

**The**  
**DEVIL**  
**and the**  
**CHURCH**



**The**  
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**CHURCH**

**E. M. BOUNDS**

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Published by FirstLove Ministries, PO Box 588, Bagdad, FL. 32530

ISBN: 978-1-953151-31-5

Cover and Interior Design: AuthorSupport.com

Printed in the United States of America

## *Introduction*

**E**DWARD MCKENDREE BOUNDS (1835-1915) is widely known as the author of many paperback books on the topic of prayer. Early in my Christian life I read several of them to the great profit of my soul. I'll never forget how inspired I was after reading each book. I remember thinking, "Is God really that eager to answer my prayers?"

Many are unaware that Bounds wrote on topics other than prayer. One such topic is on the wiles of the devil. It is not surprising that the author's knowledge of the enemy's strategies is broad and deep. As a pastor he was the target of the devil's special wrath, as are all faithful ministers. But more than any other role, it was his daily, tenacious practice of prayer that taught him about Satan's deceptive and subtle ways. The greatest threat to the tempter is a praying Christian, and all hell will come against the one who determines to pray and intercede daily. Such were the conditions in which saintly E. M. Bounds received an education in the intricacies and devices of the devil.

Bounds' experience both as pastor and prayer warrior qualifies him to address the sensitive subject of the devil

and the church. He writes as a keen observer of the methods used to weaken and destroy the local assembly. One feels he is speaking about today's church rather than the church of the mid-nineteenth century. The spiritual insights offered are timeless because the devil's goal is the same in every age: *to seduce and weaken the church until it is rendered impotent, indifferent, and useless in fulfilling its spiritual purpose.* The author in his straightforward style provides much needed insight for Christian soldiers of all true churches who desperately need to sustain spiritual life where it exists. He also sounds a clarion call to take back the church from the world and reverse the tide of apostasy now sweeping through many churches.

Slight revision in grammar was made to adapt to the modern reader. May the Lord use this treatise to deepen insight on the wiles of the enemy in his effort to distract the church from her first love, the Lord Jesus Christ.

There is a way that seems right to a man, but its end is the way of death" (Prov. 16:25). "It is the Spirit who gives life, the flesh profits nothing" (John 6:63).

**Joseph M. Jacowitz**  
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## CHAPTER 1

### *Deception and Delusion*

*It is imperative that in the great matters of religion we should not be mistaken or deceived, but should have the most correct, exact, and vivid impressions and opinions, because religion deals with such momentous subjects as God, the soul, and eternity. And if in these life and death interests we are deceived, and our understanding and actions in response are wrong, the consequences will be lamentably and eternally fatal. There is no other way of acceptance with God, no other refuge from the wrath to come; nor can we offer acceptable worship and service to the Most High, if our understanding of His character be false. For, remember, God cannot be deceived.*

**T. RAFFLES, D.D.**

*As a dragon the devil is full of cunning and ferocity. If he cannot achieve his purpose at once by power, he waits his time. He deludes, he deceives. In fact, he is said to deceive the whole world. What a power of deception must reside in him, when under his influence a third of the stars of heaven fell, and myriads of*

*men in all ages have worshipped demons and idols! He was a liar from the beginning, and the father of lies. After thousands of years of constant practice in deception he is much too cunning for us. If we think that we can match him by craft we are grievous fools, for he knows vastly more than the wisest of mortals. To this cunning he adds great speed, so that he is quick to assail at any moment, darting down upon us like a hawk upon a poor chick. He is not everywhere present; but it is hard to say where he is not. He cannot be omnipresent; Yet, by that majestic craft of his, he so manages his armies of fallen ones that, like a great general, he oversees the whole field of battle, and seems present at every point. No door can shut him out; no height of piety can rise beyond his reach. He meets us in all our weaknesses, and assails us from every point of the compass. He comes upon us unawares and gives us wounds which are not easily healed. Yet, powerful as this infernal spirit certainly must be, his power is defeated when we are resolved never to be at peace with him.*

**C. H. SPURGEON**

**T**he devil is too wise, too large in mental understanding, and too grandiose in ambition to confine his attacks to the individual. He seeks to direct the policy and sway the leaders of nations. Intoxicated with much freedom, passion, and success, “he goes out to deceive the nations which are in the four quarters of the earth” (Rev. 20:7,8). He is skillful in deception and an expert in every deceptive art. An archangel in trickery, he often succeeds in seducing the nations that are most loyal to Christ, leading them into plans and policies which pervert all Christian principles.



Similarly, the church, when seduced from her purity, degenerates into worldliness and dead orthodoxy.

The “gates of hell shall not prevail” against the church (Matt. 16:18). This promise of our Lord stands against every satanic device and assault that would take away from the church’s ultimate victory in glory, but it doesn’t always protect the church from the devil’s strategy in spoiling her aims and goals.

The devil is a many-headed monster in plans, in wisdom, and in monstrosities. His master plan and supreme effort is to get control of the church, not to destroy its organization, but to hinder and pervert its divine, spiritual purposes. He does this in the most insidious way, seemingly innocent—no startling change, nothing to shock or alarm. Sometimes this deceptive change is introduced under the disguise of a greater zeal for the growth of the organization. It is initiated by a person of influence or leadership, but the advocate for such change is often totally ignorant of the subversive nature of this idea.

Satan’s scheme in seeking to weaken and distract the church from its spiritual vitality and purpose is to establish a false estimate of church strength. If he can raise false perception of church power, if he can create the illusion of strength in non-spiritual activities, if he can push the material and social issues to the front, if he can present the church’s efforts, numbers, and resources to appear impressive, imposing, influential, and commanding attention, he has accomplished his purpose.

In the Old Testament God forbade Israel from exchanging their high calling of holiness, faith, and obedience for materialism and worldly pursuits. Their kings were warned against the accumulation, parade, and reliance on material things and foreign alliances. It was in violation of this law

when David yielded to the temptation to number the people. The temptation of our Lord Jesus in the wilderness had this goal: to replace the spiritual with the material. Our Lord's response was, "It is written, that man shall not live by bread alone, but by every word of God" (Luke 4:4).

This is one of the devil's most subtle and successful methods to deceive, divert, and weaken. He gathers and parades the most engaging material results. He lauds the power of organizing forces and makes their glory and power pass in review until church leaders are dazzled and ensnared, so that the church becomes thoroughly worldly while boasting of her spirituality. No deceiver is so artful in the diabolical trade of deception as Satan. As an angel of light he leads a soul to death.

Many are ignorant of the source and nature of the church's strength. They misunderstand the purpose of the church. The strength of the church lies in its piety. Everything else is incidental. But in the worldly, popular language of today a church is considered strong when its membership is large, and when the pews are filled by fashion, intelligence, money, and influence. This kind of outlook is worldly to the fullest extent. The church that defines its strength in this way is on the highway to apostasy. The strength of the church does not consist in any of these things.

The church's effectiveness does not exist in its numbers or its money, but in the godliness of its members. The faith, holiness, and zeal of the church are the essence of its power. The strength of the church is not found in worldly attachments, endowments, amusements, or entertainment, but in the power of the Holy Spirit upon its members. No symptom is more deadly to the church than this transfer of its vitality from spiritual to material forces. The power of God

is the measure of its strength, and it is the standard God uses to determine its effectiveness and usefulness.

On the other hand, a church may be poor, illiterate, obscure, and unknown, but if it is composed of praying people, it will be used mightily of God. They may not be people of wealth or influence. The families may not know from one week to the next where they will get their next meal. But if God's power dwells with them, their influence will be felt for eternity. Their light shines, and they are watched. Wherever they go there is a fountain of light, and Christ is glorified in them and His kingdom is advanced through them. They are His chosen vessels for salvation and His luminaries to reflect His light.

Today, there are unmistakable signs everywhere that Protestant and Evangelical churches are blinded by Satan's dazzling glare. The church has been seriously impacted and weakened by the material and technological advancements of this age. The church is so distracted by its use of technology that it has become paralyzed by its dependence upon it. It is rare to find a church that seeks to be built solely by the power of Holy Spirit. But the Bible's building materials of faith and prayer, and its life-giving power in the Spirit, have lost their appeal and interest. Everything must take on the rich colorings, luxuriant growth, and magnificent appearance of the material, or else it is unwanted. The church is faced with a dangerous internal enemy when she exchanges the meek and lowly fruits of piety for showy sensationalism and worldly fanfare. However, we must not yield to the flood. We must not for a moment give place to the world. Holiness must be stressed at every point and in every situation.

The church must be made to see and feel the horror of this

delusion, this transfer of her strength from God to the world, this rejection of the Holy Spirit for the use of gimmicks, salesmanship, fund raising, slick professionals, and marketing—which amounts to laying down our spiritual weapons by carnally yielding to Satan’s devices. The church has increasingly disregarded its source of spiritual strength and set it aside for impressive, worldly ones. This can only result in deeper apostasy.

An entire generation of church goers is conditioned to believe that a statistical increase of people attending worship services, classes, making decisions, baptisms, programs, and activities are signs of spiritual blessing and success. We live in an age where everything is judged by outward results. The business world lives by this rule, and unfortunately, the church has swapped the spiritual measure for the business model. Yet the most vital spiritual gains cannot be reduced to the statistics and figures of a bookkeeper’s column. If we do not change our methods, the entire criteria by which the church measures its strength and effectiveness will be completely worldly. However imposing its physical results, and however materially prosperous the church appears, it is an illusion. We must labor to produce results that are spiritual and eternal. The body of Christ must be awakened to the fact that the strength of the church does not lie in outward appearances, empty boastings, or self-manipulated activities, but in the power of God, “Not by might nor by power, but by My Spirit, says the Lord of hosts” (Zech. 4:6). “unless the Lord builds the house, they labor in vain who build it; unless the Lord guards the city, the watchman stays awake in vain” (Ps. 127:1).

How tragic it is today that countless churches say, “I am rich, have become wealthy, and have need of nothing...” but

God says, "You do not know that you are wretched, miserable, poor, blind, and naked..." (Rev. 3:15-19). Their works have become like the costly spices and beautiful decoration which embalm their spirituality. But true strength lies in the vital godliness of the people. The personal holiness of the members is the only true measure of strength. Any other test offends God, dishonors Christ, grieves the Holy Spirit, and degrades true godliness and sanctification.

A church can make the fairest and best showing of material strength, not realizing that apostasy in its deadliest form is feeding on its vitals. There can hardly be a more damaging delusion than to judge the spiritual health of a church by its outward activities, programs, or beautiful campus. Spiritual barrenness and rottenness are generally hidden by an attractive exterior. The emotion-stirring music programs and dramas, the attractive and comfortable buildings and facilities, the programs that keep every age group busy and distracted, the attention-grabbing sermons filled with humor, anecdotes, and interesting information, produce a euphoria that is both deceptive and deadening. This satanic replacement of heart religion can never provide the peace and joy that regenerated souls crave. A spiritual church converts souls from sin soundly, clearly, and fully, and places them on the road of progressive holiness, and those who are straining to get it, keep it, and add to it.

Holiness is not an option. It is not to be kept in a corner of the church. It is not a dress to be worn during holidays and parades, but is its chief and only business. If God's church is not doing the work of converting sinners and perfecting saints in holiness, if this work is not blazing and conspicuous, or if the work of the Spirit becomes secondary, or other interests dampen its priority, then the church has become

deceived. When material interests are emphasized till they come into prominence, then the world comes to the throne and sways the scepter of Satan (Rev. 2:9; 3:9). There is no surer way to make the church worldly and give place to the devil, than to place its outward prosperity as its priority. It's easy for the physical needs of the church to become the focus: just emphasize them until a sentiment is created that these needs are paramount. When collecting money, building and buying structures, increased numbers, and maintaining statistics, are pointed to as evidences of God's blessing, then the world has gained a foothold in the assembly, and Satan has achieved his purpose.

Another scheme of the devil is to eliminate from the church all the lowly, self-denying ordinances and activities that are offensive to unsanctified tastes and unregenerate hearts, and reduce the church to a mere human institution that is popular, fleshly, and pleasing to man. Satan has no scheme more fearfully destructive that will thoroughly resist God's holy purposes, than to transform Christ's church into a human institution built on ritualistic, busy, and sensory religion. As a result light is turned to darkness and life becomes death.

Church leaders, often gripped by amazing blindness, and falsely attached to what they believe to be the truth, remove from the gospel its offensive, unpopular, painful, and self-denying features to which it owes its saving power and its divine stamp. We have an illustration from the life of Peter that is instructive:

“From that time Jesus began to show to His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised the third day. Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall

not happen to You!” But He turned and said to Peter, “Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.” Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me” (Matt. 16:21-24).

There is a lesson here for all times, a warning for everyone, for church members, for the godly, and for church leaders. Peter, an apostle, became the mouthpiece of Satan! How alarming, horrible, unnatural, and revolting this is. Here is Peter, an apostle, zealous for his Master’s glory, advocating with passion and force a scheme that would forever destroy that glory. Peter became Satan’s instrument after he just made that inspired confession, “You are the Christ, the Son of the living God” (Matt. 16:16), which placed him in highest honor and commendation with Christ and the church. Before the words of that divine confession had finished from his lips, this same apostle became the self-willed advocate of views that render his confession null and void.

Is it possible that Peter, a chief apostle, advocated a plan that would uncrown Christ of His Messiahship, and bring heaven’s plan to a disastrous end? How did this happen? What sinful impulse moved Peter? Satan influenced him and temporarily swayed his thinking. In response Christ

reproved Peter, but in the reproof strikes a crushing blow at Satan. “Get behind Me, Satan. You are an offense to Me. For you are not mindful of the things of God, but the things of men” (Matt. 16:23). The devil is not exclusively in view here. Man appears as well, and his views rise to the surface. The things that occupy the mind of man in the plan of the church are against God’s plan. The high and holy principles of self-denial, holiness of life, and surrender to Christ, are against men’s

view of Christianity because they gain little of the things of the world.

In seeking to destroy the church, the devil does not make a frontal attack where his diabolical schemes are thrown into the open for all to see. No, he seeks greater advantage through deception where the most damage can be done. His methods of destruction are usually two-fold: First, the devil sows seeds of discontentment in the minds of worldly church members. They are unconverted religious people who have no heart for spiritual discipline and communion with God. These deluded souls won't be happy until they find a church that gratifies their "itching ears" for man-centered, popular Christianity that is devoid of the knowledge of Christ. "For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears, they will heap up for themselves teachers; and they will turn their ears away from the truth and be turned aside to fables" (2 Tim. 4:3-5). "Having a form of godliness but denying its power. And from such people turn away!" (2 Tim. 3:5).

The second strategy of the enemy is to distract pastors from spiritual ministry and prayer. When this is accomplished the church becomes popular, modern, and progressive. Christ is no longer present. The practice of crucifying self and the world is removed, and there is no more mention of judgment, sin, hell, and repentance. Nothing that savors of God is in it, but all that savors of man is there. The world is sought and gained in the devil's church, but their souls and heaven are all lost, lost to all eternity.

The very heart of this disgraceful apostasy, this dethroning Christ and enthroning the devil, is to remove the Holy Spirit from His leadership and install unspiritual men in planning and



directing the church. The strong hands of men of great skills and leadership have often displaced God's oversight. The enthronement of man-centered leadership is the doom and seal of apostasy. No leadership in Christ's church can replace the leadership of the Holy Spirit. The man who has the most of God's Spirit is God's chosen leader, ambitious and zealous for the Holy Spirit's sovereignty, ambitious to be last and the slave of all.



## CHAPTER 2

### *The Holy Spirit or the World*

*The Holy Spirit can make the word as successful now as in the days of the apostles. He can bring in by hundreds and thousands, as easily as by ones and twos. The reason why we are not more prosperous is that we don't have the Holy Spirit with us in might and power as in the early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; their words might have no polish or glorious thunder; but if the might of the Spirit attended them, the humblest evangelists would be more successful than the most learned theologians or the most eloquent preachers.*

*It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power may fill a chapel, but spiritual power fills the church; mental power may gather a congregation, but spiritual power will save souls. We need spiritual power.*

*Oh, we know some before whom we shrink into nothing compared to their talent, but have no spiritual power; and when they speak they have not the Holy Spirit with them. But we know others-simple-hearted, worthy men, who speak their country dialect, and who stand up to preach in their place and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. O Spirit of the living God, we want You! You are the life, the soul, the source of Your people's success. Without You they can do nothing; with You they can do everything.*

**C. H. SPURGEON**

There are two ways of directing the church, God's way and the devil's way. God's way and man's way of running the church are poles apart. Man's plans, methods, and solutions are Satan's devices. The cross is retired, the world comes in, self-denial is eliminated, and all seems bright, cheerful, and prosperous. But Satan's hand is on the steering wheel, men's schemes prevail, and the church fails to produce, under

these devices of men, any spiritual fruit. The spiritual bankruptcy is so complete that the court of heaven will not even appoint a receiver for the collapsed, pitiful corporation.

All God's plans have the mark of the cross on them and death to self and crucifixion to the world in them. But men's plans despise the offense of the cross. Men's plans have no self-effacing, self-denouncing, self-denying in them. But the devil brings as much of the world as he can into the church until all the holy, powerful, life-changing work of the Spirit is forgotten and retired.

Another satanic device designed to distort the purpose of

the church is to teach that the church's mission is not to save individuals, but to save society, culture, and the dignity and worth of man. This popular, seductive, and deadly fallacy subverts the very foundation of Christ's church. It is a trend so strong that it will sweep away every ounce of spiritual life if we do not watch, pray, and speak out with sleepless vigilance, tireless energy, and fearless boldness. To save society is a kind of religious fad accompanied by much activity and acclaimed accomplishments. Secular thinkers and philosophers have addressed this idea. They do not seem to understand the eternal issues connected with men's souls. They are going backward and not forward. This backward step entombs Christianity in the grave where Judaism has been buried all these centuries.

The phrase "let's save the world" has a pompous sound. It's a carnal endeavor for the church to seek to improve the temporal surroundings of individuals, to improve their sanitary conditions, to lessen the bad smells, to diminish the bacteria in his water, and to put granite in the pavement for him to walk on. All this sounds fine, and agrees well with a material age, and becomes practical in operation, and imposing in results. But does this agree with the essential purpose of the church? Do we need any church to obtain these ends? Councilmen, police, and social workers can achieve these results. It requires no church, no Bible, no personal holiness, to secure these ends. The purposes of the church rise in sublime grandeur above these childish dreams and fanciful philosophies.

Our goal is to regenerate and sanctify the individual; to make him holy and prepare him for heaven by purifying and training him in the school of Christ. The church is like the net cast by fishermen into the sea. The purpose is not to change the sea, but to catch the fish. Let the waves roll in

their natural way, but the net catches the fish. No bigger fools would ever be found than fishermen who tried to change the chemical properties of the water hoping to improve the quality of the fish that they could never catch. But countless churches hoping to secure the salvation and holiness of men try to change their environment or their symptoms, rather than their hearts. To save the world and ignore

the individual is not only utopian but damaging in every way. In the hopes of saving the world, as noble as it appears, it will be the undoing of the church. It will make the church worldly and unfit for her holy and sublime mission. Christ said that gaining the world and saving the man are antagonistic ends. Christ taught Peter that his satanic suggestion would gain the world for the church but would lose the soul. Everything seems helpful to the cause of God, when it was death.

The church is distinctly and preeminently a spiritual institution. It is created, energized, and directed by the Spirit of God. Her methods, activities, rituals, services, and officers have no beauty, no sufficiency, no power, except as they are vessels and channels of the Holy Spirit. It is His indwelling and inspiration that equips the inner man and secures its divine purpose. If the Holy Spirit is persistently grieved and quenched, the church will lose its power to bring divine life into the world. If the devil can blind the eyes and dull the minds of church members to the desperate need of the Holy Spirit's sanctifying power, he has effectively lulled the church to sleep.

Satan tries to accomplish this by marginalizing and retiring the means which God has ordained and replaces them with natural talents and fleshly works that are useless without the Spirit's power. Christ announced a universal and immutable

law when He said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6). The church may have a holy preacher, a man of prayer, who is filled with the Spirit. But if Satan can instigate his removal and replace him with a prayerless, popular, and eloquent man, the church may seem to have gained, but it has substituted the spiritual for the natural, a change that has unconsciously weakened the church. What the church needs are holy men, not highly cultured, not wealthy, nor of high social position, but well versed in the deep things of God, and strong in devotion to Christ and His cause. Now exchange these men with those who are moral, but not noted for prayer and piety, the church has suffered a great loss. An invisible and mighty change has taken place. It has changed from a spiritual church to a worldly one.

At this point Satan is doing his deadliest work because what has just occurred went unnoticed, unseen, and produced no shock or alarm. It is not by the open confrontation of evil that Satan perverts and subverts the church, but by quiet, unnoticed substitution. The holy things of God are being removed, the spiritual gives place to the natural, and the divine is eliminated because it is made secondary.

The subversion of the church is accomplished when spiritual forces are made subordinate to activities that are natural, social, sensational, and entertaining. This downgrading not only involves the use of entertainment, but includes the softening and modifying of the spiritual

mission of the church, which is considered too narrow and boring by false brethren. But in the end all that is distinctly spiritual is eliminated, and when this occurs anything that is deeply holy will not survive the death of things spiritual. Edification, a high priority of the church, is wholly forsaken,

and vain amusements and things pleasing to the flesh take its place. The social forces not only suppress the spiritual forces, but effectually destroy them.

A growing trend among Evangelical churches is to attract people through their events, clubs, shows, performances, sports, and any other convenient methods. But these activities appeal to the sinful appetites, the lust of the eyes, and the lust of the flesh. This is alarming and scandalous and cries out for God's judgment. How radical the contrast between the activities of the modern, worldly church, with those of the primitive church. The original methods and gatherings were wholly spiritual, calculated to strengthen and cultivate all the graces of the Spirit to preserve a deep experience of God. The church was a training school for the spiritual life. They never lingered in things exclusively moral, aesthetic, and mental. They developed no taste or inclination which was not spiritual. They took it for granted that all who came to them really desired to flee from the wrath to come and were sincerely groaning after full redemption. They believed that it was their obligation to furnish the holiest spiritual support. It never occurred to them that carnal activities and flesh-stirring meetings were channels through which God's grace would flow and spiritual growth occur. These carnal activities are regarded by many as the perfection of spiritual things. These events and meetings are presented as the channel of piety, flavored and perfected by the culture and progress. We seriously object to this union. What do church activities and meetings filled with worldliness and carnality have in common with true holiness and the fruit of the Holy Spirit? "How can two walk together unless they are agreed?" (Amos 3:3). "What communion has light with darkness... and what agreement has the temple of God with



idols?” (2 Cor. 6:14,16). “Does a spring send forth fresh water and bitter from the same opening?” (James 3:11).

How is holiness promoted by a concert or worldly music or a meeting that stirs up the flesh? What aspects of spiritual life do they promote? How does faith grow by them? Where do you find distinctly holy elements in them? How do they produce a more prayerful and holy life? What hidden springs of vitality are in them that bring the soul nearer to God? How do they strengthen the ties of Christian fellowship? Are they not frivolous and sensual? Do these pursuits not cater to and suit the tastes of the carnal and the light-hearted? What unity of purpose is there between sensual meetings and the witness of Christ? The one is intensely spiritual, the other is intensely carnal. If young people desire to join a worldly institution or club, or attend a fleshly event disguised as a

“Christian meeting,” they will do so, but don’t deceive them and degrade holiness by calling these things holy events and providers of the spiritual life.

Disguise it as we may, apologize for it as we do, we vainly boast of growth, but the truth is, we have lost that intense type of experience, that deep conviction of spiritual things which are evidence of the blessing and presence of the Holy Spirit. Many preachers and people have fallen so low in their experience that they don’t hunger for spiritual channels of grace but attend “churches” to gratify their non-spiritual tastes which are halfway between Christ and the world. Few of them possess one grain of spiritual power, and can never be the means of communicating spiritual life.

The polls and surveys tell us that we cannot get people to attend churches that are spiritual and biblically oriented. What is the problem? Are churches worn out and no longer of value and use to the humble, pious soul? Who will dare

stand up and say that the tastes of many churchgoers are sinful and perverted? Shall we then change the churches to suit unsanctified appetites? No, let us increase the appetite for spiritual things, and elevate the tastes of our people. Let the revolution begin with the preacher. Let him wrestle with God until his ordination vow and his convictions become uncompromising and immovable, so all can feel the pressure of his aim, the ardor of his zeal, his singleness of purpose, and the holiness of his life. Let him press forward until the people catch the fire and purpose of his heart, and all press on to the regions of perfect love, panting for the fullness of God. Under this united, powerful, divine impulse, the empty, shallow, lifeless meetings will be forgotten, and revived Christians and churches will be attractive and godly.

The church cannot have agreements and unions with non-spiritual institutions. This kind of accord will weaken her faith and diminish her power. The body of Christ cannot cooperate with others who pander to unsanctified desires. Neither can she lower her holy standards by satisfying the desire of worldly members who cry for the sacred cow of entertainment. It is a deathblow to sacred assemblies when they surrender to the concert, drama, sermonettes, and showmanship. Ichabod is written over her door when her praise is turned into worldly music, her classrooms into social events, her sporting events are more popular than prayer meetings, the house of God made into a house of feasting, and social cheer is sought after rather than a house of prayer. The unity of the spirit and the holy brotherhood are displaced and destroyed to make room for games and worldly attractions. Her high and royal duty, through which she maintains her fidelity to Christ, is to be holy and provide all means for

its advancement. This done, spiritual character will maintain the holy standards of the church of Christ.

