

Hugh Hanham - Our Warfare

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Now our privilege to hear our brother Hannam from Duncan BC his subject is our warfare.

Dear friends, I'm indeed thankful to have this privilege have been at this convention. I recognize the kindness of my heavenly Father in the circumstances around my affairs that has made it possible for me to end our trip at this convention. We as Christians have to do with a great proposition, and we know, dear brethren, that we as Christians are making history for eternity.

So we think, brethren, that a subject like this the Christians warfare or fighting the good fight is a timely one at every stage of our Christian experience variants. We know that we'll never reach the stage this side of the kingdom or the place when it will not be necessary to wage a good warfare.

This matter of fighting or warfare we know is borne out very very clearly for us in the scriptures, particularly by the words of the apostles. When we think, brethren, of a battle or warfare, we necessarily conclude that there must be a foe to fight our foes, and also there necessarily will be weapons which it will be our privilege to to use and also protective armor.

So dear brethren, we recognize of course that we are engaged in a warfare and must fight. I'm not going to bring anything new to your attention this morning. But as one brother put it, what I will bring to your attention, or hoped to by the Lord's grace, I don't want you to forget. I don't want to forget myself because these things are vital. There is no room here, dear brethren, for the easy going Christian.

There's no room here for the easy going Bible student. If we're easy going, we will not be very long in the battle. Remember the Scripture says woe unto them that are at ease in Zion.

So we have enlisted in the Lord's army and he is the captain of our salvation. What a wonderful picture we have before us, dear brethren. We recognize Jesus to be our captain, our leader in this warfare, and he will not let us down if we fight faithfully under his orders, under his instructions.

We could put it this way. Jesus is the great general and we fight under his orders.

The Church of Christ are the greatest warriors that the world has ever known or will ever know. This fact of course, is not the day recognized by the world, but the day will come when the world of Eden will recognize that the greatest warriors that ever lived were those who followed in the footsteps of their leader, who fought under the banner of the captain of their salvation, Jesus Christ.

So we, dear brethren, must do our part. We have a part to do and God will not fail us.

He will never leave us, nor forsake us, and we will not fight alone.

He is faithful at promise, and then the apostle says that we should endure hardness as good soldiers of Jesus Christ.

Let us ask ourselves the question, brethren, are we faithful to the cause that we represent? The cause that we represent is God's cause. It's the cause of truth and righteousness. What a wonderful cause to represent.

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What an honor is suggested by that statement that God's cause is our cause. Our cause is God's cause truly worth fighting for. Remember that manner Comment Brethren, where our pastor says there is an ineffable joy in being on the right side. Do we have that inevitable joy, brethren, with the realization that we are on the right side of the battle, that we are fighting on the Lord's side, and he is with us in this battle? Surely, brethren, that joy that we have should offset the trials and the testings and the tribulations which are a necessary part of our warfare, so God by his grace will enable us to conquer and be victorious.

But we must have implicit faith in our leader, in our great general under whose banner we fight.

And we must prove beyond all question our loyalty and devotion, and so, brethren, we should never question the Lord's leadings. What our leader sees fit to permit, we should see fit to endure.

And, dear brethren, let us appreciate our special privileges today, the privilege that we as the Lord's people enjoy, which is greater than that enjoyed by any others of the Lord's people throughout the age. No soldier of the cross throughout the age has been equipped like the soldier today because the whole armor is provided. The whole armor is provided, and we're told to put it on piece by piece.

In Ephesians 6, 11 and 13, the apostle speaks about this armor, and we're told, tells us to put it on, and he says to take unto you the whole armor of God, that ye might be able to stand in the evil day in having done all to stand. Now, dear brethren, we surely recognize the fact that that scripture, while it was true and had application to the Lord's faithful all the way down since the days when the apostle himself wrote those words, it's particularly and especially true of those who are in this evil day. We recognize that fact that we're in the evil day.

Paul, in Romans 13:12, referring to this armor, calls it the armor of light. The armor of light. In Second Corinthians 6, 7, he calls it the armor of righteousness. But all these terms are true, dear brethren. It's the armor of light.

It's also the Armor of righteousness.

We believe, dear brethren, that never before in the history of the Church has the whole armor of God been needed like it is today. But we know that the whole armor has been provided.

This armor as we see it, as the apostle has portrayed it for us, the armor of old is riveted together. Every piece had a place. It must be put on and held in place. It's riveted together, and we like to think, dear brethren, this armor is riveted together with love, every piece of which bears the scarlet stamp of the precious blood of Christ.

Now we might ask the question, why do we need all the armor today?

And why do we need to have all the armor on? Because, the apostle says, in order to withstand in the evil day. In other words, dear brethren, the apostle is in plain language telling us that if we do not put on the whole armor and keep it on, we cannot stand in the evil day. We could not stand against the foes that will beset every Christian. We know we are in the evil day.

Remember, the psalmist says, confirming that day, says, a thousand would fall at thy side and 10,000 at thy right hand, but it would come not nigh thee, because the Lord is thy shield and butler, and then the apostle says, having done all stand, what does apostle mean, having done all to stand in another place? Apostle Paul says that we should press down upon the mark for the prize of the

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high calling of God in Christ Jesus. We believe, dear brethren, that having reached the mark of perfect love, which is the aim of every Christian, to reach that mark of perfect love as quickly as possible in his Christian experience, having attained to this condition, he should stand and press down upon the mark, and so we are to stand fast in this position.

We believe, dear brethren, that those who have faithfully put on the whole armor of God and have faithfully helped the brethren to do likewise, are engaged in a wonderful warfare.

This part of their privilege and duty today is to fearlessly and clearly present the truth and also to defend the truth. That is our commission. None of us, dear brethren, can be faithful and fail to defend the truth which the Lord has given us. We are the custodians of the truth. What a responsibility we, as the Lord's people have.

Dear brethren, let us recognize that fact every day of our lives.

Then the apostle says, to stand. What are we to stand? We are to stand the trials of faith, of patience, and all the elements of love. We are to endure to the end. Remember, the Scripture says, he that endures to the end the same shall be saved.

We know dear Brother Nitz has been the great test upon the Lord's people that they have been called upon to endure. Many have claimed that the vision has failed. But remember the prophet. The Lord through the prophet, says, though it seemed to tarry weight for it, and so it's our privilege to continue to wait on the Lord for the fulfillment and for the realization of all our hopes.

We are to continue to stand our ground, dear brethren. Not to give an inch.

I was rather struck by a little experience that Sister Baker told me while we were in Portland. He mentioned about an experience she had with one of the Pilgrim brethren. I think it was Brother Gillespie. I'm not too sure about that. But it comes right in here in connection with the thought of enduring to the end.

So while this brother was standing, I believe, waiting for a bus, a man came along with one of these are you saved? Tracts, and he handed it to Brother Gillespie and says, brother, are you saved? Brother turned to the brother and says, saved to date. The brother didn't understand him, I guess so.

He says, are you saved, brother? Are you saved? Saved to date, brother. Saved to date. What did he mean?

He meant that there is still the possibility of falling away.

So you see, dear brethren, that's a thought, isn't it? We know that we're rejoicing in the truth today. But there's no guarantee that we will be rejoicing in the truth tomorrow if we do not fulfill the conditions attached to our calling.

Now we might come to the point of what does the armor consist of? We know we naturally think when we're fighting this great battle that there will be an armor provided. Paul says there would be an armor provided, and he said we should put it on. What does the armor consist of? The apostle says, having your loins gird about with truth.

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Having your loins gird about with truth. Well, dear brethren, we recognize that. That, of course, is essential consecration to the service of the truth. Activity in the Lord's service is indispensable. All these things, we recognize, are part of our battle today.

Recognizing that we have the truth. Recognizing that the truth is given for a purpose. We must faithfully serve the truth. It has thought of service, dear brethren. It's one thing to have the truth.

It's one thing to be pleased about the truth. It's one thing to con it over and over again and to rejoice in it. But if it went no further than that, dear brethren, it would fail in its results. We are to recognize that with the truth goes also the responsibility of service, faithful service, and then the apostle mentioned the breastplate of righteousness.

We know that this breastplate represents justification of righteousness, righteousness developed by the truth. Dear brethren, what does this breastplate do in the christening armor? It protects the vital organs, and when we think of the vital organs, we think of the heart, do we not? Dear brethren?

Remember, the Scriptures tell us that we're to keep our hearts with all diligence. Proud of it are the issues of life. How important then is this breastplate of righteousness covering the vital organs, protecting them against the fiery darts of the adversary? And then the apostle goes on and mentions our feet. Our feet, dear brethren, are shod with the preparation of the gospel of peace.

So we are to be peacemakers. That is part of our commission. Wherever the saints go, peace should go. We ought to be apostles of peace, but not peace at any price. But nevertheless, dear brethren, we are to emanate peace as we enter this home or that home, or as we come into a congregation of the Lord's people, as we assemble with our own classes or ecclesiasts.

We're to be apostles of peace. We're to be positive peacemakers. We're to make that an important aim in life. It cannot always be outward peace, dear brethren, but nevertheless it can always be inward peace.

Remember, the psalmist says, seek peace and pursue it. For that is our privilege, dear brethren, today, to be peacemakers, and then the apostle mentions the shield of faith. Remember, he says, this is the victory that overcometh the world. Even your faith.

How important faith is. Without faith it is impossible to please God. For he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him.

And then the apostles, in Romans 5:1 2 speak about the full assurance of faith. What a wonderful condition, dear brethren, if we can say that we have attained that state in our Christian experience whereby we have full assurance of faith. But we can have that if we continue to apply ourselves unto instructions. An active or quickened faith must become a fact as far as each child of God is concerned, if they would win eternal life. I'll read that little quotation over.

An active or quickened faith must become a fact as far as each child of God is concerned, if they would win eternal life.

Then the apostle mentioned the helmet of salvation. Dear brethren, what an important part of the armor this is to the Christian today. What an important part of the armor it is to the Bible student today. Because no one can be a Christian without being a Bible Student, and no one can be a Bible student today without being a Christian.

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Recognize that those things are tied up together.

The shield of faith. This is the victory, the apostle says, and then he goes on about the helmet of salvation. What is this helmet of salvation that the apostle mentions about here? We believe, brethren, it is the intellectual equipment the Lord has given us.

It's something that we have in our minds, in our intellect, intellectual equipment and intellectual knowledge of God and his glorious plan which the faithful of old did not have. This there, brethren, is the head ceiling. We believe, brethren, that the ceiling has to do with this helmet. In other words, this helmet today represents the intellectual knowledge of present truth. Without a knowledge of present truth, we would fail to have this helmet on.

We would fail to stand in this evil day.

So we believe the helmet is needed today as never before. But the thought here, dear brethren, is that while we recognize the need for this wonderful helmet of salvation protecting our intellectual, we want to recognize that it's only because our hearts are right that the Lord has enabled us to gain a knowledge of this wonderful present truth. The Lord will keep the heads of those whose hearts are true and loyal to him. We know God doesn't keep our hearts, dear brethren. That's the one thing that we can do.

But we can, by the Lord's grace, by the application of the knowledge of the truth, we can keep our heads. That's the way the Lord does it for us, dear brethren. He has given us the truth, and so that is the only protection against the foes of the Christian today, and those foes are everywhere seeking to battle down our faith, dear brethren.

They would battle down our faith in the truth. They would destroy our faith and present truth once that has become a reality. As far as any Bible student is concerned, that one is out of the race, dear brethren. He is finished, and the adversary knows that.

It is not necessary now for the adversary to take away our physical life. All he has to do is to take away our faith in the wonderful truth, in the marvelous truth the Lord has given us, and he has accomplish the same purpose.

It is referred to as being the helmet of salvation. Salvation from the snares and delusions of error, dear brethren. He will send them a strong delusion that they may believe a lie. Who? Those who receive not the truth in the love of it.

Those who receive not the truth in the love of it. He will send. Who will God will send strong delusions that they might believe a lie. We don't do that, dear brethren. No.

What we've got to do is stand our ground and proclaim the truth and to seek to help those who may be overcome temporarily by the adversary.

We believe, dear brethren, that anyone who becomes heady or high minded, become spiritually proud, will not be able to wear this helmet because it will become too small for his head. So how we need to watch and pray, dear brethren, that this helmet, so essential to our standing today, we can continue to put it on and keep it on, and now, dear brethren, we have mentioned the defensive part of our armor. Every part of that armor is needed. Now we're coming to the offensive part of our armor, which is the sword of the Spirit.

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Remember, the apostle says, our weapons are not carnal, but mighty to God through the pulling down the strongholds and everything exalted against the Spirit of God, and so, dear brethren, that's our privilege today, is to use the sword of the Spirit.

Remember how Jesus met the suggestions and temptations of the great adversary he met it with. As thus saith the Lord, it is written, always he met the attacks upon him by the word of the Lord, it is written, thus saith the Lord, and so, dear brethren, we have a zest, saith the Lord, for every part of our faith. Remember what the apostle says. We should be able to give a reason for our hope, the reason for those that ask of our hope.

What do you believe? What is your hope? And dear brethren, what a glorious privilege it is to be able to go to our Bibles and show those who would like to know what we believe and why we believe it, and you remember the wonderful picture given to us regarding the trumpet. We should know what we believe and then why we believe it.

For if the trumpet give an uncertain sound, who shall prepare himself for the battle? Dear brethren, we recognize that it's our privilege then to know what we believe in memory. Apostle Paul says. He said, I have shunned not to declare unto you the whole counsel of God, and then in Romans, Paul says, I am not ashamed of the gospel of Christ, for is the power of God unto salvation to every one that believeth.

What a marvelous gospel, dear brethren, we have, and we are not ashamed of this wonderful gospel, the light that is now shining before us today, the harvest truths that are our portion and our privilege to enjoy and understand.

So let us continue, dear brethren, to use this sword.

We had a little experience some years ago, dear brethren, which I think illustrates the use of the sword in the proper way. You'll have to pardon a personal one, because I don't know of some of your experiences. We came in contact with a man just recently turned Catholic. A converted Catholic. We didn't know at the time he came to live near us.

But his son, of course, was a Catholic, and his wife had been a Catholic. Anyway, this man seemed very desirous of discussing these things and wanted to know, of course, what we believed. We had spent several evenings at his little cottage, and he made a habit of coming up to our place three or four times in the week to discuss these things. Well, knowing that he was recently a converted Catholic, we wanted to be very careful that we didn't immediately form a barrier in his mind by saying anything unwise or unkind concerning what he was now believing.

We never mentioned it when he came up with various questions concerning where are the dead? And so forth. He just recently lost his wife a few months before, and he was necessarily touchy on that point. So we mentioned these things. We gave him the scriptural answers.

And this went on for about a year, and finally, dear brethren, he ceased. He stopped going to church. He used to go to early morning mass, and without no apparent reason, he just quit going. Began to.

When he saw us mention about this kingdom, and he says, well, I see my wife in this kingdom that you tell us about, and we said, yes, you'll meet your wife in that kingdom. We had given him a scriptural answer for every question that he brought up over a period of time, by the Lord's grace,

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never mentioned what he had believed, and so it went on.

And finally he came out one night and mentioned what he believed himself, and he'd been to a meeting, and the priest there at this particular meeting had told his congregation. Now he says, you've heard steak frying in the pan. This is perfectly true, dear brother, what I'm telling you.

You've heard steak frying in the pan. Well, this priest said to the congregation, that's the way you will fry, he says, if you don't keep coming to church. That finished hymn, and he came back and told us about it, and, of course, I added a bit more to it.

And then I began to mention certain beliefs that they held and how unscriptural they were and how contrary to a God of love. Brethren, I believe that is the proper use of the sword which is mighty. The truth will do the smiting. We don't need to do the smiting, dear brethren. We don't need to run down what other people believe or to run them down in any way.

All we have to do, if we're faithful, is to present the truth forcibly and humbly, and faithfully, day by day, brethren, and that is the use of the sword of the spirit. God has given us that sword, the word of God, and we're to use it, and we have been given the knowledge of these wonderful things, dear brethren, and how honored above all the people of the world we are.

Remember that scripture where it says when the enemy would come in like a flood, I would lift up a standard against him. We recognize, dear brethren, that that standard is a standard of present truth, and we necessarily have to be loyal to our standard. We cannot compromise. We are fighting under that wonderful banner of our king.

Well, now we come to the point. We have briefly gone over the armor. Just briefly, dear brethren. Now we want to take another aspect of our warfare. We recognize that we have an armor.

We have defensive and offensive weapons. Well, now we might ask the question, for whom do we fight? Who are we fighting for? Do we fight for our heavenly Father? Are we fighting for God?

No, we're not fighting for God. He doesn't need anyone to fight for him, dear brethren. We're fighting for ourselves. We're in the fight that will only end at death, dear brethren. Be thou faithful unto death and I will give thee a crown of life.

We're fighting for ourselves, dear brethren. We're fighting for our brethren. They are our brethren, and we seek to help them, to assist them in every way we can.

We fight against sin, against the great taskmaster who captured our race 6,000 years ago and has held mankind as slaves from then until now. Dear brethren, let us realize the fact that only a few have burst the bonds of slavery through the grace of God and the saints who are now enlisted in this warfare. We are fighting the great. The great enslaver which has enslaved the whole human race. Well, now, against whom do we fight?

Well, brethren, we certainly don't fight against the brethren, do we? There is a tendency with many of the lost people who are naturally combative in their disposition to fight against everybody and anything. But, brethren, we have to learn that we do not fight against our brethren. It's a wonderful quality, combativeness, if it's turned in the right direction against self. In fact, without this quality of combativeness, dear brethren, we could not make our calling and election.

Sure, we could not continue in this warfare.

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Well, then, brethren, we know. The apostle tells us who we fight. We fight against the world, the flesh and the adversary.

And we recognize that this is a daily battle.

There is no cessation of the conflict. We have the flesh always with us. The fleshly mind is always with us, it's reckoned dead. But it isn't dead. It keeps coming up.

We need to fight against the natural desires of the flesh, which are contrary to the desires of the new mind that Brother Swanson told us about this morning. So you see, we have foes to battle against, and then, dear brethren, we recognize we fight against the world. Well, are we to go about berating the world? They have their own troubles.

They have sorrow and difficulties, and they don't know the wonderful things that we know. We don't want to add to their troubles, do we, by fighting the world? Well, then in what sense, dear Brennan, are we to fight against the world? Well, we all know the answer. We fight against its spirit, its influence.

That's what we fight against, dear brethren, the spirit of the world, its influence, which are contrary to our calling and would pull us down and not help us on to victory. The world is blinded by the adversary. Remember, the scriptures tell us that the whole world lieth in the wicked one. Darkness covers the world and grows darkness the people, and so, brethren, that's the sense.

We fight against the world. We fight against the spirit of the world, its influence, its pride, vainglory and show. We know if we met a blind man on the street, we wouldn't come along and give him a shovel and push him over into the ditch, would we? But we would be most sympathetic when we saw one who was blind and struggling along, feeling with their cane as they went. Rather, we would say, oh, if I could only help him, and if he was in trouble, we would go out of our way to assist that blind man.

So, dear brethren, we're to go out of our way to assist the world, to help them in their blindness. We're not to encourage them in their blindness, but we are to assist them in their blind condition, and how can we do that? No greater weighing than. Than by seeking to give them the truth, to present before them the marvelous plan of salvation which will give them a knowledge of their heavenly Father, the God their Creator, as nothing else would do.

And, brethren, we recognize we're also to fight against our own flesh. The tendency of the flesh is downward. We cannot be in sympathy with our fallen condition. We cannot be in sympathy with our fallen condition, but on the contrary, must desire true nobility and the highest standard of honor in our hearts and in our thoughts. I'm quoting, brethren, as you all know, from a manner comment, and the reason I'm able to quote part of it is that it's my birthday text, and I feel sometimes they applied particularly to myself.

I have to say, Brother Hannam, you cannot be in sympathy with your fallen condition. You're only raised up because of the Lord's goodness. You have on the road of righteousness. You're walking in newness of life, and so I want to recognize that, brethren, and take it to myself.

Remember the other little thought. Various areas of thought. Brethren, how deceitful is the old heart. How spurious are its arguments. Manner June 6.

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How deceitful is the old heart. How spurious are its arguments, and it will argue and it will keep arguing right to the very last, and then we're to fight against Satan. Satan is our great foe, our great adversary.

Well now, how can we fight against Satan? Well, brethren, we know that we can fight against successfully against our great adversary by the means that the Lord has given us. We are no match for his arguments, and so we are to continue to fight against his influences which are evil. His deceptions which have deceived the whole world of mankind.

Remember, even Michael did not bring against Satan a railing accusation. But said the Lord rebuked, and we know the Lord will do that in due time. God will rebuke Satan. It's not our part to do that.

In the meantime, we are to trust in the COVID of his wings, and keep near to our source of help and protection. Without which we would not be able to stand today. We are no match for the great adversary. Brethren.

We know that as only as we maintain our position. Our knowledge of present truth, our knowledge of the plan. This wonderful new song that Brother Amour House told us about yesterday. Can we maintain our position? And then we ask the question, brethren, how do we fight?

Recognize that we're fighting. There's a warfare. How do we fight? Well, we fight with the truth. We use God's methods which are rational and wise.

We fight with the sword of the spirit. The weapons of our warfare are not carnal but mighty, and so, brethren, that's how we fight.

God's word is both an offensive and defensive one sharper than any two edged sword.

And so, dear brethren, recognize these privileges that we have in this warfare, and then the apostle goes on to say. We fight by faith. We fight by faith. Ours is a fight of faith from beginning to end.

And remember in connection with experience that Peter had. Jesus prayed for Peter. He said, I have prayed for thee. That thy faith fail not. How precious.

Evidently Jesus did estimate faith to be in Peter's life. He said, I prayed for thee, Peter, that thy faith fail not. O brethren, let us pray for one another. That our Faith fail not. Because if we were to lose our faith, which is as an anchor within the veil, we would lose our all.

If we lose our fate, how long would we fight? For who is going to fight? If they don't believe in their ultimate victory, who do not recognize the foe to fight, we would soon cease to fight. This is the victory that overcometh the world. Even your faith.

We must never let go our anchor of faith.

And so, dear brethren, we recognize that great blessings and great light call for a corresponding faith. How strong our faith should be in view of the wonderful enlightenment that we as truth people enjoy today.

And so, dear brethren, we fight under an unseen leader against an unseen foe. For only by the eye of faith do we recognize Jesus as the captain of our salvation, and only by his word do we

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recognize Satan and his evil host, the fallen angels. It's only by the information that the Lord has given us in his word that we know the foes to whom we are engaged against in this great battle. We recognize that there is a foe that we fight today that possibly some might have failed to recognize.

And those foes are the evil fallen spirits which we know are our great adversary, and they would destroy our faith. We know they will vent their first anger upon the Lord's people, and we believe, brethren, that that has already had fulfillment. These fallen angels, which are the disobedient spirits referred to by Jude and Peter and who were cast down to hell to Tartarus and kept in chains of darkness until the judgment of the great day, those are our foes upon which we have to fight, dear brethren.

And so continually we fight under the Lord's banner as the King's own. This banner is emblezoned with the cross and crown, and on the reverse side the name of our King and Lord of this army, comprehended in the one word Love. That is our banner. That is the Christian's banner under which we fight.

Lift ye up the banner upon the high mountains. Exalt the voice unto them Shake the hand that they may go unto the gates of the nobles. Lift up the banner upon the high mountains, and so, dear brethren, we sing. Lift high his royal banner.

It must not suffer loss.

And this banner bears his name and his law. This, dear brethren, constitutes our standard and defend our standard. We must do so even unto the end. Remember the hymn. Nor think the victory won Nor.

Once at ease. Sit down. Down. Thine artiest task will not be done till thou has gained thy crown, and now comes probably the most important question of the whole warfare, brethren, is how long do we fight?

How long do we fight? Are we going to fight now till 1954? Are we going to continue to recognize that when the Lord said, it is enough, come up higher, Will we be able to recognize the victory won? I want to give you an instance, dear brethren, of how subtle this can become in this warfare. This is an early experience that I had when I first came into Truth in 1916.

We had a very intelligent and prominent sister in our class in those days, and just at the time that I came in, she was going out and she lost her faith completely. She was consecrated to the year 1914. Previous to this year of October, she sold her property, gave away all her possessions, everything she gave away and was ready to be taken home that year. October, 1914.

October 1914. Went, and she was still here. All the Lord's people were still here. What happened? Did she rejoice to be kept and have further privileges of service?

Privilege of proclaiming the marvelous truth, proclaiming the kingdom? No. She turned around, became bitter and went out of the truth completely and accused Brother Russell of being a false prophet. That was some of the experiences there, brethren, that we recognize would become a subtle test upon the Lord's people. I only mention that just to show how possible it is to be consecrated to a date or a place or a thing and not consecrated to do the Lord's will even unto death.

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And so we fight unto death. There's no cessation of the conflict. The terms of the enlistment of every soldier of the cross are unto death. Many, dear brethren, have been a long time in the way, and we recognize that they become weary in the flesh.

But you remember, the apostle says, be not weary in well doing. For in due season we shall reap if we faint not. What a marvelous thought that Scripture contains, dear brethren. The possibility of becoming weary in well doing. But the apostle says, become not weary in well doing.

Because in due season we shall reap if we faint not, and, dear brethren, another thought too is possible in an earthly armor to get your discharge. You can apply for a discharge, an honorable discharge. I was in the army once by constraint, not by will. I didn't get an honorable discharge.

Oh, dear brethren, I got a dishonorable one. But I'm hoping by the Lord's grace that I'll get an honorable discharge in this one when the time comes. But there's no discharge in this warfare. No. We need to recognize the terms of the enlistment of every soldier is unto death.

Recognize, dear brethren, that there are deserters in this army, just like there are in earthly armies, as always, deserters, and so there have been and are deserters in this army.

Remember, dear brethren, that we can go out at the truth tomorrow. We are free moral agents. God does not force anything upon us. This is a free service. But we know, we recognize what the Lord has done for us.

We recognize that we are the recipients of so much at the hands of our heavenly Father. How could we, brethren, desert the Lord's cause at this stage? How could we ever lead the truth? That is the question. There is a question that I could never answer myself.

How could anyone leave the truth? And I hope, brethren, I will always. That will always be. The greatest mystery to me is how any human being, once having come into the light of present truth, once having seen the glorious plan of salvation, all its clarity, once having been able to harmonize the Bible from Genesis to Revelation, and to recognize the beautiful harmony of the plan, could ever turn around and leave it. Dear brethren, I believe that that is the mystery to every one of us.

And I hope it will always be how one, once having known these wonderful things, could ever leave the truth. Of course we know there's another viewpoint to that, dear brethren. There's another issue, and that is that the Lord called us into the truth in the first place. No man takes his honor unto himself but he that was called of God, of Aaron, and so no one goes out the truth of their own God puts them out.

He puts them out, and so, dear brethren, we want to remain faithful that the Lord will keep us in his love and in his truth, and so our captain wants those who serve the truth with the spirit of the truth. A desire for the service, a love for it, and so let us, dear brethren, make an either of two mistakes.

First mistake might be to put on the armor, and then to neglect to use the armor, to put the whole armor on, and then to fail to use it. Another mistake would be to go out and fight without the armor. Let us make neither of these two mistakes. Let us prove and demonstrate our loyalty to our king, come what may. May the Lord add his blessing.

Thank you, Brother Huey, and may we, with Paul, be able to say, I have fought a good fight. I have finished the course. I have kept the faith.

Hugh Hanham - Our Warfare

Now let's close with number 13. Am I a soldier of the cross?

For blessed be one died born to paradise one glory be While you help me on true ground Though I must die where I will live in.

Our dear loving Heavenly Father, with humility and praise we come to Thy throne of heavenly grace this morning to thank you for this wonderful privilege of association with those of like precious faith. We thank you, dear Heavenly Father, that we have been called out of darkness into this wonderful light of divine truth. We thank you. We have been given the privilege of fighting in this warfare, in fighting the fight of faith, in fighting a good fight, a good profession, against many witnesses, and so, dear Heavenly Father, help us to continue to press on doing the the best we can, day by day to serve Thee and to maintain our position, to keep on the whole armor of God, recognizing indeed that we are in the evil day.

Only if we continue to give heed to these things can we finally experience the glorious day of victory, and so we want to recognize, being in the position that Paul was when he recognized he indeed fought a good fight. May we continue, dear Heavenly Father, by Thy grace and by Thy help to fight a good fight to the very end of the way, and bless our dear brethren assembled in this convention, all of them, and remembering too our dear ones who may be sick or isolated or in bereavement. We pray for them all at this time in Thy cause on earth.

And the wonderful witness over the radio, we ask it in Jesus name. Amen. Well, dear friend,