

# The Old Paths



Magazine Issue 1

## False Professors

by Charles Finney on page 4....

# Quotable Quotes...

## C. T. Studd

"We Christians too often substitute prayer for playing the game. Prayer is good; but when used as a substitute for obedience, it is nothing but a blatant hypocrisy, a despicable Pharisaism...To your knees, man! and to your Bible! Decide at once! Don't hedge! Time flies! Cease your insults to God, quit consulting flesh and blood. Stop your lame, lying, and cowardly excuses. Enlist!"

## A.B. Simpson

"The chief danger of the Church today is that it is trying to get on the same side as the world, instead of turning the world upside down. Our Master expects us to accomplish results, even if they bring opposition and conflict. Anything is better than compromise, apathy, and paralysis. God give to us an intense cry for the old-time power of the Gospel and the Holy Ghost!"

## Samuel Chadwick

"Why does the Church stay indoors? They have a theology that has dwindled into a philosophy, in which there is no thrill of faith, no terror of doom and no concern for souls. Unbelief has put out the fires of passion, and worldliness garlands the altar of sacrifice with the tawdry glitter of unreality. The Holy Ghost cannot conquer the world with unbelief, nor can He save the world with a worldly Church."

## T. Austin Sparks

"It is a costly and a suffering thing to come up against the religious system that has 'settled down' here. It is far more costly than coming up against the naked world itself. The religious system can be more ruthless and cruel and bitter; it can be actuated by all those mean things, contemptible things, prejudices and suspicious things that you will not even find in decent people in the world."

## Gordon M. Guinness

"Am I robbing God of time? How easy to do, and how impossible to repay! We have lost the sacred art of spending time with God, and nothing else can ever take its place. No repentance however deep, no restitution however costly, no sorrow however complete, can do away with the necessity for a daily time of sacred quiet, alone with God."

## From the Editor...



Solomon wrote over three thousands years ago: "To every thing there is a season, and a time to every purpose under the heaven." The Old Paths monthly newsletter has had great readership and response from its viewers to date. To this response with much prayer and direction from God it has been decided to expand the current format of the newsletter to magazine, this is the first attempt in Issue number 12!

In the subsequent issues there will be additional changes and more content and design added to the magazine. The original vision and aims of the periodical will stay the same. This periodical is freely distributed and can be freely duplicated without permission. I am also excited to mention that the Old Paths has a unique website where prior issues will be available for download and articles will be available online. The website address is: [www.oldpathsmag.com](http://www.oldpathsmag.com)

The need for revival grows by the hour as lawlessness and iniquity abounds. To hope and desire for revival in the Church is not a false hope or unreality saints! It is as sure as God's promises are sure. I have been reminded by the Lord of the glorious promise of the "latter day rain" and may it be ours in this generation. The prophet Zechariah spoke this: "Ask ye the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." The latter rain was after the former rain and helped prepare the fields for the harvest. Oh there is a harvest coming! Our Lord is coming back to reap the reward of His labor. Shall not a latter rain of revival come upon the Church seeing a great influx of souls before this great day of harvest? Oh Brethren diligently pray for it.

The Apostle James spoke of this truth when he said: "Be patient therefore brethren, unto the coming of the Lord: Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." May God revive us in light of His coming, but oh may he send a latter rain that will see the salvation of millions of souls! Evan Roberts in 1904 asked the Lord of the harvest to save 100,000 souls in Wales and he did it in three months! Cannot we ask the same? the time is near and the need is great.

*Revive us again. Lord hear our cry! Send a "latter rain" on your Church. Send a revival that will plunder millions of souls from the jaws of a greedily yawning hell. God use us for your glory! May your name be magnified and feared in the earth once again. For the sake of your Name, Oh God. We are jealous for your glory may Jesus Christ be magnified in our bodies today. Amen*

## Vision

"Thus saith the Lord, Stand ye in the ways, and see, and ask for **the old paths**, where is the good way, and walk therein, and ye shall find rest for your souls. But they said. We will not walk therein." -*Jeremiah 6:16*

The Old Paths Magazine is a free monthly periodical that is made available for the entire body of Christ. The main focus of the periodical is to propagate and promote the message of genuine biblical revival to this generation. This chief aim is expressed through many voices from Christian history. Copies of this periodical can be made for free distribution without permission. .

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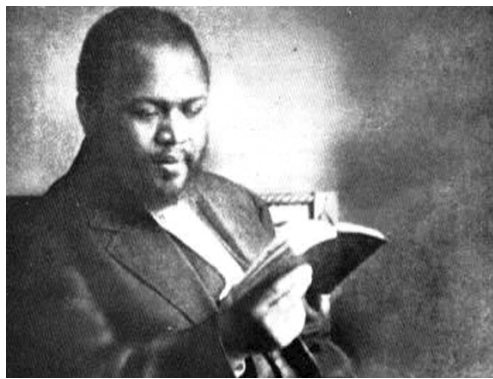
## Patience of Perseverance

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jeremiah. 12:5).

Does it seem an unfeeling answer? It was the answer Jeremiah needed. He needed to be braced, not pampered. He is taught the need of endurance. It is a strange cure for cowardice, a strange remedy for weakness; yet it is effective. It gives stiffening to the soul. The tear-stained face is lifted up calm once more. A new resolution creeps into the eye to prove worthy of the new responsibility God appeals to the strength in Jeremiah, not to the weakness. By God's grace I will fight, and fighting fall if need be. By God's grace I will contend even with horses; and I will go to the pride of Jordan though the jungle growl and snarl. This was the result on Jeremiah, and it was the result required. Only a heroic soul could do the heroic work needed by Israel and by God, and it was the greatest heroism of all which was needed, the heroism of endurance.

Nothing worth doing can be done in this world without something of that iron resolution. It is the spirit which never knows defeat, which cannot be worn out, which has taken its stand and refuses to move. This is the 'patience' about which the Bible is full, not the sickly counterfeit which so often passes for patience, but the power to bear, to suffer, to sacrifice, to endure all things, to die, harder still sometimes to continue to live. The whole world teaches that patience. Life in her struggle with nature is lavish of our resources. She is willing to sacrifice anything for the bare maintenance of existence meanwhile. Inch by inch each advance has to be gained, fought for, paid for, kept. It is the lesson of all history also, both for the individual and for a body of men who have espoused any cause.

**Hugh Black (1868-1922)** - *Dr. Black ranking the greatest preachers of our times. His discourses are original, brilliant and suggestive. Pastored with the famous Alexander Whyte.*



## Sanctified on the Cross

"I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world even as I am not of the world. Sanctify them through Thy truth, Thy word is truth." Jesus is still praying this prayer today for every believer to come and be sanctified. Glory to God! Sanctification makes us one with the Lord Jesus (Heb. 2:11). Sanctification makes us holy as Jesus is. Then the prayer of Jesus is answered, and we become one with Him, even as He is one with the Father. Bless His holy name.

God is calling His people to true holiness in these days. We thank God for the blessed light that He is giving us. He says in 2 Tim. 2:21, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use." He means for us to be purged from uncleanness and all kinds of sin. Then we shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work. Sanctification makes us holy and destroys the breed of sin, the love of sin and carnality. It makes us pure and whiter than snow. Bless His holy name!

Brother Paul says in order to become holy and live a holy life, we should abstain from all appearance of evil. Then the apostle adds, "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). "To the end He may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints" (1 Thess. 3:13). Bless His holy name. O beloved, after you have received the light, it is holiness or hell. God is calling for men and women in these days that will live a holy life free from sin. We should remain before God until His all cleansing blood makes us holy—body, soul and spirit.

**William Seymour (1870-1922)** - *African Holiness minister used by God to start the Pentecostal movement in the United States. Known as the Azusa Street Revival.*



## Shall The Lofty One Prevail?

We are in the day in which evil deceiving spirits are manifesting their perverting doctrines, is, according to all evidences at our disposal, more than apparent; the evidences are more than adequate, they are overwhelming. The facts reveal the awful activity of the evil forces; the awful bondage of the Church; and the diminishing of the power of the Divine life in the Church as a consequence of such erroneous teaching, which leads into evil practice of such enormity resulting in an evil state of inaction and of sin.

To meet such an army has God no weapons, no warriors from the nobles, and from the people? Is God at rest and satisfied? Should the Church be tranquil? Is there no need for a Divine protest? Is heaven silent in face of this demoralising onslaught? Has the Church no right and no power to cry aloud, "ease me of mine adversaries?" Legion is but a small fragment of this army of fighting spirits. If God wills the onrush to be checked, has He no plan?

Does a Church groveling in lies please the Author of holiness? Does a Church enslaved to the devil by lies please Him of whom Paul wrote of the necessity of bringing every thought into bondage to Him. Which bonds shall prevail? The Divine or the Satanic? Let the Church declare for the Divine, and cry out aloud and long that all the Divine forces, all the angelic forces, all the human forces, all the forces of creation, yea, every force that exists, be set in an impregnable phalanx against all the forces of hell. Let these move on, mowing them down with each giving and advancing step, as the mower does the standing hay, leaving nothing to them but a thorough defeat, glorious to the victors, but an eternal open shame to the vanquished. But who will join in the battle? Who has a conquering sword, and a stout fearless heart? LET HIM COME. Where is he whose heart is aflame for truth? Let him be foremost, leading on the front rank.

**Evan Roberts (1878-1951)** - *Evan Roberts was the leading figure of the 1904 Welsh Revival. Was used mightily of God to lead the entire land of Wales to God.*



# False Professors

*It is great dishonesty for persons to profess to serve the Lord, and yet in reality serve themselves. You, who are performing religious duties from selfish...*

Text.--"They feared the Lord, and served their own gods." 2 Kings xvii. 33. When the ten tribes of Israel were carried away captives by the king of Assyria, their places were supplied with strangers of different idolatrous nations, who knew nothing of the religion of the Jews. Very soon, the wild beasts increased in the country, and the lions destroyed multitudes of the people, and they thought it was because they did not know the god of that country, and had therefore ignorantly transgressed his religion, and offended him, and he had sent the lions among them as a punishment.

So they applied to the king, who told them to get one of the priests of the Israelites to teach them the manner of the god of the land. They took this advice, and obtained one of the priests to come to Bethel and teach them the religious ceremonies and modes of worship that had been practised there. And he taught them to fear Jehovah, as the god of that country. But still, they did not receive him as the only God. They feared him, that is, they feared his anger and his judgments, and to avert these they

performed the prescribed rites. But they served their own gods. They kept up their idolatrous worship, and this was what they loved and preferred, though they felt obliged to pay some reverence to Jehovah, as the god of that country. There are still multitudes of persons, professing to fear God, and perhaps possessing a certain kind of fear of the Lord, who nevertheless serve their own gods--they have other things to which their hearts are supremely devoted, and other objects in which they mainly put their trust.

### **Business And God**

That man who does not make the business in which he is engaged a part of his religion, does not serve God. You hear a man say some times, I am so much engaged all day in the world, or in worldly business, that I have not time to serve God. He thinks he serves God a little while in the morning, and then attends to his worldly business. That man, you may rely on it, left his religion where he said his prayers. He is not serving God. It is a mere burlesque for him to pretend to serve God. He is willing, perhaps, to

give God the time before breakfast, before he gets ready to go to his own business, but as soon as that is over, away he goes to his own work. He fears the Lord, perhaps, enough to go through with his prayers night and morning, but he serves his own gods.--That man's religion is the laughing-stock of hell. He prays very devoutly, and then, instead of engaging in his business for God, he is serving himself. No doubt the idols are well satisfied with the arrangement, but God is wholly displeased.

### **Religion That Costs Nothing**

Those of you are serving your own gods, who devote to Jehovah that which costs you little or nothing. There are many who make religion consist in certain acts of piety that do not interfere with their selfishness. You pray in the morning in your family, because you can do it then very conveniently, but do not suffer the service of Jehovah to interfere with the service of your own god's, or to stand in the way of your getting rich, or enjoying the world. The gods you serve make no complaint of being slighted or neglected for the service of Jehovah.

## Selfish Interests

Those persons who are most readily moved to action by appeals to their own selfish interests, show that they are serving their own gods. You see what motive influences such a man. Suppose I wish to get him to subscribe for building a church, what must I urge? Why, I must show how it will improve the value of his property, or advance his party, or gratify his selfishness in some other way. If he is more excited by these motives, than he is by a desire to save perishing souls and advance the kingdom of Christ, you see that he has never given himself up to serve the Lord. He is still serving himself. He is more influenced by his selfish interests than by all those benevolent principles on which all religion turns. The character of a true servant of God is right opposite to this. Take the case of two servants, one devoted to his master's interests, and the other having no conscience or concern but to secure his wages. Go to one, and he throws into the shade all personal considerations, and enlists with heart and soul in achieving the object. The other will not act unless you present some selfish motive, unless you say, Do so, and I will raise your wages, or set you up in business, or the like. Is there not a radical difference between these two servants? Is not this an illustration of what actually takes place in our churches? Propose a plan of doing good that will cost nothing, and they will all go for it. But propose a plan which is going to affect their personal interest, to cost money, or take up time, in a busy season, and you will see they begin to divide. Some hesitate, some doubt, some raise objections, and some resolutely refuse. Some enlist at once, because they see it will do great good. Others stand back till you devise some way to excite their selfishness in its favor. What causes the difference? Some of them are serving their own gods.

## Other Subjects Than God

Those are of this character, who are more interested in other subjects than in religion. If you find them more ready to talk on other subjects, more easily excited by them, more awake to learn the news, they are serving their own gods. What multitudes are more excited by the bank question, or the question about war, or about the fire, or any thing of a worldly nature, than about revivals, missions, or any thing connected with the interests of religion. You find them all engaged about politics or speculation, but if you bring up the subject of religion, ah, they are afraid of excitement, and talk about animal feeling, showing that religion is not the subject that is nearest their hearts. A man is always most easily excited on that subject that lies nearest his heart.--Bring that up, and he is interested. When you can talk early and late about the news and other worldly topics, and when you cannot possibly be interested in the subject of religion, you know that your heart is not in it, and if you pretend to be a servant of God, you are a hypocrite.

## Jealous For Our Fame

When persons are more jealous for their own fame than for God's glory, it shows that they live for themselves and serve their own gods. You see a man more vexed or grieved by what is said against him than against God, whom does he serve? Who is his God, himself or Jehovah? There is a minister thrown into a fever because somebody has said a word derogatory to his scholarship, or his dignity, or his infallibility, while he is as cool as ice at all the indignities thrown upon the blessed God. Is that man a follower of Paul, willing to be considered a fool for the cause of Christ? Did that man ever take the first lesson in religion? If he had, he would rejoice to have his name cast out as evil for the cause of religion. No, he is not serving God, he is serving his own gods.

## Happiness In Religion

Those who seek for happiness in religion, rather than for usefulness are serving their own gods. Their religion is entirely selfish. They want to enjoy religion, and are all the while inquiring how they can get happy frames of mind, and how they can be pleasurably excited in religious exercises. And they will go only to such meetings, and sit only under such preaching, as will make them happy; never asking the question whether that is the way to do the most good or not. Now, suppose your servant should do so, and be constantly contriving how to enjoy himself, and if he thought he could be most happy in the parlor, stretched on the sofa, with a pillow of down under his head, and another servant to fan him, refusing to do the work which you set him about, and which your interest urgently requires; instead of manifesting a desire to work for you, and a solicitude for your interest, and a willingness to lay himself out with all his powers in your service, he wants only to be happy! It is just so with those professed servants of Jehovah, who want to do nothing but sit on their handsome cushion, and have their minister feed them. Instead of seeking how to do good, they are only seeking to be happy. Their daily prayer is not, like that of the converted Saul of Tarsus, "Lord, what wilt thou have me to do?" but, "Lord, tell me how I can be happy." Is that the spirit of Jesus Christ? No, he said, "I delight to DO THY WILL, O God." Is that the spirit of the apostle Paul? No, he threw off his upper garments at once, and made his arms bare for the field of LABOR.

## Why So Little Is Accomplished

See why so little is accomplished in the world for Jesus Christ. It is because there are so few that do any thing for it. --It is because Jesus Christ has so few real servants in the world. How many professors do you suppose there are in this church, or in your whole acquaintance, that are really at work for God, and making a business of religion, and laying themselves out to advance the kingdom of Christ? The reason why religion advances no faster is, that there are so few to advance it, and so many to hinder it. You see a parcel of people at a fire, trying to

get out the goods of a store. Some are determined to get out the goods, but the rest are not engaged about it, and they divert their attention by talking about other things, or positively hinder them by finding fault with their way of doing it, or by holding them back. So it is in the church. Those who are desirous of doing the work are greatly hindered by the backwardness, the cavils, and the positive resistance of the rest. See why so few Christians have the spirit of prayer. How can they have the spirit of prayer? What should God give them the spirit of prayer for? Suppose a man engaged in his worldly schemes, and that God should give that man the spirit of prayer. Of course he would pray for that which lies nearest his heart; that is, for success in his worldly schemes, to serve his own gods with. Will God give him the spirit of prayer for such purposes?--Never. Let him go to his own gods for a spirit of prayer, but let him not expect Jehovah to bestow the spirit of prayer, while he is serving his own gods.

## A Great Dishonesty

It is great dishonesty for persons to profess to serve the Lord, and yet in reality serve themselves. You, who are performing religious duties from selfish motives, are in reality trying to make God your servant. If your own interest be the supreme object, all your religious services are only desires to induce God to promote your interests. Why do you pray, or keep the Sabbath, or give your property for religious objects? You answer, "for the sake of promoting my own salvation." Indeed! Not to glorify God, but to get to heaven! Don't you think the devil would do all that, if he thought he could gain his end by it--and be a devil still? The highest style of selfishness must be to get God, with all his attributes, enlisted in the service of your mighty self! And now, my hearers, where are you all? Are you serving Jehovah, or are you serving your own gods? How have you been doing these six months that I have been absent? Have you done any thing for God? Have you been living as servants of God? Is Satan's kingdom weakened by what you have done? Could you say now, "Come with me, and I will show you this and that sinner converted, or this and that backslider reclaimed, or this and that weak saint strengthened and aided?" Could you bring living witnesses of what you have done in the service of God? Or would your answer be, "I have been to meeting regularly on the Sabbath, and heard a great deal of good preaching, and I have generally attended the prayer meetings, and we had some precious meetings, and I have prayed in my family, and twice or thrice a day in my closet, and read the Bible." And in all that you have been merely passive, as to any thing done for God. You have feared the Lord, and served your own gods.

**Charles Finney (1792-1875)** - *One of America's foremost revivalists. Was a major leader in the Second Great Awakening. Used in the conversion of thousands to God during this time.*





# Unconverted Ministers

*The Lord enabled me to open my mouth boldly against unconverted ministers; to caution tutors to take care of their pupils; and also to advise ministers...*

## Divine Warnings

The Lord enabled me to open my mouth boldly against unconverted ministers; to caution tutors to take care of their pupils; and also to advise ministers particularly to examine the experience of candidates for ordination. For I am verily persuaded the generality of preachers talk of an unknown and unfelt Christ; and the reason why congregations have been so dead is, because they have had dead men preaching to them. O that the Lord may quicken and revive them, for His own name's sake! For how can dead men beget living children? It is true, indeed, God may convert men by the devil, if He pleases, and so He may by unconverted ministers; but I believe He seldom makes use of either of them for this purpose. No, the Lord

will choose vessels made meet by the operation of the blessed Spirit for His sacred use.

## Strange Fire

Unspeaking freedom God gave me while treating on this head. In the afternoon, I preached on the Common to about fifteen thousand people. Just as I had finished my sermon, a note was put up to me, wherein I was desired to pray for a person just entered upon the ministry, but under apprehension that he was unconverted. God enabled me to pray for him with my whole heart; and I hope that note will teach many others not to run before they can give an account of their conversion. If they do, they offer God strange fire." He preached on Monday at Westfield and Springfield, and on Tuesday at Suffield, to large audiences, and with

his usual power. At or near Suffield, he met with a minister, 'who said it was not absolutely necessary for a gospel minister to be converted'; meaning doubtless, that though conversion was necessary for his salvation, it was not indispensable to his ministerial character and usefulness. This interview gave Whitefield a subject, 'I insisted much in my discourse upon the change of the new birth, and also the necessity of a minister's being converted before he could preach Christ aright.

## Unconverted Ministers

The word came with great power, and a great impression was made upon the people in all parts of the assembly. Many ministers were present. I did not spare them. Most of them thanked me for my plain dealing. But one was offended; and so would more of his

stamp if I were to continue long in New England. For unconverted ministers are the bane of the Christian Church.' At dinner, the Spirit of the Lord came upon me again, and enabled me to speak with such vigour against sending unconverted persons into the ministry, that two ministers, with tears in their eyes, publicly confessed, that they had laid their hands on young men, without so much as asking them whether they were born again of God or not. After dinner, finding my heart much enlarged, I prayed, and with such power, that most in the room were put under concern.

**George Whitefield (1714-1770)** -  
*Was used mightily of God in the Great Awakenings in America. Preached open-air to tens of thousands at once.*



# Christ Himself

*And so I would say, if this precious little secret of "Christ in you," will help you, you may have it. May you make better use of it than I!...*

I wish to speak to you about Jesus, and Jesus only. I often hear people say, "I wish I could get hold of Divine Healing, but I cannot." Sometimes they say, "I have got it." If I ask them, "What have you got?" the answer is sometimes, "I have got the blessing", sometimes it is, "I have got the theory"; sometimes it is, "I have got the healing"; sometimes, "I have got the sanctification."

But I thank God we have been taught that it is not the blessing, it is not the healing, it is not the sanctification, it is not the thing, it is not the it that you want, but "it" is something better. It is "the Christ"; it is Himself. How often that comes out in His Word - "Himself took our infirmities and bare our sicknesses", Himself "bare our sins in his own body on the tree"!

It is the person of Jesus Christ we want. Plenty of people get the idea and do not get anything out of it. They get it into their head, and it into their conscience, and it into their will; but somehow they do not get Him into their life and spirit, because they have only that which is the outward expression and symbol of the spiritual reality.

## Christ In You

Years ago I came to Him burdened with guilt and fear; I tried that simple secret, and it took away all my fear and sin. Years passed on, and I found sin overcoming me and my temptations too strong for me. I came to Him a second time, and He whispered to me, "Christ in you," and I had victory, rest and blessing. And so I would say, if this precious little secret of "Christ in you," will help you, you may have it.

May you make better use of it than I! I feel I have only begun to learn how well it works. Take it and go on working it out, through time and eternity - Christ for all, grace for grace, from strength to strength, from glory to glory, from this time forth and even for evermore.

## Once It Was

Once it was the blessing, Now it is the Lord; Once it was the feeling, Now it is His Word. Once His gifts I wanted, Now the Giver own; Once I sought for healing, Now Himself alone. Once 'twas painful trying, Now 'tis perfect trust; Once a half salvation, Now the uttermost. Once 'twas ceaseless holding, Now He holds me fast;

Once 'twas constant drifting, Now my anchor's cast. Once 'twas busy planning, Now 'tis trustful prayer; Once

'twas anxious caring, Now He has the care. Once 'twas what I wanted, Now what Jesus says; Once 'twas constant asking, Now 'tis ceaseless praise. Once it was my working, His it hence shall be; Once I tried to use Him, Now He uses me. Once the power I wanted, Now the Mighty One; Once for self I labored, Now for Him alone. Once I hoped in Jesus, Now I know He's mine; Once my lamps were dying, Now they brightly shine. Once for death I waited, Now His coming hail; And my hopes are anchored, Safe within the veil.

**A.B. Simpson (1843-1919)** - was one of the most important Christians of his day. He was the founder of the Christian and Missionary Alliance.





# Worldly Saints

*Presently, the "High-Calling in Christ Jesus," has never been offered at such a low level. Forgiveness without repentance, discipleship without obedience...*

## Cheap Grace

Since the inception of the Church, the Gospel of Christ preached with the requirements of repentance and discipleship. Presently, the "High-Calling in Christ Jesus," has never been offered at such a low level. Forgiveness without repentance, discipleship without obedience, salvation without sanctity, confession without consecration. Such terms as: Introspection, counting the cost, godly sorrow over sin, repentance from dead works, are all foreign to this church age of cheap grace. Dietrich Bonhoeffer states the problem with this startling phrase: "cheap grace means the justification of sin without the justification of the sinner." This statement brings with it the gravity of the situation we find ourselves in. An unholy church is of no use to the world or to God.

Let us recognize, as Bonhoeffer did, that "cheap grace is the deadly enemy of the Church." We are living with an epidemic of cheap grace in the Church. Flippant confession, shallow consecration, superficial surrender, and discipleship that does not

follow are just some of the sure signs. This is a Christianity that is costless! We need a generation of those that are willing to "count the cost" with wholehearted devotion to God with absolute obedience to Christ. Duncan Campbell said: "A baptism of holiness, a demonstration of godly living is the crying need of our day." But alas! today thousands of pulpits are pounding out the message upon their hearers "forgiven" yet without the exhortation "walk ye in it." Most in the Church are utterly confused about the practical godliness, obedience, and good works which the Scriptures mentions readily. The plain fact is that the Scripture speaks of those that are wicked and righteous, ungodly and godly, sinners and saints. And the distinction of those groups are based solely on their actions; not their intellectual assent to truths about God. Christians are saved by faith but if that faith does not result in a changed life it is not saving faith but clearly shown in Scripture as the "faith of devils." Bonhoeffer, echoing the worldly churches cry, said: "he must not strive against this indispensable grace. Therefore -let him live like the rest of the world!" God forbid!

Christ did not die on the cross for a worldly Church or for worldly Saints but for a "glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

## Holy Sinners

Holy Sinners! is the plea that is heard to cover up the prevalent sin and ungodliness in the Church. Christ does not come into our unregenerate, sickly, impure hearts as many contemporary theologians say. He gives us a new heart to dwell in wherein is found holiness and righteousness. Sinners saved by grace? Yes, surely that is our position from whence we have been saved. But now Saints perfected by grace should be our present day standing. Nowhere in the New Testament did the Apostle Paul call the Church sinners, but rather granted them the title "Saints." A Holy Church is God's blessing to the world; an unholy Church is God's judgement upon the world. Christian obedience is not legalism but rather a suitable response to true grace and true religion that is from above. David Smithers speaks to the condition of the church steeped in cheap



grace and a lack of holiness: "Many within the Church today feel as if they are drowning in a river of empty words and hollow promises. Demoralized by superficial religion, their hungry hearts are crying out: Where is the real Church, mighty in truth and power? There are many who can give us a moving definition of revival, but where are the men who can move the Church with a demonstration of revival? Proverbs 27:7 tells us that, "To the hungry even what is bitter tastes sweet." Sadly, multitudes of hungry and disillusioned souls are seeking the bitter bread of a godliness that denies power, or a form of power that denies godliness. Oh, how we need the reality of revival, a revival that will restore the Church to Her former apostolic beauty of purity and power. Nothing less than this reality will prepare us to face a dying world and the coming King."

### Examples of True Christianity

In a day and age that needs desperately to see true Christianity and costly grace we must look back to those that have gone before us and see their examples. David Smithers gives us illustrations through these three men: Brainerd, Wesley, and Vassar, clear pictures of those that have "counted the cost":

"David Brainerd consistently and fervently interceded for the lost souls of the American Indians. Often he would travail with such earnestness that when he rose from his knees he was covered in sweat and could hardly walk straight. Like the persistent widow in Luke 18, David Brainerd's prayers were finally answered. Entire camps of Indians were converted by the power of God as he proclaimed a message of repentance and grace. "Old men and women who had been drunken wretches for years, and little children not more than six or seven years of age appeared in distress for their souls. There was almost universal praying and crying for mercy. Many could neither go nor stand." The countless hours spent in prayer and fasting, his faithfulness in spite of physical weakness and having to endure the most terrible hardships, were now rewarded openly. The fire of the Lord fell. The remarkable thing was that all this happened at a time when he confessed that his hopes were at their very lowest. He had seriously entertained thoughts of giving up while on the very brink of glory and blessing. Brainerd now saw a remarkable change in the lives of the Indians. He recorded in his diary, "I know of no assembly of Christians where there seems to be so much of the presence of God, where brotherly love so much prevails." David Brainerd poured a lifetime of holy passion, prayer and preaching into four short years. He ministered from 1743-1747, dying of tuberculosis at the age of 29, "Brainerd once wrote in his diary, I longed to be a flame of fire continually glowing in the divine service and building up of Christ's kingdom to my last and dying breath." That prayer was abundantly answered."

"John Wesley pleaded with men to repent and by faith make peace with God or suffer in an everlasting hell. People who had entertained false hopes of

salvation had their religious masks torn away by his plain preaching. Wesley believed that those who failed to warn the sinner and backslider, themselves stood under the judgement of Christ. He was determined to declare the whole counsel of God, offering the love of God in Christ and giving warning of the dreadful consequences of rejecting the gospel. Wesley wrote, "Before I can preach love and grace, I must preach sin, law and judgement." Wesley, as well as the other early Methodist preachers, was both a bold advocate and a living example of sanctification. Wesley preached with unceasing zeal that complete holiness was the primary fruit of a vibrant faith in Christ. Counseling another minister, Wesley wrote, "...till you press believers to expect full salvation from sin, you must not look for any revival." If John Wesley were to make an anonymous visit to the Methodists of today, it is doubtful whether many of it's churches would welcome him. They would most likely resent his fervent zeal and enthusiasm. When he was eighty-three he made a note that he was regretful that he could not write more than fifteen hours a day without hurting his eyes. Wesley faithfully preached almost up to the very day he died. Truly his vigor and zeal in old age were the reward of his faithful stewardship of time. He seemed to consider every thought, word and deed in light of eternity. "Amid all his arduous labors, his innumerable engagements, his coming and going, Wesley lived a hidden life of intimacy with God. When worn out with overwork he often found new strength in answer to prayer." It was Wesley's strict habit to daily spend one hour in prayer in the morning, and then another hour in the evening. John Wesley shook the world by his preaching because he first shook heaven and hell with his praying. His preaching had a sense of eternal urgency because he had touched eternity on his knees."

"John Vassar's prayer habits made him a man of great faith. "He did not believe simply in the God of ages ago. He believed in the God of today. He could not be persuaded that the wonder working Spirit finished His operations at Pentecost. He could not be convinced that the supernatural was no longer to be looked for. He would get a church or a schoolhouse open, and then invite people out. Almost invariably a revival would commence. Often God would triumph gloriously. Converts would be multiplied. There would be apostolic work because it was underlaid and pushed with apostolic faith." John Vassar's zeal and consecration were so intense that it often astonished and offended those who called themselves "Christians". "Despised, rebuffed, and persecuted he held right on meekly and joyfully, in his simple and faithful way with his little worn New Testament in hand and his single eye fixed on Jesus. Coldness and insults were nothing to him, save that they made him sad for other's sake. No harshness could quench the ardor of his affection." Uncle John Vassar's life displays for us the balance of zeal mixed with mercy and passion mixed with patience. Many within the modern Church have strayed, believing that they can choose

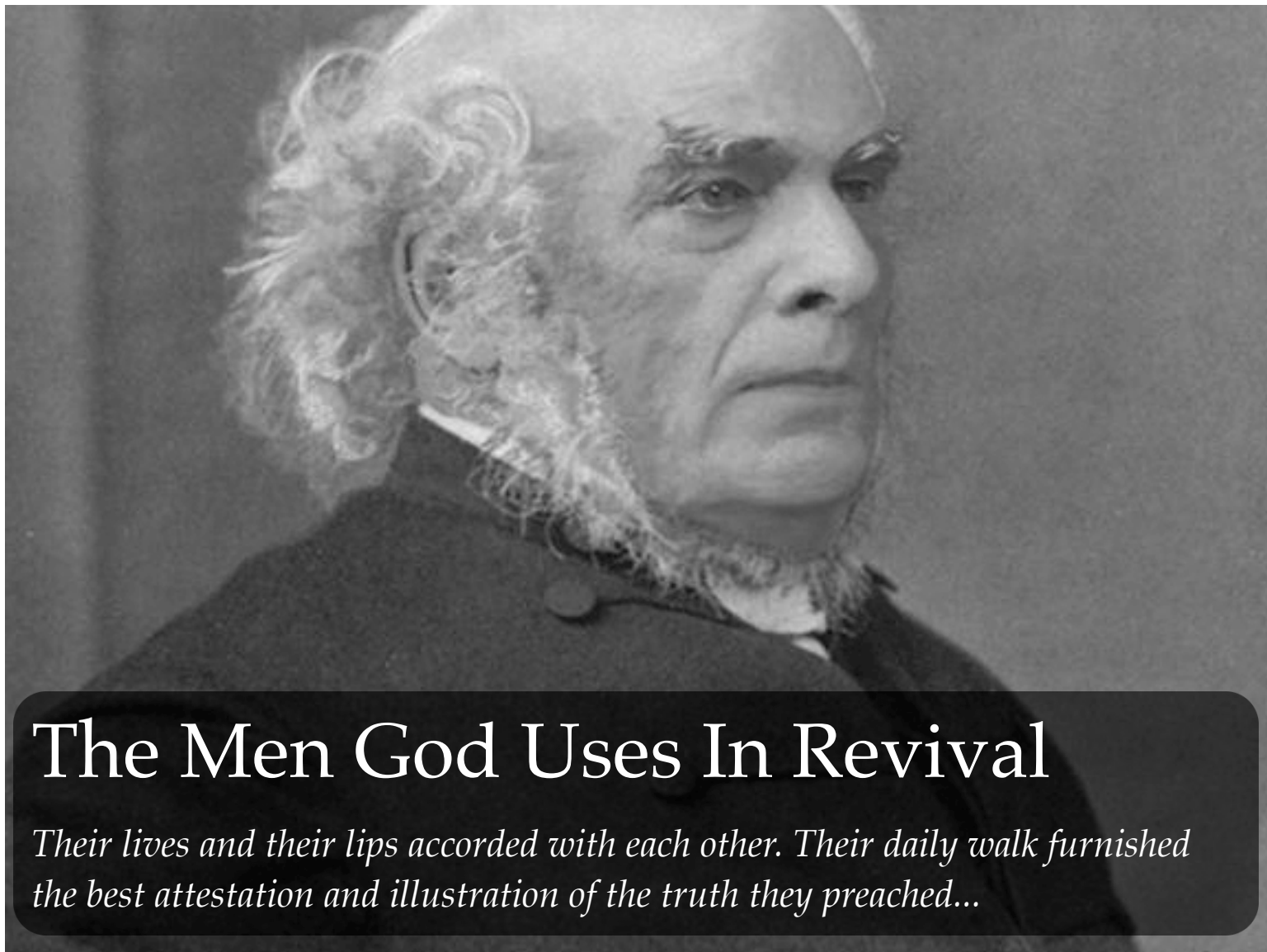
between such things, pursuing one virtue while neglecting others. If our churches are to meet the needs at hand, we must, like John Vassar, first be lovers of Jesus given to constant prayer. Second, we must receive joyfully ALL that the Master has laid before us, absolute holiness and joy, purity and patient love. The Church must become one with Christ, balanced with both His goodness and severity."

### Unbelieving Believers

We hold a belief that changes nothing, but claims everything. "If Christianity is to make any headway in the present time, it must be proved to be more than a theory", stated the late Hannah Whitall Smith. What can bring death to this pattern of unbelief in this generation? What can relieve us of our sickly condition? Unbelief has us captive in chains; the church is gagged and bound as risen Lazarus, it needs release in this final hour! We serve unbelief; our minds passive to its rule and reign over us. Can you hear Jesus saying "O ye of little faith." Faith is the enemy of unbelief. By the way we are living we show forth our unbelief unashamedly. "Help thou mine unbelief" needs to be our desperate cry. We are in captivity in our lukewarm, unbelieving, content, faithless age. And each age is marked by the testimony and witness of those that are righteous and serve God. Will God look through the annals of time and see our current generation as one that was characterized as "unbelieving?" God pleads with this generation in the words of the prophet Jeremiah: "O generation, see ye the word of the Lord." We need to come back to apostolic belief in the word of God and the working of God by the Spirit of God. This is an hour of urgency and the church as never been so complacent.

This is a crisis hour. Will you count the cost today? The Apostle Paul urgently pleaded with the Church two thousand years ago: "it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent..." If the night was "far spent" two thousand years ago, dear brethren, surely it is nearer then we can imagine. If we knew the time and the hour, if we were awakened to the nearness of the end of time, if we realized how time is being devoured from us, then we would repent. Christ reproved his followers of the nearness of the hour and time of visitation. Shall He have to repeat Himself again to this unbelieving generation of believers? Revival is not an option, its our only hope. But with the way we are living we are saying that we are content to live without revival. Surely only a revival of religion will sweep away this heresy of cheap grace and lack of holiness in the Church?

**Greg Gordon (1979 - Present)** - founder of *sermonindex.net* ministry. His desire is to pray for and see society changing revival in North America. Currently living in Victoria, Canada.



# The Men God Uses In Revival

*Their lives and their lips accorded with each other. Their daily walk furnished the best attestation and illustration of the truth they preached...*

Let us look for a little at the instruments and their success. Let us note their character and contemplate their success. They were men of like passions as we are, yet how marvellously blest in their labours! Whence, then, came their vast success? What manner of men were they? What weapons did they employ?

## **Earnestness In Ministry**

They were in earnest about the great work of the ministry on which they had entered. They felt their infinite responsibility as stewards of the mysteries of God, and shepherds appointed by the Chief Shepherd to gather in and watch over souls. They lived and laboured and preached like men on whose lips the immortality of thousands hung. Everything they did and spoke bore the stamp of earnestness, and proclaimed to all with whom they came into contact that the matters about which they had been sent to speak were of infinite moment, admitting of no indifference, no postponement even for a day. Yet their fervour was not that of excitement; it was the steadfast but tranquil purpose of men who felt the

urgency and weight of the cause entrusted to them, and who knew that necessity was laid upon them, yea, woe was unto them if they preached not the gospel. They felt that, as ministers of the gospel they dared not act otherwise; they dared not throw less than their whole soul into the conflict; they dared not take their ease or fold their arms; they dared not be indifferent to the issue when professing to lead on the hosts of the living God against the armies of the prince of darkness.

## **Bent On Success**

They were bent upon success. It was with a good hope of success that they first undertook the awful office of the ministry, and to despair of this would have been shameful distrust of Him who had sent them forth, while to be indifferent to it would have been to prove themselves nothing short of traitors to Him and to His cause. As warriors, they set their hearts on victory, and fought with the believing anticipation of triumph, under the guidance of such a Captain as their head. As shepherds, they could not sit idle on the mountain-side in the sunshine, or

the breeze, or the tempest, heedless of their straying, perishing, bleating flock. They watched, gathered, guarded, fed the sheep committed to their care.

## **Men Of Faith**

They were men of faith. They ploughed and sowed in hope. They might sometimes go forth weeping, bearing precious seed, yet these were the tears of sorrow and compassion, not of despair; they knew that in due season they would reap if they fainted not, that their labour in the Lord would not be in vain, and that ere long they would return bringing their sheaves with them. They had confidence in the God whose they were and whom they served, knowing that He would not send them on this warfare on their own charges. They had confidence in the Saviour whose commission they bore, and on whose errands they were gone forth. They had confidence in the promises of glorious success with which He had armed and comforted them. They had confidence in the Holy Spirit's almighty power and grace, as the glorifier of Christ, the testifier of His work, and the quickener of dead souls. They



had confidence in the Word, the gospel, the message of reconciliation which they proclaimed, knowing that it could not return void to Him who sent it forth. Thus they went forth in faith and confidence, anticipating victory, defying enemies, despising obstacles, and "counting not their lives dear unto them that they might finish their course with joy," and the ministry which they had received of the Lord Jesus.

### Men Of Labour

They were men of labour. They were required to bear the burden and heat of the day. It might be truly said of them that "they scorned delights and lived laborious days". Their lives are the annals of incessant, unwearied toil of body and soul: time, strength, substance, health, all they were and possessed, they freely offered to the Lord, keeping back nothing, grudging nothing, joyfully, thankfully, surrendering all to Him who loved them and washed them from their sins in His own blood--regretting only this that they had so little, so very little to give up for Him who for their sakes had freely given Himself! They knew by experience something of what the apostle testifies concerning himself to the Corinthian Church. They knew what it was to be "in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness". They had no time for levity, or sloth, or pleasure, or idle companionship. They rose before dawn to commence their labours, and the shades of evening found them, though wearied and fainting, still toiling on. They laboured for eternity, and as men who knew that time was short and the day of recompense at hand.

### Men Of Patience

They were men of patience. They were not discouraged, though they had to labour long without seeing all the fruit they desired. They continued still to sow. Day after day they pursued what, to the eye of the world, appeared a thankless and fruitless round of toil. They were not soon weary in well-doing, remembering the example of the husbandman in regard to his perishable harvest: "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and latter rain." Attempts have been made to force on a revival by men who were impatient at the slow progress of the work in their hand; and seldom have these ended in anything but calamitous failure, or at best a momentary excitement which scorched and sterilised a soil from which a little more patient toil would have reaped an abundant harvest. "One soweth and another reapeth."

### Boldness And Determination

They were men of boldness and determination. Adversaries might contend and oppose, timid friends might hesitate, but they pressed forward, in nothing terrified by difficulty or opposition. Timidity shuts many a door of usefulness, and loses many a precious opportunity; it wins no friends, while it

strengthens every enemy. Nothing is lost by boldness, nor gained by fear. It seems often as if there were a premium upon mere boldness and vigour, apart from other things. In regard, for instance, to the dense masses of ungodliness and profligacy in our large towns, what will ever be effected, if we timidly shrink back, or slothfully fold our hands, because the array is so terrific, and the apparent probabilities of success so slender? Let us be prepared to give battle, though it should be one against ten thousand, and who shall calculate the issues? There is, in our own day, a still greater need of moral boldness, in order to neutralise the fear of man, the dread of public opinion, that god of our idolatry in this last age, which boasts of superior enlightenment, and which would bring everything to the test of reason, or decide it by the votes of the majority. We need strength from above to be faithful in these days of trouble, and rebuke, and blasphemy--to set our faces like flint alike against the censure and applause of the multitude, and to dare to be singular for righteousness' sake, and to fight, single-handed, the battles of the faith.

### Men Of Prayer

They were men of prayer. It is true that they laboured much, visited much, studied much, but they also prayed much. In this they abounded. They were much alone with God, replenishing their own souls out of the living fountain that out of them might flow to their people rivers of living water. In our day there is doubtless among many a grievous mistake upon this point. Some who are really seeking to feed the flock, and to save souls, are led to exhaust their energies upon external duties and labours, overlooking the absolute necessity of enriching, ripening, filling, elevating their own souls by prayer and fasting. On this account there is much time wasted and labour thrown away. A single word, coming fresh from lips that have been kindled into heavenly warmth, by near fellowship with God, will avail more than a thousand others. Did Christ's faithful ministers act more on this principle, they would soon learn what an increased fruitfulness and power are thereby imparted to all their labours. Were more of each returning Saturday spent in fellowship with God, in solemn intercession for the people, in humiliation for sin, and supplication for the outpouring of the Spirit our Sabbaths would be far more blest, our sermons would be far more successful, our faces would shine as did the face of Moses, a more solemn awe and reverence would be over all our assemblies, and there would be fewer complaints of labouring in vain, or spending strength for nought. What might be lost in elaborate composition, or critical exactness of style or argument, would be far more than compensated for by the "double portion of the Spirit" we might then expect to receive.

### Law And Gospel

They were men whose doctrines were of the most decided kind, both as respects law and gospel.

There is a breadth and power about their preaching--a glow and energy about their words and thoughts, that makes us feel that they were men of might. Their trumpet gave no feeble nor uncertain sound, either to saint or sinner, either to the church or the world. They lifted up their voices, and spared not. There was no flinching, no flattering, or prophesying of smooth things. Their preaching seems to have been of the most masculine and fearless kind, falling on the audience with tremendous power. It was not vehement, it was not fierce, it was not noisy; it was far too solemn to be such; it was massive, weighty, cutting, piercing, sharper than a two-edged sword. The weapons wielded by them were well tempered, well furbished, sharp and keen. Nor were they wielded by a feeble or unpractised arm. The following account of the effects produced by a sermon of Jonathan Edwards at Enfield in July 1741: "A lecture had been appointed at Enfield; and the neighbouring people the night before were so affected at the thoughtlessness of the inhabitants, and in such fears that God would, in His righteous judgement, pass them by, while the divine showers were falling all around them, as to be prostrate before Him a considerable part of it, supplicating mercy for their souls. When the appointed time for the lecture came, a number of the neighbouring ministers attended, and some from a distance. When they went into the meeting-house, the appearance of the assembly was thoughtless and vain. Before the assembly was ended, the assembly appeared deeply impressed and bowed with an awful conviction of their sin and danger. There was such a breathing of distress and weeping that the preacher was obliged to speak to the people and desire silence, that he might be heard."

### Solemn Deportment

They were men of solemn deportment and deep spirituality of soul. Their lives and their lips accorded with each other. Their daily walk furnished the best attestation and illustration of the truth they preached. They were always ministers of Christ, wherever they were to be found or seen. No frivolity, no flippancy, no gaiety, no worldly conviviality or companionships neutralised their public preaching, or marred the work they were seeking to accomplish. The world could not point to them as being but slightly dissimilar from itself, or as men who, though faithful in the pulpit, forgot throughout the week their character, their office, their errand. Luther once remarked, regarding a beloved and much admired friend, "he lives what we preach". So it was with these much-honoured men, whose names are in the book of life.

**Horatius Bonar (1808-1889)** - ran as the general moderator of the Church of Scotland. Wrote many books and famous hymns such as: "I heard the voice of Jesus say." Andrew Bonar was his brother.

# Periods of Revival and Decay

*“Periods of revival and decay succeed each other. Iniquity abounds, and is allowed to proceed onward apparently unchecked, as if God had forsaken the earth. A few remain faithful and testify for Jehovah. All in vain. Then suddenly God steps in, makes bare his arm, does his own work, puts aside the instrument, manifests special grace, and reaps special glory to his name. Then perhaps, judgement succeeds, either the swift vengeance of his sharp sword or a long night of death. Anon he draws nigh once more, puts forth his hand, and the tide rises in silent majesty, like the Ocean, along all its shores. Again barrenness prevails and desolation covers the land. Then he opens the windows of heaven, and the swollen torrents rush along the valleys, diffusing life on every side. Such are his dealings with the children of men.”*

- from *“Historical Collections of Accounts of Revival”* by Rev. John Gillies

## The Old Paths

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