

EDWARD LAWLOR

The
Covenant
Supreme

BV
4520
.L39

"Ye shall receive power"

"Ye shall be witnesses"

BV
4520
.L39

THE COVENANT SUPREME

"Ye shall receive power"

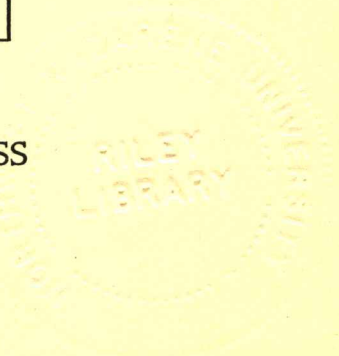
"Ye shall be witnesses"

by

Edward Lawlor, D.D.

Authorized by the
Crusade for Souls
Committee

BEACON HILL PRESS
Kansas City, Mo.



FIRST PRINTING, 1952

PRINTED IN THE UNITED STATES OF AMERICA

YEAH
YEAH

DEDICATED

to

all who believe in a personal
witness and, in particular, to
the one whose personal witness
led me from Roman Catholicism to
the Christ of the old rugged cross,
this book is humbly dedicated.

CONTENTS

PROLOGUE— <i>Part I.</i> THE COVENANT SUPREME	11
PROLOGUE— <i>Part II.</i> WANTED—BURNING HEARTS	15
CHAPTER	
I. OUR HERITAGE	18
II. OUR DEBT	25
III. OUR CHALLENGE	30
IV. OUR RESPONSE	37
V. OUR WITNESS	43
VI. OUR GLORY	48
EPILOGUE. THE AWAITING DESTINY	53
APPENDIX. SCRIPTURAL ANSWERS	57

PREFACE

The Christian witness is the eternal heritage and responsibility of every follower of the Master. It cannot be regarded as a temporary phase of God's work. The special emphasis in the Church of the Nazarene during the mid-century quadrennium must become our permanent achievement.

The Commission on the Mid-Century Crusade for Souls asked Dr. Edward Lawlor, district superintendent of the Canada West District, to write an inspirational book on the importance of personal soul winning. This very stirring book is the result. As you read these pages, you can feel the intense spirit of the author, whose burning heart continues to drive him in the quest for souls.

This book is sent out with the sincere hope that those who read it may catch something of the spirit of the author and of the Christ who so loved that He gave himself. Let us so love that we, too, will give ourselves.

ROY F. SMEE, *Chairman,*
Commission on the Mid-Century
Crusade for Souls

THE PROLOGUE

PART I

The Covenant Supreme

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth

The Bible is a Book of covenants: God making covenants with men, men making covenants with God, earth making covenants with heaven, and hell making covenants with sin. But, of all the covenants mentioned in the Scriptures, the one that has the promise of Christ regarding the coming of the Holy Spirit stands supreme. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

To those left behind on the day of ascension, this covenant meant everything: without it the brightest star had gone; without it they were a deserted company; without it there was no hope. But with it the world for Christ was assured. Everywhere men would acknowledge Him because of it. It is always "ye shall receive power" and "ye shall be witnesses." These two "shall's," in sequence, were the success of the Early Church and in them lies the secret for the success of our church. "Ye shall receive power . . . ye shall be witnesses."

The Mid-Century Crusade for Souls has had as one of its clarion calls the need for witnesses: witnesses who see, who feel, who know, who tell from personal experience. The deepest need of sinful humanity today is to see Jesus: He can be seen only as we who see Him and know Him bear witness.

The Covenant Supreme is Christ's contract to give us the power to witness. That power in the Early Church was for all. Peter received it as well as John; Andrew, as well as James. And the thrilling truth is that, the moment the Covenant Supreme was fulfilled by their receiving the power, their part of the covenant was also kept, for they lost no time in witnessing. Peter's witness is recorded as follows: "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:16-21).

That same Supreme Covenant is ours today, for Peter announces: "The promise is unto you, and to your children, and to all that are afar off" (Acts 2:39). That includes every believer everywhere. Pentecost must be more than a memorial celebrated annually. It must be an unimpeachable witness of an experience that has taken place in our lives. It must be proclaimed: "This is that which was spoken" Only in this way can we be

partakers of the Covenant Supreme and effective witnesses.

The Covenant Supreme is what led the founders of our church out under the stars. I wonder, at the beginning of the second half of the twentieth century, would today's Church of the Nazarene make the same appeal to those heroes and heroines whose lives are recorded in the beginnings of our church? Do we have today the same dynamic that they had? They went into cities, towns, and villages, with no money, no friends, no backing, to make a church. They did make a church. They believed that God would help them, and He did help them. They preached; they testified; they sang; they had the glory; they were partners in a Supreme Covenant and they believed and knew that, because they had received the Holy Ghost, they were enabled and expected to be witnesses.

People say, "Times have changed." That is true. Times are always changing. But the Covenant Supreme is the same yesterday, today, and forever. The question is: "Have we changed?" We are praised, where the pioneers of our church were scorned; we are welcomed, where they were despised; we eat at the best tables, where they often fasted; we sleep, where they prayed often all night. But they believed in the Covenant Supreme, which bound them to the baptism with the Holy Ghost. He was always with them. He melted the hearts of men who opposed them. He converted and sanctified sinners. And that which was the fulfillment of the Supreme Covenant in those heroic pioneers who built up our church is the one thing needful in this second half of the twentieth century.

The acceptance of our heritage, the Covenant Supreme, will bring honor to God and permanent results

to our church. Anything less will mean that the flame of the fiery torch of second blessing holiness, which was handed on to us from those of the first half of the twentieth century, is dying out. If we are not careful, we will pass on nothing more than the smoldering embers of the Covenant Supreme. We must not rest content until our hearts are literally on fire with the power of Pentecost. Therefore, the Covenant Supreme, our glorious heritage, must be made our own personal experience. This, above all, is the paramount need of our day.

THE PROLOGUE

PART II

Wanted—Burning Hearts

My heart was hot within me (Psalms 39:3).

One cannot read about the Early Church and the historic references to the early Christian martyrs without being convinced of one great fact: that all the followers of the Covenant Supreme had an intense personal devotion to the personality of Jesus Christ. They did not die for a cause or a principle; they died for a Person. Stephen expressed the inner feeling of all these martyrs when he commended his dying spirit to Jesus. You can take up the story of the Early Church at any point and you will find these martyrs laying down their lives from the motivation of a burning heart, full of loyalty to Jesus Christ. Not necessarily, with a great deal of noise and shouting, but quietly, men found their genesis, spiritually, in an experience that set their hearts on fire; and it was none but Christ could satisfy.

It started—this experience of the burning heart—in a cattle stall where, through a little Babe, the burning heart of God manifested itself in human flesh. Then, when He returned to the eternal world, He entrusted His deathless cause to a band of men and women, giving them the prophetic promise contained in the Covenant Supreme: "Ye shall receive power . . . ye shall be witnesses." The Acts of the Apostles became the record

of an ever-increasing chain of burning hearts which followed on with such great links as Augustine, John Huss, Savonarola, Martin Luther, John Wesley, and many, many others—and the end is not yet.

The Psalmist says, "My heart was hot within me, while I was musing the fire burned" (Psalms 29:3). What he simply states here is this truth: that while he waited on God the fire came. That is what happened at Pentecost. The apostles did not light the fire in the Upper Room. They applied their surrendered hearts to the Everlasting Fire. That fire still burns. Nothing short of the burning heart will meet the need of this second half of the twentieth century. Material fire is always subject to certain laws, immutable laws. And the fire that comes to the burning heart is subject to some immutable laws. You can long for it; you can sing about it; you can organize around it; you can talk about it; you can labor for it; but that will avail nothing if the law of the Covenant Supreme is not set in operation. It is not by might, nor by power, but by the Holy Ghost, that we can have the burning heart.

It is the burning heart we want; it is the burning heart we need. The experience of the burning heart is the normal, not the abnormal, state of all Spirit-baptized men and women. This burning heart is the divine heart manifesting itself through us to carry infinite truth to finite minds. The greatest evidence of the burning heart is love, for the burning heart is the embodiment of love. Any manifestation, however popular, used as evidence of the burning heart or the Covenant Supreme which does not emanate from perfect love is but a counterfeit. Paul aptly points this out in I Corinthians, chapter 13. Calvary was the most potent expression of a burning heart. The God of Calvary wants burning hearts of love today. Wanted—burning hearts to prepare for a mighty visita-

tion from God in our day, to our church, so that the Covenant Supreme, the distinguishing doctrine of the Church of the Nazarene, may be gloriously maintained and victoriously proved to our generation.

WANTED—BURNING HEARTS!

*Wanted—hearts baptized with fire,
Hearts completely cleansed from sin,
Hearts that will go to the mire,
Hearts that dare do aught for Him,
Hearts that will be firmer, braver,
Hearts like heroes gone before,
Hearts enjoying God's full favor,
Hearts to love Him more and more.*

*Wanted—hearts that beat true ever,
Hearts that can for others feel,
Hearts that prove the traitor never,
Hearts that will the wounded heal,
Hearts o'erflowing with compassion,
Hearts renewed by grace divine,
Hearts aglow with full salvation,
Hearts to do "Thy will, not mine"!*

*Wanted—hearts to love the masses,
Hearts to help Him seek the lost,
Hearts to help Him save all classes,
Hearts to help Him save the worst,
Hearts to share with Him the weeping,
Hearts to bear with Him the cross,
Hearts to help Him with the reaping,
Hearts to trust through gain or loss.*

(Poem used by permission)

CHAPTER I

Our Heritage

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

We live in a controversial world; there is a keen controversy raging today around the subject of the Covenant Supreme—the outpouring at Pentecost of the Holy Ghost, with all its implications. And yet, in spite of the controversy, there is a growing spirit of inquiry about the meaning and work of Pentecost. An ever-increasing number of God's people are conscious that Pentecost is their heritage, and they believe it is only through Pentecost that the greatest need of present-day Christianity can be met. In spite of the controversy, God's people everywhere long for the richer, deeper life which the Covenant Supreme of Pentecost makes possible.

It is true that today the conditions under which we live our Christian lives are different from what they were in the time of the New Testament Church. No longer do we run the risk of losing our lives or our homes or our positions, as did the early Christians, because we are followers of Christ. But, because of this apparent friendliness on the part of the world to the Church, the temptations we have to meet are all the more subtle and dangerous. Therefore, we need to re-emphasize in our own personal relationship to God the Covenant Supreme, our glorious heritage of Pentecost. We must live a deep,

full, all-conquering, abounding Christian life in the midst of this present world. We must cease being robbed of our heritage; cease living a fluctuating, up-and-down, now-conquering, now-defeated, now-repenting, now-sinching experience. We must enjoy that exultant, triumphant experience that conquers the world and defeats the devil and goes out with constant zeal and earnest toil to work for the salvation of others. For, with our heritage of Pentecost, comes not only a high and noble privilege, but a great and solemn responsibility. Our heritage demands that we be His witnesses among men, showing all men what He can do in and through our lives.

In this controversial day in which we live, many around us know nothing of Jesus Christ except what they see of Him in our lives. They form their conception of God from what they see in the daily lives of us who call ourselves Christians—never reading their Bibles, but anxiously reading our lives. They are almost ready to rejoice, in this age of confusion, if they can find something in our lives to make an excuse for their own sinful way of living. We should cherish our heritage of Pentecost, knowing always that a holy life, truly lived, is the unholy man's Bible. By this skeptical generation, every claim we make will be tested by our conduct, and our claim to the heritage of Pentecost will be measured by our efforts to win others to Christ.

It is a sad truth that the unsaved around and about us judge Christianity, not by its Founder, the Lord Jesus, but by the lives of His professed followers. It's thought provoking: the reputation and gospel of Jesus Christ dependent on our conduct. Well may our conduct need the dependability of our acceptance of the Covenant Supreme. It is a tragedy—too true a tragedy—that too often there is no discernible difference between the every-

day living of thousands of people who profess to have inherited the heritage of Pentecost and those who would be classed as the ungodly. Too often the professed recipients of the Covenant Supreme are devout and reverent while among those of like faith, but the moment they are thrust in among the worldly the message and the holy fire of Pentecost are forgotten. They know where their hearts really are by the choice of their conduct and their conversation. Too often they come from the Upper Room of prayer, only to live like the prayerless men and women with whom they mingle. Until we come to the place where we possess all that the Covenant Supreme implies, much of our appeal to the unsaved will be in vain.

I believe the acceptance of our heritage of Pentecost as a second, definite, crisis experience is the most urgent of all the needs of our church today. It is just as urgent for us as it was for the disciples of Christ. We need, as they, to tarry until we receive the Promise of the Father, until we are filled with the Holy Ghost, until we fulfill the conditions of perfect surrender, and until we receive our Pentecostal heritage as a present blessing—a blessing we may have here and now and a blessing we may live out in our lives.

We cannot help thanking God for the Mid-Century Crusade for Souls and all that it has accomplished for God in our church. It is true that we are to go and be witnesses—yet that is but half the command. We are not to go until we have received. And, as I have watched the Mid-Century Crusade for Souls in action, I am forced to the conclusion that too many are not ready to go because they have not yet received—have not had an experiential knowledge of the glorious heritage of Pentecost. I want to say in all kindness and yet in all earnestness that for us to rush into the field of personal

evangelism without having this highest qualification for its success shows poor wisdom on the part of second blessing holiness folk. We live in the dispensation of the Holy Spirit, and we may have the power now if we fulfill the conditions. Oh, that we could enter into our heritage as did those in the Early Church, making the Covenant Supreme a reality in our lives as they did in theirs! They went everywhere with hearts of love and tongues of fire, preaching the glad tidings of salvation.

I wonder today if we have not transferred our dependence from the divine power of Pentecost to the human power of organization. The experience of Pentecost is the same today as it was then, but the difference between the glorious success of the early Christians and the meager success of our day makes it plain that something is lacking. For, despite what we have been able to accomplish during the past quadrennium of our history, winning one here and a dozen there—and thank God for all these that have been won—vast crowds of people live and walk Christless, without God. The machinery of organization is running. Hundreds of ministers and thousands of faithful laymen work and toil for the salvation of our generation, but something is terribly wrong. The major portion of men and women in this controversial age still stand indifferent to the claims of Christ.

Where is our weakness today? Why is it that more men and women are not being converted? Why is it so much harder now to have revivals than in the early days of our church? Is it that we are ecclesiastically lazy? Is it that we have not enough schemes and ideas? Is it that we have not received enough advice on how to win men? I think not, for it seems that our entire machinery is full of prescriptions on how to do the task. Is it that we need greater sermons; that we need more

intellectual ministers; that we should have more appealing music; or even that we, as a denomination, should enter into the social service field today? I think finding the answer to any of these questions will not solve the problem. But what is needed is that we shall be, as were the disciples, filled with the Holy Ghost.

The atmosphere in which the church best fulfills its mission in the world is the atmosphere of Pentecost. We shall face, in this second half of the twentieth century more than ever before in our history, the danger of relying upon men and methods and money instead of relying upon the Pentecostal experience, the second, definite work of grace. We shall also face the danger of allowing the spiritual temperature of our church to go down, so that there will not be enough fuel to keep the glory burning on our altar. In order to avoid these dangers we shall have to keep our organizational machinery as flexible as possible. We need to remember that the distinctive emphasis of our church from its very beginning has been the soul-converting, soul-sanctifying power of the Holy Spirit. In this atomic age, when speed is so important, we shall have to keep the spirit of evangelism before us, taking care that we, as a church, do not become so busy and so hurried that we lack time for the evangelistic witnessing that is our part of the Covenant Supreme.

We have talked much of the text, "Not by might, nor by power, but by my spirit, saith the Lord," but often we do not put our talk into practice. In our search for successful soul winners it will be necessary that the quality of spiritual life be set up as a priority. The first qualification for the soul winner is not social status nor material prestige nor education nor knowledge, but deep spirituality which is the product of the Pentecostal experience. If we are to evangelize our age and per-

petuate the early success of our church into the second half of the twentieth century, it can be done only in the supernatural power of the Holy Spirit. He may use men, methods, and money—and we do need them all—but it is only as HE uses them that they are of any use in the evangelizing of sinful men and women.

One of the saddest things facing us in the church today is the widespread lethargy of our people at the apparent lack of souls seeking and finding God. We seem content with few being converted, instead of realizing that unless we accept and fulfill our Pentecostal heritage great crowds of men and women will die in their sins and go into a lost eternity. What we must do in the field of soul winning is look for victory as it came on the Day of Pentecost. It can come again if we will bathe ourselves in the holy flame of the baptism with the Holy Ghost. This is God's way. If we claim our heritage, God will send us victory. If the fire of the Covenant Supreme so burns in our hearts that we shall go out to be witnesses, then men and women, boys and girls will be converted in our churches. With such holy, fervent witnessing there will be an attractiveness and a charm about our churches that will attract people. That charm or attractiveness is not present unless we all realize that we are saved to save.

When we really accept this heritage "YE SHALL RECEIVE POWER," the grandest fact of our lives will be "YE SHALL BE WITNESSES" to win others to Jesus Christ. For there is no greater evidence of a man's having received the baptism of the Holy Ghost, his Pentecostal heritage, than his effort for the salvation of others. After our own salvation and sanctification, to be soul winners is the highest honor vouchsafed to us by God. I believe the winning of souls to be the highest and most intense satisfaction possible in this life. It is beyond the power

of any man to describe the unutterable joy and satisfaction that come when we "our heritage in Christ possess" and receive purity and power and thus become witnesses to lead souls to Christ.

CHAPTER II

Our Debt

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise (Romans 1:14).

As we study the life and writings of the Apostle Paul, we are conscious that, while he was predominantly a Hebrew, and while he acknowledged the Greek culture of his age, in some ways Rome seems to have challenged him more than any other place. He had a keen sense of the strategic value of Rome as a focal point for the gospel he was committed to propagate. Rome was the undisputed strategic center of the then-known world. Her highways stretched out over all the world. She was the home of the conquerors, the Caesars. Paul had a passion to see Rome—the passion of a missionary, the passion of a man who had become obsessed with the Covenant Supreme. Every part of him had been consecrated to the task of being a witness. Therefore, when he was prohibited from going to Rome, he wrote this letter in order that the Christians there might have an emphatic statement of “my gospel.”

Actually, it was the sense of his indebtedness that forced him to send this statement of his gospel to the church at Rome. So he declared, “I am in debt to the Greeks and to the Barbarians, to the wise and to the unwise.” Do we ask, “What did he owe the Greeks? What did he owe the Barbarians? What did he owe the wise or the foolish? How could he be in debt to them?” We miss the heart of the Covenant Supreme when we

ask questions like that. What Paul meant was that, because of the Covenant Supreme and because he had received the Holy Ghost, HE was now in debt to be a witness to all men. As long as there was a Greek or a barbarian, a wise man or a fool who had not heard, he was in debt. He had received in order that he might give.

Once we realize that this was the underlying passion of the life of Paul, then we shall begin to understand what caused him to be caught in such a terrific drive as he talks about in his second letter to the Corinthians. "I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city

of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands" (II Corinthians 11:21-33).

We modern Christians sometimes talk about how strenuous our Christian lives are. Check your life of witnessing with the life of Paul. He was always in a hurry. Sometimes well-meaning friends criticize our haste to witness, but Paul was always in a hurry. If one had questioned why he hurried, his answer would have been, "I am in debt, and I must pay. I have a covenant supreme with Christ. I must now witness to all men everywhere." This should be the language of the Christian today who has become a partaker of the Covenant Supreme.

We are in debt to all men—not because they have given us something for which we have to pay, but because God has given us something that is for them. And if, in this second half of the twentieth century, we who have received the heritage of this glorious covenant do nothing more than sing our songs and fulfill our churchly tasks, we miss the great purpose of the covenant. Really, we are being dishonest, for we are in debt and are not paying our debt. Debt is not dishonorable in our present world economy unless it is not acknowledged or not paid. The debt we owe as witnesses of the Covenant Supreme is not dishonorable if we pay it. How shall we pay it? We shall pay it by being unashamed of the gospel that has been committed to us, the gospel that is the power of God unto salvation to everyone that believeth. We are in debt because our share in the Covenant Supreme is to take this gospel of salvation and entire sanctification to all men.

It is the gospel of salvation through the power of God, not through the power of the church or the power of man. The message has not changed since Paul wrote to the church at Rome. The need of human nature has not changed since then. All men today need the power of the gospel as they needed it then, and our debt is the proclamation of that gospel to all men. It is committed to us; and if we share in the heritage of the Covenant Supreme, we are committed to the task of proclaiming it to the world. We must remember that to discharge our duty we must take this gospel to all men, regardless of class or color or creed. It is for the lands across the seas, but it is also for those who work beside us and live beside us and associate with us in our neighborhood and community.

The last command that Jesus gave His disciples was: "Ye shall be witnesses unto me both in Jerusalem [that is, where we dwell], and in all Judaea, and in Samaria [that is, our own native land and the land adjoining], and unto the uttermost part of the earth." If we accept Christ's Supreme Covenant as part of our Christian experience, then we are in debt. As long as there is a man or a woman or a boy or a girl anywhere who has not heard the gospel, we are in debt. As long as there is anywhere a soul underneath the wrath of God for disobedience for sin, we are in debt—in debt to take to him this gospel that is so effective in dealing with evil and all its manifestations everywhere. As long as that debt is upon us, we shall hear the cry from those caught in the toils of personal evil, social evil, national evil, racial evil. We shall hear them cry, "You are in debt to us. You are in debt because you have the Covenant Supreme, and the gospel. Bring it to us."

This is part of the privilege of Pentecost, but it is also the great responsibility of Pentecost. In the field

of material economy, a man who is in debt and who is bankrupt is to be pitied. But if he has the money to pay and does not, he is a scoundrel and must be punished. We are not bankrupt—we who have the heritage of Pentecost and have entered into the Covenant Supreme. We have the gospel that will meet the need of this second half of the twentieth century. If we hold it and do not become witnesses, we are dishonorable.

What will happen if we fail to discharge our debt? Can any sin be greater than the sin of withholding the greatest gift from the soul of man? What will happen at the judgment? On whom will the Judge frown? On the one who needed the gospel and never had it, who needed to hear the witness and never heard, who needed someone to win him but that one did not come? Ah, no, it will be on the one who was in debt but did not pay, on the one who was to witness but did not witness, on the one who was to be a soul winner but did not win. The responsibility of the one who has received the heritage of the Covenant Supreme is marked in these words: "I am debtor." It is only as he confesses and discharges this debt that he fulfills his divine commission.

CHAPTER III

Our Challenge

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world (Matthew 28:19, 20).

There is a close relationship between the Great Commission as recorded in these last verses of Matthew's Gospel and the Covenant Supreme as found in Acts 1:8. It is true that the price of redemption was paid on Calvary, once for all, but the work of redemption never ends. Wherever there is a soul in sin, there is need for the work of redemption. When Jesus gave the Great Commission before He returned to the Father, He gave it as the Representative or the Advocate of a sinful race. In the Covenant Supreme He promised that we should have another Advocate. Christ was to be our Advocate at the throne of God, but the Holy Ghost was to be the Advocate who was to represent Christ to us. As our Advocate pleads for us at the throne in glory, so this other Advocate pleads *with* us to put into effect the Great Commission of our Christ.

Let us remember always the universal sweep of the Great Commission, which is emphasized by that little word "all." We have the sweep and the power of our Christ in "All power is given unto me in heaven." We have the sweep and the power of Christ's commission to take Him to "*all* nations." We have the sweep and the

power of the message of the commission. It is teaching "all nations . . . to observe all things" by precept and example. We have the sweep and the power of the duration of the commission. "Lo, I am with you *always*"—all the time, every day, never a day without Him.

So it is that when we experience and appropriate the Covenant Supreme we become bearers of the universal commission, and we receive the twofold assurance: first, of infinite power that embraces omnipotence, omniscience, and omnipresence; and second, of a new spiritual Presence indwelling us and circling us and continually guaranteeing strength and safety to us. It is this co-ordination of the Covenant Supreme and the Great Commission that forbids us to plead weakness or loneliness or human disability, but rather that makes us go as witnesses in the assurance that He is with us, not intermittently, but "always, even unto the consummation of the age."

Why, then, should we not go to discharge our debt and be His witnesses? Is there any reason to be found in hell? Is there any reason to be found in heaven? Is there any reason to be found on earth? No; it seems to me that everything about the working of redemption demands that we are to go. The message is no longer to the apostles or to the saints of other ages, for they are not here now. They have gone to receive their eternal reward. The message is to us. We are the ones who are to go. We can no longer glory in the fact that the blessings of God are ours and shirk the Great Commission. They are in a unique way united, and "what therefore God hath joined together, let not man put asunder."

No longer are we only children of the Father, and not servants. It is the very essence of the spirit of the

Father's child to carry out the Father's most sacred command. If there is not burning in you a restless spirit that is not satisfied unless you see souls saved, then you must check back to find if you have really experienced the Covenant Supreme. There is no hope for twentieth century Christians to comply with the command of the Great Commission until they take upon themselves the solemn responsibility of telling all men the joyful news that Christ died on Calvary to save them from their sins. As Christ's witnesses, we must go everywhere—the neighborhood where we live, the place where we work, the town in which we are known. We must go everywhere and go to everybody, telling them all to "seek ye first the kingdom of God, and his righteousness." None is too old, none is too young for this work. We cannot pass this task on to anyone else. We must cease the mockery of thinking that only those who are called to be ministers are to do it. It is not enough just to say that you have never been called to do this kind of work. If you have received, you should be witnesses.

God has been calling loudly ever since you first received the blessings of redemption. He called you loudly when He told you your sins were forgiven, entreating you and beseeching you to tell others that their sins could be forgiven also. When you received the blessing of entire sanctification and participated in this Covenant Supreme, He told you then to go and tell all men everywhere that they were lost, that they needed salvation. He told you, as the fire burned within you, to go and tell men something about the danger of sin, and death, and the judgment, and hell.

Never in the history of mankind was a more solemn command given than the commission given to those who were later to partake of the Covenant Supreme. "Go ye into all the world, and preach the gospel." Your

whole religion is a mockery unless you go. If you have received the Pentecostal heritage, you are in debt to go. Take your Bible and read it, and hear the Saviour pleading for you to go. Listen to the pitiful wail of burdened, agonized humanity who need Christ, bidding you to go. Go and stand on yonder street corner; see them going by on their way to hell, and hear them calling you. If you really have received the fire of Pentecost, you will look into the face of Christ, the Christ whose mercy you have received and whose words you have promised to obey and whose promised Advocate now has become your Comforter. You will tell Him that with a heart of fire you *will* go to publish the message of His love and His mercy to sinful men everywhere. This is all part of the co-ordination of the blessing of the Covenant Supreme and of the farewell, sacred commission of our Lord and Saviour.

I remember the first little home mission church on the prairies of Western Canada to which I went from college. At the beginning of the cold winter, a dear friend was describing to me the necessity of properly taking care of the fire in the heater that was to keep the little parsonage warm. He said: "It is always the nature of a fire like this to go out. Keep it stirred, keep it fed, and keep the ashes removed, and you will have enough heat even on the coldest day." So it is with this fire of divine love that burns within the hearts of those who have participated in the Covenant Supreme. The fire must be stirred, it must be cultivated, it must be fed. We must guard it with diligence and make sure that the fire of love for lost humanity does not go out.

Let our thoughts dwell upon the needs of men and upon the heartaches and wounds produced by sin in our generation. Is the fire of our passion for the souls of men the same that brought Christ to the manger? That

led Him to fight the devil in the wilderness? That bore Him on to suffering and tears and shame? The same that bore Him through Gethsemane and nailed Him to the cross of Calvary? Have we that kind of love for the souls of men?

My fear is that we who have the heritage of this Supreme Covenant will be so busy maintaining the machinery of organization that we shall forget the souls of those near us, lost without God. Are we so satisfied with activity that we are not concerned with the achievement of winning men? No one, from the general superintendents to the newest member of our church, is immune from this danger. The supreme purpose of the covenant was, still is, and ever will be to send us all out to be witnesses to save men and women and boys and girls. Are you satisfied with the way you are paying your debt for the glorious heritage of this Covenant Supreme? We say in our testifying and our singing and our praying and our conversation that men are dying without God. But what do our actions say? At night when we go to rest, are we satisfied that we have done all that we could during that day to bring souls to Christ?

Oh, that in the second half of the twentieth century there might be a revival of challenge in our church; that we might take care not to concern ourselves only for the church and all its program, but to have concern primarily for the purpose for which the church exists, which is to get men and women and boys and girls saved and brought into the glorious experience of the Covenant Supreme. We were not raised to be a group of contented, reverent worshipers, singing our way to heaven, indifferent to lost humanity around us. We fail if we have no heartbreak, no soul burden, no power to witness. Those who share the Covenant Supreme and the sacred commission must ever love the souls of those who pass

by their doors toward eternity. Lives that bless are lives that love their Saviour with all their hearts and all their minds and all their strength, and, hearing the tramp, tramp, tramp of sinful multitudes, get a power to love them also—not just a theoretical love, not just a mere pretense, but a divine love like that of the Master.

Too long we have talked about sinful men and sinful women; but do we really care? Too long we have talked about little children in every city and town and hamlet of our nation who are out of Sunday school and without Christ, but do we really care? Too long we have talked about the liquor traffic pouring its liquid damnation like a mighty Niagara across our land, but do we really care? Too long we have talked about really going from door to door in visitation evangelism until not one soul in our community can say he has never received an invitation to Christ and our church, but do we really care?

Lives that bless are lives that do more than theorize. Lives that bless are those whose hearts are so filled with the fire of Pentecost that they do something that is definite and determined and, yea, desperate, to win souls. They burn with a devotion that does something more than profess to care, for they possess a spirit that makes them go where the perishing souls of humanity are. They possess a spirit that makes them willing to share their misery, willing to share their pain, willing to bear their cross, willing to go, if need be, to the very gates of hell to rescue them for Christ. These are lives that bless, lives of the Covenant Supreme, lives of the sacred commission, lives of the compassionate heart, lives who, in the words of our dear, sainted Dr. Chapman, are "all out for souls." I can never forget one of my last contacts with this man of God. He had concluded an assembly and had preached that night. I saw him standing

at the close of the service with his arm around a young man, a backslider. Dr. Chapman's eyes were closed and he was praying. As he prayed, his face was wet with tears.

The sight of our General Superintendent weeping over a defeated soul moved me deeply. I saw that night something of the secret of his great heart. He was "all out for souls," and I took comfort from the knowledge that in our church, all of us, from our leaders down, are to be soul winners. Some among us may be greater in capacity for organization, for preaching, for positions of leadership given by the church. Yet all of us can be close by the side of our leaders in this essential challenge to witnessing and soul winning. We all must ever be "all out for souls."

CHAPTER IV

Our Response

Here am I; send me (Isaiah 6:8).

We cannot come out from the Upper Room without being conscious that the Angel of God who touched the lips of Isaiah with a live coal has in a sense touched us; for our burning hearts leap to say, "Here am I, Lord; send me"—to go anywhere, to do or be anything Thou dost wish. We must be driven with the restlessness of God's love—zealous, aggressive, passionate—until we labor in the realization that the King's business requires haste. The evidence of the reception of the Covenant Supreme is a passion for souls. That passion and that alone will bring the kind of revival we shall need in the beginning of the second half of the twentieth century.

In this atomic age in which we are living, we see passion in many realms of endeavor: in medical research, where men and women sacrifice lives to secure valuable information in the field of medicine; in aeronautics, with their speed and endurance tests; in the field of atomic energy. Passion, vehement desire, is what brings success in these fields. The spirit of sacrifice which prompts that passion in the material realm does not seem to be diminishing. What thrilling stories have been told in recent years of those who have submitted to great privation and the sacrifice of life and limb in order to go on rescue missions following air crashes and misfortunes of various kinds!

The tragic danger is that in our age soul passion, which should dominate the life of every truly sanctified person, will become a mere routine or custom or performance. It should never be that way with those who have partaken of the Covenant Supreme. For them, like Isaiah of old, it will be, "Here am I; send me." Like the fishermen who followed Christ, they will long to be fishers of men. Those early disciples were without money, without political patronage, and with very little human learning. However, because of the Covenant Supreme, entered into in the Upper Room, and their appropriation of all the resources of Pentecost, they were able, in spite of fierce persecution, to spread out over the whole Roman Empire and within three centuries to overthrow the power of the Caesars.

The resources of Pentecost have not been exhausted. The Covenant Supreme is not a failure today. When we accept all the implications of that Upper Room covenant and obey the law of the Spirit, then the law of spiritual power will obey us. The early apostles were men who were sent, and it is sent men and women who are needed today. Today more than ever we need witnesses filled with fire and love and the Holy Ghost, truly aflame with a passionate love for the souls of men. We all must go out in personal witnessing until we shall in very truth respond to the call of the Master in the covenant. If in reality souls are dying without God, it is our task to rescue them—not by giving them good advice or a casual invitation to come to church, but by going to them and bringing them to Christ.

How can we accomplish the salvation of all the sinful men and women in this our day? I do not know the full answer, but I know part of the answer, and that is for every one of us who testify to having received the experience of Pentecost to be governed and moved by the

same feeling—the saving of men and women and boys and girls. It will mean the giving of ourselves to more personal work. It is not passing the responsibility over to the preacher, or the evangelist, or the Sunday-school superintendent, or the young people's president, or the missionary president, or the Sunday-school teacher; but it is all of us dealing with this soul here and that soul there in our neighborhood, on the street, in our business, wherever a soul may be. Whether we succeed or not, we must keep at it.

Putting personal dealing into practice requires a burning passion, but with it we shall need to have sympathy and tact and patience and perseverance and courage. Too often we have tried to pass by the responsibility of personal dealing with some trite excuse as to why we didn't do it, when it would have been more truthful to admit that we lacked the courage to do it. We must always have a kind, pleasing, intelligent approach; but there must be no flinching from what we realize is our duty to God as well as to the one with whom we are dealing. The fullness of participation in the Covenant Supreme will send the child of God out into the high-ways and byways to be a soul winner.

This covenant makes the Christian a soul winner, and all who have accepted the Covenant Supreme throughout the ages have been soul winners. They were men and women who, with the co-operation of God the Holy Ghost, had such a spirit of concern for the souls of men that their hearts broke, even as the heart of the Christ broke when He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matthew 23:37.)

The Apostle Paul had this great spirit of concern for the lost; he said that "by the space of three years I ceased not to warn every one night and day with tears." If the life of Paul has one distinguishing feature, it is the fact of his concern for the souls of men. You may tell of his missionary journeys and of his great doctrinal treatises; but what distinguishes Paul is that, in spite of adventure and privations and perils, he was always and ever a great crusader for the souls of men. I know there are some who would say that men like Paul and others have a monopoly on God. The great truth of the promise of this Covenant Supreme is that no man has a monopoly on God, but there are men on whom God has a monopoly. That is, after all, the greatest requirement of the soul winner.

I realize that training and teaching and textbooks have their place. I have greatly appreciated the handbooks that have been put out by the Mid-Century Crusade for Souls on visitation evangelism and how to distribute literature and visit from door to door in the community, and follow through in this matter of personal dealing and personal soul winning. These have all demonstrated very powerfully how we can more effectively seek to win souls for Jesus Christ. A fact that we need to realize is how futile it is to attempt any personal soul winning without having our minds saturated with every help we can possibly get; but, above all, we must remember that the greatest Textbook we can have in this matter of personal soul winning is God's sacred Word. The more we can use and quote God's Word in our personal dealing, the greater will be our success.*

Coupled with all this, however, there must be a strategy that will be peculiarly ours. We must always take the initiative. We must make contact anywhere and

*See appendix

everywhere with those who need our Saviour—in the church, on the street, at work, in their homes. In spite of all the emphasis of the Mid-Century Crusade for Souls and the visitation evangelism program, I wonder if we have yet fully realized that the most direct way to a sinner's heart is generally through the door of his home. Yes, take the initiative wherever people are and in whatever state you find them. Go to them and proclaim to them the glorious news of salvation; but always take care that you never go without first securing your defense, making sure that you know the reason for the faith that is in you. Then, as you take the initiative, always proceed to press home your appeal in order to secure a decision. The essence of any achievement is to get a decision. In soul winning, to lead souls to surrender to God and to declare, "Lord, I believe," is what we must do.

Oh, that we might have a revival of personal soul winning, for there is such power in the personal touch! The great heritage of the Covenant Supreme is that the Holy Ghost desires to make personal contact with the man on the street through our personalities. And it is because of all that is implied in the promise of Pentecost—the promise of a personal and intimate relationship with God himself—that we are able then to go out and make personal contact with sinful men.

There should be, in this business of living the Christian life, no disappointment because of our position in the church or because of our gifts or our talents. We shall all be assured of a place of remembrance if we are moved with a burning, Christlike passion that seeks the wandering souls of men. Be a soul winner. Prove yourself a friend to those who need your Saviour. Then, when the spectacular has died and the applauding crowds have passed away and the shouting and the tumult have

ceased, your name will be engraved in the hearts and the affections of those you have won to Christ. In the haunting refrain of the song,

*Thus we shall pass from earth and its toilings,
Only remembered by what we have done.*

CHAPTER V

Our Witness

We have found the Messias (John 1:41).

Thou art the Christ (Matthew 16:16).

These two scriptural statements from the Gospel of John and the Gospel of Matthew are unique in their sequence.

In the first, John the Baptist had been talking to Andrew and another disciple. He had seen Jesus walking and had said, "Behold the Lamb of God." These two went after Christ and He, looking around, saw them and uttered the first words of His public ministry, "What seek ye?" You will remember that they answered, "Master, where dwellest thou?" and Jesus said, "Come and see." The record states that "they came and saw where he dwelt, and abode with him that day." We have no record of what He said to them or what they said to Him, but when that sacred visit was concluded Andrew went away to find his brother and uttered to him this simple truth about Jesus: "We have found the Messiah."

Then, in our quotation from Matthew, we find the man to whom Andrew spoke, Simon Peter, his brother—after two and a half years of close fellowship with the Master—looking into the eyes of Jesus and saying, "Thou art the Christ, the Son of the living God." Note carefully the sequence of these two passages; in what Andrew said to Peter and in what Peter said to Christ you will see the conviction of one who has received the

Covenant Supreme and has become a witness, for the conviction and the message of a witness always are, "We have found the Messiah." It is the task of each witness to propagate this great truth in our day.

We must not close our eyes to the times in which we live. For, having to bear witness of our Messiah in this twentieth century, we would be fools if we did not realize that we live in a difficult age: an age of frivolity, an age of superficiality, an age when men are deadly in their indifference to the claims of Christ, an age when all of life seems bound up with nothing more than mere fleshly excitement. This age of ours is almost sickening with sensuality. The prevailing note of the present day seems to be sensual. Literature, the radio, television, the newspapers—all the great mediums of entertainment and education in our age—are tainted with the sensual. Our age will undoubtedly go down in history as one of lawlessness and the casting off of every lawful restraint.

It seems as though men have lost their sense of direction, with even the law itself incapable of rebuking lawlessness. Coupled with this is the dreadful possibility of an atomic war. Everybody talks about it. The newspapers are full of it. It seems to be taken for granted that a third world war must be fought: two of the mightiest areas on earth seem to be rushing at each other in deadly hatred that ultimately will let loose in the hearts of men the vilest passions of human nature in a struggle that will mean the slaughtering of hundreds of thousands of people, making the sorrows of the multitudes, if Jesus tarries, stretch out to the generations yet unborn. These are the manifestations of this, our age.

The question is, How are we to reach our age, with its frivolity, and change it? How are we to touch our age, with its sensualism, and cleanse it? How are we

to get at our age, with its lawlessness, and bring back to it the law of the Lord that maketh perfect? How are we to stop all this talk of war, and bring the desired peace? We are to do it by sending out into our age those who witness to the reality of an experience that says, "We have found the Messiah."

It does seem to me that the Christian people of our day are being awakened as never before to the importance of aggressive, personal work. How can Christ come to our age? Only through us. We are to be at His disposal. We are to be doing what He would do if He were here. Surely if Christ were in this age of ours in bodily form, He would be out seeking and saving the lost. That is what He did when on earth. That is what He did with the woman of Samaria who came to draw water, for when she spoke of the coming of the Messiah, Jesus said, "I that speak unto thee am he." Almost the entire population of that little Samaritan village followed that woman to Jesus. The key to that village was a woman.

Jesus was also out seeking and saving the lost when He met the rich young ruler. He told him the way of personal victory. That is what He was doing when He met Nicodemus, the ruler of the Jews who came to Him by night. That is what He would be doing if He were here in our day; He would be out seeking and saving the lost. If we are to be His witnesses, our business is to be out seeking the lost and, with infinite love and infinite patience, proclaiming the message of the witness, "We have found the Messiah." We must go out in active service where souls are in need of the Saviour. We must have a witness that sacrifices.

Today, too much of the talk of complete consecration and the blessing of entire sanctification means only a

kind of holy ecstasy and joy that we share in the comforts of our own church. It does not send us out to witness where the man on the street is and to touch his need. Unless we who have this Covenant Supreme and call ourselves holiness people go out as did those early witnesses, saying, "We have found the Messiah," we shall become, in this needy age, only sounding brass and tinkling cymbal, noise without power. Instead of being just a church, part of a denominational group, we should be witnesses who rejoice in God's Supreme Covenant; a fellowship of those who are committed to propagate the glorious truth of the gospel, willing to go out in this age and tell men who demand reality that we have found reality in the Messiah.

Along with all the other things I have written on this age, there is a growing conviction that the spiritual is real. Even men of science and men in the political economy of our times are crying for the Christian experience of reality. They can find that reality in our Redeemer, the Messiah, for whom we are made witnesses. This has been the way from that day when those Galilean fishermen heard John say, "Behold the Lamb of God," and followed Jesus, thus taking part in the dramatic birth of a world-shaking fellowship of witnesses. Andrew obeyed the first instinct of a real witness. "He . . . findeth his own brother." He brought him to Christ with the words, "I have found the Messiah." Then, there is that great moment when Jesus beheld Peter and said to him, "Thou art . . . thou shalt be." And there followed on the great fellowship of witnesses. With them it always was, "We have found the Messiah." And it is into that fellowship that all who participate in the Covenant Supreme, the baptism with the Holy Ghost, come. The baptism with the Holy Ghost is a professional blessing; it makes all who receive it members

of the Profession of Witnesses. It then becomes their business to witness. The Holy Ghost is given to us to carry out the profession of witnessing.

God grant that we might follow faithfully the example of those first witnesses. It is said that Andrew, who brought his own brother by his witnessing, was bound to a cross but witnessed about the Messiah until he died. John, they say, was thrown into boiling oil but escaped to die of old age at Ephesus, witnessing unto the end. Philip was hanged to a pillar in a heathen temple but he died witnessing. Peter, tradition has it, was crucified upside-down, witnessing until the last. Nathanael was flogged for loyalty to his Master but remained a faithful witness unto death. May God help us to be witnesses and follow in their train!

CHAPTER VI

Our Glory

He that winneth souls is wise (Proverbs 11:30).

There is a difference between the Authorized Version and the Revised Version of this verse of scripture in Proverbs. The Authorized Version states: "He that winneth souls is wise." The Revised Version states: "He that is wise winneth souls." You have there two conditions, one simply stating that it is a wise business to win souls, the other stating that the condition for winning souls is wisdom. Let us look at this matter of winning souls.

We have heard the phrase "winning souls" in our churches as long as some of us can remember. Perhaps we do not hear it so often as they did in the early days of our church, but we still hear it in the religious vernacular of our day. I sometimes wonder if we have not allowed ourselves to become so familiar with it that it has lost some of its meaning. What does it mean to win souls? To answer that question correctly it would be necessary first to answer the question, "What are souls?" Some one has said that the Hebrew word meaning "souls" is found 754 times in the Old Testament and that the word soul is translated in over 40 different ways. The dictionary tells us that the word means "a breathing creature," and yet the word soul is almost invariably used when speaking of a human creature. It seems as if the word soul refers not only to the spirit of man, or to the mind of man, or to the body of man, but in a sense it

includes the whole of man. One could well quote this text in this way: "He that winneth men is wise." It would seem that is what Jesus talked about in Matthew 4:19 when He said, "Follow me, and I will make you fishers of men."

What is it, then, to win men? The meaning of the word winneth, according to the dictionary, is "to bring, to gain, to draw." When we bring it down into that realm, see what we have. He that is wise bringeth souls. He that is wise gaineth souls. He that is wise draweth souls. This suggests some of the methods that we are to use in this business of bringing men to our Lord and Saviour, Jesus Christ. Jesus himself used the occasion of the miraculous catch of fish in the fifth chapter of Luke's Gospel to tell the disciples that henceforth they should catch men. What He was telling them was that they should catch men by taking them alive and bringing them to Him. That is the real truth of this verse of scripture. It is a wise man who will bring men, winning them from wickedness to righteousness, from godlessness to godliness, from blackness to purity, from lustfulness to holiness, from death to life.

So in this day in which we live there is no more glorious enterprise for the man or the woman who has visited the Upper Room than the task of winning men. There is no other enterprise so worthy or so appealing as the task of winning men and leading them out of darkness into light, out of death into life. The Christian who has the Pentecost experience has never really known the joy of a happy Christian life until he wins souls; for there is no other joy in the world like the joy of seeing a sinful man healed and cleansed and observing the glory that comes into a life when Christ and salvation come. This is what the writer meant when he said, "He that winneth souls is wise."

Remember, though, that the Revised Version states: "He that is wise winneth souls." There is a truth here that is important, the truth that wisdom is necessary in this task of winning men to the Messiah. It is not the wisdom that comes from the learning of men but rather that wisdom that James talks about in the third chapter of his book, verse 17: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." If we are to be engaged in the glorious task of winning men, we must have the wisdom that comes down from above.

Notice how James describes this wisdom: It is pure; it is peaceable; it is gentle; it is easy to be intreated; it is full of mercy; it has good fruits; it has no partiality and no hypocrisy. In describing this wisdom James puts down as the first requirement purity, which is the distinguishing evidence of the Covenant Supreme, the purifying of our hearts by faith. We must remember that we cannot win men from impurity to purity unless we ourselves are pure. We cannot ask men to "walk in the light, as he is in the light," and to have "the blood of Jesus Christ his Son" cleanse them "from all sin" unless we ourselves have been cleansed. Those who attract other men to Christ and to holiness are the ones who are pure and holy themselves.

Then James talks about "peaceable," "gentle," or patient. Oh, how patient we must be in this business of winning souls! I am told by our missionaries that one of the first words that one must learn and keep in mind when traveling in South American lands is *Paciencia*. This also applies to other missionary countries, for patience on the mission field is not only a virtue but a necessity. This is part of the wisdom that is necessary in the winning of souls. It is something the same as that

attribute Paul speaks of in First Corinthians 13 when he says, "Love never faileth."

Then, this wisdom we are to have is without partiality: we are not to be respecters of persons. Too often we look at people and say that they cannot be saved because they do not want our Christ or they do not want the salvation of our Christ. We must remember, however, that

*Down in the human heart, crushed by the tempter,
Feelings lie buried that grace can restore:
Touched by a loving heart, wakened by kindness,
Chords that were broken will vibrate once more.*

Finally, this wisdom is to be without hypocrisy or pretense. Those to whom we go with the message of the gospel are quick to realize, condemn, and discard our message if our religion is nothing more than a mere pretense.

Yes, "He that winneth souls is wise," and, "He that is wise winneth souls." This is our glory. Moreover, if we have participated in the Covenant Supreme, nothing less than this will satisfy God. His great heart cries out that we should win men and bring them into the ways of salvation. It is, thus, in fulfilling our part of the Covenant Supreme that we satisfy the great heart of God. Then our glory will be in seeing those whose faces bore the marks of sin transformed until their faces are a revelation of the love of God. Then, too, our glory will be in seeing those whose eyes had become hard and scornful transformed until there flashes from those eyes the glorious light of the love of God.

Yes, "He that winneth souls is wise," and, "He that is wise winneth souls." This is our glory. Again, if we

have participated in the Covenant Supreme, it is wise to win souls because when we do we are preparing the bride for the coming of the Lamb. That, surely, is glory. Our glory must be, as we move among the haunts of men, that behind the faces that are bruised and marred and scarred and battered by sin we shall see the image of God. If we can see that, then the master passion of our lives, and the glory of our lives, will be to win souls. This is the crying need of our church.

We need to read again in the Book of James, the fifth verse of the first chapter: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." So, if we lack wisdom to do this task, let us tarry until the wisdom that is pure and peaceable and patient and persuasive and impartial and sincere becomes ours; until we go out with the glorious power of Pentecost, to be witnesses—but to do more than that, to become winners of souls. Only thus shall we share in this high and holy enterprise that is so near to the heart of God.

It is wise to win souls. **THIS IS OUR GLORY!**

EPILOGUE

The Awaiting Destiny

If thou dost not speak to warn the wicked from his way . . . his blood will I require at thine hand (Ezekiel 33:8).

The beginning of this thirty-third chapter of the Book of Ezekiel deals with the power that had been put into the hand of the watchman who had been placed upon the wall of the city to blow the trumpet at the approach of the enemy. If the watchman saw the enemy and did not blow the trumpet, he was found guilty of the blood of all who perished. There is a sense in which the spiritual application of this law, as outlined in this very startling portion of God's Word, puts an eternal responsibility on all men and women who profess to have received the Covenant Supreme. If it is true that Jesus said, "Ye shall receive power," and then, "Ye shall be witnesses," and if we do not tell men everywhere that they must repent of their sins, warning them of the eternal wrath that is to come, then their blood will be required at our hands.

Surely, this truth, so solemn, so startling, so alarming, should stir the heart of a holiness believer. I believe in God's eternal pronouncement that there is a judgment day—a judgment day for the nations of the world, a judgment day for all who die in their sins, but also a judgment day for the Christians, a day when we will be called to give an account of our stewardship. I heard our late General Superintendent R. T. Williams

say that the solemnness of this thought sometimes made him afraid to die. He wondered if he had done his best for Jesus.

It is an amazing thing to me that in our church our people rally so remarkably and manifest such intense concern in the emergencies of the church. This was evidenced by the wonderful response to the great Easter offering appeal of 1949. I have found our people in the various districts of the church responding to the emergency appeals of our leaders with such concern. I delight to pay tribute to this spirit. However, it does seem to me that the emergency facing us at the beginning of this second half of the twentieth century is a spiritual emergency. Men and women and boys and girls are going into eternity without God. It seems that we have time to talk to them about everything but their personal salvation. I fear that the cause for the damnation of thousands of souls will be the indifference of people who profess to be children of God to the fact that souls are dying all around us without Him.

The destiny of us who have received the Covenant Supreme is wrapped up in the realization that the blood of souls will be required at our hands. Our destiny is wrapped up in the fact of the judgment of the Christians. Oh, if only the solemnity of this could grip our hearts! If we could only realize that we must all stand to give an account of our stewardship and that our judge on that day will not be our opinion of ourselves, or even the opinion of our loved ones or our friends, or even our enemies; but the Judge on that day will be the Lord Jesus! He who gave himself for us, who died to save us, and who made the Covenant Supreme with us—He will be the Judge. Will it be then that we shall be saved as if by fire?

When God can get the people called Nazarenes so to accept all that is implied in the Covenant Supreme that we will go out and witness, then we shall have the beginnings of a mighty revival that could seal forever a glorious destiny for the Church of the Nazarene. However, if the people who are called Nazarenes fail to go and warn the sinners of this generation of their wicked ways, letting them die in their sins, then our destiny will be wrapped up in the words of the prophet Ezekiel: "His blood will I require at thine hand."

It is not for us to concern ourselves with other Christians in other denominations. It is only necessary for us to realize that, in our church, we have a glorious HERITAGE, a DEBT to discharge, a CHALLENGE to grip us, a RESPONSE to be given, a WITNESS to be proclaimed, a GLORY to be shared—A COVENANT SUPREME TO BE FULFILLED.

*A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.*

*To serve the present age,
My calling to fulfill,
Oh, may it all my pow'rs engage,
To do my Master's will.*

*Arm me with jealous care,
As in Thy sight to live;
And, oh, Thy servant, Lord, prepare
A strict account to give.*

*Help me to watch and pray,
And on thyself rely,
Assured if I my trust betray
I shall forever die.*

APPENDIX

The following is a brief outline of a simple method in which the Bible may be used in personal dealing. This by no means exhausts the scriptures that may be used in answering these questions, nor are these the only questions which may be asked in dealing with souls. This is given as evidence that the Bible can be a great weapon for the personal worker. The Bible should be the greatest Textbook for the personal worker, for he should say with the Psalmist of old: "Thy word have I hid in mine heart . . ." (Psalms 119:11).

QUESTIONS WITH SCRIPTURAL ANSWERS

1. **WHY SHOULD I GET CONVERTED? I AM ALL RIGHT.**
John 3:3—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."
Proverbs 30:12—"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness."
Romans 10:3—"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."
2. **YES, I KNOW I SHOULD BE A CHRISTIAN, BUT WHY TODAY? I'LL WAIT AWHILE.**
II Corinthians 6:2—" . . . behold, now is the accepted time; behold, now is the day of salvation."
James 4:13, 14—"Go to now, ye that say, To day or

to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."

Proverbs 27:1—"Boast not thyself of to morrow; for thou knowest not what a day may bring forth."

3. WHAT ABOUT THE HYPOCRITES IN THE CHURCH?

John 21:22—" . . . what is that to thee? follow thou me."

Romans 14:4—"Who art thou that judgest another man's servant? to his own master he standeth or falleth"

Matthew 6:5—"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward."

4. WHY SHOULD I MAKE A PUBLIC SHOW OF MYSELF TO BECOME A CHRISTIAN?

Matthew 10:32, 33—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Romans 10:9, 10—"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart

man believeth unto righteousness; and with the mouth confession is made unto salvation."

Romans 10:11—"For the scripture saith, Whosoever believeth on him shall not be ashamed."

5. I AM TOO WICKED. HOW CAN GOD HELP ME?

I Timothy 1:15—"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Isaiah 1:18—"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

I John 1:7-9—"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Hebrews 7:25—"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

6. WHAT IS WRONG WITH THE WAY I AM LIVING?

Proverbs 16:25—"There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Proverbs 16:18—"Pride goeth before destruction, and an haughty spirit before a fall."

Luke 21:34-36—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

7. WHY, IF I BECOME A CHRISTIAN, IS IT NECESSARY THAT I STOP DOING CERTAIN THINGS WHICH PEOPLE SAY ARE WORLDLY?

John 17:14, 15—"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."

II Corinthians 6:14-18—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall

be my sons and daughters, saith the Lord Almighty.”

I Thessalonians 5:22—“Abstain from all appearance of evil.”

Romans 12:2—“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”

8. MY FAMILY IS AGAINST MY BEING A CHRISTIAN.
SHOULD I NOT OBEY THEM?

Mark 10:29, 30—“And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel’s, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.”

Psalms 27:10—“When my father and my mother forsake me, then the Lord will take me up.”

Psalms 118:8—“It is better to trust in the Lord than to put confidence in man.”

9. HOW SHALL I BE SAVED?

Acts 16:31—“Believe on the Lord Jesus Christ, and thou shalt be saved.”

Romans 10:13—“For whosoever shall call upon the name of the Lord shall be saved.”

Romans 10:10—“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

10. I AM SO WEAK. COULD I LIVE A CHRISTIAN LIFE?

I Corinthians 10:13—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Isaiah 41:10, 13, 14—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, . . . I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel."

Proverbs 3:6, 26—"In all thy ways acknowledge him, and he shall direct thy paths. For the Lord shall be thy confidence, and shall keep thy foot from being taken."

11. FOLKS WILL LAUGH AT ME. HOW CAN I STAND THAT?

Matthew 5:11—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

I Peter 4:14—"If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified."

II Timothy 2:12—"If we suffer, we shall also reign with him: if we deny him, he also will deny us."