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SELECTIONS FROM THE AMERICAN HOLINESS JOURNAL -- SEPTEMBER 1999

HDM has granted Prudence West, Editor and Publisher of "The American Holiness Journal," permission to publish in print selections from the HDM Digital Library, and, in return, she has granted us permission to digitally publish articles from "The American Holiness Journal." It is not our intention to publish every article from every issue that she shares with us. From those issues shared with HDM we will probably publish all, or most, of the content of some of them, but only selected articles from others. I am sure that many of our users will be pleased with the good, spiritual content of these additions to the HDM Digital Library. -- DVM

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By Holiness Data Ministry

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A MOMENT WITH PUBLISHERS

Another summer of various church activities has about passed, our prayer is that many souls have found the Lord as their Saviour and Sanctifier during the summer activities of Camp Meetings, Youth Camps, etc. I had the privilege of attending a Camp Meeting service where I met a fine native couple from Vanuatu. We had sent a large mail bag of Journals to a missionary there. This young couple was excited to meet someone who had sent the Journals. If you would care to help with the cost of mailing more Journals to a mission field, we would be grateful.

Since I am no longer actively involved as pastor's wife, I have been kept busy with the monthly preparation of this paper. I give the Lord all of the glory for any blessing it has been to any of you, our readers.

Once again it is such a joy, and with great praise in my heart to the Lord, that I can report to you that the finances in subscriptions and donations, have been sufficient to meet the need for this issue! I cannot express my heart's gratitude to you who have shared the burden of getting out this message of holiness. It is such a joy to receive a letter or a phone call telling me that The Journal has helped so much to make the scriptural doctrine of holiness clear, and that hungry hearts are "praying their way through" to this blessed experience.

You can help spread this message by telling a friend about The Journal. If it has been a blessing to you, tell some one about it. Thanks! This is our only means of advertising.

One thing that has impressed me this month is that I have received correspondence from some prisoners who have read either The Journal or one of my husband's fiction books, and felt their need of the sanctifying experience. Please remember this ministry in prayer as the Lord brings it to your attention.

Again my thanks to all who have been praying for me physically. My eyes seem to be getting a little worse, but I do not have an appointment with the doctor until in October. Regarding the problem of hemochromatosis, my iron count is very good, but the ferritin count is slowly climbing, and I might have to have a phlebotomy soon.

It has been over a year since my husband's "home-going", and the loneliness is still very keen, but the comfort of the precious Holy Spirit is so real. Praise Him! -- Mrs. A. J. (Prudence) West

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ARTICLES FOR YOUR INSPIRATION

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Filled With the Holy Spirit -- Swank

The Word of God and Prayer -- Chadwick

The Life of D. L. Moody -- Moody
Charles Crittenton -- Miller
Puzzle -- Stailey (Omitted)
"God Is Still On The Throne" -- Drysdale
Luke Woodard (Omitted)
(Already in the HDM Library HTEC Collection)
Our Lord's Return (Omitted)

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ALL THAT WE NEED
A. J. West

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Corinthians 1:30).

Paul was persuaded in his own mind of the fact that salvation was really a matter that God bestowed upon the individual; that it was a free gift from the hand of God; that it was of grace and not of works. There is no argument there. You know sometimes people accuse the holiness folk of depending upon their own works to get them into heaven. Such is not the case at all. We do not teach, preach, nor believe that theology in any sense of the word. We have no argument with anybody who says that salvation is of God. That we very definitely and sincerely believe to be true. Not only do we believe it to be true, but mankind ought to be grateful for the fact that that is true. Because man is so faulty and failing, we wouldn't want our salvation to depend upon anything he could do in his own strength. So we believe wholeheartedly that salvation is of the Lord.

Paul says here that Christ is made unto us wisdom, righteousness, sanctification, and redemption. Now to whom is Paul writing? He's writing to the church at Corinth, the Corinthian Christians. In the second verse of this chapter Paul says, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." They were Christian people to whom Paul was writing. The reason we want to point this out is that it sets them in a distinct group of individuals. To those who have accepted Christ and who walk in the precepts of Christ, God has made Christ to be the great Supplier to every spiritual need. We want to point that out for this reason: we must admit the fact that man has to make a choice as to whether or not Christ will be his or whether Christ's benefit made available to mankind on Calvary will forever remain an untapped source of grace, power, strength, and blessing. In other words, while salvation is made possible to mankind through the great grace of God, it is up to man whether or not those benefits

that come from Calvary will be his. These Corinthians had found Christ. So to them Christ was wisdom, righteousness, sanctification and redemption.

In this word wisdom Paul is speaking in regards to spiritual discernment. It does not mean that once you become a saved person you will all of a sudden become an expert in electronics, an expert in psychology or any of the rest of the sciences. It does not mean that all of a sudden you will be master of the English language. It does not mean that you will be able to delve into the secrets of nature without any effort.

The type of wisdom that Paul is speaking about was spiritual discernment. It has to do with enlightenment of the human soul. Here is an area in which the Holy Spirit alone can work. You can study all of the books on Theology that you can get your fingers on, you can read your Bible through time and time again, you can listen to sermon after sermon but unless there comes a real application of the truth by the Spirit of God to your own individual heart you will remain ignorant as far as real, vital spiritual things are concerned. The things of the Spirit are spiritually discerned. This is true in regard to the idea of sin. God tells a man what sin is, what its character is, and what the outcome of it will be. Otherwise man will never really know it. God tells a man how unholy, and unrighteous he is outside of God's grace. Otherwise man would pat himself on the back and think that he's a pretty good fellow, while all of the time he is polluted with the filth of sin. The Pharisees of Christ's day would pat themselves on the back and say, "I thank thee, Lord, that I am not as other men are." But when Christ looked upon the inside of their souls, He compared them to a whited sepulchre. They looked nice on the outside, but within were full of all manner of putrefaction. They colored the exterior of their lives only to allow the inside to be full of corruption.

We should come to the realization of the fact that outward restraint does not meet the requirements of God. I want you to think that over for a while, because this is something that will sort of grow on you as you think about it. If you do not steal simply because you are afraid of being caught, but you have the desire to steal in your heart, I do not believe that meets the standards of God. If you do not swear just because you do not want to have people hear you swear, or because you refrain from swearing in your own will-power, I do not believe that meets the requirements of God.

God wants to do something within us to make us live like we ought to live because that's the way we want to live. You say that doesn't have much to do with your text. I think it does. I think that's the kind of wisdom we need the Spirit of God to reveal to us -- wisdom about what God requires of us. We need to know what are the requirements for entrance into the kingdom of God. God needs to reveal them to us.

This wisdom that God reveals to the man when He deals with him spiritually has to do also with the idea of repentance, restitution, confession, and faith in God. These are all included in this spiritual wisdom which Paul was talking about.

I would like to deal just momentarily with the idea of repentance, because I believe it is real important. I want to just point out the fact that man has something to do with it. God does not repent for man. We know that salvation is of the Lord. The idea that a soul needs to repent is

implanted in that soul by God. The power of God comes upon the human soul until it becomes sick of sin. Sin becomes loathsome. This conviction for sin is something that God must send. It is a work of God within the heart. Man is incapable of bringing anybody into a realization of his spiritual need. This has become more and more evident to us as we have observed the work of God through the years. But once man has become conscious of his need, it is up to him, then, to do something about it. God will supply what man can't do for himself, but He will not repent for any man. If He repented for one man, He would be obligated to repent for all men or be responsible, in part at least, for the fact that others were lost. This, of course, could not be true. God's part is to send conviction for sin; man's part is to repent of that sin and seek God's forgiveness. God makes salvation available to all men but He forces no man to take it. Paul speaks of a "sorrow that worketh death." He also speaks of a "sorrow that worketh salvation "God gives us the wisdom to see what we ought to do, He also gives us the strength to do what lies beyond our own powers, but He does not do it for us. We have to say whether what God does for us will become definitely ours or remain just a part of the great untapped resources of God.

We can find in our Bible no such thing as unconditional salvation. We can find ample evidence of the fact that God is waiting and anxious to be gracious. He is a God of salvation; He delights in delivering His people and making them victorious. But all of these great blessings are dependent upon man's acceptance of them. Otherwise we would have to roll up all the evil in the world into one gigantic mountain and place it on God's doorstep and say it is His. We know better than that! What God wants for man and wills for him is often frustrated by what man is determined to have for himself. Man walks past God's offer to pick up the one made by Satan, and God can't stop him unless he wants to be stopped. All we need is in Christ, but we must reach out by faith to receive it.

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JOHN WESLEY
James G. Lawson

(Continued from the July issue)

In London Wesley preached in the open air to vast audiences of many thousands of people, as Whitefield and he had done in Bristol; and he afterwards held similar great outdoor meetings all over Britain. Even when rain was falling or biting frost was on the ground, he sometimes preached to many thousands in the open air, and sometimes the sermons were two or three hours long. When the doors of his home church at Epworth were closed against him, he preached standing on his father's tombstone in the church-yard with an immense crowd around him. He often spoke with great liberty and power when preaching in these open-air meetings. On December 23, 1744, while preaching at Snow-fields, "I found," says he, "Such light and strength as I never remember to have had before. I had often wondered at myself (and sometimes mentioned it to others), that ten thousand cares of various kinds were no more weight to my mind than ten thousand hairs were to my head." When worn out with overwork he often found new strength in answer to prayer. Writing concerning one of these occasions he says, "I then thought, 'Cannot God heal either man or beast by any means, or without any.' Immediately my weariness and head-ache ceased, and my horses' lameness in the same instant" (Journal, March 17, 1740)

Wesley was a great organizer and a strict disciplinarian. He expelled from the Methodist Societies everyone who was frivolous or trifling. He expelled them by the scores. He insisted upon modesty in dress, in abstinence from worldly amusements, and on daily holy living. It was his desire to have no one in the Methodist Societies except such as would adorn them by holy and consistent living. Concerning the Society at Epworth he wrote, "The Society here is not large, but God has wrought upon the whole place; Sabbath-breaking and drunkenness are no more seen in the streets; cursing and swearing are rarely heard."

Both John and Charles Wesley, as well as the other early Methodist preachers, were strong advocates of the doctrine of entire and instantaneous sanctification through faith. In his Works, Volume VII., Wesley says, "Many years since, I saw that without holiness no man shall see the Lord. I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately I declared to all, "We are saved from sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses."

In his Journal -- September 28, 1762, Wesley says: "Many years ago my brother frequently said, 'Your day of Pentecost is not fully come; but I doubt not it will; and you will then hear of persons sanctified, as frequently as you do now of persons justified.' Any unprejudiced reader may observe, that it was now fully come. And accordingly we did hear of persons sanctified in London, and most other parts of England; and in Dublin, and in many other parts of Ireland as frequently as of persons justified, although instances of the latter were far more frequent than they had been for twenty years before."

Wesley's famous sermon on "Christian Perfection" was first published in 1733, and was often reprinted by him, without alteration, in later years. Deeming it complete, he simply reprinted it. Some have thought that he changed his mind with regard to the doctrine of "Christian Perfection," but in his Journal, in 1778, he wrote, "Forty years ago I knew and preached every Christian doctrine which I preach now." In his Journal, of June 19 and 26, July 3, and August 4, 1762, and in numerous other places, he tells of persons being sanctified. In his Journal of December 29, 1766, he says: "At five in the morning I again began a course of sermons on 'Christian Perfection,' if happily that thirst after it might return, which was so general a few years ago. Since that time how deeply have we grieved the Spirit of God! Yet two or three have lately received His pure love and a few more are brought to the birth." In his Journal, June 27, 1769, he defines what he means by "Christian Perfection;" and in his Works, Volume IX., he explains his ideas concerning "Inbred," or "Original," Sin, and its eradication. In his Journal, November 1, 1762, he wrote concerning the views of a certain individual, "I like your doctrine of perfection, or pure love; love excluding sin. Your insisting that it is merely by faith; that consequently it is instantaneous, (though preceded and followed by a gradual work), and that it may be now, at this instant."

"But I dislike your supposing man may be as perfect as an angel; that he can be absolutely perfect; that he can be infallible or above being tempted; or, that the moment he is pure in heart he cannot fall from it."

"I dislike the saying, This was not known or taught among us till within two or three years. I grant you did not know it. You have over and over denied instantaneous sanctification to me; but I have known and taught it (and so has my brother, as our writings show) above these twenty years."

In his Journal, May 14, 1765, Wesley explains how he came to believe in the doctrine of "Christian Perfection," and what he believed the experience to be. He says: "But how came this opinion into my mind? I will tell you with all simplicity. In 1725 I met with Bishop Taylor's 'Rules of Holy Living and Dying.' I was struck particularly with the chapter on intention, and felt a fixed intention to give myself up to God. In this I was much confirmed soon after by the Christian Pattern, and longed to give God all my heart. This is just what I mean by Perfection now. I sought after it from that hour.

"In 1727 I read Mr. Law's 'Christian Perfection' and 'Serious Call', and more explicitly resolved to be all devoted to God, in body, soul, and spirit. In 1730, I began to be homo unius libri; to study (comparatively) no book but the Bible. I then saw in a stronger light than ever before, that only one thing is needful, even faith that worketh by the love of God and man, all inward and outward holiness, and I groaned to love God with all my heart, and to serve Him with all my strength.

"January 1, 1733, I preached the sermon on the circumcision of the heart; which contains all that I now teach concerning salvation from all sin, and loving God with an undivided heart. In the same year I printed, (the first time I ventured to print anything), for the use of my pupils, 'A Collection of Forms of Prayer;' and in this I spoke explicitly of giving 'the whole heart and the whole life to God.' This was then as it is now, my idea of Perfection, though I should have started at the word.

"In 1735, I preached my Farewell Sermon, at Epworth, in Lincolnshire. In this likewise I spoke with the utmost clearness of having one design, one desire, one love, and of pursuing the one end of our life in all our words and actions.

In January, 1738, I expressed my desires in these words:

O grant that nothing in my soul
May dwell but Thy pure love alone;
O may Thy love possess me whole,
My joy, my treasure and my crown
Strange flames far from my heart remove;
My every act, word, thought be love.

"I am still persuaded that this is what the Lord Jesus hath bought me with His blood."

Wesley was almost constantly traveling and preaching. "The world is my parish" was his famous motto. In 1774 he wrote that he never travelled less than 4,500 miles a year. For many a year his annual record was 8,000 miles, and during this period he seldom preached less than 5,000 times a year. He traveled as an itinerant preacher, after he was 36 years of age, 225,000 miles, and

preached more than 40,000 sermons, some of them to congregations of above 20,000 people. He rose at four o'clock in the morning and preached at five nearly every day.

In 1789 Wesley's sight and strength were pretty well exhausted and he felt that he was "an old man;" but he continued to preach and write until within a few days of his death. With the power of God manifestly present, he expired triumphantly on March 2, 1791, his dying testimony being: "Best of all, God is with us." -- From Deeper Experience of Famous Christians

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FROM OUR MAIL BOX

"I just finished reading By Ways Mysterious by Rev. West, and it left me in a state of mind I cannot explain with words I am in prison and am hoping other inmates have had the chance to read this soul soothing masterpiece. I want to thank you for writing it. It has made my stay a lot easier and peaceful. I would like to know if you have other books of a spiritual up-lift type that might make the inmates here read more." (See inside back cover for list)

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FILLED WITH THE HOLY SPIRIT

J. Grant Swank, Jr.

The nearly 120 gathered in the Upper Room were "filled with the Holy Spirit" (Acts 2:4)!

When the Holy Spirit comes upon a disciple, there are various occurrences which are primary and wonderful.

First, the infilling is a GIFT, not an achievement. All that God does in a believer's life, from alpha to omega, is provided by divine grace. There is nothing which is trophied as an accomplishment by the human vessel.

When one receives salvation, it is by divine grace. Even the prevenient grace which precedes saving grace is emptied out upon the human heart by God Himself. So it is with the infilling. It is an act of grace executed by heaven's powers so that the homo sapien may enter into the holy of holies provided here on earth.

Second, the infilling is bestowed by a PERSON, not an institution nor ritual nor ecclesiastical title. The origins of the sanctifying presence are from Him -- the Third Person of the Holy Trinity. Therefore, one may be filled by the Holy Spirit anywhere and at any time the Spirit deems it appropriate.

Consequently, no attention is focused upon churchly leaders nor rites nor liturgies nor assemblies. All of these are extraneous to the marvel of the infilling presence. God is a jealous God; therefore, He deserves all focus -- totally so -- for He is the fount of the sanctifying experience.

Third, the infilling is an introduction to the HOLINESS of God. It is a holy come-upon by the divine. Why? Because the Indweller is nothing but holiness. There is no sin nor carnality within the divine nature; consequently, when He sets up residence within the human life, that housing is evidenced in the holy life. "Be holy, even as I am holy."

Therefore, the competing spirits of this existence are left to their unholiness. These spirits are the spirits of self, worldliness, Satan, carnality, bigotry, hypocrisy, and so on. No other spirit in planetary sphere can compare with the HOLY Spirit, for all others spirits are less than holy; in other words, they are of this fallen scope.

Fourth, the infilling is MULTI-DIMENSIONAL in splendor just as the Holy Spirit is infinitely creative in power, peace and purity. These many facets of the Holy Spirit's personality have no allowance for evil; however, within the eternal awareness of His being, the Spirit is everlastingly imaginative -- far beyond human speculations.

Consequently, when the Holy Spirit explores the human personality for kingdom fulfillment, there are endless doings which the Spirit will come upon. That is why it is faulty to circumscribe the Spirit's work within the consecrated life. That is why it is unBiblical to narrowly define what and how the Spirit is to achievement His plans for and through the dedicated soul.

One must permit the Spirit His perfect freedom to do what He wants to do, how He wants to do it, and when He wants to perform it. Openness is the anticipatory key which opens up the infinite possibilities to the loving Spirit's chartings for good.

Fifth, the infilling is DURABLE for the Holy Spirit is God! There is no start nor finish to God. There are no boundaries to God except those which would contradict His holy nature, such as wickedness. There are no "wearings thin" with God.

Therefore, when the holy work is begun in the consecrated heart, durability can see through the experience to heaven's gates. There is the possibility that one can remain true to the indwelling Spirit if one wills such tenacity to be lasting. It is true that the human still deals with foibles, shortcomings, eccentricities, mistakes in judgment and performance -- but one does not have to backslide into sin if one determines holiness to be set. It is a matter of persevering with one will in control -- that is, the DIVINE will only.

Sixth, the infilling is ADEQUATE for the Holy Spirit is all-sufficient. His chief historical proof of such is His raising Jesus from the dead. If there is a power who can raise the dead, then there is nothing which is impossible to that mighty presence. Yes, the Spirit of God is a match and more for any trial in this existence. There is nothing too difficult for Him to conquer -- again, in His time and manner.

Consequently, in the indwelt soul, "all things work together for good to those who love God and are called according to His purpose". What is His purpose? It is holiness. That is the chief desire of a holy God for His children of grace. Therefore, there is no testing which God

cannot overcome. It is then a matter of faith on the part of the indwelt. One simply believes in the adequacy of the divine, no matter what may arise to threaten, even martyrdom.

Seventh, the infilling is ATTRACTIVE in that the Holy Spirit is handsome in His nature and evidence. All the beauty of creation is from the workings of the Spirit who first brooded upon those creation waters. All that is good, clean, delightful and happy finds its source in the Holy Spirit.

It is the unholy spirits which are violent, ugly and repulsive. They promise fulfillment, peace, prosperity and all the other human desires for this world. But they cannot produce lastingly any of these offers. That is why Satan is a deceiver, the Father of Lies. Therefore, when one is indwelt with the spirits of worldliness, self, lust, avarice and so forth, one is overcome with the grip of emptiness, finally controlled by these spirits.

Eighth, the infilling is HUMBLE in that all focus is upon the Provider. That is why the sermons and testimonies following the Day of Pentecost all point to Jesus, the One whose death upon the cross made Pentecost presence possible.

"Wait...until you are overcome from on high," Jesus commissioned His own when ascending into heaven. It was Jesus who purchased our salvation and sanctification upon Calvary. It was Jesus who breathed His last by taking our sins upon His sacrificial head, becoming scapegoat for rebellious humanity. It was Jesus who rose from the grave. It was Jesus who returned as our Intercessor to the right hand of the Father in glory. It was Jesus who predicted that the disciples would be indwelt by holiness. It was Jesus who then was lifted up by the Early Church as the Supplier of the Pentecost Spirit.

Consequently, .all self-glory in the work of the holy kingdom is anathema to the truth of Christianity. It must be abhorred. It must be exposed and put away immediately. There is no room for pomp and circumstance when it comes to the fleshly leadership of any Christian institution. All of that will pass as dust. Therefore, only the adorable beholding of the Sanctifying Savior is tolerable in any labor for God.

Humility is the most rare gift to be found in any generation. Yet it is absolutely imperative that believers come upon that gift in order for all ego attention to be driven from our midst. It must be a conscious effort. It must be prayed over. It must be set forth more publicly from every pulpit. It must be written across our hearts daily. We are nothing, He is everything. "For without Me, you can do nothing." And without Him, we indeed are nothing.

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THE WORD OF GOD AND PRAYER

Samuel Chadwick

The Word of God quickens the soul and instructs it in prayer. The Psalmist speaks for all who pray when he confesses to seasons when the soul cannot find its wings: "My soul cleaveth unto the dust; quicken Thou me according to Thy Word" Ps. 119:25. It is always to the Word of

God he turns for quickening and instruction. Paul links together the Word of God and prayer. "And take..., the sword of the Spirit which is the Word of God; praying always with all prayer and supplication, and watching thereunto with all perseverance and supplication for all saints; and for me" Eph. 6:18. Watching where and whereunto? Watching with all perseverance! That is surely with diligence and patience, alertness and reverence. We must search the Word, that we may know how to pray. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth" John 4:24.

Aids to Devotion

I do not judge any man in the method of devotion. I speak only for myself. The practice of private prayer is so difficult to maintain, that I don't begrudge help to those who find aid in things that to me are a hindrance. Some find help in symbols and pictures, and most of those who seek to cultivate the prayer life of the soul keep some book of devotion at hand. Thomas a Kempis, Lancelot Andrewes, William Law, Andrew Murray, and the hymnology of all the churches have been blessed to tens of thousands who have sought to know how to pray. It may be a confession of shame, but I do not want any of them in the "inner chamber." I can appreciate them, more or less, elsewhere, but not here.

There are two perils to be avoided: one is emotional unreality; and the other is intellectual preoccupation. An earnest believer whose religious enthusiasm found expression in service for the Church and humanity was convicted of prayerlessness. He earnestly resolved to spend half an hour every day in private prayer. At the end of a month he gave it up because he could not endure the sense of unreality. He could not talk or meditate half an hour every day when there was no one there! There was not only no sense of a Presence, but there was a very real consciousness of an absence. There can be no experience of heart speech and soul fellowship without a consciousness of a Presence. The soul cannot keep up an emotional make-believe day after day. The mind cannot live in a vacuum. The Father is in secret, but it is the glory of His Presence that makes the sanctuary. There must be truth as well as spirit in all worship, and nowhere is the combination more necessary than in the secret place of prayer.

Altar fires are kindled and quickened by truth, but the truth must get to the Altar. Devotional studies do not necessarily lead to devotion. There may be a preoccupation with truth that becomes an obsession. The study of experimental truth may never become experience, and the experience of others may become a snare. Even the Bible may become a hindrance. Light can blind. Our Lord reproached the religious teachers of His day because their misuse of the Scriptures blinded their minds. Stepping-stones may become slipping-stones, and even a cornerstone may be a stumbling block. In all questions of the soul each must find help where he can.

The Devotional Use of the Bible

Do we still have a Bible we can take into the Holy Place? The most disastrous result of paganizing the Bible is that it has so largely fallen into disuse as a book of devotion. An honest man cannot pray through a discredited book. Truth is as essential to man as to God. Some modernist teachers and preachers have what the learned call a "complex." The unlearned call it a

"bee in the bonnet." They never miss a chance to drag in a jibe at what they call the traditional view of the Bible, and yet they insist that nothing has been lost in the change. The Scriptures are still "the living and sovereign Word of God." They admit that "Jesus took the Bible at its face value," and that in it He found His Gospel, on it He fed His soul, and in all the great crises of His life relied upon its truth. The disciple may be content to be as his Lord.

There are methods of Bible study that do not belong to the inner sanctuary of prayer. Historical sources, literary criticism, higher criticism, and lower criticism belong to the forum and the study. They are concerned with the external conditions and progressive development of revealed truth. In the Holy Place the Scriptures are received as "the living, sovereign Word of God." "Holy men of God spake as they were moved by the Holy Ghost" 2 Peter 1:21. Questions of date, authorship, and the like are left outside, not because ignorance is more helpful to prayer than intelligence, but because they are irrelevant.

In all Scripture there is a local and immediate message of truth, but there is also a revelation that is timeless and universal. Local knowledge is essential to complete understanding, but the soul in prayer comes to the Word that it may find God, and to the soul at prayer it is the infallible, sovereign, saving Word of God. Therefore we may still take the Scriptures into the inner chamber. Even the critics are anxious to assure us that the things for which they contend are not among the things that really matter, and, after all, their "assured results" are nothing more than "agreed hypotheses."

I do not want to harp unduly on the subject of Biblical criticism, but I think it may help you if I tell you how I regard the Scriptures. It always seems to me that there is a very real analogy between the Word of the Lord and the law of the land. The judge and jury accept the law, and it is their business, not to criticize or amend, but to interpret and administer. They have no concern with the politics and politicians by whom the law came. It is very interesting to study the historical situation it was intended to meet, to trace the agitation of the reformers, to know who framed the Bill, and who was responsible for amending clauses, but that is the business of historians, experts, and antiquarians. Even a lawyer may be ignorant of them. His business is to know the law. The business of a judge is to interpret the law. The business of the jury is to submit their verdict to the authority of the law.

So it is with the Word of God. There may be two Isaiahs or twenty, two contributors to the Pentateuch or two hundred, Mark's Gospel may have begun with "Q" or any other letter of the alphabet. The Word has passed beyond personal and historical limitations, and because of the Inspiration that gave them, the Scriptures are the Word of the Lord that abideth for ever. We take the Bible into the inner sanctuary, not that we may know what is its literary history, but that we may hear what the Lord our God will say to us.

The Praying Method in the Word

Paul said, "I will pray with the understanding also" 1 Cor. 14:15. The Word of God gives understanding to prayer. The Bible is not an easy Book to the uninitiated, and that is why so many fall back on ordered and simple books of devotion, but it is the Book of Common Prayer to be understood by the common people.

The first question is where to begin. Each will find his own starting point. I began with the Psalms. The next thing to decide is the most suitable time of the day. When I began I was called at five o'clock in the morning, and had to be at work at six, so I read my morning portion the night before. I read through the appointed portion in a prayer spirit again and again, then went over it clause by clause on my knees, turning its statements into prayer and thanksgiving. Then I wrote out the verse or phrase that spoke to me, read it over next morning as I dressed, committed the day briefly to God, and put the text in my waistcoat pocket. Before I found this method I used to try to work myself into a praying mood, but I lacked resourcefulness, and praying became "prayers" again, and listening a void. Prayer has been an experience of thrilling wonder, creative meditation, and real fellowship since it has been instructed, quickened, and inspired by the Word of God.

In addition to this simple method, I find great help in the use of the marginal references, especially those of the Revised Version. The method taught by the Holy Spirit is to compare Scripture with Scripture, and spiritual things with spiritual. The Spirit that inspired the Scriptures is given to us for interpretation. The Holy Spirit and the Holy Word are never at variance. Revelation is progressive, and every part has its relative truth. To watch the unfolding of the Word deeply stirs my soul. New discoveries excite the mind and kindle the fires of worship and praise. Is this prayer? It assuredly is, so long as it is kept to its devotional, purpose, and not followed with any other object. I once tried taking Scriptures I was studying for examination as my devotional portion, but it left the hour barren and unprofitable. God wants the whole presence of the spirit, as surely as man wants the sense of the real presence of God. The soul is never less alone than when it is alone with God. -- From The Path of Prayer

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THE LIFE OF D. L. MOODY
William R. Moody

THE CHICAGO FIRE AND ITS RESULTS

In the spring of 1871, in company with Philip Phillips and the Rev. J. H. Vincent, Mr. Moody went on a trip to California. On his return to Chicago the weather had become very hot, his audience was scattered, and it seemed almost impossible to get them together again. For some time he considered the means of getting hold of them again. At one time he thought he would get up some kind of sacred concert, or secure some one to lecture on historical events, for he feared that the Gospel would not "draw" in such weather.

After praying over it the thought came to him: "Preach to them upon Bible characters." He had some six or eight of these in his mind, and decided to begin with Adam. So he took up Adam and studied the subject, but feared that he could never talk about him for thirty minutes. Then he thought that he would try Enoch. Next he studied Noah, and then came to Abraham, whom he selected as one of the characters. It was not long before Farwell Hall began to fill up, and inside of five weeks he had large congregations.

When he came to the study of Christ he intended to devote six nights to His life. He had been spending four Sunday nights on the subject, and had traced His career from the manger to His arrest and trial. On the fifth Sunday night, October 8th, he preached to the largest congregation that he had ever addressed in that city, having taken for his text, "What then shall I do with Jesus which is called Christ?" After preaching or talking, as he did not call it preaching then -- with all his power of entreaty, presenting Christ as a Saviour and Redeemer, he said:

"I wish you would take this text home with you and turn it over in your minds during the week, and next Sabbath we will come to Calvary and the cross, and we will decide what to do with Jesus of Nazareth."

"What a mistake!" he said, in relating the story to a large audience in Chicago on the twenty-second anniversary of the great fire in that city in 1871; "I have never dared to give an audience a week to think of their salvation since. If they were lost they might rise up in judgment against me. I remember Mr. Sankey's singing, and how his voice rang when he came to that pleading verse:

'Today the Saviour calls,
For refuge fly!
The storm of Justice falls,
And death is nigh!"

"I have never seen that congregation since. I have hard work to keep back the tears today. I have looked over this audience, and not a single one is here that I preached to that night. I have a great many old friends and am pretty well acquainted in Chicago, but twenty-two years have passed away, and I have not seen that congregation since, and I never will meet those people again until I meet them in another world. But I want to tell you of one lesson I learned that night, which I have never forgotten, and that is, when I preach, to press Christ upon the people then and there, and try to bring them to a decision on the spot. I would rather have that right hand cut off than to give an audience now a week to decide what to do with Jesus. I have often been criticized; people have said:

" 'Moody, you seem to be trying to get people to decide all at once: why do you not give them time to consider?'

"I have asked God many times to forgive me for telling people that night to take a week to think it over, and if He spares my life, I will never do it again. This audience will break up in a few moments -- we may never meet after today. There is something terribly solemn about a congregation like this.

"You will notice that Pilate was just in the condition of my audience that night, just the condition that you are in today -- he had to decide then and there what to do with Jesus. The thing was sprung upon him suddenly, although I do not think that Jesus Christ could have been a stranger to Pilate. I do not believe that He had preached in Judea for months, and also in Jerusalem, without Pilate's having heard of His teachings. He must have heard of the sermons He had preached; he must have heard of the doctrine He taught; he must have heard of the wonderful parables that He

uttered; he must have heard of the wonderful miracles that He had performed; he must have heard how Herod had taken the life of His forerunner by having him beheaded, and of the cruel way Herod had treated Him: Pilate was no stranger to Jesus of Nazareth.

"Ever since that night of the great fire I have determined as long as God spares my life to make more of Christ than in the past. I thank God that He is a thousand times more to me today than He was twenty-two years ago. I am not what I wish I was, but I am a good deal better than I was when Chicago was on fire."

The year 1871 was a critical one in Mr. Moody's career. He realized more and more how little he was fitted by personal acquirements for his work. An intense hunger and thirst for spiritual power were aroused in him by two women who used to attend the meetings and sit on the front seat. He could see by the expression on their faces that they were praying. At the close of services they would say to him.

"We have been praying for you."

"Why don't you pray for the people?" Mr. Moody would ask.

"Because you need the power of the Spirit," they would say.

"I need the power! Why," said Mr. Moody, in relating the incident years after, "I thought I had power. I had the largest congregations in Chicago, and there were many conversions. I was in a sense satisfied. But fight along those two godly women kept praying for me, and their earnest talk about anointing for special service set me to thinking. I asked them to come and talk with me, and they poured out their hearts in prayer that I might receive the filling of the Holy Spirit. There came a great hunger into my soul. I did not know what it was. I began to cry out as I never did before. I really felt that I did not want to live if I could not have this power for service."

While Mr. Moody was in this mental and spiritual condition Chicago was laid in ashes. The great fire swept out of existence both Farwell Hall and the Illinois Street Church. Sunday night after the meeting, as Mr. Moody went homeward, he saw the glare of flames, and knew it meant ruin to Chicago. About one o'clock Farwell Hall was burned and soon his church went down. Everything was scattered. At midnight the fierceness of the fire seemed to be waning, and it was thought that the fire department could gain the upper hand, as they had done the night before. The family retired, but within an hour a loud call was made to all the residents of their street to hasten their escape. The fire had crossed the river and was rapidly advancing.

It was too late to think of saving much more than could be carried in the hands. A neighbor took Mr. Moody's two children in his already crowded carriage, and made his escape north. A few articles of silver and some valued tokens of friendship were hastily placed in a baby cart. But there was one article Mrs. Moody's heart was set upon saving. This was a portrait in oil of Mr. Moody by the artist Healy, which hung on the wall of their parlor. It was a gift from the artist, presented to Mrs. Moody after their return from the first trip to Europe in 1867. A free lease of this home, completely furnished, was presented to Mr. Moody at that time by his Chicago friends, and this portrait Mrs. Moody prized above anything the house contained.

A stranger who had entered the room assisted in taking it from the wall. Calling Mr. Moody, his wife urged him to save it for her. The ludicrous side of the situation at once appealed to him, notwithstanding the terror of that awful night.

"Take my own picture!" he said. "Well, that would be amusing! Suppose I am met on the street by friends in the same plight as ourselves, and they say:

" 'Hello, Moody, glad you have escaped; what's that you have saved and cling to so affectionately?' -- wouldn't it sound well to reply:

" 'Oh, I've got my own portrait?'"

No entreaty could prevail on Mr. Moody, but the canvas was hastily knocked out of the heavy frame, and carried off by Mrs. Moody herself- the one relic rescued from their home. A bruised face was part of the price paid for this effort, for once on the street there was a constant struggle with the terrific wind. Love won, but only after a fierce battle. This portrait now hangs on the walls of the Northfield home, a reminder of that night of fiery ordeal.

As soon as his wife and family were safe with friends Mr. Moody devoted himself to relief work. Before long he started for the East to raise money for the homeless, and also for the new church. George H. Stuart and John Wanamaker, of Philadelphia, and other friends in the East raised \$3,000, and a temporary building, 75 by 100 feet, was immediately reared on a lot not far from the site of the former church. On December 24, 1871, just two months and fifteen days after the fire, this building, known as the North Side Tabernacle, was dedicated.

When in New York he heard there was a rich man in Fall River who was very liberal. So he went to him, and secured a check for a large amount. His new friend, who was Mr. R. K. Remington, took him in his carriage to the houses of other rich men in the city. When they parted at the train Mr. Moody grasped his hand and said: "If you ever come to Chicago, call on me; and I will try to return your kindness."

Said Mr. Remington, " Don't wait for me; do it to the first man that comes along."

During this Eastern visit the hunger for more spiritual power was still upon Mr. Moody.

"My heart was not in the work of begging," he said. "I could not appeal. I was crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York -- oh, what a day! -- I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world -- it would be as the small dust of the balance."

When Mr. Moody returned to Chicago his mission work at the new tabernacle went forward successfully, and within a year steps were taken to erect a permanent building. The lot on which the present church stands was secured. Contributions came in from all quarters, thousands of Sunday-school children contributing five cents each to place a brick in the new edifice. For two years the basement of the present building was roofed over temporarily and used for meetings, and finally, as a subsequent chapter will explain, means were provided for the completion of the structure which has since been known as the Chicago Avenue Church.

Five years after the great fire, when he had returned from his work abroad, Mr. Moody wrote the following letter to the members of the Chicago Avenue Church, whom he loved so dearly:

"I need not tell you how much I would like to be with you on Fast-day, but God has ordered it otherwise. As I am alone today with none but my blessed Master, waiting in this hotel for the Sabbath to pass, so that I can get on to my home, where I can see and try to help cheer my heart-broken mother (he had just received word of the sudden death of a brother), I feel that I must tell you some of the thoughts that have been passing through my mind.

"For fifteen years I have been especially burdened for three objects: the church, the Young Men's Christian Association, and a dear brother, who is now in Heaven. God has answered my prayer for him, saved him, made him useful to others, and now taken him to Himself. That burden is gone. The Young Men's Christian Association has been blessed of late, too. But how is it with my first love? For years I seldom get on my knees in private but I think and pray for the dear church in Chicago, and of late you have been on my mind and heart far more than usual. Are you going to let this time of blessing pass without a blessing to you?

"The only way any church can get a blessing is to lay aside all difference, all criticism, all coldness and party feeling, and come to the Lord as one man; and when the church lives in the power of the thirteenth chapter of First Corinthians I am sure that many will be added daily to the flock of God. I would like to have the church read that chapter together on their knees on Thursday and, as you do so, pray God to apply it with power. Of late my earnest prayer to God has been that He would help me to save more, and I cannot tell you how wonderfully He has answered my prayer. It seems as if you were all much nearer and dearer to me than ever. My heart goes out to you, and I long to see you all coming constantly to God for a fresh supply of love.

"I found a verse in 1 Peter 4:8, today. I never saw it before: 'Above all things put on love.' Think much of that one expression. Put it at the head of the list. Faith is good, but this is above it. Truth is good: it is a beautiful sight to see the church of God study the Word, but what are we if we do not have love? May the dear church get such a flood of love from on high that it will fill all our hearts. The last night Jesus was on earth, before they crucified Him, He said to His disciples: "This is My commandment, that ye love one another as I have loved you." Let us think on these solemn words, and may the love of Christ draw us all together so we will be as one man."

Enclosed in this church letter, Mr. Moody wrote the pastor, the Rev. Dr. W. J. Erdman:

"I do hope you will hold the people to the thought of love. I am sure that is where the churches have all gone astray. We must have it above all things. See how Paul and Peter agreed in this. Let us put that first. If the church is sound in love I think it will be sound in everything else. That God may be with you and bless you in a wonderful manner is my earnest and constant prayer." -- From The Life of Dwight L. Moody

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The Journal staff appreciates the prayers of our readers!

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CHARLES CRITTENTON
Won by His Child's Death

Basil W. Miller

The name of Crittenton is possibly never connected with that of Charles, rather it is remembered in conjunction with that of Florence. After all it is to the daughter, and not the father, Charles, to whom the honor is due. Charles, the millionaire was too busy with his trade, too engrossed in the activities of the mart, to give attention to the affairs of the kingdom. The little daughter, an only child, had learned the beautiful story of Jesus, and gradually her tiny light set a flame that was destined to illuminate the heart of the father.

One day the daughter took violently sick, and gradually she grew weaker and weaker. Around this child the interests and desires of Charles were centered. Money could buy the services of no greater physicians than he had at her bedside. Through it all the millionaire father was constantly with the suffering daughter. At last her frail strength waned, and with a fond good-bye, she lay back in the father's arms and went to sleep.

The flower that God had lent to that busy rich man bloomed for but a few years, and then the Master plucked it that heaven might be more grandly attired, and more inviting for the parent.

The work of the individual had won. Crittenton saw the glory of the Lord as it arose from a young life. Out of the darkness of self and sin, he came into the marvelous light of life and love. Day after day the heart-broken father took flowers to the little grave, and falling upon it he poured out his soul in grief. It was during one such visit that a still small voice spoke serenely to him, "Florence is not here; her poor form of clay rests beneath this sod, but Florence has gone to God. And you now, O Charles Crittenton, must walk in the Godward way."

He arose in this comfort of the gospel, and at once began his marvelous Christian career of love and philanthropy. He surrendered his business connections, and devoted his time to good works. He went over the land preaching the gospel and establishing everywhere the Florence Crittenton Homes where fallen women can find refuge and under Christian influence can rehabilitate themselves.

The life of this holy character, though short, can be estimated not in values of an earthly nature. Only eternity, when the long roll call of those redeemed through the work of her father is made, can tell the story of the greatness of her life. The span when she was permitted to shine for Jesus ran into only a few years, but her heart had caught the silvery rays of the Lord, and she realized that she was to let her light shine. This is the story of the personal worker. Stanley and Livingstone, Charles and Florence, Moody and Gipsy Smith, a band of young people and Finney -- hand in hand these personal workers and their converts go together. Moffat won Livingstone by the personal touch. Street workers reached the ball player, who became the famed evangelist, Sunday. A Texas circuit rider was God's instrument in winning Bud Robinson, famed lisping southern friend of God and winner of men.

Reach out then, friend, for around you somewhere there is a convert to be won. Teach the words of Jesus to all who will listen, somewhere a pupil, a disciple can be made for the Master. Remember it was but a few fishermen who won Rome, and all that she stood for. How was this wrought? Only by personal contact. Light a life, and then two lives there are to shine for Jesus.

If you reach out for a convert you may prove to be the friend Beta who won the modern apostle of prayer, George Mueller. -- From How They Were Won

"O for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood,
So freely spilt for me!"

* * * * *

GOD IS STILL ON THE THRONE -- J. D. Drysdale

"Preserve my life from the fear of the enemy." Ps. 64:1.

First of all let us note that the Psalmist does not ask to be saved from the enemy, but from the fear of the enemy.

We live in a day when hearts are full of fear. What is more natural to human hearts than fear; and yet the Bible is full of "fear-nots." The trouble is, that many of us, like Bunyan's Pilgrim, have lost "our roll." In other words we have neglected the Word of God, and so have lost the comfort and sustaining power of the promises of God, and we have become timorous and mistrustful. We must go back to the place where sin crept in, and doubts began to assail us, and once more enter into a covenant with God that we shall trust Him and His Holy Word implicitly.

The "Fear-nots" of the Bible provide an all-sufficient guide for the timid and distressed.

There is no apprehension possible to man which has not its complementary reassuring promise in God's Word.

Not so long ago in a drawing-room at Downing Street, presided over by Mrs. Snowden, the wife of the Chancellor of the Exchequer, Sir Oliver Lodge gave a lecture on Spiritism, and the freewill offering went to the work of the Y.W.C.A. And later still a company of Clergymen and Ministers met at "All Souls," Langham Place (the Church once occupied by the late beloved Canon Webster) to consider the "Merits" and "De-merits" of Spiritism. Alas for the poor flocks that are being led astray by such blind and unstable leaders. Fortunately some of them have very few sheep to lead, surely largely due to their own unsatisfactory experience and indefiniteness.

The "Prophets" of old spoke with a definiteness born of experience;... but who will long follow such hirelings?

With all our boasted civilization, education, and scientific progress, we are rapidly becoming a Pagan people: and if Pagan, then we must reap the fears and sorrows of Paganism. When a people turn from the true and living God, and live for the world, the flesh and the devil, and worship deities of their own invention, swiftly the Word of God comes true... "But if ye will not hearken unto me and will not do all these commandments; and if ye despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague... and I will set my face against you, and ye shall be slain before your enemies."

The Command of God to the Children of Israel was that they were to, "drive out the inhabitants of Canaan and destroy them utterly But if they would not drive them out. . then it would come to pass that those that remained of them would be pricks in their eyes and thorns in their sides, and vex them in the land wherein they dwelt!"

There is always a fearful Nemesis to the disobedient! But enough, this was not meant to be a setting forth of the devil's devices, but rather a call to godly courage in spite of the prevailing conditions God has delivered in the past and will yet deliver

"Our Fathers trusted in Thee: they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered: they trusted in Thee, and were not confounded."

We need not like Jacob say "All these things are against me," but rather like Paul we may be able to say "None of these things move me."

This is not a day for moping, but for godly courage. If we have "another spirit" such as Caleb and Joshua, we shall not be overwhelmed by the giants..., but like them we shall say "If the Lord delight in us, then he will bring us into this land and give it us... only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not." The man who walks with God is never a pessimist -- neither is he one who refuses to face facts, but in spite of seemingly hopeless circumstances he hopefully believes, and rising on the tip-toe of faith, he espies God with the eye of the single-hearted, and can shout the victory, knowing that God is still on the Throne.

Beloved, seek from God the great deliverance from the carnal mind: that inward propensity with its chronic tendency to fearfulness, and join the ranks of the Spirit-filled; and who knows but before long you may discover that you have come to the kingdom for such a time as this.

Luther, Knox, Wesley and a great host of others lived in the rarefied atmosphere of a sanctified experience and shouted the victory when others were despairing..., they lived to lift..., and so may we. Glory be to God! Preserve us O Lord from the "Fear of the Enemy."

The Devil is the great scaremonger, therefore let us pay no attention to him.

There is however nothing in formal religion that can withstand the bombardments of hell, and successfully cope with the prince of the nether regions.

The Church of Christ can only win through as she puts on her Lord's Divine equipment, viz., Pentecostal Power.

If we are living in the days of "Distress of nations," and "Men's hearts are failing them for fear, and for looking after those things which are coming on the earth, then let us look up, and lift up our heads:-- for our redemption draweth nigh."

Thank God there is an upward look, and power from on high to lift up our heads.

Our Lord's Second coming is not only the purifying hope of the Christian; but the only hope for this weary, sin-sick world. No, no, the Devil has not the last word!

Our God had the first word and He will have the last. But what shall we do in the meantime? Shall we sit down and fold our hands? Why, of course not: we shall "Occupy till He comes," and snatch souls from the raging furnaces of lust, drunkenness and gambling. God helping us, we shall do our best to arouse Messrs. Sloth, Simple and Presumption to their awful peril, and, if they refuse to listen to us (the twentieth century pilgrims), we shall have the satisfaction of knowing that we have done our utmost to save them; henceforth their blood will be upon their own heads. There is no cure for depression like aggression. The need of the hour is a generation of men and women with heaven-born convictions that God and truth and righteousness will triumph, in spite of all the devil and hell may do.

Men and women, who, because they believe- "They always win who side with God," are willing to "sell all" and follow Christ into the thick of the battle.

The enemy will surely put up a fierce fight against all who have "the laugh of faith," and those whom he cannot intimidate: but, if we keep our hearts burning with the love of God, and our heads cool, all will be well.

If we are to be a blessing to "the heaving restless throng," then we must know "the rest that remains to the people of God." We must be free from all unwholesome, unnatural, and worldly ambitions and desires, and be finding our utmost satisfaction in Jesus Christ.

This will not be found by having correct theological views about His person and work, but by having a working knowledge of Him in our hearts.

We must be absolutely under His control.

We must joy in our God. We must have complete confidence in His unerring guidance, and believe from conviction and experience, "that all things work together for good to them who love God, to them who are the called according to His purpose."

"There is a place of rest, the sweetest and the best
The saints have found it down the ages hoary!
Life that is hid in Him is full right to the brim
Of love, and peace, and ecstasy and glory

-- From The Price of Revival
(See inside back cover.)

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