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A MOMENT WITH THE PUBLISHERS...

It is such a pleasure to be able to spend a few moments with our Journal family with each issue. I am deeply touched (and feel so very unworthy) regarding the comments, by letter or phone, from many of you, telling me that this is the first article you read when the Journal arrives. I fill such a small place in the work of the Lord, but I am so thankful to Him that He ever gave me this opportunity to do a little something to bring honor to His name.

Several times recently, some have said that this little magazine is the only holiness teaching they get either from the pulpit, or in print. To God be all the glory for any blessing this Journal has been to you! My constant prayer is that the Lord will help those who do not understand the holiness way of living, to seek and find the Holy Spirit in cleansing power in their hearts. If just one soul makes it to heaven because of this message, I shall feel well repaid for the many hours spent in preparing this paper.

* * *

I find my vocabulary very lacking in expressing my appreciation to each one of you who has helped us with the finances of this ministry. I truly rejoice that the Lord has impressed those who are able, to share in the cost of getting this message to the hundreds of hungry souls. God bless each of you who has shared/We are able to get this issue in the mail with all bills paid! God be praised!

* * *

Thanks so much to you who ask about my physical problems. I feel fine, with the exception of my eyes -- they are no better. My next appointment with the eye specialist is in October. I appreciate your prayers!

* * *

Since there is no Journal in June or August, this issue will be especially in honor of all Moms and Dads!

Happy Mother's Day -- May 14
Happy Father's Day -- June 18

-- Mrs. A. J. (Prudence) West

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A MISMATCH -- A. J. West

[To view a picture of A. J. West, open hdm1621b.jpg found in the Graphics folder of this CD.]

Luke 14:31 -- 33: "What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Acts 11:17 "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

I want to talk to you about a situation in which people are put together in some sort of a struggle or some kind of competition when one person is so much superior to the other that there really isn't any match to it at all. It is a mismatch.

The one here that calls for our attention is the one in Acts 11. I want to give you a little background in this instance. This may have been the first church council, and they had come together to hear what Peter had to say, because he had been doing some things that weren't exactly conforming to the Jewish law.

Sometimes we get the idea that everything changed just over night just after Pentecost, or after the resurrection of Christ, and that everybody all of a sudden became universal minded. But that didn't happen. The old Jewish sacrifices weren't done away with immediately. They continued even until the destruction of the temple in 70 A.D. And the disciples, you might say, were very narrow-minded people. They didn't think that the Gentiles -- even after the crucifixion, the

resurrection, the day of Pentecost -- they still didn't think that the Gentiles had any part in the Gospel or any part in the benefits of salvation. On the day of Pentecost, the people who were there were proselytes -- they were Jews out of every nation under heaven, but nevertheless they were Jews or Jewish proselytes -- no Gentiles. I don't know of any evidence that there was a single Gentile baptized with the Holy Spirit on the Day of Pentecost.

Following that the disciples preached only to the Jews, but Peter is preaching down in Joppa, and he is in the house of Simon the Tanner, along the seaside. Up in Caesarea there is a man by the name of Cornelius, who is praying. Cornelius is a Roman soldier, but he serves God to the best of his ability and knowledge. He is a seeker after truth. How we need this in our day -- folks who really seek after truth -- not afraid of it and trying to run away from it, but truly seek for it. They have a hunger to know about the truth.

Jesus said, "Blessed is he that hungereth and thirsteth after righteousness for he will be filled." He is going to get something. Cornelius was seeking; he was fasting, and he was praying. He was really in earnest about knowing about God.

At this same time Peter falls into a trance, not a dream, but a trance, and he sees a sheet being let down from heaven held by the four corners, and in it are all manner of fourfooted beasts. Peter looks at it, and he hears a voice saying to him, "Rise, Peter; Kill, and eat." Maybe in this sheet that Peter is seeing there is a cow. That would be all right. Maybe there is a bear, and that would be unclean. Maybe there is a pig, definitely that would be unclean. It split the hoof, but it didn't chew the cud, so it would be unclean. There were some that, according to Jewish tradition, were clean, and some were unclean. But the voice said, "Rise, Peter; kill, and eat."

Now Peter is hesitant, and replied, "Lord, I have never eaten any thing that is common or unclean!" He was telling the Lord, "I don't want to eat that. It's not proper for me!" This was done three times.

When Peter was pondering as to what the meaning of this meant, there came a knock at the door, and there were men there from Caesarea inquiring about Peter who was dwelling in the house of one Simon, the tanner. And so Peter went to the house of Cornelius. Do you remember what he said when he looked inside of that house, and saw that room full of people? He said, "Ye know that is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean" Acts 10:28.

I admire Peter for that! When God told him to do something, he did it even though he might have had doubts about whether or not this was exactly right. He did it because God told him to do it. Notice the result of Peter's obedience: the Holy Spirit fell on that group of people.

I don't know how long Peter preached. I don't know what he said in his sermon, but while he was preaching, the Holy Ghost fell on all them which heard the word (vs. 44). They were anointed with the Holy Ghost, and power came upon them. This was the beginning of the Gentile Pentecost.

Very soon the news of this gets back to Jerusalem, the headquarters of the Church, and they call Peter to give an account of his association with the Gentiles and preached to them. "You know this is not according to the laws of Moses."

I don't think Peter was an especially learned man as far as the law was concerned, but he had the touch of the Master on his soul. That's the most important thing. He said, "I don't know, brethren, how it happened that I was told to do this. I don't know the legality of it. But", he said, "I saw what happened when I was there!"

The greatest evidence of the power of God is to see it demonstrated in the hearts and lives of people. This is what we need -- the same kind of practical demonstration of God's power that Peter saw there in the house of Cornelius. People getting blessed. People praising God. People getting out from underneath the bondage that they have and the fear of what somebody might think if they raised their hand and say, "hallelujah! Praise the Lord." Oh how we need this! Sometimes I think we feel that some people are going to consider us foolish.

An evangelist I am acquainted with told me the story of a meeting when a very prominent man from the community came into the service. The pastor had been trying for quite some time to get this man to come to church. He wanted to make a good impression on this man. During that service a good old sister got blessed, and raised her hand, and even ran around the church, praising the Lord -- so undignified in the minds of many. The pastor was embarrassed. This was one time he wanted everything to be just right to make a good impression on his friend. He was concerned about what the outcome would be. But when the service was over and the pastor went back to greet his friend, and shake his hand,- the man said, "That was a good service. You know, when that dear old lady got up and shouted, it reminded me of my grandmother. I didn't pay much attention to what else went on, but I sure did enjoy that!" Sometimes God does unusual things to catch our attention.

Peter said, "Folks, I don't know what your theology about this is. I can't analyze that, but when I saw what God did, I couldn't raise any opposition to it. What was I that I could withstand God."

Who's withstanding God? The vast majority of people in the world, because if they were not, we would have a different world in which to live. We'd have a vastly different nation, here in the United States, if people were obeying God instead of disobeying Him. If it were not for disobedience our nation would not be facing its worst crisis ever -- that of aids. We don't realize how terrible the effect of this is going to be upon our nation, if it continues in the present range of acceleration. It has the potential of destroying civilization in many parts of the world. Many sections in Africa are just about destroyed because Aids is so rampant -- spreading so quickly. It would never have happened if people would have obeyed God.

We would not have a drug problem in America today that is clear out of control if people would have obeyed God. Our penitentiaries are so full they are almost putting prisoners in one end and out the other because of lack of space to confine them. The only solution politicians seem to be able to come up with is to tax people more, build more jails, and keep these people inside at a phenomenal cost. We would not have this problem if people would obey God.

What does God want to do? Remember this -- God has something for you! Don't think about your neighbor just say, "God has something for me?" That's one of the greatest truths I ever got a hold of. God has something for me?" There is no respect of persons with God. He has something for each individual. You may be a farmer, if that's what God has for you, He'll bless you while you do it. You may be a mechanic, a truck driver, school teacher, a homemaker, or whatever it is, if you know that is what God wants you to do and to be, you'll be better at it, and have more satisfaction in doing it, than any other way, than if you just think this just happened.

What does God want to do for you? The first thing, is He wants to forgive you of your sins. Any one who has ever been raised in a church, or read the Bible, is conscious of the fact that he needs to be forgiven. That's universal. God put that in you and you can't get it out. If you keep saying, "No" long enough, or smother it, it might get sort of numb, but it will come back! Sometime in the stillness of the night, or sometime when you are all alone, there will come to your consciousness the fact, "I'm a sinner. I need forgiveness." I pray to God that you never get the place, if you are a sinner, that you don't feel that you are a sinner. That's the saddest thing that can happen to any human being -- I hope you always feel it. I hope it gets more and more intense with every day of your life until it becomes so intolerable to you, that you can't eat, that you can't sleep, that you don't have any satisfaction in anything until you bow before God and say, "Forgive me, Lord! I'm a sinner!"

God is waiting to do this. He wants to write the pardon on your heart. He wants to say, "Father, forgive them. Charge it to My account. I paid for it on Calvary!" He's waiting to forgive you of your sins. That's the greatest thing in the world you can know. He never brings them back to you again. He buries them in the sea of His forgetfulness to remember them against you no more forever. Forgiven! Forgiven!

When I was a boy, we had a good old country doctor in our town. I went with a horse and buggy to get him to take care of my mother. He stayed there all night with her. During those depression days, people couldn't pay him the appropriate amount -just a little at a time, as they were able. But he never turned anybody away. I know he had a lot of accounts on his book when he died; and a lot of folk, my dad among them, were very concerned about what would happen to those back accounts. What's going to happen now when those books are opened and all of these outstanding accounts are revealed? How are they going to clear these debts?

You know what they found when they opened those books? There wasn't a single account that wasn't marked, "paid"! Now they had not been paid, but they were marked, "paid"!

My friend, that's the way it is with your record before God. If you have confessed your sins, and truly repented of the wickedness of your life, Christ, by His death on the cross of Calvary, covers those sins with His precious blood. He comes into your life and makes you a new creation in Christ Jesus. He will give you power, by His grace, to live above the world and sin, and give you joy unspeakable and full of glory. If you do not know what it is to have that sin-debt canceled, I urge you right now, this very moment, bow at His feet and ask His forgiveness. He's just waiting for you to ask!

Editor's Note: The above message was preached by Rev. West when he pastored a church at Cherry Tree, PA.

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FROM OUR MAIL BOX

"Thank you so much for "The Journal". I appreciate the deep spiritual truths that are in it I also enjoyed your late husband's editorial, "The King's Supper". I never quite understood about the man without the wedding garment.

"This kind of reading is needed so badly in this day and age as so much is so light and frivolous. God bless you in your efforts to keep this periodical alive."

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HOW TO OBTAIN THE SECOND WORK OF GRACE -- By C. W. Ruth

The first step necessary is to be fully persuaded in your own mind as to the reality and scripturalness of such an experience. To doubt that there is such an experience would mean failure and defeat.

The second step is to be fully assured of your present acceptance with God in the full pardon of all your past sins. If not clearly converted and fully justified having the witness of the Spirit to your present acceptance, we would advise you to settle this point first. Neither the sinner nor the backslider is eligible to the experience of entire sanctification: hence the absolute necessity of first being clearly and definitely justified. To have doubts relative to your present acceptance is certain to leave you in confusion and darkness. If clearly justified, drive a stake, praise God, stick to your facts, and push on.

Being fully assured in your own heart that the past is all under the blood and that you are now a child of God the next step is present and consecrate yourself a "living sacrifice, holy, acceptable unto God which is your reasonable service,"- for the express purpose of letting the Lord sanctify you. This consecration must be unreserved, and unconditional -- including all the past, the present and the future -- to be, to do, to go -- as He may direct: the pledge of an eternal "yes" to all the will of God: all you know, and all you do not know; all you have, and all you ever will have; all you are, and all you ever will be; so that you can gladly and freely say, in the language of Rev. John Inskip, "O Lord, I am wholly and forever thine:" until you reach an assurance in your own consciousness that your all is on the altar. To doubt at this point -- that you are all on the altar, or that your consecration is complete -- is certain to hinder you in taking the next step. There seem to be three stages in the process of a full consecration. The first is, I am willing to consecrate; the second is, I am trying to consecrate; the third is, I do yield up and consecrate my all to Him.

Perhaps we should yet distinguish here between an objective consecration and a subjective consecration. A person may be objectively consecrated to a work, -- such as the ministry, or

deaconess, or even that of a missionary, and devote themselves wholly to the said work, and yet not be wholly sanctified or experience "the second blessing, properly so called." An objective consecration is made in order to do some particular work for the Lord: whereas, a subjective consecration is made in order that the Lord may do something for us. -- with a readiness for Him to use us as He may see fit; but, primarily that He may purify and sanctify the heart.

The fourth step in the process is to believe that God now accepts the consecration made, and that according to His promise the altar now sanctifieth the gift (Matthew 23: 19). Consecration is not sanctification, but is the antecedent and condition of sanctification. Faith is the coupling link between the human act of consecration and divine act of sanctification. It is not sufficient to believe that He can, and that He will but the soul must venture on the promises, and believe that He does, now sanctify. We have sometimes found it helpful to reason as follows: "God is willing and I am willing. God is ready and I am ready, and seeing I have now fully met conditions in laying my all upon the altar and thus have done my part, I dare now to believe that God is equally faithful, and now fulfills His promises and does His part, and now sanctifies me wholly."

Multitudes linger and struggle at this point seeking to feel, rather than believe. But the soul can never feel, nor can the Spirit witness to something you do not possess; and you cannot possess until by faith you appropriate and accept the blessing promised. "Sanctified by faith." Acts 26:18. We are not sanctified because we feel; rather, we feel because we are sanctified. Frequently, the last test to our consecration is in giving up our way of obtaining the experience and allowing, Him to manifest Himself as He may choose. "I can, and I will, and I do believe -- not because I feel but because He is faithful who has promised -- that Jesus now sanctifies my soul. If I do not feel as I had expected or as others have said they felt. I will stick to my facts, rest upon the promise, and keep on believing that Jesus sanctifies me now. He does not require that I feel, but that I believe.

The fifth step is to confess with the mouth, and witness to what we believe. Faith does not seem to be quite perfect until confession is made. At any rate, they seem to go hand in hand. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" is all in the same verse. (Romans 10:10). We have sometimes thought, faith drives the nail, and testimony clinches on the other side, so the enemy cannot draw the nail. "They overcome him (Satan) by the blood of the Lamb, and by the word of their testimony." Revelation 12:11 One may not confess to feeling what they do not feel, but confess what they believe, and thus honor God by the declaration of faith, knowing that the promises cannot fail, nor God's word be broken. "According to your faith be it unto you" is His word to every trusting, believing heart.
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CHRISTIAN EXPERIENCE -- J. D. Drysdale

"There is a subtle line of teaching that: -- "We ought to be occupied with Christ and not talk so much about experience'.., but we contend that it is absolutely impossible to be occupied with Christ without a truly sanctified experience. Christ must occupy us, i. e., 'abide in us' before we can be occupied with Him. 'Christ in us is the hope of glory.'"

A Bishop of the Church of England is reported to have said: "We clergymen and ministers can be the greatest hypocrites imaginable; when we have lost our testimony we can still go on sermonizing." How true! How easy it is to "get up" a sermon and clothe it with beautiful language, yea even evangelical language, while the heart is far from God.

The greatest acquisition of any preacher is his own personal testimony to the saving sanctifying and keeping power of Jesus Christ. Education, rhetoric and pious phraseology, if unaccompanied by true spirituality, born of Christian experience, will never exalt the Christ and bring conviction to the hearer, like the simple testimony of the man, who, from his heart can say--"I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

How the devil hates personal testimony, and in a variety of subtle ways tries to stop it. By it he is overcome, for has not the Word said "They overcame him (the devil) by the Blood of the Lamb and the word of their testimony." He knows that when a sinner hears a clear testimony to salvation, or an unsanctified Christian a clear testimony to entire sanctification, they are both put under the obligation of finding out if the testimonies are true. This makes him furious, for he cannot bear to think that those whom he has long held in captivity should become inquirers, and should begin to investigate these glorious truths.

Many a poor religious formalist and backslidden Christian has sat under sermons for years without a single twinge of conviction, until mightily wrought on by the Spirit of God through the humble testimony of a truly delivered soul. To many of us sermonizing is like classical music to the musically inclined; after the performance, we come away soothed in our spirits, and wonderfully well pleased with ourselves. The devil knows well that personal testimony is one of the chief elements of evangelical power, therefore he is out to stop it by hook or by crook.

He will pour ridicule upon it, and again and again, through his dupes, accuse the one who testifies, of spiritual pride, or of talking more of his experience, than of Christ. This sounds very plausible and is most subtle, but it is absolutely false (like the instigator), for who ever had a true and satisfying experience apart from Christ? How is it possible to give a personal testimony without using the personal pronoun? Even Paul could not do it. See Gal. 2:20.

If we were to begin at Genesis and go through to the book of Revelation cutting out all the personal testimonies, we would have a sadly mutilated, and most unintelligible Bible.

Paul gave his testimony three times in the book of Acts. Testimony is the most cogent argument. The great need of the day is a witnessing Church and ministry.

The impersonal note has become such an obsession that it has almost been exalted to a virtue. It is the most common thing now-a-days to hear even convention speakers apologize for the straightness of their message. This, alas! often passes as a mark of humility.

This is never the method of a true ambassador and witness of Jesus Christ. Let us never forget it is "a true witness who delivers souls," not the apologetic preacher.

In the days of our fathers some of us can remember that the ministers under whom we sat had their introduction: their heads, and their personal application; then our hearts would be strangely moved and often deeply convicted. And never was this more so than under the preaching, and logical presentation of the Scriptural doctrine of entire sanctification. How the Fathers of the Methodist movement reveled in this great truth! They looked upon it as one of the great central truths of Methodism. But alas! In our day we rarely hear a Methodist preacher occupying a prominent pulpit preaching upon this subject!

It is recorded that Dr. Dale, the great Birmingham preacher of a past generation, was a great lover of the doctrine, and said that he saw in it the possibility of an ethical reformation of greater importance than the doctrinal reformation of the Sixteenth Century.

The Rev. Dr. Mackennal (Presbyterian) said in the Wesleyan Conference of 1887, that all churches were indebted to Methodism for bearing testimony to the truth that "Holiness is imparted to the soul of the believer by the direct gift of God."

This is explicitly taught in the Word of God, in such passages as Matt. 3:11. A wonderful book on this subject is *The Baptism of the Holy Ghost*, by Asa Mahan, of Oberlin College, a contemporary of Charles Finney. Speaking of some peculiarities which mark those who have received this great blessing, he says:

1. "They have an omnipresent peace, quietude, assurance and fullness of joy in God which remain with them in all vicissitudes.
2. "A peculiar and special form of self-control and balance of soul. "A control over their own spirits, their temper, their appetites and worldly propensities.
3. "A peculiar and special degree of moral and spiritual power. "Some are sons of thunder; others are sons of consolation.

"The baptism of the Holy Ghost brings upon the believer such blessings as:--

1. "Quickening of all the natural powers into unwonted activity and energy.
2. "A vast accumulation of moral and spiritual power -- power with God and men.
3. "Soul-transforming apprehensions of truth. Power to quicken and enlarge thought, deepen spiritual emotion, energize the moral activities, and transform the whole moral and spiritual character.
4. "Absolute assurance of hope. We know that we are of God.
5. "Fellowship with the Deity and a deep and permanent blessing."

Now all who enjoy the experience of entire sanctification know that these things are perfectly true. Must we then because of prejudiced hostility, and false accusations of "making more of an experience than we do of the Saviour" (which God forbid), silence our testimony?

Never! We must continue to speak of the things we have seen, heard and experienced. In this we have every encouragement from the Scriptures. In the Epistles of John more than thirty times we have the expressions "We know", "Ye know ." This is personal testimony.

The preacher or Christian, who is never heard to give a word of definite personal testimony, either never had one, or has entirely lost out in his soul, and is in a backslidden state.

And what shall we say about those who maintain that they have an experience of God, but who often bitterly, and occasionally superciliously, antagonize those who profess to have the blessing of entire sanctification, saying that there is no such blessing in this world?

How much more pleasant it would be for all concerned if such would say, "Well, so far as my experience goes, I have not attained to such an intimacy with God." We are convinced that many who argue against the possibility of such a blessing, are often deeply convinced in their hearts of the need of such, but, because it would make them unpopular in certain quarters, and would shut them off from certain convention platforms, they dare not stand for the truth, nor bear the reproach of being laid aside. Oh, the pride of the human heart! Oh, the fatal fascination of platform work to some preachers!

What then is Christianity? It is a life, an experience, a passion, a Cross. The men who are ruining Christianity are the men who are comparing it with other religions, and therefore robbing it of its supernatural distinctiveness; or on the other hand are professing to believe and teach its supernatural origin and power, but at the same time deny the efficacy of the "precious blood" to cleanse from the inward pollution of sin here and now.

Allied to this opposition to the doctrine and experience of entire sanctification, we often find an unscriptural and deceiving emphasis, on the doctrine of eternal security. When there is known sin in the life, there will have to be an excuse found for its continuance, and so Jesus Christ has become to many an excuse for sin instead of a Saviour from it. This is fatal!

And now "May the God of peace Himself sanctify you wholly ('through and through" German translation); and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it." 1 Thess. 5:23-24. (R.V.) -- From The Price of Revival

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A reader commented: "I praise the Lord for the Doctor's good report for you. I was saved when I was 11 years old, I'll be 85 in June. Our God is so wonderful and so good I am renewing my "Club" subscription Some of the Journals I hand out are handed down to the 4th and 5th person to read -- they are liked so much!" -- West Virginia

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BEHOLD A MOTHER LOVE -- Rev. F. Lincicome.

Mother's love is enduring. "It can't be chilled by selfishness, daunted by danger, weakened by worthlessness, nor stifled by ingratitude. It will sacrifice every comfort for our convenience and surrender every pleasure to our enjoyment. It will glory in our fame and exult in our prosperity; and if misfortune overtake us, we will be the dearer to her from misfortune; and if disgrace settles upon our name, she will love us and cherish us in spite of our disgrace; and if all the world beside cast us off, she will be all the world to us."

Mother's love is constant -- more constant than the sun. Her ideas at times may seem a bit tame; she may look like a motionless ship on a breezeless sea. She may not sparkle as much as some of the present-day fuzzy-headed fudge-eaters who drain their knowledge through a straw from novels and magazines; but she is the only person on earth who can divide her love among several children and at the same time give each child all her love.

Mother's love is self-sacrificing. Motherhood involves more everlasting toil, fatigue and sacrifice than any other calling. This may be why many women avoid it. Solomon says, "Mothers are like merchant ships." If you will inform yourself as to a merchant ship, you find that they are nearly always moving. Battleships loiter in tropical waters, but merchant ships stay only long enough to load and unload.

This is true of mothers. Some of them never do unload. Yes, mothers are like merchant ships -- always on the go. Mothers are not often capturing prizes in hundred-yard dashes and would be a poor wager in any race that required a galloping foot, with all their fallen arches and aching feet made doubly sore by the thoughtlessness of their children.

Just suggest to her that you do not feel good, and at once she is on her way to the medicine cabinet to find the thing she thinks you need. Just say to her that you are cold, she is out of her bed searching for another comforter to spread over and to tuck around you.

She anticipates our needs and seems to delight in supplying them. No wonder dying souls cry, "Mother, Mother !" in their last moments. Beecher said, "A mother of a little child is the best-anchored person in all the world." That no doubt is true, but mother is more than anchored. She is steeped suds-deep in employment, with her table to set, her babies to pet, her rips to mend, her dinners to tend, her jackets to rub and buttered faces to scrub.

Mother not only conducts one business -- she conducts a dozen. First of all, she is running a restaurant. She cooks one thousand meals each year for James, and one thousand meals for Mary, and one thousand for every member of the family. Everything must be just right; and if it isn't, some one is ready to complain. They never think to tell mother when things are just right. There is many a mother dying for just a few words of appreciation from her children, whom she went down into the jaws of death to bring into life.

Mother also runs a laundry. Where there are several in the family she has to wash and iron two and three times a week. Then all the clothes must be looked over, and those that need to be mended put to one side, and for hours mother sits and patches and darns.

Mother also runs a tailor shop -- a clothing establishment. She can not always afford to buy the clothes all ready made; she must buy the cloth and cut it after a pattern, and day in and day out she is running the machine and pushing the needle. When everybody else in the house is resting, mother is working to get the little garment ready for the children.

Mother runs a university. Every child comes to mother with his problems, wanting to know how to pronounce this word or work that example.

Mother also runs a hospital much of the time, for at times several of the children are sick and mother has to be both doctor and nurse. Who is up at all hours of the night, tucking the covers around the body and giving medicine and doing what she can to fight back and burning fever? It is mother. A poem by Edgar Guest reads as follows:

"Never a sigh for the cares that she bore for me,
Never a thought of the joys that flew by,
Her one regret that she couldn't do more for me.
Thoughtless and selfish, her master was I.

"Oh, the long nights she came at my call to me!
Oh, the soft touch of her hands on my brow!
Oh, the long years that she gave up all for me!
Oh, how I yearn for her gentleness now!

"Slave to her baby, yes, that was the way of her,
Counting her greatest of services small.
Words can not tell what this old heart would say of her--
Mother -- the sweetest and fairest of all."

Mother is the only union worker in the world who absolutely ignores all the union rules and at the same time keeps her membership. She thinks so much of the eight-hour day that she puts in at least two of them every twenty-four hours. Many a mother would need a three-nights' practice to know how to use one unbroken nights' rest. On many a tombstone could be truthfully written: "Here lies a woman killed by too much sewing, scrubbing, washing, and baby nursing." Gentlemen, if the burdens and cares that fall upon the heads and hearts of the mothers of our children were to fall upon ours for the short time of six months, every one of us would be a fit candidate for an insane asylum.

Life, with mother, is a series of self-denials. She stays away from the concert or social affair in order that you may go and have a good time. She crucifies her love of pretty clothes and desire for good things in order that the son or daughter may have them. How great is her heroism! No one else makes such sacrifices nor endures such privations; no one in the family whose service

begins to compare with hers, and yet no one is more neglected. No matter how loving and thoughtful and kind the father may be, the heavier burdens fall on the heart and hands of mother.

Her cares never cease; and the pathetic thing about it is that she rarely is given any credit or praise for what she does while she is living.

Whatever you do, do not neglect mother. Sooner or later you must stand by the grave that holds her lifeless body, and it will give you great pain if you have failed in your duty to her. Don't think it a hardship if you are asked to contribute of your means toward her support in the closing years of her life, for she sacrificed for you.

But with all the work and fatigue and sacrifice which go with motherhood, mother is the happiest person in the world. She has more variety in spite of all the monotony, more poetry in spite of all the prose, more music in spite of all the jargon, more remuneration in spite of all the unappreciation, than any other worker in the world; and no doubt she will have a higher place in the kingdom above.

Augustine will doubtless occupy a high seat in glory; but the mother who followed him with her prayers, her tears, her weary feet, until she turned her prodigal into a preacher, will occupy a much higher seat.

John Wesley, whose parish was the world, and Charles, his brother, who left 5,000 hymns to cheer the human race, will occupy a high seat; but right between John and Charles and higher up than either of them will be Mother Wesley. -- From A Tribute to Mothers

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MOTHERS

I think God took the fragrance of a flower,
A pure lovely flower, which blooms not for a world praise
But which makes sweet and beautiful some bower;
The compassion of the dew, which gently lays
Reviving freshness on the fainting earth,
And gives to all the tired things new birth;
The steadfastness and radiance of stars
Which lift the soul above confining bars;
The gladness of fair dawns; the sunset s peace;
Contentment which from trivial rounds asks no release,
The lift which finds its greatest joy in deed of love for others,
I think God took these precious things
And made of them... Mothers.

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ELDER JACOB KNAPP -- James Gilchrist Lawson (Continued from the April issue)

"For a short time the effect of my rejection by the Board of the Convention was very disheartening. I had hoped to secure, by an appointment, a greater influence among the churches, the more positive countenance of some of the ministers who had hitherto been sitting on the fence, hesitating as to which side to get down on, and also to silence the active opposition of those who had avowed their hostility to my course; but it was not long before I found that my difficulties in these directions were on the increase. The noncommittal became outspoken against me, and those heretofore opposed became violent and abusive. My soul was in deep trouble and I knew not which way to turn.

"But in my distress I cast my burdens on the Lord. I sought to know the will of God. I cried unto the Lord; and, blessed be His name, very soon He made known His ways, and lifted upon me the light of His countenance. After spending one whole day in fasting and prayer, and continuing my fast until midnight, the place where I was staying was filled with the manifested glory of God. His presence appeared to me, not exactly in visible form, but as really to my recognition as though He had come in person, and a voice seemed to say to me, 'Hast thou ever lacked a field in which to labor?' I answered, 'Not a clay.' 'Have I not sustained thee, and blessed thy labors?' I answered, 'Yea, Lord.' 'Then learn that henceforth thou art not dependent on thy brethren, but on Me. Have no concern but to go on in thy work. My grace shall be sufficient for thee.'

"From that night I felt willing to sacrifice the good opinion of my brethren, as I had previously sacrificed the favor of the world, and swing off from all dependencies but God. Up to this time I had concerned myself too much about the opinions of other and older brethren, distrusting my youth and inexperience. But the Lord taught me that He was my only and infallible guide. I joyously acquiesced in His will, and from that day to this have rested in His divine manifestation. Ah! how reluctant we are to cleave to the Lord! How prone to cling to creature dependencies. Since I have endeavored to seek divine direction as to all my fields of labor, I have learned that it is possible for me, generally, to gain as clear impressions of the will of God concerning my duty as though it was announced in audible tones.

"In the manifestation of God's presence to me, He cast no reflections on those of my ministerial brethren who differed from me, but, in the most tender manner, bade me to leave them to pursue their own way, and cleave only to Him. Thus was I cured of all yearning for denominational promotion, led to make an unreserved consecration of all my powers to one end,—the conversion of men to Christ; and made willing to labor on, through evil and good report, leaving my vindication until the day of judgment.

"A year did not elapse before I saw plainly that God's plan was much better than mine. I found it far more delightful and profitable to my soul to be directed by God's providence, where, and by His Spirit, how to labor, than to be prescribed in my field, and dictated to as to how to conduct my ministry, by others. The Lord carried me from place to place, even where I had the least expectation of going. In my perplexities, I was driven to God in prayer for Him to direct my steps, and mark out every inch of my path. And I have been led to understand since, that had not the furnace been heated seven times hotter than it was wont to be, the dross would never have been separated from the gold. My kind and heavenly Father did not give me one blow that was not needful, nor one thorn that was not required to keep me from being exalted above measure, through

the abundance of my success in winning souls, and the many flattering expressions of those who sympathized with my work."

After making the full consecration and obtaining the deeper experience described above, Knapp began to win multitudes to Christ. Thousands upon thousands professed conversion in his meetings, and many sought and obtained the filling of the Holy Spirit. So great was his power in preaching the gospel, it has been said that wherever he went "infidelity turned pale, and Universalism gave up the ghost." "These were golden days, sunny spots, heavenly seasons. The memory of them is precious," says Knapp.

So exhaustive were his labors, many wondered how he could perform them. But after his hard day's labor in meetings he often felt as nimble as a deer. "It is really surprising," says he, "what a small amount of sleep and food we can get along with, and how much we can endure, when we are filled with the Spirit. Machinery well oiled can be run day and night for years together with but little friction."

In many places where Knapp labored, business was suspended and meetings were held three times a day and frequently all night. Farmers took their wagons through their neighborhoods and brought the people to the meetings. The crowds were often so great that Christians stayed away from the meetings to make room for the unsaved, and spent the time of service in prayer at their homes.

At one place where Knapp held meetings, there was so much praying that a skeptical physician in the place became so uneasy that he sold his property at a great sacrifice and went to Canada. He said that "he could not go to his barn, but some one was praying in the hay-mow; he could not go to the woods, but some one was praying behind every bush-heap; that the women pestered the life out of him, tormenting him with their religion, so that he would rather live in purgatory."

At Hannibal Center, New York, the church where Knapp held meetings was very dead, the weather dismal, and everything seemed unfavorable. But the power of God finally fell and scores were converted. At Auburn, New York, when Knapp was holding meetings there, some of the rowdies tried to create a disturbance one day. "On the same night some of them came into the meeting, were smitten down by the power of God's truth, and had to be carried to their homes." At Utica, New York, more than eight hundred persons professed conversion during the revival. About ten thousand professed conversion to Christ as a result of Knapp's first series of meetings in Baltimore, Maryland.

In 1841, when Knapp held revival services in Boston, "the Spirit of God," says he, "was poured out on the whole city, and all the people seemed to be affected by His presence." Rev. J. D. Fulton says: "The attendance upon theaters waned, that upon churches increased." At Lowell, Massachusetts, in 1841, "The Lord came clown in power, and the work rolled on mightily." One of the large cotton mills had to be stopped on account of the operatives being under too great conviction of sin to continue their work. About fifteen hundred persons professed conversion to Christ as a result of Knapp's labors in that place. When he left, "the air resounded with the songs of the rejoicing and weeping multitudes."

The whole city of Salem, Massachusetts, was shaken by the power of God in 1843, when Knapp held revival services there. His friends chartered a train of cars and accompanied him to Boston.

In 1860, Knapp again held meetings in Boston, and much prayer was made for an outpouring of the Spirit, and "the very atmosphere seemed impregnated with the divine influence. No one could come into the room where we were without recognizing the presence of God," says Knapp. "At times it seemed as if I was overwhelmed with the gracious fullness of God, and that my poor and limited faculties could bear no more."

We have given only a few of the most striking incidents connected with the meetings of Elder Knapp. Almost everywhere he went the people were so aroused and concerned about the salvation of their souls that some complained of the excitement in the meetings. But Knapp did not see why they should not become excited about religious matters as about matters of far less importance, such as business, games, politics, and so on. "For my own part," says he, "I never could see why men might properly become excited on other subjects, but must invariably approach the momentous subject of salvation with all the proprieties of an imperturbable deliberation. It seemed to me that the record of the Acts of the Apostles was a history of excitements, under which the world was verily turned upside down." -- From Deeper Experiences of Famous Christians

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A FRIEND WRITES:

"Enclosed is a check to renew my subscription to The Journal, the balance to be used as you need. I depend on The Journal for spiritual help, and look forward to receiving it each issue. God continue to bless you in your work." -- PA

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WHAT IS HOLINESS? -- Samuel L. Brengle

A number of years ago, before many of the young people for whom this book is written were born, a girl asked me, "What is this sanctification, or holiness, that people are talking so much about?"

She had heard the experience testified to and talked and preached about for nearly a year, until I thought that, of course, she understood it. Her question surprised and almost discouraged me, but I rallied and asked, "Have you a bad temper?"

"Oh, yes," she said, "I have a temper like a volcano." "Sanctification," I replied, "is to have that bad temper taken out." That definition set her thinking and did her good; but it was hardly accurate. If I had said, "Sanctification is to have our sinful tempers cleansed, and the heart filled with love to God and man," that would have done, for that is sanctification, that is holiness. It is, in our measure, to be made like God. It is to be made "partakers of the divine nature" (2 Pet. 1:4).

A spark from the fire is like the fire. The tiniest twig on the giant oak, or the smallest branch of the vine, has the nature of the oak or the vine, and is in that respect like the oak or the vine. A drop of water on the end of your finger from the ocean is like the ocean: not in its size, of course, for the big ships cannot float upon it nor the big fishes swim in it; but it is like the ocean in its essence, in its character, in its nature. Just so, a holy person is like God. Not that he is infinite as God is; he does not know everything; he has not all power and wisdom as God has; but he is like God in his nature. He is good and pure and loving and just, in the same way that God is.

Holiness, then, is conformity to the nature of God. It is likeness to God as He is revealed in Jesus.

But some one will cry out: "Impossible! We are poor sinful creatures. We cannot be like Jesus. He was divine. Show me a man like Jesus Christ."

Well, now, let us be patient, keep quiet, go to the Bible and see what that says about the matter before we further define holiness. What did Jesus Himself say? Listen!

1. In speaking of the separation of His disciples from the world, Jesus says, "They are not of the world, even as I am not of the world." And again, "As Thou hast sent Me into the world, even so have I also sent them into the world" (John 17:16, 18). We are, then, to be like Jesus in separation from the world. Jesus was in the world but He was not of the world. He took no pleasure in its wicked ways. He was not spoiled at all by its proud, sinful, selfish spirit. While He worked and associated with bad people to do them good, yet He was always separate from them in spirit.

One of our dear, good rescue officers went to a brothel to see a sick girl. While she was there the health authorities declared the girl's sickness to be smallpox and sealed up the place. The officer was shut in for weeks among those poor lost women. She was in an evil place but she was not of it. Her pure spirit was utterly opposed to the spirit of sin that ruled there. So Jesus was in the world but not of it; and in the same way, holy people are so changed that while they are in the world they are not of it. They belong to Heaven and are but strangers and pilgrims, doing all the good they can while passing through this world to their Father's house, their Heavenly Home. They are separate from the world.

2. The Apostle John, in speaking of those who expect to see Jesus and to be like Him in Heaven says, "And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:3). That is a lofty standard of purity for there was no impurity in Jesus. He allowed no unclean habits. He indulged in no impure thoughts or desires. He used no unkind words. He kept Himself pure in all things. So we are to be pure in heart and in life as He was.

3. Again, Jesus said, in speaking of God's kindness and love for unjust and evil people, "Be ye therefore perfect, even as your Father which is in Heaven is perfect" (Matt. 5:48).

Again, He says, "A new commandment I give unto you, that ye love one another." How? According to what standard? "As I have loved you, that ye also love one another" (John 13:34).

We are, then, to be like Jesus in love to God and to all men, even to our enemies, but especially to our brothers and sisters in the Lord.

4. In speaking of Himself, Jesus says, "Believe Me that I am in the Father, and the Father in Me" (John 14:11). And then He says of His disciples, "At that day" (the day of Pentecost when the Comforter comes) "ye shall know that I am in My Father, and ye in Me and I in you" (John 14:20). We are, then, to be like Jesus by having God dwelling in us. So we see that the Bible teaches that we can be like Jesus. We are to be like Him in our separation from the world, in purity, in love, and in the fullness of the Spirit. This is holiness.

This work was begun in you when you were converted. You gave up your sins. You were in some measure separated from the world, the love of God was in some degree shed abroad in your heart, and you felt that God was with you. But unless you have been sanctified wholly, you also feel that there are yet roots of bitterness within: quickness of temper, stirrings of pride, too great a sensitiveness to praise or blame, shame of the Cross, love of ease, worldly-mindedness, and the like. These must be taken away before your heart can be made clean, love to God and man made perfect, and the Holy Spirit have all His way in you. When this is done, you will have the experience which the Bible calls holiness, and which The Salvation Army rightly teaches is the birthright of all God's dear children.

Holiness, then, for you and for me, is not maturity, but purity: a clean heart in which the Holy Spirit dwells, filling it with pure, tender, and constant love to God and man.

There is a plant in South America called the "pitcher plant," on the stalk of which, below each leaf, is a little cuplike formation which is always full of water. When it is very small it is full; as it grows larger it is still full and when it reaches maturity it is full. That illustrates holiness. All that God asks is that the heart should be cleansed from sin and full of love, whether it be the tender heart of a little child with feeble powers of loving, or of a full-grown man, or of a flaming archangel before the Throne. This is holiness, and this only. It is nothing less than this and it can be nothing more.

Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

-- From The Way of Holiness

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Excerpt from Central Africa: "Lovely greetings to you all in the name of Jesus Christ, I have got a friend in USA He sent me American Holiness Journal. This book has really blessed me and all other Christians who read it. This motivated me to request you to send me any materials you have there."

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HAVING A GOOD "FORGETTORY" -- Patricia C. Oviatt

With all the books on how to increase memory powers, there needs to be something said on behalf of the art of being able to forget.

One sign of increasing age is the tendency to forget words, phrases, dates, events, and appointments. That, however, is not the kind of forgetting to which I am referring.

Our son Kris was about five years old when he marched into our room with "somethin' 'portant I gotta say to Daddy."

"Can't it wait until morning?" I begged, glancing over at my sleeping husband.

"Nope. I was just thinkin', and I gotta tell Dad."

Kris awakened his father to say, "Daddy, I'm so glad you've got a good forgettory."

"A what?"

"A good forgettory." Having gained our full attention, Kris sat on the side of the bed to explain. "Mikey -- do you know Mikey?"

Did we ever know Mikey! He was the small, mischievous terror of the neighborhood.

"Well, Mikey's dad never forgets anything. He's always hitting Mikey and saying things like, 'You're no good. You're always bad. Last week you broke something too. You ran away yesterday.' Mikey's dad never forgets anything Mikey does bad."

Long after Kris had made his confession, hugged his father, and returned to bed, we talked about the pleasures of forgetting. Kris had told the truth about Mikcy's father. We often had witnessed his temper outbursts against his small son. Poor little boy! His father would not allow him to outgrow his mistakes. --Selected

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DILUTION MEANS WEAKNESS -- J. B. Chapman

Dilution almost always means weakness, and strength practically always requires concentration. This is true whether the subject is a state, a home, a church, or an individual life. Men who are known too well as "good mixers" are seldom also effective soul winners. The nucleus of the individual life must be kept pure if the impact of evangelism is to be effective. We must ourselves be thoroughly evangelized before we can succeed markedly in evangelizing others. Men readily become exercised over the subject of widening their scope of influence, whereas, the greater need is to wield an effective influence. When the choice is between influencing many people a little or influencing a few people much, the instant choice should be the latter. Bringing

people near to the kingdom of God is not enough, we must bring them in and introduce them to the King. -- From Holiness The Heart of Christian Experience

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THE RECOMPENSE OF PRAYER -- Samuel Chadwick

"Nothing puts feeling into your prayers like a mighty good reason for praying."

"Thy Father which seeth in secret shall recompense thee" Matt. 6:6. Our Lord did not hesitate to associate recompense with prayer, and who can measure the blessings that come through the avenue of prayer? Those who deny that prayer changes things, or effects any wonders of deliverance and help, are among the first to exalt its influence on the soul that prays. The value of a daily habit of withdrawal and hallowed seclusion is beyond exaggeration. The contemplation of the unseen, the attempt to think in terms of the eternal, and the honest endeavor of the soul to enter in communion with God, in themselves redeem life from all that is fitful, fretful and futile. Apart from specific blessings, the sheer influence of a daily habit of private prayer is incalculable. I propose to consider three, maybe four, examples.

It has been said that the mountains of the Bible will repay the climber, and no life is richer in mountain scenes than that of Moses. For forty years he had wandered among their solitary heights, feeding his flock and grappling with the great problems of his people and their God. He had been schooled in all the learning of the Egyptians, but when God wanted to instruct him, He took him from the valley into the mount. It was amid the silence of the everlasting hills the polished courtier and distinguished scholar was fitted for the work of delivering and guiding the people of God. His service began and ended in the Mount. On the eve of every new development, and on every critical occasion, God called him, and he went up. Whenever the burden of his charge oppressed him, he hastened to seek God in the Mount. What he found in those ascents is still the wonder of the world.

The Mount of God was a privileged place of peculiar sanctity. God had commanded that it should be fenced, lest the cattle should trample it. "Set bounds about the mount and sanctify it" Ex. 19:23. The people were not permitted to approach. Even priests and elders must stop at the boundary. No companionship was allowed. The most trusted and intimate had to be left to tarry while the servant of God went alone into the Holy Place. The Lord commanded him to get ready and come up early in the morning. God wants man at his best. All these instructions of the Pentateuch anticipate the Sermon on the Mount. There is a very special sense in which God dwells in the secret place. He is in secret: He sees in secret. God wants us in the Mount. Come away! Come up! Come up early! Before daybreak Jesus and Moses were alone with God. Let us go up with Moses, that we may learn what he found in the Mount of God.

The Place Of Revelation -- Moses found God in the Mount

Read the story in the third chapter of Exodus. After forty years of exile for his championship of God's people, the shepherd-prince found the God of Israel. He was not a stranger to Him in Egypt. He had renounced the privileges and pleasures of a royal palace and cast in his

lot with the afflicted people of his race. He had given proof of his zeal for the Most High, but he had never had a personal revelation of Him till he found Him that day in the Mount. There is much outer-court service in the Lord's temple. Many serve and suffer for Him who never enter the Holy Place where the Most High dwells between the cherubim. It is there He reveals Himself as nowhere else. He manifests Himself to those who pray in secret as He cannot to those who have no inner sanctuary of the soul.

Moses Found Himself Where He Found His God

It was not a pleasant discovery; it seldom is. He was a disappointed reformer. He had made great sacrifices for Israel, and he found them resentful of his interference, jealous of his motives, distrustful of his purpose. For forty years he had brooded over a wicked king, a spiritless and ungrateful people. He nursed his grievance with the resignation of a martyr and the despondency of a disappointed leader. "Put thy hand in thy bosom," commanded the Voice out of the fire; and, lo, it was leprous, white as snow! That was a startling surprise for him. He had thought the other people were leprous, but neither his own heart nor hands were clean. That is the kind of discovery men make in the Mount of God, and that is one reason we are so reluctant to ascend. He discovered other things besides leprosy. He found himself. He found latent powers. He found his vocation. He found that a stick he had carried daily was a symbol and instrument of Divine power. We discover ourselves when God reveals Himself to us.

Moses Found The Will Of God In The Mount

It was there he received the law. After forty days alone with God he brought heaven's laws to earth on two tables of stone. Those laws remain to this day the foundation of all righteous government among men. After centuries of progress they are still the basis of civilization.

He not only received the Commandments which were to be the cornerstones of good government for all time; he also received directions concerning local and personal details. See the minute instructions for the building of the Tabernacle. No trifle is overlooked. Nails and fringes, tongs and snuffers are all included. Every detail was designed in the Mount. Every pattern was divinely fixed and approved. The way to the Mount is still open. The Divine pattern of each life is still to be seen in the secret place of the Most high God. The humblest follower of Jesus may know the Divine will at first hand. It is every man's privilege to be fully assured in the will of God. The Divine attention to detail is amazing. Nothing is too trivial for Omniscience. Come straight to God. Do not bother other people. Lay all questions naked before Him, and He will make it plain to you what is His will. When God speaks, His speech is easily understood. All questions of the plain should be settled in the Mount, and where there is certainty in the Mount there will be victory on the levels and in the valleys.

The Place Of Power

There is a wonderful story in Exodus 17. It was Israel's first battle. The Amalekites came against them in Rephidim. Joshua commanded the hosts of Israel, and Moses went up into the Mount to pray. The fluctuations of the battle were astonishing. In turns the opposing hosts prevailed, until it was found that the issue of the battle was not with the fighters in the field, but

with the intercessors in the Mount. It was the weaponless hand of prayer that ruled the battle. "And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed." Is it necessary to point the moral of the tale? Power is the recompense of prayer. It takes us long to learn that prayer is more important than organization, more powerful than armies, more influential than wealth, and mightier than all learning. Prevailing prayer makes men invincible. They who prevail in the secret place of the Most High cannot be beaten anywhere. All things are possible through secret prayer.

The Place Of Fellowship

In the Mount the Lord spoke unto Moses face to face, as a man speaks to his friend. Like Abraham, Moses was admitted to the friendship of God. He did not come simply to plead petitions and receive orders. He was there for communion on a common basis of fellowship. The inner chamber is an audience chamber where the soul enters into friendly intercourse and mutual interchange. It is a place for listening as well as for speech. The most important part of prayer is not what we say to God, but what God says to us. It is no place for hurry. The soul must be still and wait before the Lord.

The Mount is the place of intercession. There is a moving story in Exodus 32:9-14 of how Moses pleaded for Israel. He stepped into the breach. God looks for men who will stand in the gap. Ezek. 22:30. God-encourages us to speak for others and to plead for them. He suffers entreaty. How daring was Abraham's faith! With what audacity Moses stepped into the breach and urged the plea for Israel! With what passion Paul pleaded for his kinsmen according to the flesh! We are commanded to pray for one another, and who can tell what blessings come to men through intercession?

It was in the Mount Moses saw God's glory. It is a vision of the secret place. It was in the Mount Jesus was transfigured. The glory seen is also shared. Prayer transfigures. Moses came down from the Mount all aglow with the glory, but "he wist not that the skin of his face shone." That is the secret of radiant humility. "As Jesus prayed, He was transfigured before them" Luke 9:29. Glory is the recompense of prayer. The Lord who calls His servant into the Mount sends him down. Peter wanted to stay. We go up that we may go down. We enter in that we may come out. There are golden images, senseless and wicked passions, enslaved and misguided people, distracted fathers and devil-torn sons and daughters that need the vision and the power of God. Come up! Go down! God wants us in the Mount and He wants us in the valley. Moses died in the Mount. Those who go up and down at God's bidding are sure to end in going up to come down no more. -- From The Path of Prayer

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A FATHER'S PRAYER -- Dr. Cecil Hodges

There lived some years ago in a small town a godly man. He and his wife had three sons. His wife died, and the burden of bringing up the three sons fell on him.

In his home was a special chair, the only one like it in the house. At this chair the father knelt when he prayed for his boys. Often, when alone, he spent long hours on his knees praying for his sons. They were hard, selfish, and carnal. At last, one by one, they left him and went into business in great cities of our land. They prospered in business but not in religion. Prosperity was making them hard and joyless. The father prayed the more earnestly that they might gain their souls, even though they should lose all their earthly goods. But at the end of his days, his sons were not Christians.

There was an old servant who lived in the house, and to her he said as he was dying, "I will pray now that my death may be used by God to bring them to Jesus Christ."

The three young men came home for the funeral. When the funeral was over, they said, "What shall we do with the house and the old furniture?"

One said, "Let them go to the servant woman who has taken care of Dad."

But the eldest said, "I consent, if only you will allow me to have Dad's favorite chair. I never heard prayers like I heard Daddy pray as he knelt by that chair. I still hear those prayers, and I have been hearing them ever since I left home. I think if I had the chance, I would not live the selfish, prayerless life I am living."

The other two sons' hearts were softened. The Spirit of God came upon the eldest brother, and he said, "Let us kneel around Papa's chair and pray." And they did. With honest confessions and tears they spent that afternoon together.

Later, the two younger brothers sold their businesses and went to the mission field to serve God. They became well-known missionaries. The eldest brother became a faithful servant in his church. A father's prayer is of inestimable value to his sons. -- Sawdust Trail

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COLOMBIAN PASTORS STILL TARGETED

Two pastors of the Pentecostal Church in Colombia were killed January 23 by presumed guerrillas for their alleged assistance to the Colombian army. In addition, a pastor of the Nazarene Church in Bogota was reported kidnapped the same day. Radio reports say that his captors are asking for one million dollars for his release. No groups have claimed responsibility for either action. Last month also saw a national protest against the continuing violence in Colombia. A reported 18 million Colombians turned off their lights in a demonstration of their frustration at the continuing violence. It was the first major action by the budding peace movement since last October, when street protests turned out five million marchers in this country of 40 million people. Evangelical churches played a leading role in those calls for peace. -- From Compass Direct, & reprinted in Herald of His Coming

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THE AWAKENING IN EDINBURGH -- William R. Moody (Continued from the April issue)

During the Week of Prayer the services continued, with remarkable results. On January 14th Mr. Moody presided at an all-day Christian convention held in the Free Church Assembly Hall, which was largely attended. The Tolbooth Established Church and the Free High Church were equally crowded. The people from the surrounding country poured in by hundreds, and some were there who had come fifty, a hundred, and two hundred miles. Dr. Bonar opened the proceedings with an address on "Personal Effort." Reports were received from Newcastle and other places where Mr. Moody had held meetings, showing that the work which had been started had gone on, after they left the place. An hour was devoted to the question drawer, which Mr. Moody conducted. The services closed with an address by him on "Works."

Donald McAllan, the chairman of an Infidel Club in Edinburgh, for many years had given great trouble to the Carrubber's Close workers. He went to a meeting in the Free Assembly Hall to have an argument with the evangelist. Instead of arguing with him Mr. Moody dealt with him as with a man needing salvation, asking if he had ever heard or known of any one who wished to be saved by Jesus and had come to Him and been refused. Reluctantly he admitted that he did not know of any such case.

"No," said Mr. Moody, "the Scripture cannot be broken. Do you know we are praying for you -- and you will yet be converted!"

Later on, in the town of Wick, Mr. Moody met this man again, and saw that the Spirit was dealing with him. On his return to Edinburgh McAllan was attending a meeting which was being addressed by James Balfour, when he suddenly became converted.

American newspapers heard of this story and denied its truth, but at a meeting subsequently held in the Free Assembly Hall Mr. Moody told the story of the conversion and its denial, adding:

"I understand that this former infidel is present in this meeting. If so, will he kindly rise and bear witness to the fact of his conversion?" Mr. McAllan rose near the spot where Mr. Moody had first dealt with him, admitted that he had been the infidel who had formerly opposed the Gospel so bitterly, and declared what great things the Lord had done for him.

During these Edinburgh meetings Mr. Moody took occasion to reply to some criticisms which had appeared in the daily papers. These were to the effect that he had cast a slight on the educated ministry in one of his addresses at the recent all-day conference in Glasgow. Mr. Moody asserted that he had said he did believe in an educated ministry, and appealed for corroboration to those present who had heard him.

"Many young men enter on Christian work far too late in life for them to go through the regular college course. The church ought to take these men in hand and give them the opportunity for doing that for which they are fitted. Peter, the unlettered fisherman, did work as good as Paul, the man of education. Of course Paul did some special duties better because of his education. But there are some kinds of work that men, whether educated or not, are not fitted for. Why should not devoted Christian women be trained to hold mothers' meetings, cottage prayer-meetings, and to

teach young mothers cooking, dressmaking, and so forth? That is a practical kind of Christianity for which only consecrated and trained women are fitted. The churches ought also to train helpers to go around among the people and get hold of the non-churchgoers, and in that way supplement the regular ministry. The time has come to call out the volunteers. In Scotland there are piety and education and money enough to evangelize the whole world. If a man has a desire for a university education let him have it by all means, but it is not necessary for every one to know Latin, Greek, and Hebrew." As a finishing stroke on this point, Mr. Moody quaintly observed that he regretted exceedingly he had never had a college education himself; but he did not get it, and he was doing the best he could without it. (To be continued in June) -- From The Life of D. L. Moody

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FOUND IN OUR MAIL BOX

"It's time to renew our subscription. We are so thankful that you continue to put holiness literature out. I know it's been a blessing to many, many souls. You're doing a wonderful job. I'm sure you miss your husband terribly. I'm glad that he knew the Lord and is in Heaven. Keep proclaiming the message of freedom from the carnal nature and living above sin. As you know, that's the only message that satisfies!" -- Canada

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HOLINESS, MOODS, AND MOODINESS -- J. Grant Swank, Jr.

The day is rainy outside. An overcast sky is forecast for several more days. The kids are complaining, bills are piled high atop the refrigerator and the washing machine has decided to play dead in the utility room. Furthermore, you don't feel so hot.

Here's another scene: It is true for it happened to my family last week. My wife discovered three nails in the front tire while I was out of state. Obviously, that poor flat had to find filling. Two days later, when I had just arrived home, I drove the family for pizza when, having pulled into a pile of leaves along the curb, I ran over a bolt! S-s-s-s, and another tire was flat.

All of us have days like that- even "holiness people." How do those who profess sanctification deal with these situations? To begin with, we recognize that such happenings directly affect our moods. We tend to go flat when the tire does. Yet is this allowable when one has the Holy Spirit abiding within?

Here is a more serious one to wrestle with: A Spirit-blessed believer goes to the doctor for a minor ailment. After the tests, the word is that the matter is not minor. There is discovered a terminal illness.

In other words, are there those days when a sanctified Christian can be floored? Can one's emotions be out-of-sorts? What does a disciple who is pure in heart do with these fluctuating seasons within the soul?

The believer understands the difference between moods and moodiness. Moods are a part of being human. They can fly high and they can plummet to the depths.

Moodiness is childishness. It is being pouty and selfish. It is whining and complaining. Moodiness centers on pampering one's own self at the expense of others.

Recognizing the difference, the Christian can realize that he can deal with moods with the help of the Spirit, using those fluctuations to mature spiritually. He can also steer clear of becoming moody; that is an infantile way-station on the Christian path which really is not permitted for long periods of loitering.

I recall a woman in a congregation who did not get her way when it came to details of her wedding. She stomped out of the church in front of a group of people who wondered who had set loose the tornado. Because they had witnessed this attitude before, they really were not surprised. This woman delighted in her mood control. This was not of the Holy Spirit.

I remember another woman who used her tantrums to get attention, preferably when shopping in the grocery store. She would act up so that a crowd would gather, sometimes concluding that she needed medical tending. And so the ambulances were called on occasion. This second individual came to realize that her scenes were not of God's holiness; therefore, she determined to get counsel as to why she was seeking that kind of undue attention. After receiving insight as to some stimuli in her childhood which were triggering these actions, she stopped her attention-getting schemes in favor of growing up in Jesus.

I recall a man who had to have his own way on the church board. When I was officiating at the meetings, he usually maintained decorum. But once I was away and the associate was in charge; that evening this layman let loose. He was determined to put his moodiness on the agenda.

I noted that as the years passed by, he took stock of his spirit to realize that his profession of holiness did not square with his attitude in church meetings. Therefore, he gave his moodiness over to the Lord's cleansing and so stepped up closer to the throne of glory.

Do you know anyone who feels guilty for expressing sorrow at another's death because that person has concluded that a sanctified one is always to be happy, laughing and appearing "on top of things?" Do you know anyone who feels guilty for feeling hurt when mistreated by someone else?

These persons have concluded that a sanctified Christian will not give into any of these mood changes -- grief or personal hurt. Yet these moods are legitimate. If we misuse them for self-attention or control, then we are doing wrong. But simply experiencing the moods is part of being the clay pots God made us.

What a delight it is to be around those colorful Christians who are Spirit-indwelt. They abandon their feelings to the Lord. Sometimes they are bright with yellows and reds and oranges. But when disaster strikes, those same people can bleed with blues and grays. They are, after all, human.

Yet one would not expect these friends to take advantage of a situation or others. They try to shield people from any temptation to revolve the world around their own whims. And so they put aside any moodiness.

Do you understand your own moods and what occurrences bring them on? Can you use those moods to grow in God? Can you also appreciate the Lord's teachings in those times?

Just as truly, can you be so put-off by moodiness that you would never want it to mold your person? You would not want an immature, self-centered spirit to control you so as to besmirch the image of Jesus?

Holiness works creatively with life's moods to enhance the person of Christ within. Learning how to craft those mood changes is part of the school of wisdom.

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WON BY A BOOK -- DAVID LIVINGSTONE

B. W. Miller

Richard Baxter was won through reading a tract; Bunyan by reading a book; and the adventurous missionary, Livingstone, was brought to Jesus through reading a heavy tome on Philosophy. The book which he sought was "Dick's Philosophy of the Future State." Heavy was the sledding at places, but the young student went on through it until he saw "the duty--and the inestimable privilege immediately to accept salvation by Christ." The more he read the heavier became his sense of need. With promptness and decision he accepted salvation. He had never up until this time been led to any interest in missions, but at once he determined to give all he was able above his own subsistence to this great cause.

Then through some strange providence there came to his hands a German missionary's appeal for China (again he was reading), and he consecrated his life through this appeal to (as he supposed) the cause of carrying the gospel to China. He began his studies, which were mainly medical, and it was not long until the London Missionary Society accepted him for service.

Into Livingstone's life came the influence of Robert Moffat, laboring in Africa. When the Board's decision was made to send Livingstone as a missionary -- the destination was Africa and not China.

Three influences -somebody lent a book; through which he was converted, another unknown missionary wrote an appeal for China which someone showed to him, and finally Moffat opened his eyes to the needs of Africa.

Three personal workers, but the greatest of modern missionaries was won for the work of the Lord. A book, a tract, and a written appeal and Livingstone, the weaver lad, set his face toward the heart of the Dark Continent.

His story is too well known to need be retold. His spirit was given to Africa in devotion to the cause of Christ, as his physical heart was given to the African soil, which he so dearly loved, in burial. He broke the power of the slave trade, blazed a trail for future missionary labor. For nine months his body, from which the heart had been cut and tenderly placed in African soil, was carded by faithful black men to the coast.

At last his weary body found a place of rest -- yes, rest amid the mighty of England in Westminster Abbey.

His monument which he erected in the hearts of Christians is far greater than that which the empire erected to his memory in the Abbey. When yonder around the "rainbow circled throne" we gaze upon the engravement, I think we shall see above the name of Livingstone the outlines of a book, a printed page of missionary appeal, and the curling smoke from a thousand African villages. Unknown heroes will then receive their rewards.

This is a life of a personal worker. Dick wrote the book, a German the appeal, Moffat spoke the word, and someone was used by the Lord in scattering the printed page and preparing for the message. It is said that the sermons of Spurgeon have had a greater sale than of any preacher -- but one layman decided to devote all his time and money to the printing and distribution of those sermons. Spurgeon preached them and the layman printed them. Barbara Heck, pioneer Methodist woman, said to her cousin, "We should do something about it." Soon a sail loft was secured, and Embury began preaching. Later the Old St. John's Methodist Church in New York was builded, and Methodism was launched in America. Just a woman and a word of urging, and America heard the tidings of salvation. Fill your tiny spot, friend, and the crown will be prepared by the Lord. --
From How They Were Won

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BIBLE QUESTIONS

Who said the following?

1. "My punishment is greater than I can bear."
2. "Blessed be Abram of the most high God, possessor of heaven and earth."
3. "Hast thou not reserved a blessing for me?"
4. "Thou shalt not take a wife of the daughters of Canaan."
5. "Give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life."
6. "Go, do all that is in thine heart; for the Lord is with thee."

7. "Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see and hear all the words of Sennacherib, which hath sent to reproach the living God."

8. "Lord, I believe; help thou mine unbelief."

9. "How can I, except some man should guide me?"

10. "Almost thou persuadest me to be a Christian."

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(ANSWERS -- were upside down in the Journal)

(1) Cain, Gen. 4:13;

(2) Meichizedek, Gen. 14:19;

(3) Esau, Gen. 27:36;

(4) Isaac, Gen. 28:1;

(5) Hannah, 2 Sam. 7:3;

(6) Nathan, 2 Sam. 7:3;

(7) Hezekiah, Isa. 37:17;

(8) father of a child possessed with an evil spirit, Mark 9:24;

(9) Ethiopian eunuch, Acts 8:3 1;

(10) King Agrippa, Acts 26:28.

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THE END