

finding
**TRUTH &
Hope**

No 24

**“Take myself, and I will be
ever, only, all for Thee.”**

Frances R. Havergal

Although Miss Havergal lived a very earnest Christian life, and sought to glorify God and serve Him by teaching in Sunday School, singing in churches and elsewhere, visiting the needy, and so on, she felt that she was only a little child in the spiritual life, and she longed for a deeper Christian experience. Her writings began to attract much attention, and her sweet Christian spirit was noticed on every hand. She was a great student of the Word of God, and at the age of twenty-two knew the whole of the Gospels, Epistles, Revelation, Psalms, and Isaiah by heart, and the Minor Prophets she learned in later years. She asked the Lord to direct her writing, and to give her every word, and even the rhymes of her poetry. Still she longed for a deeper, richer, fuller Christian experience. Many were her longings to be filled with the Spirit, and to have a closer walk with God.

It was at the age of twenty-two, that she wrote the well known hymn “I Gave My Life for Thee,” which reveals the deep longings of her heart to be more fully consecrated to Christ. Later she wrote her great consecration hymn, “**Take My Life and Let It Be**” [ELS#239].

Miss Havergal wrote, “Oh, that He may make me a vessel sanctified and meet for the Master's use! I look at trial and training of every kind in this light, not its effect upon oneself *for* oneself, but in its gradual *fitting* of me to do the Master's work. So, in every painful spiritual darkness or conflict, it has already comforted me to think that God might be leading me through strange dark ways, so that I might afterward be His messenger to some of His children in distress.” She

often wondered why others obtained so easily the blessing she had agonized and prayed for so long. Perhaps the Lord was letting her learn what trial was, so that her sweet songs might better comfort others in distress. She says, “I suppose that God's crosses are often made of most unexpected and strange material.”

“There must be full surrender before there can be full blessedness. God admits you by the one into the other. He Himself showed me all this most clearly. First, I was shown that 'the blood of Jesus Christ his Son cleanseth us from all sin,' and then it was made plain to me that He Who has thus cleansed me had power to keep me clean; **so I just utterly yielded myself to Him, and utterly trusted Him to keep me.** . . . Why not receive God's promises, nothing doubting, just as they stand? 'Take the shield of faith, whereby ye shall be able to quench *all* the fiery darts of the wicked;' 'He is able to make *all* grace abound towards you, that ye, always having *all* sufficiency in *all* things;' and so on, through whole constellations of promises, which surely mean really what they say.”

Not only did she consider every moment of her time as wholly the Lord's, but she regarded her money as belonging to Him. She did not feel free to spend her money for “costly array.” She gave her jewelry for the missionary cause, and dressed plainly but neatly. Her idea of the proper way for a Christian to dress was so as not to attract attention either by slovenliness or extravagance.

Excerpts from Deeper Experiences of Famous Christians by J.G. Lawson.

Available But Rejected

"For verily I say unto you, That **many** prophets and righteous men have **desired** to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."—Matt. 13:17

To see and hear the words of the Messiah as He taught the people on the side of the mountain or from the boat anchored near the shore would have indeed been a day to remember. However, there were those present at these historic occasions who **failed** to see the significance of the gracious words that emanated from His righteous lips. For their hearts were hardened by unbelief and they **missed** the glorious message of the Gospel.

For many years since those words were uttered the only written records lay bound in the possession of evil men who had no inclination to share them with the people. But in the process of time, God raised up men and women who had such a yearning to read the Scriptures in their own language that they were willing to hazard their lives to translate, print, and possess copies of the sacred writings. Their zeal has given to us a treasure that we should sincerely thank God for.

Today a copy of the sacred Scriptures may be found very easily, at least in this country, and yet there are very few that are willing to avail themselves of the precious truths Jesus taught. But those who are **willing to read and obey** these righteous principles **will be able to find eternal life**.

There is a story told of a minister who visited the cottage of a young lady that was approaching the door of death because of a serious illness. With soft, serious words he inquired of the young lady, "As you pass through the valley of the shadow what is your hope for eternity?" Lifting her thin fingers she affectionately placed them on the Bible that lay near her and said, "Christ here!" Then gently placing her pale hand on her breast she said, "Christ here!" Finally she pointed upward and with a countenance that beamed as one who was nearing the portals of glory she softly whispered. "Christ there!" What beautiful hope fills the heart of the child of God.

Taken from Editorial by Willie Murphey in *Faith and Victory*,
April 2008

The Bible

Who has this Book and reads it not,
Does God himself despise;
Who reads but understands not,
His soul in darkness lies.

Who understands, but savors not,
He finds no rest in trouble;
Who savors but obeys not,
He has His judgment double.

Who reads this Book, who understands,
Does savor and **obey**;
His soul shall stand at God's right hand,
In the great Judgment Day.

—Author unknown

Sometimes good things can become bad things when they keep us from the best things.

Just As I Am

Charlotte Elliott

On this date, September 22, in 1871, an elderly British lady, 82 years young, was ushered into her heavenly reward.

Earlier in her life, in 1835, her frustration at being an invalid left her **feeling useless** and questioning her very salvation.

What she did next would echo through history.

As a young woman, Charlotte Elliott was not sure of her relationship with Christ, not sure of how to be saved, even though she had been raised a minister's daughter, and the probing question of a Swiss evangelist, "Are you at peace with God?", would not leave her mind. When she saw the evangelist a few weeks later, she mentioned that she could not shake his question. But, she protested, **what could she possibly bring to God?** When he replied that she need not bring anything but **herself**, she gladly accepted Christ.

Some twelve years later, in 1835, crippled by illness and constant fatigue, she felt saddened by her inability to help a local church's cause. Remembering her conversion, she took out pen and paper and wrote a poem to encourage others who felt perhaps they too had nothing to give. . .

"Just As I Am, without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
Oh, Lamb of God, I come..."

Her poem was published and she was inundated with requests for it. She was gladdened to discover later that some copies were being sold to raise money for the very cause she felt helpless to assist!

After her death, thousands of letters were found in her home, written by people whose lives had been transformed by her words.

Her song has been translated into hundreds of languages, published in more than 1600 hymnals, and has reached billions around the world, and continues to bring people to Christ even today.

Never think you have "nothing" to bring to Jesus! That is exactly what He wants you to bring... nothing! He wants you, **just you**, as you are! He can take frustration like **Charlotte Elliott's**, and reach the world through **you!**

1. Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come, I come.
2. Just as I am, though tossed about
With many a conflict, many a doubt,
Fightings and fears within, without,
O Lamb of God, I come, I come.
3. Just as I am, poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come, I come.
4. Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve;
Because Thy promise I believe,
O Lamb of God, I come, I come.
5. Just as I am, Thy love unknown
Hath broken every barrier down;
Now, to be Thine, yea, **Thine alone**,
O Lamb of God, I come, **I come**.



**In what way is Jesus the Lord of my life?
If I've given my life to Him – have I taken it back??**

Living Above Offenses

Highlights of Bro. Don Elwell's July 22, 2020 message at Monark Springs, MO.

You are going to commit offenses, it's inevitable, you're human. They're usually unintentional caused from being tired, hunger, overcharged with the cares of life, too busy, lacking the grace of God; and we misspeak. We will offend and be offended. But, we can live above the effect of offenses.

It's possible to find myself in a situation where I am lacking. Jesus said we would have problems within our own household (Matt 10:36). We're brothers and sisters in the Lord. Many times we get caught up in self. We evaluate how we feel and should be treated. When crossed, we take offense. We feel justified in our offense. This is one of the greatest ways Satan works among the people of God. Jesus didn't die for that limited of an experience.

Offenses can happen and not sidetrack our relationships. If you're looking for problems, you will find them. You can also look for what is right. You will always find what you're looking for. Instead of asking, "What's wrong?" maybe we should ask "What's right?" It's a different mindset. **We are the gatekeepers of our mind.** Satan has access to it so we **must guard it.** There is a correlation between our spirituality and the things we perceive in our minds. Focus the mind and heart on things that edify and help us grow (Phil 4:8).

How do we live above offenses? We must first be saved. We must remind ourselves, "You're forgiven, you're not who you used to be." The devil doesn't have access to your heart but he does to your mind. That's why we need the helmet of salvation. It's issued when we get saved. It protects our head and our mind. This is a tool for the inevitable offenses.

Go to the source of our power. Prayer. Take it to the Lord and tell him with blatant honesty how you feel. Seek the power that Jesus utilized. Take me to that place and let me drink of that water that He drank!

We don't condone things that are offensive to God, we stand for truth. But when it comes to our own personal likes and dislikes we should live peaceably with all men as best we can (Rom 12:18). Don't share things with others that are offenses because we can cause so much harm. Don't look for sympathy from others. Only Jesus can help us, not others. When no one else is introduced, it doesn't cause humiliation. If it's not about you, don't get involved.

To live above the hurts I will experience, I must not allow it to hinder the relationships between me and another individual. Can I say, "There isn't a single thing you can do that will cause me to draw back from you?" Church folks will hurt you. It doesn't mean they were right or justified. Do not let the **spirit of offense** thrive. Christ will help us not to draw back. Refuse to allow it because Jesus walks with me. Walk in Jesus footsteps. The challenge is for us to hide deep in our hearts the reality of what it costs.

Offenses reveal the **depth of love we have for others.** The Lord showed me a puddle of water. A large stone was dropped into it. All I could see was the stone. Then I saw a large body of water and a large stone was dropped in it. It caused ripples and disturbed the surface, but it was covered by the depth of the water. The stone represents offenses, the water our love.

If there isn't a relationship with you and someone else, if you are leery, if they caused you not to trust – it's like a stone dropped in the puddle, the stone is all you see. Every time you see/hear of the person, all you see is the stone. But in a big river, the water covers it. There are ripples, it disturbs the water for a moment, but it is buried in the depths. **Let our love be deep** and cover the offenses. The commitment of living above offenses is that I am not going to lay it to your charge.

Our brethren encourage us to stand for God. There is great value in our relationships and Satan knows this. He will bring thinking errors. The person who has a resting "mean face" and you start thinking that they have problems with you. This is a thinking error. The Bible says casting down imagination. Don't doubt the love; it's there. Based on the mood I'm in, I can assume a tone of voice that may not have been intended when reading communication. I can be a good little saint, and go through the motions, and go on my way, but in my heart I put a wall of distance between us. The temptation is to feel ill towards them. Sometimes things roll off us, but when it doesn't, then we must **go to our prayer closet.** Follow the better way. Don't let yourselves take offense. Take it to the Lord and don't draw back from my brother/sister. Consider a different way of thinking, "They caused us to spend time with the Lord."

The helmet of salvation alerts us to thinking errors. Offenses come because we don't feel valued.

Salvation lets us know God values us. My self-worth must come from the fact that God deemed me worthy to die for. That protects me from feeling undervalued.

If I can't pray the offense away, Matt 18 instructs us to go to the one who caused the offense, not others. God's principals work. "Brother, this is how I took what you said, is that what you meant?" Don't be accusatory and cause their defenses to come up. Go in a spirit of peace. Tit-for-tat doesn't accomplish anything but to have two people who are offended. Let the river of love cover the stone of offense. Often when we go to our brother, we learn that we have similarities and take them out on each other. When we say in a spirit of humility, "I'm really struggling. What did you mean when you said ___?" Usually it will melt their heart and will form a tighter bond between us. There are a lot of things we can just let go because I love them enough.

We aren't living in a bubble. The spirit of offense is running rampant. John 16 says, "In the world you will have tribulations" (straights – or narrow places). We are to go out into the world. **But He promised to be with us.** When you interact in the bond of love and humility, you'll find you gain a brother. There is a source of power. It might hurt and it might take me some time, but commit to following God's pattern and not living in offense with your brother.

Whatever is done by whoever – if God asked, "Do you want me to kick them out of heaven," what would you say? "Of course not!" Spending time alone with the Lord helps us to see things from an **eternal perspective** not a carnal one. It amazes the world.

We're going to make mistakes, but the commitment of living above offenses is that I am not going to lay it to your charge. Lord grant me the spirit of humility. Our offenses are a blessing because they help us to see **where we really are and what we have on hand.** "Search me, O God, and know my heart, see if there be any wicked way in me... Ps 139:23."

Edited by Diane Doolittle

WHAT THE BIBLE

Teaches About...

- Word of God
- 2 Tim. 3:16-17; 2 Peter 1:20-21; Matt. 24:35
- Relationship of Love
- Matt. 22:37-40; John 14:21-23; 1 John 4:7-11
- Repentance
- Acts 3:19; Acts 17:30; 2 Cor. 7:10
- New Birth
- John 3:3-7; 2 Cor. 5:17; Rom. 6:3-4; Eph. 2:1, 5-6
- Freedom From Sin
- 1 John 5:18; Matt. 1:21; John 8:11
- Infilling of the Holy Spirit
- Acts 19:2; Acts 15:8-9; Acts 1:8
- Holliness
- Luke 1:73-75; Heb. 12:14; 1 Peter 1:15-16; Titus 2:11-12; Rom. 6:22
- Kingdom of God
- Luke 17:20-21; Romans 14:17; John 18:36
- The Church
- Acts 2:47; Eph. 4:4-6; 1 Cor. 12:12-13; Col 1:18
- Unity
- John 17:20-23; Gal 3:28; Rev. 18:2-4
- Ordinances
- Matt. 28:19-20; Matt. 26:26-30; 1 Cor. 11:23-27; John 13:14-17
- Divine Healing
- Luke 4:18; Isaiah 53:4-5; James 5:13-16
- Sanctity of Marriage
- Matt. 19:5-6; Luke 16:18; Rom. 7:2-3; 1 Cor. 7:10-11
- Outward Appearance
- 1 Tim. 2:9-10; 1 Cor. 11:14-15; Deut. 22:5
- End of Time
- 2 Peter 3:7-12; John 5:28-29; 2 Cor. 5:10; Matt 25:31-46
- Pacifism
- Luke 6:27-29; Luke 18:20
- Worship
- John 4:23-24; Eph. 5:19; 2 Cor. 3:17
- Great Commission
- Mark 16:15

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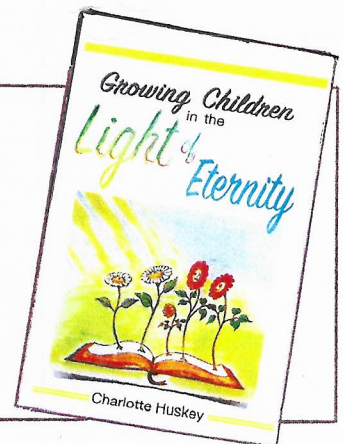
Featuring: God's Five Minutes ♦

churchofgodmeetings.com

| Dates | Location | Details |
|---------------------------|-------------|--------------|
| 08 Nov 2020 - 11 Nov 2020 | Shawnee OK | Revival |
| 25 Nov 2020 - 29 Nov 2020 | Loranger LA | Fall Meeting |
| 26 Dec 2020 - 03 Jan 2021 | Guthrie OK | Assembly |
| 30 Dec 2020 - 03 Jan 2021 | Pacoima CA | Assembly |

This is the most current information as of this printing, but before planning travel, it would be good to check the website itself, or with someone who does have website access, for the most up-to-date information. www.churchofgodmeetings.com

Audio Book available on YouTube:
Raising Children in the Light of Eternity



Are we desperate enough for Revival?

A Holy life

C.E. Orr

What in its true sense is a holy life? It is the life of Jesus. His whole manner of life was truly holy. His life is the ideal life. If we would live holy, we must live as He lived. The artist has his idea before him, and with touches of the brush here and there upon his canvas he forms an exact image of that idea. The life of Jesus is what we are to imitate. **He sets the example of holy living and calls us to the same holy life.** "As he which hath called you is holy, so be ye holy in all manner of conversation."—1 Pet. 1:15 This text has a better rendering in the Revised Version: "Like as He which called you is holy, be ye yourselves also holy in all manner of living." As Christians we are God's offspring, and as such are like Him.

Holiness in the life of Jesus is found not only in the great miracles that He performed, but also in the lesser happenings of His life. The restoring of life to the dead is no more beautifully holy than the laying on of His hands upon the heads of children and blessing them. His memorable Sermon on the Mount no more portrays the loveliness of His character than does His conversation with the woman by the wayside well. **It is the little things in every-day life, if attended to and kept in the meekness and the solemnity of the Spirit of Christ, that make life truly beautiful and holy.** It is not the eloquent sermon that makes a life so sublime, but it is the tender smile, the kind word, the gentle look, given to all; it is the patient manner in which all the little trying and provoking things of life

are met. You may preach or write ever so forcibly and eloquently, and bring out the sublime truths of the Bible in great beauty; but if in the privacy of your own home there are little frettings, a little peevishness, a little crossness, a little levity, a little selfishness, a little distrust, your life is not as truly holy as it should be.

If you desire God's holy image to be stamped upon your soul, your countenance, and your life, you must carefully avoid the little sprigs of lightness, the little bits of sloth and indolence, touches of forwardness, rudeness, **selfishness**, etc.

Pure words belong to a holy life. You should use the very choicest words, language that is free from vulgarity, slang, and the spirit of the world. Untidiness, uncleanness, carelessness, and shabbiness are not at all beautiful ornaments in a holy life. But quietness, modesty, and reticence [reticence—disinclined to speak : reserved] are gems that sparkle in a holy life like diamonds set in a band of gold.

Give attention to words, your thoughts, your tone of voice, your feelings; to little acts of benevolence, the practice of self-denial, of promptness, of method and order. These are auxiliaries of holy living. **Are there not many little things in your home life that you can improve upon? Seek God for help and be truly holy.**

—Taken from the book, *How to Live a Holy Life*.

Alone With God

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. Gen. 32:24

Left alone! What different sensations those words conjure up to each of us. To some they spell loneliness and desolation, to others – rest and quiet. To be left alone without God, would be too awful for words, but to be left alone with Him is a foretaste of Heaven! If His followers spent more time alone with Him, we would have spiritual giants again.

The Master set us an example. Note how often He went to be alone with God; and He had a mighty purpose behind the command, "*But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.*"—Mat. 6:6

The greatest miracles of Elijah and Elisha took place when they were alone with God. It was alone with God that Jacob became a prince; and just that way we, too, may become princes—"men (yes, and women too) wondered at" (Zech. 3:8).

Joshua was alone when the Lord came to him. (Josh.1:1) Gideon and Jephthah were by themselves when commissioned to save Israel (Judges 6:11 and 11:29). Moses was by himself at the wilderness bush (Exodus 3:1-5). [Nathanael was alone under the fig tree, when Jesus saw him (John 1:48)]. Cornelius was praying by himself when the angel came to him (Acts 10:2). No one was with Peter on the house top, when he was instructed to go to Cornelius' house (Acts 10:9). John the Baptist was alone in the wilderness (Luke 1:80), and John the Beloved alone in Patmos, when nearest to God (Rev. 1:9).

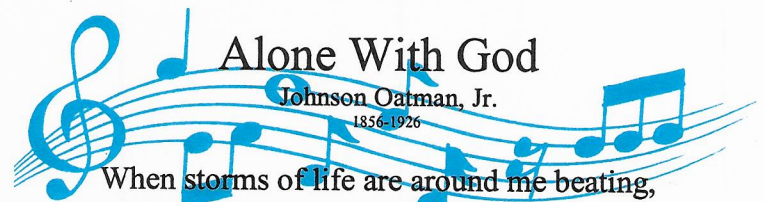
Covet to get alone with God. If we neglect it, we not only rob ourselves, but others too, of blessing, since when we are blessed we are able to

pass on blessing to others. It may mean less outside work; it must mean more depth and power, and the consequence, too, will be "*they saw no man, save Jesus only.*"—Mat. 17:8

To be alone with God in prayer cannot be overemphasized.

If chosen men had never been alone,
In deepest silence oped-doored to God,
No greatness ever had been dreamed or done.

Taken from Streams in the Desert, February 27



When storms of life are around me beating,
When rough the path that I have trod,
Within my closet door retreating,
I love to be alone with God.

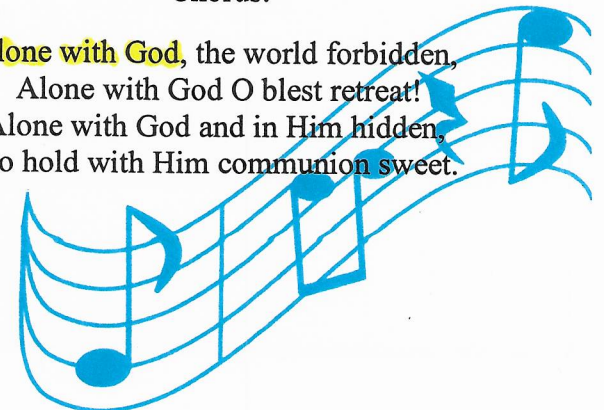
What tho' the clouds have gathered o'er me?
What tho' I've passed beneath the rod?
God's perfect will there lies before me.
When I am thus alone with God.

'Tis there I find new strength for duty,
As o'er the sands of time I plod;
I see the King in all His beauty,
While resting there alone with God.

And when I see the moment nearing
When I shall sleep beneath the sod,
When time with me is disappearing,
I want to be alone with God.

Chorus:

Alone with God, the world forbidden,
Alone with God O blest retreat!
Alone with God and in Him hidden,
To hold with Him communion sweet.



Expressions of Faith

I. Express in definite words your faith in Christ as your Saviour; and acknowledge definitely that you believe He has reconciled you to God; according to 2 Cor. 5:18, 19. *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

II. Definitely acknowledge God as your Father, and yourself as His redeemed and forgiven child; according to Gal. 5: 5, 6. *For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*

III. Definitely **surrender yourself to be all the Lord's**; body, soul, and spirit; and to obey Him in everything where His will is made known; according to Rom. 12:10-13. *Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality.*

IV. Believe and continue to believe, against all appearance, that God takes possession of that which you thus abandon to Him, and that He will henceforth work in you to will and to do of His good pleasure, unless you consciously frustrate His grace; according to 2 Cor. 6:15-18, *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. and Phil. 2:12, 13 *Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.**

V. **Pay no attention to your feelings as a test of your relations with God**, but simply attend to the state of your will and of your faith. And count all these steps you are now taking as settled, though the enemy may make it seem otherwise. Heb. 10:22, 23 *Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised).*

VI. Never, under any circumstances, give way for one single moment to doubt or discouragement. Remember, that all discouragement is from the devil, and refuse to admit it; according to John 14:1, *Let not your heart be troubled: ye believe in God, believe also in me. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*

VII. Cultivate the habit of **expressing your faith in definite words**, and repeat often, "I am all the Lord's and He is working in me now to will and to do of His good pleasure; according to Heb. 13:20, 21 *Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*

Synopsis of **The Christian's Secret of a Happy Life**—Hannah Whithall Smith

Live your life for an audience of One:

Living Fire

When John, in the Apocalypse, saw the Lamb on the throne, before that throne were seven lamps of fire burning, "*which are the seven Spirits of God sent forth into all the earth.*"—Rev. 5:6 It is only by waiting before the throne of grace that we become imbued [influenced] with the holy fire; but he who waits there long and believingly, will imbibe [to receive into the mind and retain] that fire and come forth from his communion with God bearing tokens of where he has been. For the individual believer, and above all, for every laborer in the Lord's vineyard, the only way to gain spiritual power is by **secret waiting at the throne of God**, for the baptism of the Holy Spirit. [*And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.*—Luke 24:49]

Every moment spent in real prayer is a moment spent in refreshing the fire of God within the soul. This fire cannot be simulated; nothing else will produce its effects. No more can the means of obtaining it be feigned. Nothing but the Lord's own appointed means, nothing but "waiting at the throne," nothing but keeping the heart under "the eyes of the Lamb," to be again and again penetrated by His Spirit, can put the soul into that condition to which it is a meet [fit] instrument to impart the light and power of God to other men.

If thou wouldst have thy soul surcharged with the fire of God so that those who come nigh thee shall feel some mysterious influence proceeding out from thee, thou must draw nigh to the source of that fire, to the throne of God and the Lamb, and shut thyself out from the world, **that cold world which so swiftly steals our fire away.** Enter into thy closet and shut the door, and there isolated "before the throne," await the baptism. Then the fire shall fill thee, and when thou comest forth, holy power will attend thee, and thou shall labor, not in thy own strength, but "with demonstration of the Spirit and with power."

—The Tongue of Fire

Taken from the *Gospel Trumpet*, October 1, 1883

Go Thy Way

Chris Tiegreen

And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.—Matthew 8:13

There is a sense in which **we experience God the way we expect to**. In a parable about a master who had given his servants some money to invest, two servants were comfortable enough with their master to take some risk. One saw him as a “hard man” (Matthew 25:24). And though all three had the same master, they each experienced him exactly **according** to their expectations.

It’s the same way with God. If we perceive Him as a hard master, we probably experience a hard master. If we understand His grace, we experience grace. It isn’t that God’s character varies; He’s unchanging. But **our faith determines our experience of Him**.

This is a hugely important truth in how we experience God’s Presence. If we ask Him to make His Presence felt but think the answer to that prayer is a long shot, we aren’t very likely to be aware of His touch. But if we pray fully confident that He will answer, we’ll encounter Him.

Do you really believe God’s Presence is meant to be experienced—that it’s more than theoretical? Do you seek with expectation that you’ll find Him? Do you ask for a tangible touch with the knowledge that He wants to give it? Look within when you ask, seek, knock. **What you expect in your heart** will largely determine what you get in your experience.

God gave us a Bible full of examples of real encounters with Him, of hearing His voice and seeing His works, and we have to agree with these standards. **The relationship is based on faith, to be sure, but the experience of it is meant to be concrete**. Not to believe we can experience Him in real, tangible ways is to disagree with Him. If He promised we would know Him, not just know about Him—and He did—then we can.

Lord, I believe. I expect You to make Yourself more real to me each day. And I wait with eager anticipation/expectation for You to do so.

Taken from *Experiencing God’s Presence*, February 9

*And I will give them an heart to know me, that I am the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their **whole heart**.—Jeremiah 24:7*

*And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for **they shall all know me**, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.—Jeremiah 31:34*

*And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: **for all shall know me, from the least to the greatest**.—Hebrews 8:11.*

Young men need a male example to follow!

Traits of The Carnal Mind

Reader, the **Holy Spirit alone** can interpret and apply these words to your individual case. As you read, examine for yourself, as in the immediate presence of God. Do you ever feel—

1. **A secret sense of pride:** an exalted feeling in view of your success or your position; because of your good training and appearance; because of your natural gifts and abilities; an important, independent spirit; stiffness and preciseness?
2. **Love of human praise:** a secret fondness to be noticed; love of supremacy; drawing attention to self in conversation; a swelling out of self when you have had a free time speaking or praying?
3. **The stirrings of anger or impatience:**—but worst of all you call it nervousness or holy indignation; a touchy, sensitive spirit; a disposition to resent and retaliate when reproved or contradicted; sharp, heated flings at one, another?
4. **Self will:** a stubborn, unteachable spirit; an arguing, talkative spirit; harsh, sarcastic expressions; an unyielding, headstrong attitude; a driving, commanding spirit; a disposition that loves to be coaxed and humored?
5. **Carnal fear:** a man-fearing spirit; a shrinking from reproach and duty; reasoning around the cross; a shrinking from doing your whole duty by those of wealth or position; a fearfulness that someone will get out of the Spirit, and thus offend and drive some prominent person away; a compromising, holding-back tendency?
6. **A jealous disposition:** a secret spirit of envy shut up in your heart; an unpleasant sensation in view of the great prosperity and success of another; a disposition to speak of the faults and failings, rather than the gifts and virtues of those more talented and appreciated than yourself?
7. **Lustful stirrings:** unholy actions; a carnal yearning; undue affection and familiarity toward those of the opposite sex; **wandering eyes;** something in you that could not be trusted if sufficient opportunity presented itself?
8. **A dishonest, deceitful disposition:** evading and covering the truth; covering up your real faults; leaving a better impression of yourself than is strictly true; false humility; exaggeration; straining the truth?
9. **Unbelief:** a spirit of discouragement in times of pressure and opposition; lack of quietness and confidence in God; lack of faith and trust in God; a disposition to worry and complain in the midst of pain, poverty, or at the dispensations of Divine Providence; an over-anxious feeling whether everything will come out all right?
10. **Formality and deadness:** **lack of concern for lost souls;** dryness and indifference; **lack of power with God;** selfishness, love of ease; love of money [or what it will buy]?
11. **Stinginess:** being over-exacting with trifles; falling out with others over a few apples, chickens, or [dollars]; giving just enough to ease my conscience.
12. **Sectarianism:** being narrow and bigoted in favor of my little crowd; cool and unloving toward others who differ with me; ready to argue and take the contrary side instead of studiously avoiding those things that might break sweet fellowship; failing to cooperate with others for the salvation of souls?

Do I become provoked and kick the dog, or slap the children in anger, or speak snappish to my loved ones? [Do I get provoked over the car that won't start, or the tool that doesn't work right, the cow that kicks, the neighbors' loud music, the driver that cuts in front of me? If my dog or car could talk would I want them to testify about me at church?]

Do I go up the nif tree when slighted, imposed upon, or rebuked? What am I like when taken to task by one in authority; when not put first; when not appreciated; when others are advanced over me? Do I ever pout or sulk?

How do I react when I cannot have my own way, or when others do better than I?

Is the praise of men sweet to my taste? Do I love being flattered; being at the head of things? Am I gentle toward all men? Down in the depths of my heart (though I may not say a word) do I feel the stirrings of anger, envy, jealousy, revenge, or bitterness? Do I seek the easiest and most congenial tasks?

These are some of the traits which generally indicate a carnal heart. If one principle is lurking there, others may be also. By prayer, confession, and faith, hold your heart open to the searching light of God and ask the Holy Ghost to enable you to bring your "old man" to the death: "**Knowing this that our old man is crucified with Him, that the body of sin might be destroyed** [not suppressed] **that henceforth we should not serve sin.**"—Rom. 6:6 Do not patch over, but go to the bottom. It will pay.

Taken from a Faith Publishing House Tract

Available But Rejected

Just As I Am

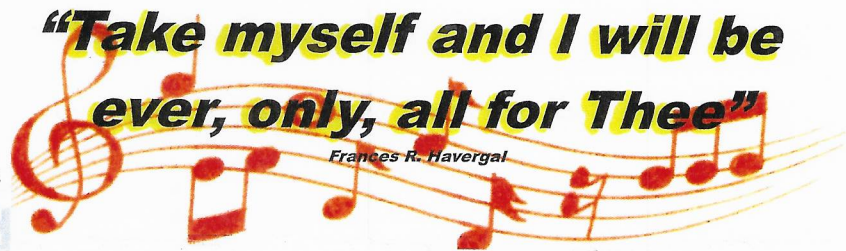
Charlotte Elliott

A Holy life

C.E. Orr

Expressions of Faith

Finding Truth & Hope



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