, etc., and are quite contented to live in the same. There are some today so concerned over the gifts, they are running

hither and you seeking them and wondering why the gifts are not more manifest and if there is an assembly on earth where *all* the gifts are restored. Well, dear ones, God knows more about gifts and their restoration than we do. As soon as He can get some grain *ripe* enough and *dry* enough and in God enough there will be gifts enough. He needs material to work upon and is seeking to prepare the members that He may manifest Himself afresh.

Some may ask, "Do you not believe in works, soul saving, manifestations, and gifts?" Yes, indeed—but in the order where God places them, and for the purpose wherein He desires to use them. It seems much time could be saved, and energy conserved and used to greater advantage if our vision could be clarified and our efforts brought to bear along the line of God's thought. We see the result of not working with God when we look at the efforts of the pre-millennial Church. It is full of good works, energy, strength, and efforts but all to no real *spiritual* advantage because it is working at cross purposes with God. It is trying to convert the world, purify politics, settle social conditions, and bring in a Millennium. It has missed the purpose of God for this age and so misspends its time and efforts. It does a certain amount of good but is not in direct line with God. He will bring in the Millennium and that when Jesus comes. In the meantime He is seeking a people to reign and rule. (See Acts 15:14-16.)

Many in Pentecost today seem to have missed the idea or purpose of the latter rain and instead of falling into line with God for a deeper life, ripening, maturing, and drying, they are occupied with the incidentals. These incidentals are all very essential but only to

the end—growth. How many today are concerned with manifestation and “the power,” but how few are seeking to be ripened and dried for translation. Some may be shocked and ask if I do not believe in soul saving and works. Yes, I certainly do, but at the same time I am *more concerned* over what we *are* than what we *do*. This was settled in my mind and heart a few years ago after the Lord had baptized me and given me a good portion of latter rain. Many dear Christian friends (well-meaning, zealous, and full of good works) assailed me and tried to get me into different branches of the Lord’s work. Some were sure I should go to China as a missionary—because the heathen were in need of the light and I had the light. Others said I should do this, that, and the other. Then still others said I should have a church and *do* so much for God. At first I was somewhat confused, being new in Pentecost. Then I prayed and got quiet before the Lord to know what He wanted. I appreciate the interest of kind friends, but I believe God is able to give light to His children and I always have to hear from Him. He very sweetly met me, and after fresh surrender and yielding to Him for any service He might ask of me He whispered into my heart, “What you *are* to Me is more than all you can ever *do* for Me.” From that time forth, people may judge me for doing or not doing; I know what He looks for in me. Others may *do*, I am to *be*. That does not mean I am not to serve or do for Him. He has used me to teach, preach, lead souls to Christ, sing, and pray, but all the time I am conscious that it is all secondary or like a training school for the immortal soul dwelling in this temple of clay.

Now we must meet a class of people who are unable

to take this teaching, who immediately cry, "How selfish! How self-centered! How narrow!" Dear ones, are you able to let them cry? A few years ago it was almost impossible to lead people to see that to seek a reward or to desire to become an overcomer was not selfish. But after much prayer and teaching there are many who see it is not selfish, but will bring great glory to Christ to have as many as possible who are willing to let their lives go and make room for Christ to overcome in them and thus be glorified in them. The more overcomers and the more rewards, the greater glory for Christ and exaltation of the living Head. Again the question is before us either to be taken up with the incidentals and miss His purpose or let Him adjust us to His purpose and use us incidentally in the process. It does not mean in so doing that our vision grows dim and self-centered, our missionary interests tire, or our love for souls grows cold. It is only as we get the vision of God's purpose in the latter rain that our sight becomes normal and moves beyond the immediate or local into the age to come. Then it is that the heart is warmed into a generous love and yielding and pouring out of life for the needy race. Then there are prayers, groanings, and intercessions in the Spirit. Why? Because the purpose of God has gripped the heart and hence the soul lives for that one end—the fulfillment of God's purpose and maturity. God is seeking us today and has a most wonderful destiny for us. The work He is doing is mystical, intricate, and spiritual. He is transforming us and making us like Christ, that we may share with Him in the age to come. He is preparing a company for translation; He is seeking a Bride; He is waiting for grain. Incidentally He is permitting us to serve by winning

souls, (working), and feeding the hungry. These are only steps or means used to that end. Let us not settle down upon the means and mistake them for the end.

Lest you might be stumbled in this lesson and think it too selfish, I want you to look at some of Paul's prayers. These are prayers he made for Christians.

Let us look into the heart of Paul and find the burden which weighed upon him as he poured out his life for those spiritual children.

Colossians 1:9-11: "For this cause we also, since the day we heard it, do not cease to pray for you, and do desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness."

Ephesians 3:14-19: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

In these prayers we do not find him praying for manifestations, gifts and power to work miracles or raise the dead? He is not groaning that they should have 100 saved and 75 baptized and 40 prostrated.

He does not seem at all interested in the signs and wonders. But from the tone of these prayers we find he had a most intense interest (developed really into pain and agony) for the spiritual growth and the proper maturing, ripening, and deepening on behalf of them all. Friends, would we dare say Paul was selfish in the face of such prayers? Why did he pray thus for real Christians? Because he saw the necessity of strong Christian character and spiritual life. It is possible to be baptized and to speak in a thousand tongues and not be an overcomer. For a moment let us look at Paul's individual life and purpose in his Christian experience.

Philippians 3:12-15: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."

Friends, this is harvesttime and God has a perfect right to look for and to expect fruit and grain, ripe and full grown. Some may ask, "Why seek the latter rain?" It is answered in James 5:7. Let us read Weymouth's translation.

"Be patient therefore, brethren, until the coming of the Lord. Notice how eagerly a farmer waits for a valuable crop! He is patient over it till it has received the early and latter rain. So you must also be patient: keep up your courage, for the coming of the Lord is now at hand. Do not cry out in condemnation of one another, brethren, lest you come under judgment."

If in the natural, latter rain was a necessity for ripening fruit and grain, the analogy holds in regard to the spiritual and is necessary likewise for proper growing and ripening of God's precious fruit. So it is not for me to question His wisdom, neither am I to seek to ripen my life and Christian character by other means. Some today are using irrigation systems (good works) and also garden hose methods (self development) and other means. But His method is latter rain and so I cannot afford to get out of His order by using any man-made methods.

Many are stumbled in the development of their Christian character, and do not understand many of the strange experiences and vicissitudes so needed in bringing one from the experiences of spring through the summer to the autumn days of Christian experience. Do not be afraid to let the green leaves and fair blossoms go; do not seek the early rain and gentle song of the spring winds. Our faces are not toward April—we are too near the harvest. There are joys, delights, and autumn flowers here also, but of quite a different character. Trust the Spirit to show them to you and your heart will be captured by the beauty of it all.

CHAPTER SEVENTEEN

The Old Corn of the Land

There is a prayer in Proverbs 30:8, "Feed me with food convenient for me." When we pray that prayer we are taking the responsibility out of our hands and placing it in the Lord's hands. It is He who will do the feeding. It is very easy in the natural to become "choicy." It is the modern trend of civilization. If you want a new car, think how many varieties there are from which to choose. Supposing we had only one brand. At the breakfast table the children can choose from any number of varieties of breakfast food—from shredded wheat up. I was brought up in a home where Mother fixed oatmeal for breakfast, and if you didn't like oatmeal it was just too bad. But now it is, "I want Grape Nuts... No, I want cornflakes... I want... I want... I want." We had oatmeal or nothing. It is surprising how you can acquire a taste for things. I have learned to do a lot of things because there was no other choice.

When people develop a "choicy" spirit in the natural realm that evil spirit drags along into the spiritual realm where they do the same thing. How many times in regard to the table God spreads some folks say,

“That line of teaching never did appeal to me.” What’s the matter with you? When Father sets the table it is wise to let Him feed us. It is not whether we like it or not; it may be the thing we need.

In the various stages of our Christian development we need certain elements to feed, sustain, and build us. The table of the Lord has plenty. That does not mean that we will understand perfectly all the Lord may give us. But we may take it into our hearts, incorporate it into our system, and by and by it serves us well. Erect a little shelf in your heart, and whenever there is a truth presented which you cannot understand, put it on the shelf. Someday, when you have built up a background of experience to receive it, you will need that particular bit of truth and be so glad you didn’t throw it out the window. Don’t reason; just say Amen. Your heart will bear witness to the truth when your mind cannot understand.

As a rule we seek food which is concerned with some surface need in our lives. Very often our greatest need is deep-seated. While we are dealing with surface needs, God leads us down to the deep-seated need. Then let us allow the lovely supply of God’s grace, power, and truth to come down in there and begin to do a miracle in the heart.

I learned a lesson one day in a camp. I like children very much, and made friends with them on the campground. One morning a dear little lad of six said to me, “I am going to sit by you for breakfast.” He made his choice of food, and then came and sat by me. On his plate he had a big doughnut with jelly on it, a beautiful brown cruller with sugar, a sweet bun with raisins, three big cookies with marshmallow,

a piece of layer cake, and a glass of milk! Wasn't that a wonderful breakfast for a six-year-old?

I said, "Well, my dear, you have a sweet tooth. I think it needs attention for if you live at all eating this kind of breakfast, there will be a collapse down the road."

What was that boy doing? He was taking from the table all the things he liked, but not the things he needed. Have you ever seen people come to the Lord's table like that? "I want that." Maybe you do want it, but the Lord knows whether you need it. Let us keep praying, "Lord, this is your table. Feed me with food convenient for me. I am going to take my hands off, and be very polite whether I like the food or not." That will be splendid. It will prove our sanctification, yieldedness, and surrender. In the meantime God will feed us with the portion which is most needful. How do we know the equipment necessary to meet some emergency down the road six months from now? We need to be qualified and strong for it. Therefore, God will feed us with convenient food.

This prayer brings us to the thought that Christ is, after all, the Food. Under the picture of food Jesus is typified in the Old Testament as the manna, the shewbread, the old corn, the fruit from Canaan. In the New Testament He is called the Bread from heaven, the Bread of Life, the Bread which came down from heaven. It would take a long time to go through a lesson in which we should trace out each likeness. But I want to share with you some of the thoughts God has given me concerning Christ under the picture of manna.

Manna is the first phase of our touch of Christ as food. It is a beginner's food. Later on, the New Testament speaks of meat, strong meat, showing a

variety of diet. All are not capable of receiving the same food at the same time. Some are taking manna, others are ready for meat, and others for strong meat. It isn't fair to restrict the table to any one group of people. Each in turn is to receive his portion. If the meat seems a little strong, there is somebody who needs it. If the food seems rather simple, be patient, for there are some who need it. When the milk is passed, that is all right. When the strong meat comes that is all right, too. God has a varied diet for the different kinds of people. Some will receive of one kind, others of another. God has a big jug of milk and cream, some old corn and parched, some strong meat, and each in turn will receive his portion.

Do you remember when and why the manna came? It was due to murmuring, and because the children of Israel had changed their location. They were down in Egypt. While they were resting in that part of the globe they had a diet which was becoming to their life there. Therefore, while they are in Egypt they may eat onions and garlic and all the other good things which are the diet of the place. But when they come up out of Egypt by way of a miracle they are brought into the wilderness and God changes their diet.

I might pass this on to Christian workers. Many times difficulty is found in this. We get a group of people redeemed from the world. They are supposed to leave behind certain things which belonged to the world and their old life. But we must always remember there should be a divine substitute for everything they leave behind. If that is present there won't be the awful hankering to run back to the world. Faith demands an objective. Faith cannot be exercised until the objective is out there; but when it is, faith will reach out and

lay hold of it. When folks come out of the world give them a picture of the things of God. Make it inviting, but don't let it be just, "We are all going to heaven shouting glory." That isn't true. I never got into a harder place in my life than I did right after I got my Baptism. There are a few more items on the program than just shouting glory. Some people are told if they get the Baptism and sing "tralalalala" everything will be grand. It won't—you'll have a smashup somewhere. God has grace and power; but don't be deceived, the Christian life is going to demand everything there is in you. So when the people murmur, stop some of it by presenting the truth in such a way that they will desire it.

The manna is a miracle food, miraculously given. It is not a thing which grew from the earth nor any part of the earth. It came from heaven. It dropped as the dew in the night season, and in the morning the manna was found upon the ground. Remember that the manna represents Christ. When man is desperately in need of food to sustain and build him for a new life, nothing *in the world* is able to offer a sustaining diet for him. That is why we have to have a supernatural divine intervention of God to bring us a food which will qualify and build us up for the new life in the new realm of the new creation.

After the people leave Egypt they pass through the wilderness before arriving in Canaan. You don't come out of Egypt and land the next morning in Canaan. Your geography is wrong if you think that. There are three distinct places and three distinct diets. In the wilderness they cannot feed upon the things of Egypt, and Christians cannot live on the provision of the world. We must have this Word of life, a supernatural

portion. Today, people in our schools and colleges are searching out through wisdom and knowledge something to feed, to reform, to build, or make them over. But it cannot be done. Christianity is not a philosophy—it is a life. Everyone of us needs an adequate philosophy, and we may deduct it from the teachings of Christ, but we cannot reduce Christianity to a philosophy.

The manna came in the night season. What does that mean? I think it is to be linked up with that word, "When the fulness of the time was come, God sent forth his Son" (Galatians 4:4). God has a program by which He works. Sometimes Christians like to get hold of the hands of God's clock and push it around to suit them. God's clock keeps perfect time, and even though we may be in a hurry and force it a little, we always lose time in doing it.

The manna fell in the nighttime, not in the blaze of day. The daylight is natural. The manna does not come while nature is shining in brilliance, when the world is offering all it has. Nature, the world, its philosophy, teaching, culture, offer all they can—their best. Now night falls and the shadows gather. It is seen that in man dwelleth no good thing. While the world is asleep in its darkness God says, "I will send my Son." And in the fullness of time, when the shadows are dim, God brings forth His Son, the Manna in the wilderness of human experience. How far down does the manna come? Down to the ground, which is dust. What is dust? You and I are made of dust. Christ comes and rests upon the dust. We are just dust, but aren't we bearing a treasure in these "earthen vessels"?

In the morning they found the manna, and they

wist not what to call it. How could they? Oh, the names there are to tell us of the Manna—the Saviour, Redeemer, Deliverer. He is Wonderful. He is Jesus, the Manna.

This manna was a sustaining diet on their long journey. You have a diet which becomes your spiritual experience in God. While in the wilderness there is a sustaining diet, it keeps together, but gives no spiritual vitality for anything vigorous. Therefore, it is manna. Lots of Christians have only a sustaining diet. They have no vigor, they are not able to have conquests or take walled cities. Food for that comes in Canaan. But while you are in the wilderness, a transitional period in your life, manna is your food.

However, just as soon as they come to the borders of Canaan, into a new life, instantly God changes their diet. "The children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan" (Exodus 16:35). Canaan is the place of conquests, walled cities, enemies, and for such you must have vigor and strength. The sustaining diet of manna, the concept of Christ which may sustain during the wilderness period, is not now sufficient. There has to be an enlargement, a growth.

"And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the selfsame day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year" (Joshua 5:11, 12). Yet how many people get blessing in singing, "I'm feasting on the manna from a bountiful supply, for I am dwell-

ing in Beulah land." Some folks can get a blessing singing anything. Come down for five minutes and see that the manna ceased when they came to Canaan. In Canaan you must have Jesus, but in a different form. You can't live in Beulah land with giants and conquests with the same limited experience of Christ which you had in the wilderness. Manna sustains in the wilderness, but when you get into Beulah land *you must have a deeper fellowship with the Christ.*

When the children of Israel got into Canaan they had corn, old corn, dried corn, parched corn. Parched corn has seen the fires. Parched means fire. If you keep walking with the Lord He will hand you an ear of parched corn. "Oh," you say, "give me the manna." Wait a minute. Didn't you pray something at the altar the other night? You said you wanted to be a real overcomer. Did you really mean it? It's rather dangerous to pray unless you mean it. And God says, "I'm going to give you an ear of parched corn, a severe burning trial. Think it not strange concerning the fiery ear of corn which comes your way, because this parched ear of corn worketh for you a great, wonderful miracle of divine grace that no manna could ever do. Therefore I will give you two ears of parched corn! I will give you some fruit also" And fruit is delicious. Two good ears of parched corn and a little fruit! Quite a change of diet.

Someday you will have an ear of corn handed to you. God is not tormenting but developing us, making us capable of sharing the interests of His kingdom. He wants us to grow and develop so that we will be able to endure, so that He may be able to rest upon us responsibility and privilege.

You must have teeth to eat corn, and the Holy

Spirit turned my attention to the lovely picture of the bride's teeth given in Song of Solomon 6:6, "Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them." The Holy Spirit was faithful to tell us the Bride has a marvelous set of teeth.

When God hands some people an ear of corn they think they can eat it like manna. But you must cut your teeth before you can eat corn. Lots of people are cutting their spiritual teeth. Have patience with them, nurse them along, and by and by when they get a good set of teeth they will learn how to receive trials and difficulties. They will grow in grace, wisdom, knowledge, and become mature saints. So in these days someone may have a teething spell. Never mind. Just see, a tooth is coming through, and by and by there will be some corn to eat. The Bride knows about teeth and cutting teeth. Her teeth are clean and she knows how to eat. We are going to pray, "Feed me with food convenient for me," and see what He puts into our hands. It may not always be what we want—but it will be what we need.

CHAPTER EIGHTEEN

The Threefold Revelation of God

For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (Isaiah 28:10).

We find in the text before us a statement or declaration of the method which God uses in the manifold display of His workmanship or in the revelation of His character to His people. When we consider this as a working method, we find at once that it implies four characteristic marks: 1. Purpose, 2. Time, 3. Exactness, 4. Carefulness.

When we look at the marvelous workings of God in nature or watch Him in the delicate and mystical work of redeeming and transforming a human heart—it matters not into what realm of His work we may move—we see these marks stand out in striking evidence.

The *purpose* of God in all He may do is indeed food for contemplation. If we think of Him in the dim beginning, in the eternity before time, we cannot think of Him as an unintelligent Being. He must have purposed before He created. There was design backed by infinite knowledge and wisdom long before the

foundation of the world. The purpose of God covers not only the vast unfolding of His will concerning the great issues of life, but the same characteristic mark is found upon the simplest and most unnoticed detail of His work. Not only is there sublime purpose in creation and redemption, but in the falling of an autumn leaf, which in itself is an epitome of life. There is no loss in God's work, "for every purpose of the Lord shall stand."

The purposes of God in regard to man are arranged in a program according to *time*—be it in ages, dispensations, centuries, or even seconds as they flit by. God is never in a hurry so that He is ahead, nor is He slow that He misses an appointment. He is always exactly on time. How very evident is this fact when we consider the heavenlies. The very stars and planets are all moving in the most exact time and order. The scheduled movement of a planet may be computed to the fraction of a second, so perfect is time in God's system and plan. Prophecy itself is marvelously fulfilled to a day and hour.

God's wisdom and purposes always find expression in most exact measures. If there is choice to be made or a line of demarcation to be drawn it is done with concise and amazing exactness.

"Though the mills of God grind slowly, yet they grind exceeding small; though with patience He stands waiting, with exactness grinds He all."

The fulfillment of His law is to the very jot and tittle.

How astonishing it is to note the *carefulness* displayed in His work in nature or upon the human heart. The omnipotent hand which holds in perfect control the unseen forces at work in the universe—

hanging the world upon nothing and guiding even to a hair's breadth the fiery comets and thousands of stars in unerring flight, must move also in opposite extreme. He also touches with exquisite delicacy the common dandelion and powders the many stamens with fairy gold dust or paints a filmy bloom upon the grapes.

If we were quiet enough and yielded enough our hearts would be ravished with wonder, awe, and adoration as we traced these four characteristic marks in nature and redemption. Let us praise Him that He is our God and that we are His people, even His little children.

Now I would like to take the words of the text and see how perfectly they portray God's method in His revelation to mankind. This may be considered threefold. First, we have God's revelation in nature. Second, we have that given in His Word. Third, we have the personal revelation given to the human heart. Our God is a seeking God. He has since the beginning sought the fellowship of man in order that He might share in His thoughts and purposes. So in His approach to man He has made and continues to make disclosures of Himself.

To give this study a background let us use the 19th Psalm. This I consider to be one of the clearest pictures in the Bible of this revelation. It covers the ground perfectly from nature through the Word and ends, as God always desires it should, in the human heart. The Psalm may be divided into three parts. The first three verses show us the revelation of God in nature. Verses 7, 8, 9, and 10 show us the continuation in the Word, and verses 11, 12, 13, and 14 carry it to the individual and in a very personal way.

“The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof” (Psalm 19:1-6).

The first and most ancient manifestation is that in nature. It is the most simple, most easily discerned, and yet to many, unintelligible. In these verses we hear the inspired minstrel (directed by God) sing out his heart in bold declaration. He is telling us to look up into the heavens if we seek a discovery of God. If one doubts the personality of a Supreme Being, look upon His superb manifestation of power and glory stretched through unknown spaces across the firmament. Behold the testimony of earth in the varied phenomena of nature before whose wisdom, power, and mystery we stand dumb. Are we too stupid to recognize personality and intelligence back of it all?

“There is no speech or language where their voice is not heard.” Much of the beauty and force of this verse is lost by the interpolation of the word *where*—printed in italics—showing that it is not in the original. By leaving it out and adhering to the literal translation of the Hebrew (see Revised Version), the whole meaning is altered, and we have not only truth but most significant poetry. “There is no speech nor language; their voice is not heard.” How true! The uni-

verse of visible things has no faculty of speech—no articulate language and yet it has the power of declaring the glory of God, and proclaiming the message to every age, country, and people. It is the silent witness appealing to the mind of man in a way not less—but, when understood, even more forcible than an audible voice. It is really a picture and sign language. Think of the centuries that this unique picture book of God has been unfolding page by page in the celestial regions and also upon the face of the whole earth. Each page and picture in perfect order proclaims His secrets; impart His solemn lessons; and minister in song the music of divinity. I am convinced in my own heart that there is a peculiar and sacred ministry in nature, mystical and highly spiritual. Could we but see, could we but hear, our hearts would be mightily moved by the impressive lessons if some of her commonplace manifestations were interpreted to us. Paul tells us that “The invisible things of him [God] from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Romans 1:20).

The translation given by Weymouth is even clearer. “For from the very creation of the world His invisible perfections—namely, His eternal power and divine nature—have been perceptible and clearly visible by His works, so that they are without excuse.”

The faith and religious life of the American Indian show this in a very significant way. His very instinct and intelligent observation of nature over and about him brought forth a faith and belief in a Supreme Being whom he called the Great Spirit. He also recognized by the movement of the seasons in perfect

cycle and the many picture-lessons taught by nature that he was dependent upon and subject to God. Being ignorant of correct terms or technicalities, he called God the Great Spirit, and to Him he prayed, gave thanks, and rendered obedience. In ceremonies picturesque and poetical, he gave expression to his religious emotions.

“Lo the poor Indian! whose untutored mind
Sees God in the clouds, or hears Him in
The wind;
His soul proud Science never taught to stray
Far as the solar walk or milky way.”

—*Pope*

Now let us note how this revelation in nature comes. Is it in one specific or local realm? Does it shine forth in one single gleam? Never! The method He adopts in this revelation is given in the text, “precept upon precept, line upon line, here a little, there a little.” Look with the Psalmist into the heavens. There are stars and stars, myriads and myriads of them. They are scattered like dust; they are grouped in perfect clusters; they are massed in superb order, gleaming, twinkling, dancing, quivering, and sparkling. They are infinite in number, color, and magnitude; yet “He calleth them all by name.”

Look at His manifestation in nature. Is it confined to one tree or mountain? Not at all. The same rule is again applied, “Precept upon precept, line upon line, here a little, there a little.” Even in the formation of the crust of the earth we have layer upon layer and stratum upon stratum. There are the mountains rising in solemn and majestic grandeur thundering their message of strength and stability, while at their feet

flows a *broken* singing brook. Both enter into the parts designed by God to make the revelation complete. It is star upon star, rock upon rock, wave upon wave, and thus when perfectly massed we have a perfect manifestation.

But God is not satisfied to make one revelation and confine it to the natural creation. He has also given us one in His Word, the Bible. In it we read that Christ "who is the image of God" is also the Word. So in the Word we have a perfect revelation of God the Father. Let us look at the Psalm again. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psalm 19:7-10).

These verses give us a comprehensive grasp or idea of the power, effect, and value of the Word. This shows us God as He appeals to us through Christ by way of the Bible. This is indeed a marvelous and sacred revelation. This blessed Book contains all the light and instruction needed to bring a man from sin into a new creation, and fit him for heaven. The doctrines, so precious to our hearts, are all found between the two covers. Someone may ask, "Where is there a systematic and orderly statement of truth about such and such a doctrine?" We confess (and gladly) that God did not intend that the Bible should be written in style like that of a systematic theology book. Had the Spirit made a series of definitions, arranged them

in logical order and with perfect system of thought, man would certainly say the Bible is man-made. But the very style the Spirit uses is quite proof of the spiritual inspiration and divine origin. The doctrines are all there, but marvelously strewn from cover to cover. Hardly a book but yields a verse or chapter bearing upon one or more of the fundamental doctrines of the Christian faith. We have the New Testament composed of 27 books of which more than 20 are epistles. Each was written under different conditions, to different people, and for different purposes. The Old Testament covers a period of over 4,000 years and was written by more than a score of different writers. Yet by a careful selection of verses bearing upon the doctrine in hand, gleaning them from book to book, both from the Old and the New Testament, we get our material in hand. Then by thorough analysis and careful synthesis we are able to deduct a systematic, orderly, and truthful statement of the doctrine. Of what other group of books or single book upon earth could this be true? The doctrine of sin, salvation, and the second coming runs from Genesis to Revelation and is found in nearly every book. We all know that any or all of the Christian doctrines are founded and built up by the application of the same rule, "Precept upon precept, line upon line, here a little, there a little."

Now let us turn to the last four verses of the Psalm 19:11-14.

"Moreover by them is thy servant warned: and in the keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great trans-

gression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Here we find the revelation of God to the individual—the personal touch. This is the ultimate purpose of God and the desired result of the preceding manifestations. This was His thought even in the beginning when the morning stars sang together and the whole realm of nature was started out upon its ministry of preaching, declaring, admonishing, and singing with a grandeur and eloquence which defy human art. In these verses we find personality introduced by way of the word, "servant." In the first six verses we find the revelation is universal in scope. Also in the next group (concerning the Word) it is still general in character for mankind. But here we find He touches the individual. Through this revelation man is made to see his sin (need), and also to find a remedy (by the prayer of penitence). The coming of God by way of the Holy Spirit into the human heart is a wonderful triumph. He accomplishes what the Bible of nature could not do; neither the letter of the Word. They both have their ministry and are to *lead* to God. So the Holy Spirit is needed to *interpret* the first (nature) and to *quicken* the second (the Word).

He now seeks to manifest Himself in and through His people. This is His final purpose now in the process of development. We are made partakers of the divine nature and are to show forth the character of Christ and to manifest the fruit of the Spirit. This is indeed a mystery. How can such a revelation be made? The Holy Spirit is put in charge of the work and by a constant, unreserved yieldedness on our part, He is able to reproduce in us as much of the Christ life

as we truly desire. Is the revelation made in one day? We are not so foolish as to think that such a transformation could be experimentally realized at once. The Lord uses the whole Christian lifetime to accomplish this. The revelation of Christ and the glorious possibilities of the Christian life may flash across the heart in *one moment* of time, but the outworking of the same will take many a day. What was His rule or method of revelation in nature and in the Word? Was it not, "Precept upon precept, line upon line, here a little, there a little"? So you think He has a new rule for this revelation? No, my friends, it is lesson upon lesson, trial upon trial, blessing upon blessing, and thus through manifold operations of the Holy Spirit, until the image of the Son of God shines forth in grace and beauty. We are in the school of the Holy Ghost, and we are here to *learn*. Learning implies time, application, and perseverance.

Listen to Paul in Philippians 4:11, "I have *learned* in whatsoever state . . . to be content." This came not by sudden revelation, neither was it a gift bestowed upon him. He passed through numbers of hard places before he reached this place of grace. Think of this strange statement concerning the Lord: "Though he were a son, yet learned he obedience by the things which he suffered" (Hebrews 5:8). Another translation reads, "He learned to hearken by the things He experienced." Can you imagine such depths of humiliation?

We all desire to be like Christ in every department of our nature. We long that a fuller manifestation of His heavenly character might find expression through us. Then let us *learn* by the rule He has given us, "Precept upon precept, line upon line, here a

little, there a little." Do you not remember your early school days? To how many did the ability to read come as special gift or revelation? Did we not all have to learn our A B C's? Then we moved on from words of one syllable through lesson and book to the last reader. Our teachers may have loved us dearly and may have devoted hours of attention to our needs, but that alone could not make us readers. We had to learn personally by application and patient study. The teacher's love could not impart ability. Do you think it is otherwise in the spiritual life? God's love, even though it cannot be measured, cannot in one moment transform us into full grown sons, neither can He put a babe in Christ upon a throne to reign—even though He loves us tenderly. The babe must grow, develop, and let the Holy Spirit give him the needed training required to make possible such a position. His purpose now is to transform us and to make this revelation of Christ in us. Do we need to learn patience, love, obedience, or humility? Then let us yield to His order of working and again to this sin-sick, weary, worn, dying world there will be made fresh revelation of God even in His people.

CHAPTER NINETEEN

When Mother Looked

How very full of meaning are the eyes of a person! They are the windows of the soul, the openings at which our strange and evasive personalities like to sit and look out upon the world.

What we see has a strong reaction upon us in the building of character and spiritual life. Mother has seen "so much." She has learned to look *at, through,* and *past* the experiences, whether painful or joyful. She never has *parked*, as we say, on any one of them, but has made them all minister to her education.

She has had to behold many unhappy, unpleasant, and painful things, but through them all she has looked *beyond*. Now nothing seems to daunt her. She not only has vision but it has become *focused*. All of us as Christians have vision, but it takes a great deal of beholding to focus it properly. So very many times I have said to my Bible school students, "Make everything serve you." Life is too precious in the sight of God to have it marred, blighted, or turned into failure just because we do not *see all* things perfectly fitted together. As we learn to look past, over, and beyond

local things, we will become more perfectly adjusted to life and, consequently, less nearsighted.

It takes patience on the part of older Christians and more experienced hearts in matters of spiritual life and culture to appreciate the difficulty and often the failure on the part of young people. The precious young life is just *so* enthusiastic, and now having sight and seeing more clearly, he is full of zeal to correct, reform, convert, and set the universe in order. He does not know that sight is one thing and a focused vision quite another. He has no background of experience and no wisdom (from the correct use of knowledge), and I am sure we do not blame him. He must live and *acquire* all that. Without correct focusing of vision his thought life lacks *perspective*. He sees plenty, but is not clear or sure in thought perspective. He also lacks in correct emphasis on life. Could he only focus the marvelous *vision* or sight correctly, he could use more of the dynamic life, nerve, and energy for creative and basic living.

But he must *learn*, and in the meantime older saints should pray for him and *tactfully* make suggestions and *guide* his life into proper channels—always remembering that the youth has not yet lived very long and is only focusing his vision. Later he will pass through periods of spiritual adjustment and find *where* God is laying the emphasis. And often, oh, so very often, if he is honest and dares to pay the price, God will bring about quite a revolution in his thinking and living, in his service and attitudes. Some of the items which he first thinks and feels are of paramount importance, holding the limelight of attention and ministry, gradually will be moved into the background, or side wings—all are good and necessary, but not in

perspective. And many items, hardly held in thought up to this time, will swing into the foreground because new light is cast upon them.

The emphasis in life and ministry will move into new *tempo* and the youth's understanding of God and of spiritual fellowship will deepen. It is not that the features are wrong and sinful; rather, they are fine and needful, but not in correct relation. God is very patient and tactful and gives each soul an opportunity for spiritual adjustment in these matters. Sometimes the inexperienced heart, in which the *ego* has been swung out of true norm by the swift impact of truth, has a hard time to strike balance again. The whole new life is so *real*, so marvelous that he parks under the "all possibility" concept ("all things are possible")—does not know that the "probability" concept even exists.

But I must get back to the little message on my heart concerning *Mother's look*. I cannot tell in one chapter the language of her eyes. The look of disappointment, of warning, of questioning, of approval, of wit, or of appreciation, all would register in her eyes. Let me suggest one—the look of understanding in the matter of direction or guidance.

We children all understood the eye language. We were *taught* it in early childhood. Many times corrective discipline came by one glance. Do not misunderstand me—it did not excite fear, nor did it scare us. We loved too deeply for that, and understood too well. Mother's look was not to arouse fear, for that would have caused a wrong motivation in our conduct. She was too wise for that, and very understanding of human nature. A sort of unexplainable appre-

hension came when she looked at us or *talked* with her eyes. We just knew.

This relationship is beautifully illustrated in Psalm 32:8, "*I will guide [counsel] thee with mine eye.*" This same heart understanding, I believe, must exist between the Lord and one who *loves* Him. As we mature in God, the matters of guidance, knowledge of His will, and recognition of His voice become a peculiar and mystical understanding in *heart* relations. He does not always speak in a Bible verse, in promise, or even in words, though there are times, of course, when this technique is good and needful. Oh, the sweetness of a walk by faith, where it is not just verse and words, but a mutual understanding! He guides also with His eye—*note*, not His voice. But one must walk near enough to catch the fleeting intimation and glance of light from His eye.

To attract the attention of some people, they must be called loudly and long. On occasion God has to use rather severe means in giving direction. Some Christians seemingly have to go on and on into situations, services, and relations until they bump their heads before awakening to the realization that God is speaking. Then they have a difficult time getting out of a situation and back to the place where they can see His face and note the direction from "eye language."

Stay *near* the Lord; look often at His face, and mind the *look* He gives you. This may seem a little mystical to some, but it should not to Pentecostal people who claim such a high standard of spiritual life and understanding. It should not be strange to a true heart-lover of the Lord who knows deep fellowship in heart and inner life.

Mother used to guide us in the matter of directions

simply by a glance—when Mother looked! I remember so well as a child, yet old enough to understand, when she would have callers from a little distance. The afternoon soon would pass and time for supper would come. She would just continue visiting and simply gave us a *glance*, but what a meaningful look! The visitors did not see it, for Mother at that moment had them looking at an interesting plant or a bit of her lovely handwork. But we caught the *look*. Shall I interpret it? “Go into the kitchen and put the kettle on. They will be staying for supper. And change the tablecloth!” So you see Mother could say *considerable* in one look!

I am sure the Lord must desire the fellowship and close walk of His followers where He can direct them by the look of His eye. Let us keep close and watch His dealings and thus we shall be able to interpret His desire and direction simply by His eye. Can you imagine the volume of meaning in the look He gave Peter, as recorded in Luke 22:61, “*And the Lord turned and looked upon Peter*”! Many times, I am sure, Jesus needed only to *look* at His disciples or those with whom He was dealing. A look said more than words.

As Mother gave not only direction but also discipline by her look, so the Lord would cultivate the sense of understanding in our hearts, that we may find the walk in the Spirit naturally supernatural and not so technical and difficult. How many perplexities and jolts He will spare us if we only are prompt to mind the little checks suggested by His *look*!

CHAPTER TWENTY

Walking to Emmaus

In Luke 24:13-26 we read of two of the disciples walking to Emmaus. At first thought there does not seem to be anything noteworthy or peculiar about that. But when we look a little closer we find there is a reason for taking a walk just at that time. The very mood in which we find them suggests much as to their reactions to what has befallen them during the past few hours or three days since a bewildering tragedy had come upon them.

In order more fully to appreciate their mental and spiritual attitudes let us find what has happened to bring them to such disappointment and reasoning. The story is a striking illustration of a very real fact which we will find in our Christian life. So much in the growth of Christian character hinges upon a correct understanding of this principle. Listen—our power to interpret, as well as our interpretation (in natural and also spiritual matters) is determined by the plane or realm in which we are living. The natural and the first impulse of the heart is to bring the message, promise, truth, vision, or revelation on to the level

of our natural thinking, and interpret and make application from that standpoint. The natural heart is deceitful and not trustworthy; it is many times guilty of taking that which is spiritual and forcing it to mean something quite different from that which is intended. This procedure results in failure and tragedy—and many times in a loss of faith and keen disappointment.

Israel is guilty of this and her whole background is built up from such material. She had suffered for centuries under the dominion and power of foreign countries; her national life was gone, she resented the authority and power manifested by the nations which in turn had walked over her and ground her down to such humiliation.

Her hope rested in the prophetic word of Jehovah; she still hoped and looked for a restoration of the kingdom. This hope of a material manifestation filled her mind and heart. In order to bolster herself up in faith she read faithfully the portions of Scripture which told of her kingdom in its power and glory. The hope was based upon the very Word of God—it was according to prophecy—it must be true. She longed for a kingdom of power, glory, and authority. Any message of prophecy relating to that was taken eagerly—was it not the truth?—so she surrounded herself with this materialistic atmosphere of hope. Her attitude toward the Messiah was that of the earth and her hopes and expectations were wholly material and temporal. It is with this hope and attitude that she welcomed the Messiah, and the disciples left their nets and duties, to follow Him. Do not think that Peter and the others left all and followed Him because of a purely disinterested love for Him. Look at Mark 10:28—Peter gives himself away on this point.

The disciples were under this materialistic conception and had "left *all* to follow Him," not so much for love alone but because they *hoped* for an immediate restoration of a national kingdom where they might also have a position. Look at Mark 9:33-37, where they disputed among themselves, who should be the greatest. Matthew 20:21—"Grant that these my two sons may sit, the one on the right hand, and the other on the left, in thy kingdom." She was an ambitious mother and much *interested* in politics. John 2:3, "They have no wine." Another anxious mother, hoping that *this* might be the hour or occasion for the kingdom display. John 6:15, "They would come and take him by force, to make him a king." They had seen His display of power, and, of course, wanted immediately to make Him King and have a kingdom. Acts 1:6, "Lord, wilt Thou at this time restore again the kingdom to Israel?" After all His teaching and message and revelation they were still under the power of a materialistic concept which governed them in all their interpretation and appreciation of Him. They lived on a material plane, in a "bread and butter" realm, and so dragged His message to this plane and proceeded to understand Him from there. But He knew that very well and so had suggested to them the spiritual aspect of the kingdom, which always precedes the material. John 18:36, "My kingdom is not of this world." How such a word must have stunned them and shot a pain of disappointment through their hearts! Luke 17:20, 21, "The kingdom of God cometh not with observation," and again, "Behold the kingdom of God is within you." It is ever the same. Condition must precede location; the kingdom is first within the heart—then in material manifestation. Many

are taken up with heaven as a location—streets and gates, etc. Heaven is first condition, then location. Do you remember the old Negro spiritual, “Everybody talkin’ about heav’n ain’t goin’ there”? It is very true—condition before location.

What has happened to these disciples? Their hopes had not been realized; their vision had failed; their ambitions and plans had fallen flat and the kingdom *they thought, hoped, and expected* had not materialized. Their Messiah had *died*, gone to heaven, and left them. I am sure we cannot enter into the feeling of disappointment, confusion, frustration, and absolute hopelessness which was their lot. How do they react? Peter goes fishing; that is, he returns to the natural life from which Jesus had called him—and the others follow him.

It is in this condition we find them when they decide to “take a walk.” They did not like to linger in the atmosphere where failure and disappointment had so crushed their hearts. They wanted a *new* environment and surroundings—a complete change of scene, as we often say, when our heart, too, has suffered a severe blow. But to run away from the scene does not change the sky. The heart still aches; and when faith fails, reason begins. So it is recorded here—“While they communed together and reasoned.” Also it says they were sad. Faith does not try to reason the situation through—she rejoices and *believes*. Reason and unbelief sadden and perplex the heart and keep one conscious of frustration and failure. Romans 15: 13, “Now the God of hope fill you with all *joy and peace* in believing.” They wanted to get away from the place so suggestive of failure, and since faith could not bridge the chasm, they reasoned and were sad.

What a patient and understanding Christ we have! He knows the condition, and in love and patience longs to help them. And so He follows. The dear Lord has such a patient way of following us. He always follows up the disappointed and disillusioned heart. Is there any one of you today who may be taking a walk to Emmaus? Oh, we all have an Emmaus, I fear! But listen, dear heart, the patient Lord Jesus is just behind you. The road to Emmaus today is traveled by so many, weary of foot, disappointed in heart, and frustrated in purpose. Take courage! Jesus is right behind you. Let Him speak and do for you what so wonderfully He did for these two restless, discouraged disciples.

“While they communed together, and reasoned, Jesus Himself *drew near* and *went with* them.” Please notice that Jesus takes the initiative in the conversation and is very wise and tactful in the manner in which He deals with them. His conversation takes the form of a question. It is the unburdening of their hearts, the confession of their failure and need that He is after. So many times in the Bible we have discovered this simple but necessary law—that confession is the basis of blessing. Trace it in the case of Jacob— “What is thy name?” and, “Have ye any meat?”; again, “Adam, where art thou?” In so confessing, they make room for His delivering power and grace. They tell Him they *had hoped* or *trusted* that it had been He who should have redeemed Israel. In all frankness and simplicity they lay bare their hearts and pour out their trouble and confession. How good it is to tell all the matter, and excuse none of it—just tell Him the whole matter, the aches, pains, and troubled mind and bewildered thoughts.

He does not rebuke them for reasoning. That was so very natural—they could not help but try to reason the matter out. He does say, “Slow of heart to believe.” Their minds and thought were like lightning and most swift in *thinking*, but their *hearts* were *slow* in believing. So it is a matter of the heart that He is after. He does not say that what they believed was not true—no, it was all true; but they did not believe *all* that the prophets had spoken in *all* the Scripture verses. Here is the tragedy of believing a half truth, or only one side of truth. They had read with delight the verse of Scripture which told of a king and kingdom of power and strength, glory and splendor (a Messianic kingdom), but they had failed to read with understanding the verses of Scripture and truth of the Redeemer in humiliation. So ever is the case. When we embrace only the portion of Scripture which pleases us or fits into our *desire* we are only spelling tragedy which we will sooner or later meet down the road. Therefore, He begins *all* the Scriptures. May God give us a love of truth that will make our hearts willing and glad to surrender any pet ideas, theories, traditions, and natural desires, and faces truth as it is revealed in the Word.

Upon the point of a simple act of courtesy, a profound revelation hangs. Jesus is a perfect gentleman and does not intrude or force Himself upon anybody. He waits to be asked. What a blessed and hopeful revelation and visitation they would have missed had they not asked Him in!

Next we find them *sitting*. Their walking in unbelief is over, and now they are sitting in His presence, and He breaks the bread. The breaking of bread which brings the revelation does not come when we run (intense activity), nor even walk, but when we *sit*

in His presence. "And their eyes were opened, and they knew Him; and He vanished out of their sight." The revelation came when *He* broke the bread. Then how suggestive—"He vanished out of their sight." Yes, the miracle was finished—they had seen Him—it was enough. In the strength of this revelation they return.

No longer do they walk with sad faces and reasoning—now their feet have wings; swiftly do they run. Listen to their remark—"Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the scripture?" That is so true. The heart may burn and give witness to the truth as it is revealed, and the Scriptures are opened to us. But that is not yet the revelation which should follow. Their eyes were not opened, nor did they know Him, while they walked in the way and listened to His very voice and words. That resulted in a burning heart, and blessed witness to truth. That should precede revelation and in this case it did. But after He is *asked* to come in, and the heart rests and sits in His presence, and He breaks the Bread and gives one to eat—then, only then, are the eyes opened to the true revelation of the Christ, and we know Him in the breaking of bread. And any heart, initiated into the many stories and beauties of the spiritual life, knows so well how quickly He can vanish and how necessary *faith* is to carry on the reality of that vision of truth caught in the hour or moment of His visitation.

Dear ones, walking to Emmaus, do not hurry. Stay a moment and let Him catch up with you. He has a revelation of Himself for any heart that will let Him in. Only *sit* in His presence and let *Him* break the Bread.

CHAPTER TWENTY-ONE

God's Harvest Home

When the autumn days are upon us we are conscious of a change of season and an atmosphere quite different from the mild and sunny summertime. There is a crispness in the air and a freshness really refreshing after the long summer.

To many, this season produces a sadness of heart and heaviness of spirit. One of our poets sighs his reaction in verse, "The melancholy days have come, the saddest of the year."

But after all, the mood is only a personal reaction to the season with its particular tone and atmosphere. All the phenomena of nature are only the external stimulus—the *feeling* is local, and peculiarly personal. The individual carries the joy or sadness within his own heart. We need only the display of nature in autumnal splendor and mood to arouse us and quicken into life the feelings within. That is why each of us reacts differently to autumn's season. It is not that any season in *itself* is sad, gay, or depressing. We carry our autumn mood within.

To many the season is inspiring, uplifting, and full of joy and *thankfulness*. It is now that we find the

results of our labor. The time of reward and fruition is at hand. Now is the consummation of the spring-time hope as it has passed through the summer of labor and time of patient growth. Spring gave us the buds of hope and promise; summer brought them to flower and a growth toward maturity.

And now autumn comes to crown the whole process with the fruit of all the labor and the harvest of the toil and endurance, patience, and growth.

Nature passes from one phase of manifestation to another. The green of summer gives place to the brilliant display of color. But after all, the bright leaves passing gracefully through the cycle of life. Finally the gusts of wind sweep the fields and orchards, and soon the summer coverings are gone. As I have said in one of my poems, "Through the misty, thread-bare air, harvest showing everywhere."

Autumn is joyous; she hangs out her gayest colorings, clears up the sky, and gives us the harvest moon. She loves to display everywhere the victory and glory thus achieved. Her mellow voice is raised in anthems of praise and thanksgiving. It is the season of joy, praise, and gladness—the harvest is here! The spring plowing and planting, the summer growth and beauty were not ends in themselves. Everything in the scheme of nature moved gracefully along toward the desired objective, consummation, fruition, and harvest.

That we might more perfectly understand the things of the Spirit and His life and movements, God has given us types or pictures of things in nature and the life with which we are familiar. Knowing these natural pictures and symbols, we find an analogy or likeness to be spiritually discerned.

The present age is to close with God gathering unto

Himself His harvest. He speaks of the individual as a field planted. So whether we view from the standpoint of the individual or group, the Church, He expects a harvest.

Let me bring to you one text from Deuteronomy 11: 13, 14: "And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."

Here God was telling Israel about the natural harvest and His promise concerning the rain and its purpose. This is only a natural picture but it has a deeper application in spiritual reality.

Look at James 5:7 in connection with this: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

Here again He is speaking of a harvest. He shows us the spiritual meaning and significance of the text in Deuteronomy. God is the Husbandman. Patience is the grace He has manifested for over two thousand years (not waiting for the world to be converted, or civilization to set up the Millennium, but He does say He waits for a harvest).

During the time of waiting, the fruit has a visitation of God—the manifestation of the Spirit typified by rain. It has early rain to prepare the soil and give the seed its identification in the earth and its early growth. Afterward the later rain falls and, true to

type, it comes to mature the harvest and get it ready for ingathering—the “latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.”

Please note in verse 14 the words, “*in due season.*” The latter rain is never separated from the harvest season. The latter rain is still another sign of the period in which we are living.

Let me quickly mention some truths suggested by the things gathered in. He gathers in corn, wine, and oil. In other words, when God gathers His harvest (His precious ones, saints who have been patiently coming into the fuller realization of purpose for life and being), there should be certain characteristic marks upon them. He will have corn Christians, wine Christians, and oil Christians; that is, the character marks stamped upon their immortal spirits or the tracings and etchings of the Holy Spirit upon their hearts will suggest these features.

You may ask, *What do you mean by a corn Christian?* I think he is one who not only has been planted and has taken root (saved, filled, and gifted—all initial and necessary experiences), but who has subjected himself to the process of growth. He has surrendered his will and heart to *all* God found necessary to bring him to maturity. He has submitted to the withering and drying up of the green shoots, the clashing swords of leaves, and so on. Patiently he has stood the criticism and misunderstanding of saints and sinners while God could grow in him the corn He so desired. God does not want now the tall stalks, though beautiful and impressive, nor clashing leaves. He pushes them aside and seeks for the ripened corn. Are you a corn Christian?

What may a wine Christian be? Let us remember

wine comes from grapes. Yes, indeed, but no one holds up a luscious bunch of purple grapes with the delicate film dusted over them and says, "See the sparkling wine." The grapes must be crushed. The charm and beauty are surrendered to a death.

But remember the *other* side of any grave is a resurrection. Hallelujah! The grapes are not crushed merely to destroy them. No, the crushing is unto the sparkling, rich wine.

How refreshing the wine of some dear souls must be to God! This calls forth a love that is truly measured by the law of sacrifice. All beauty and identity as grapes must be sacrificed and crushed by Him into wine. Are you a wine Christian? Have you anything of the nature of grapes you may let Him toss into the winepress?

What are oil Christians? Here He refers to the olive oil so valuable and necessary to the Oriental. What does He say about oil, and where do we get it? In Deuteronomy 32:13, He says of Jacob, "He made him to suck . . . oil out of the flinty rock." How very suggestive! The picture is that of a barren rocky hillside. The rocks are there in hard, stiff resistance to any growth. But here, in what seems an impossible situation, the patient and enduring olive tree puts down her roots of faith. Under pressure of storm and stress, and despite stern resistance of the rock, she persevered and overcame. Her roots went deep; they made the very rocks (the impossible situation) to *serve* her. She spread her roots all around them and grew and grew. She furnished the husbandman with olives—which in turn gave oil.

Are you on a flinty hillside? Does your life and situation seem hopeless, barren, and forsaken? Strike

down your roots of faith, dear one; push them through. Make the rocks *serve* you. For out of the rocks He will cause you to suck oil. Hallelujah!

So God will have a *harvest home!* He will someday harvest us and we shall be truly gleaned. Oh, that we might rejoice the heart of our Husbandman! Has He not waited patiently? But latter rain is falling—and that indicates the time of harvest is near. Let us fully yield to Him in loving surrender *all* that life may hold for us. Let the blessed Holy Spirit work and deal and accomplish the objective He seeks in our lives. Let there be a glorious consummation, a rich harvest to rejoice the heart of our Lord.

HIDDEN MINISTRY

I do not know who opened wide the door
And made the stable rude a welcome place.
I do not know who gave a humble meal,
Nor can I in the Scripture find a trace
Of those who laid the straw which made His bed
But this I know that those who served that night
In hidden ministry, so simply sweet,
Were amply blest, and in fair heaven's sight
They really served, for God the Father saw
And He was pleased. And they so little knew
That in their tasks the highest service lay,
Because their hearts were right and motives true.

I do not know who opened wide the door
The night the Wise Men came to seek the child.
But someone flung it wide and stood behind
To hold it while a light, so soft and mild
Could flood the darkened way to guide them in.
He only stood behind, nor shadow made
To blur the radiance he sheltered there —
In holding wide the door he gave them aid.
I do not know the stable's size or shape;
There was no earthly minstrelsy to sing.
The stable rude, because it held the Christ,
Was turned into the throne room of a King.

CHAPTER TWENTY-TWO

Hidden Ministry

The title of this chapter and poem may seem almost absurd. It is a shame if it does so. Indeed it is no wonder that it might sound foolish since we are living in a day of such great publicity and advertising. How the spirit of the age has made inroads upon our spiritual life. The influence of the world spirit colors and tinges even our religious lives and leaves its marks upon the soul. How slow we are to learn even the simplest lessons in the school of the Spirit. Instead of becoming involved in doctrinal issues where one splits hairs over points so minor and of no real spiritual significance, one could move leaps and bounds in spiritual growth did he but heed the words of Christ, "But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly" (Matthew 6:3,4). I am sure that this idea of secrecy is not limited to the act of giving but the principle holds in all our Christian ministry and manifestation.

This matter of self-expression has run away with many. It is a fundamental fact that man seeks ex-

pression. He should do so to develop a normal personality and character. Nature has become so dominant in methods that almost unconsciously man has allowed her to sweep in and rule even in his religious life. Can we not remember that clear-cut and pointed truth—"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit"? (John 3:6). Here is a truth upon which all real Christian life and spirituality is built. This is basic and fundamental.

And again the same—whatsoever is born of the Spirit (has its inception and birth from the Spirit) is always spiritual in issue and fruition. Much service and work (called Christian and even passes as spiritual) is merely the natural, religious expression of man. It has its birth in the good, religious nature of his being, and he gives it free expression in the form of service and works. Not being born of the Spirit it cannot be spiritual, nor can it ever merit a spiritual reward.

The ways and methods of man by nature are diametrically opposite to the ways and laws of the Spirit. The question in the last analysis is not, Have we service? Have we any work? Have we a ministry? Are we doing anything? It is rather a question of motives and the true birthplace of the manifestation.

This is the day of exhibition, exploitation, and show. How man is struggling to be seen, heard, felt, and known! He just *must* be recognized. That is what man does, but not the Spirit. "He shall not speak of (or from) himself." "He shall glorify *me*, for he shall receive of mine, and shall shew it unto you." The Spirit does not detract but focuses the attention where it belongs—upon Him. If the ministry is truly in the Spirit, the instrument will be hidden—self effacement

will be the atmosphere. How awkward the old man is in getting out of sight and out of hearing! He must truly be old since he is so clumsy and often attracts so much attention getting there.

In these days of man's exhibition he has shown many of the wicked phases of his nature. Man has become suspicious of his kind. In some cases one hardly dares to be kind or courteous for he will be misunderstood. Someone will think you are "putting something over" if you are. But the Word tells us, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." This is both Old Testament and New Testament teaching. The disciples on their way to Emmaus were courteous enough to invite the stranger in. As the result of a simple act of kindness a revelation came to hungry hearts. So much of value and real worth often hinges upon a seeming trifle. "Little is much if God is in it." Do not fear to obey His commands; they are not grievous.

In the poem I am giving, the picture is purely a fancy, but I do believe there was ground for it to have actually happened. It is not impossible. Can we not trace through the pleasing pen of imagery the truth He is again bringing to us?

O Christmastime, how sweet is the simplicity of thy message! Dear Christian worker and fellow servants, and all His followers, do not limit the season to a calendar date. It is always Christmas for some soul. He is born today and everyday in some needy heart. There are such hearts everywhere. He is seeking refreshment today. Can you not spread Him a humble meal in the quiet hidden place of your heart? But remember, He may not wear the form you are expecting. He hungers in the form of broken humanity.

The forms He wears are many. Do not be taken up with them—but serve the deep hunger of the needy one and feed, feed, feed.

And again we find a happy place for self-effacement. There are seekers everywhere asking for *Him*. We have found Him. Praise His name! We have discovered His humble, secret abode. Now it is our joy and privilege to open to others the door and let them worship and adore. He is the Light of the World. Can you confine it to a stable? The effulgence of its beauty fills more than that. Even the opening of the door releases streams of its power and beauty. We are called to point the seeker to *Him*. Marvelous privilege and thrilling ministry! Who knows any greater joy than this?

But listen, dear hearts, where are you standing? In all your joy and enthusiasm to help the seekers in—I beg of you, do not stand in the door. For the shadow of your very form dims the radiancy of His light. Let Him shine! These are days when personalities are so horribly in evidence. Are you not tired of man, man, man, people, people, people? Are you not tired of yourself? Many cannot find the Light for the shadows of personalities who, seemingly, are pointing the way. Some never get beyond the natural and human—how sad!

O lovely Light, Star of Bethlehem! Light of Ages, shine! Shine through the darkness of sin and clouds of unbelief! Shine past the forms of flesh and man-made creeds! Again O God, Jehovah of Creation, canst Thou not speak—"Let there be light"?

The door is open. Come, dear ones, let us gather behind the door—hidden away, but truly serving, for we are holding the door for them. Some are passing

its threshold and look! they are so absorbed and entranced with the Light, they have never once thought, Who opened the door? Who is holding it? Who is bracing it against the night wind? O blessed place, for we are there able to see the light and joy flashing upon the faces of the anxious seekers.

O Christmastime! O stable rude! Again we would humble ourselves and gather at Thy shrine. In the quiet of this resting place shall we not look at the motives which govern our hearts? What is that urge which prompts you in your service and ministry? These are solemn days and glorious in privilege and ministry. I trust He may reduce us in many ways. O that He might spare us the deep humiliation which must come if we persist in a service where motives are not pure. There is only shame and confusion awaiting one who has blurred the radiance of His fair light.

We cannot ask to be delivered from personal expression. We are thus limited and it is His method. But we can trust Him to *hide* us. By His grace we can get *behind* the door—a safety zone, I am sure.

The lessons of the incarnation are many. Let us gather at His feet and afresh offer our hearts in simple faith—willing to serve in hidden ministry—sweet and pure.

THE TWILIGHT HOUR

The purple hills fast fading into night
Like giants stretch their lengths across the West,
While houselights gleaming faintly from their sides
Make friendly signs which tell of home and rest.
Like slowly moving shadows in the gloom
Half seen, the weary men are homeward bound.
The patient cattle plod along the lane.
It is the homing hour when rest is found.

Unseen, the little birds in branches dark
Have found a resting place so cool and still.
While from the dusky thicket in the glen
There comes the lonesome call of whip-poor-will.
The heart is strangely moved by loneliness
And sickens at the thought of finite things.
It hungers for the infinite and life
Which immortality alone now brings.

The little world in which I spent the day
Will-o'-the-wisp is proving now to be.
What seemed so firm and strong 'neath noonday sun
E'en while I look now melts and fades away.
I do not find my heart grieved by the loss;
To have it back my heart no cry would give.
A secret joy is found in losing all,
For this is not the world in which I live.

I try to look beyond the purple gloom
The dark'ning sky and wood no answer give.
How little is the life my body knows,
How infinite the One in whom I live!
The hills are dark and in the silent sky
The evening star gives out its gleaming light.
Then for a moment darkness fills the air,
And twilight hour is lost in still, blue night.

CHAPTER TWENTY-THREE

Occupy Till I Come

While waiting upon the Lord in a prayer meeting the Spirit began to settle down over my heart in such silence and rest as I have not sensed in many days. There is such heavenly quietness in the hush He is able to bring over and into the restless heart.

As I sat before Him with my spirit wrapped in silence, so alive and yet so still, my heart was seeking Him in prayer and worship. The tenor of my prayer was thus: "Dear Lord, Thou art coming; I praise THEE Thou art near... But in these momentous days, so full of need, what wilt Thou have me to do? What needs most attention? What word hast Thou for me?"

Then He gave me so clearly this word, "Occupy till I come." This He spoke three times, and my heart was so happy to hear His voice and to heed His injunction. Then I continued to ask Him what He meant by "occupy." It was in answer to this that He gave the following lesson.

He let me live over in spirit a day of my boyhood. While a child between the ages of six and eleven, it was my privilege to live on a farm. There God taught

me my first spiritual lessons as I walked and played, worked or studied in His great "out-of-doors."

The nearest city was fifteen miles away and was only reached by driving a horse over the long country roads. It was my parents' custom to drive to the city every two or three months to do the necessary trading. On such days we children were left at home to keep house and were given certain tasks to do while father and mother were gone. It was just such a day the Lord let me live over again in spirit.

How well I remember the secret joy of being "on our own." At such times mother gave us permission to go to the woods for flowers, or to pop corn, or maybe play in the brook. How strong and courageous we were! To go to the end of the farm was nothing—we were so brave!

The morning went quickly and at noon we ate our dinner in high glee. It was a novelty to feel ourselves alone. Maybe my oldest sister would try her hand at a new kind of pie or pudding—it was a time for adventure, experiment, and independence. The afternoon wore on and soon it was time to do the evening chores. My part was simple, as I was but a child. I had to carry in the wood and fill the box behind the kitchen stove. Maybe it would take three or four trips to the woodshed, but I had to fill it. Then I had to go for the cows and bring them up from the lower pasture.

As the long shadows of twilight came creeping in, how my bare feet hurried over the dusty road. I wanted to stop by the old rail fence to see a robin's nest which always pleased me so—I wondered if the lovely eggs had hatched—but the dusk was coming on and I had to hurry. Then I must gather the hens' eggs, and fasten the coops where the little chickens were; or

maybe see that the ducks were all up from the brook.

And as the purple gloom moved in, and the barn and sheds were wrapped in veils which only twilight dusk can spin, my little heart would feel a strange longing for mother and father. How I would look toward the hill to see if they were coming.

But the chores were to be done, and if it were too shadowy we would be tempted to neglect the more distant nests. Some would be away back on the hay-mow, or up in the granary, and it took more courage to gather the eggs from these places. So one would go with the other and finally we would have the last chore done. But how many times we would glance up the road to the distant hill to see if mother and father had come.

How strange that all the bravery we had known during the sunny hours of the day had vanished. The desire to venture to the end of the farm had gone; we did not want to venture even to the end of the garden. The purple hills melted into still deeper shade; the bushes, fence posts, and trees all so familiar began to assume grotesque shapes and soon lost their identity in dusky shadows. The little world in which we spent the day was fast fading. The brave spirit of adventure passed with it, and a strange loneliness stole over our hearts. One wish possessed us—that mother and father would come.

Sometimes they were late and we would have to prepare the evening meal. But somehow the food did not taste right and it was so hard to swallow.

How little we were concerned then with anything but mother's coming. No play, however interesting—no duty, however pressing—could divert our attention

from the hill where our longing hearts looked for her return.

I wish I could tell the joy, the delight, the ecstasy of spirit when finally we saw the horse and buggy coming over the hill. How we ran then to meet them and exchanged our words of welcome even before they stepped from the carriage. Then as the silent curtains of the night gently shut us in, our little world seemed such a safe place. The night had no terror, the shadows no meaning, for we were secure. Now our hearts could rest for mother had come. How delightfully simple is the trust of a little child. How secure and safe he feels when father and mother are near.

This little picture of such commonplace material needs but little interpretation. Those of us who are looking toward the distant hill know something of the secret longing which fills the soul. Our little day (this age) is fast ending; the morning of vision and courage is spent. Our forefathers began the day's work years and years ago. The noon has come and gone. During those long hours filled with shadow, sun and song, the work of the Church was established. We are now in the twilight of the age.

The long, dim shadows stretch their lengths across the fields and nightfall is at hand. This is not the hour for work which should have been done generations ago. The centuries of opportunity have passed; we are now in chore time.

To speak in the language of the vision, even though some nests be far out of reach and our hearts are faint and weary, we must not neglect them. He may send you to the end of the earth at the eleventh hour. He wants those "eggs" that are hidden away

in the most remote places. If He is calling you, trust His wisdom, and go.

To "occupy" is to faithfully trudge back to the woodpile for the last two or three sticks so necessary to fill the box. May the Holy Spirit quicken us to heed His injunctions and give us happy feet to run the short errands.

The twilight gloom is purpling in the west; the little world about us is showing its true character—it fades and passes away. Where is your vision? Are you watching the distant hill? How strange this loneliness which creeps into our hearts as we look about and long for His coming. The world is fast filling with shadows, and everything about us seems to be moved out of its place. The gathering darkness renders even the things we seem to know indistinct, uncertain, and doubtful.

This is not the noon hour, nor is it afternoon—we are past sundown and are now in twilight. That is why the uncertainty and darkness fill our hearts with sickness at the thought of staying here. This is the homing hour and Christ is making us homesick for His coming. Are you not yet convinced that the "here and now" is not all of life?

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