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By Holiness Data Ministry

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A MOMENT WITH PUBLISHERS

We are so thankful that this holiness messenger has found its way into many homes, and foreign lands, these last several months.

There has been an unusual amount of trouble with the September issue reaching our subscribers. We pray that the problems will soon get corrected in the postal system. If you have ordered only a single subscription and get a bundle of Journals and that bundle has a red sticker with a black "D" printed on it, or if there is a green sticker with a black "3" printed on it, please show this to your postmaster or letter carrier. Those letters mean that that bundle is to be opened at that post office and distributed from there to the addresses on the other Journals in that bundle.

A very important item: If your mailing address has been changed due to the 911 address changes, please let us know immediately. All that do not have the correct changes on them, the cover will be torn off of the Journal, the Journal destroyed, and the back cover returned to us with a charge of 50 cents per copy.

Again, I want to express to our wonderful readers the gratitude of my heart for your generous financial support! I wish it were possible for me to tell you how very thankful I am for each offering that comes to my office as a donation to keep this ministry going. This month every need has been met including enough to pay the postage at time of mailing! How the Lord has answered prayer to impress those who are financially able, to give to keep this Journal going. I'm

sure it has been a real sacrifice for some of you, and I pray the Lord will richly reward you for it. I truly believe that in the day when the rewards are given out, you will be among that number.

I am deeply humbled for the many who have inquired about my health. The iron and ferritin count in my blood shows that both have increased. I will need to start phlebotomies again, if they have increased within this month. My eyes are no better. I have an appointment with the eye specialist the last of this month. I appreciate the prayers of you who remember me before the throne. The Lord continues to help me with His comfort. Praise the Holy Spirit for His presence. -- Mrs. A. J. (Prudence) West

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Editorial
DELIVERED AND TRANSLATED

A. J. West

"Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." Colossians 1:13.

The Epistle to the church at Colosse was written to offset a serious Gnostic idea which had been gaining influence and power among the members of that little group. Its idea was that all matter was essentially evil, and that evil resided in matter. The thing which Paul especially attacked in this Epistle was the idea that Christ was an emanation from God, and not really the Eternal Son of God, co-equal with the Father. Perhaps no other epistle in Paul's writings so exalts the Person and the work of our Christ as does the one to Colosse.

In this verse Paul gives us a summary of what the work of God through Christ made available to the children of men. We are taken out of the power of darkness and transplanted into the Kingdom of God's dear Son. Never in time and probably never even in eternity will we be able to fully comprehend the length, the depth, the height and the breadth of the blessedness that is contained in that one verse of Scripture, -- taken out of the realms of darkness and translated into the Kingdom of God's dear Son. How boundless is the scope of blessing that is inferred in those simple words!

This operation was not a simple one; it was not an easy one. It was complicated and it was costly! The work of Redemption rests upon a legal foundation. In order for us to be taken out of the fetters of darkness there had to be a competent Redeemer come forth to pay the debt which we owed, and to set us free from the penalty of a broken law.

The powers of darkness signify the fact that people are held there unwillingly. They are not the free citizens of a free country. They are so deeply sold into sin that they are completely unable

to ever extricate themselves from the depths of night into which disobedience has plunged their souls. Jesus tells us that the strong man of the house will not suffer his goods to be taken unless a stronger than he comes and overpowers him. And so the strong man of the house of darkness, guards with extreme care his possession of the souls of men. In order for those souls to be liberated from the powers of darkness, there must be a stronger than he, a stronger than Satan, come to bind him and give liberty to the captives which he holds. We have this strong One, this mighty One, in Christ Himself as He comes to our rescue and makes possible our liberation from the powers of darkness.

The negative part of our salvation is set forth in the fact that we are liberated from those realms of night. The positive side of it is set forth in the statement, "... and hath translated us into the Kingdom of His dear Son." The picture changes now from powers of darkness to a Kingdom. We are no longer under the bondage of servitude. We become the free sons of God. We reside in the Kingdom of God because we desire to stay there. We are not bound by any shackles; we are held there only by the bonds of devotion and love, tied only by the benevolence of God.

What the full scope and blessing of this Kingdom includes, no man is able to say. It will be our privilege to enjoy it throughout all the endless cycles of an on-rushing eternity.

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THE LIFE OF D. L. MOODY

William R. Moody

FIRST EXTENDED MISSION IN GREAT BRITAIN

(Continued from the September issue)

So great was the interest at the tabernacle that the work went all unabated during Mr. Moody's absence while working in behalf of the new building. Finding, therefore, that he could be spared from Chicago, and desiring to learn more of the Bible from English Bible students, Mr. Moody determined to cross the sea again. He started for a short trip in June, 1872. This visit calls for special consideration on account of one incident that undoubtedly marked another turning point in Mr. Moody's career.

He was determined not to get into work, if he could help it; but one day, at the close of the service in the Old Bailey prayer-meeting, the Rev. Mr. Lessey, pastor of a church in the North of London, asked him to preach for him the next Sabbath. Mr. Moody consented.

The morning service seemed very dead and cold. The people did not show much interest, and he felt that it had been a morning lost. But at the next service, which was at half-past six in the evening, it seemed, while he was preaching, as if the very atmosphere was charged with the Spirit of God. There came a hush upon all the people, and a quick response to his words, though he had not been much in prayer that day, and could not understand it.

When he had finished preaching he asked all who would like to become Christians to rise, that he might pray for them. People rose all over the house until it seemed as if the whole audience was getting up. Mr. Moody said to himself:

"These people don't understand me. They don't know what I mean when I ask them to rise." He had never seen such results before, and did not know what to make of it, so he put the test again.

"Now," he said, "all of you who want to become Christians just step into the inquiry-room."

They went in, and crowded the room so that they had to take in extra chairs to seat them all. The minister was surprised, and so was Mr. Moody. Neither had expected such a blessing. They had not realized that God can save by hundreds and thousands as well as by ones and twos.

When Mr. Moody again asked those that really wanted to become Christians to rise, the whole audience got up. He did not even then know what to do, so he told all who were really in earnest to meet the pastor there the next night.

The next day he went over to Dublin, but on Tuesday morning received a dispatch urging him to return, saying there were more inquirers on Monday than on Sunday. He went back and held meetings for ten days, and four hundred were taken into that church.

After some time what was, perhaps, the secret of this marvelous manifestation of the Spirit's working was revealed. There were two sisters belonging to that church. One was strong, the other was bedridden. One day as the sick woman was bemoaning her condition the thought came to her that she could at least pray, and she began to pray God to revive her church. Day and night her prayer went up to God.

One day she read in a paper an account of some meetings Mr. Moody had held in America, and, though she did not know him, she began to pray that God would send him to her church. On the Sunday Mr. Moody preached, her sister went home and said:

"Whom do you think preached this morning?"

She suggested the names of several with whom her pastor was in the habit of exchanging.

Finally her sister told her, "It was Mr. Moody, from America."

"I know what that means," cried the sick woman; "God has heard my prayers!"

Mr. Moody believed that it was this revival that carded him back to England the next year.

Among other meetings he attended the Mildmay Conference, and thus records his impression of the Rev. William Pennefather, the founder of Mildmay:

"I well remember sitting in yonder seat looking up at this platform and seeing the beloved Mr. Pennefather's face illuminated as it were with Heaven's light. I don't think I can recall a word that he said, but the whole atmosphere of the man breathed holiness, and I got then a lift and impetus in the Christian life that I have never lost, and I believe the impression will remain with me to my dying day. I thank God that I saw and spoke with that holy man; no one could see him without the consciousness that he lived in the presence of God."

It was the first and last time they ever met; but Mr. Pennefather was strongly impressed with the conviction that Mr. Moody was one for whom God had prepared a great work, and after his return to America he wrote him, telling him of the wide door open for evangelistic work in London and elsewhere and promising him a warm welcome if he would ever come over and help them. Other invitations equally cordial were received about the same time from Cuthbert Bainbridge, of Newcastle-on-Tyne, and Henry Bewley, of Dublin. These were accompanied with the promise of funds to meet the traveling expenses of Mr. Moody and his party.

After arranging for the work in which he had been engaged in Chicago it was decided to accept these invitations and return to England for a short visit. Philip Phillips, a warm personal friend of Mr. Moody, was at this time the leading gospel singer in America, and Mr. Moody at once urged him to accompany him. This he was not able to do, and P. P. Bliss, whose reputation as a gospel solo singer and composer had created a demand for his services on all sides, was then invited. He had been associated with Mr. Moody on several occasions, and both men were closely attached to each other. But in this he was also disappointed, as it seemed impossible for Mr. Bliss to leave home.

It was Mr. Moody's first idea to leave Mr. Sankey in Chicago to continue the work in the mission church and in the Association. Finally, however, he decided that the British call was of sufficient importance to take Mr. Sankey from his work for a few months at least.

Mr. Moody had at that time about \$450, which he had loaned to a friend to be invested during his absence, as all his expenses on the mission were to be met by those who had invited him. Steamship passage for Mr. Moody and his family and Mr. Sankey had been engaged, but the promised funds failed to come. Within a day or two of the time for departure Mr. Moody had to request the return of his loan to meet traveling expenses. On reaching Liverpool, on June 17, 1873, the cause for the non-receipt of the promised funds was at once apparent. All three of the cordial and devoted friends on whose invitation Mr. Moody had depended for moral and financial support had been called to be with their Lord.

After reading the letter announcing the death of these friends, Mr. Moody turned to Mr. Sankey and said: "God seems to have closed the doors. We will not open any ourselves. If He opens the door we will go in; otherwise we will return to America."

On their arrival at Liverpool they went to an hotel, where they spent the evening. Mr. Moody then discovered in one of his pockets an unopened letter which he had received, just before leaving New York, from Mr. Bennett, the secretary of the Young Men's Christian Association at York, England. Mr. Bennett said that he had heard of his work in America among young men, and he hoped if he ever came to England he would come there and speak at the Association.

"This door is only ajar," Mr. Moody exclaimed," but we will consider the letter as God's hand leading to York, and we will go there."

After spending one night in Liverpool Mr. Moody, with his family, took the train for London, and Mr. Sankey went to Manchester to the home of the one man whom he knew in England -- Henry Moorehouse. On receiving Mr. Moody's dispatch that he was ready to begin his meetings in York, Mr. Bennett replied that everything was so cold and dead in the town that it would take at least a month to prepare for the intended mission. The dispatch concluded by asking Mr. Moody to name a date when he could consult him regarding the proposed meetings. With his usual promptness this telegram was sent in reply:

"I will be in York tonight." At ten o'clock that evening he reached the city, where no one except his friend, Mr. Bennett, had ever seen him and very few had ever heard his name.

The situation was not encouraging, but after looking it over carefully Mr. Moody declared that every man must make his own way and that he was ready "to go in at once." Mr. Sankey was telegraphed for, and the meetings opened immediately. The next morning application was made to several ministers of the town for the use of their pulpits on the coming Sabbath, and two Wesleyan, a Baptist, and a Congregational church were placed at their disposal. (To be continued) -- From The Life of D. L. Moody

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GEORGE WHITEFIELD
Won By A Book

B. W. Miller

Strange events are brought about through the most insignificant of one's time and abilities in another personality. For instance: When Bunyan married, his wife, the poorest of the poor brought with her as a heritage from her Christian father, a book entitled, "Fox's Book of Martyrs." Through reading the book John, the famed dreamer, was converted. Through reading "Marshall's Gospel Mystery of Sanctification," lent by an old minister friend, A. B. Simpson, was brought to Jesus.

Somebody lent these books!

Whitefield will be remembered as the world's greatest preacher, and not as the struggling lad at Oxford, or the servant in the tavern. When but a lad he served drinks in a Scottish tavern, and when an old man he was the most popular preacher of his or any age. It is said that when a boy he was the most wicked and vile, even running into church only to disturb it, and when an old man he could bring tears to the eyes of his massive audiences even by speaking the word Mesopotamia. As a boy he stole money from his mother, and when he died, famed and honored, he left but five hundred dollars in the world, and that through mistake!

Between the two -- the lad and the man -- stands a book, lent by a friend.

When eighteen years old in Oxford and delicate, a friend named Charles lent George a book entitled "The Life of God in the Soul of Man." Eagerly the Oxonian pored over its contents. Gradually a light burst upon his spirit. He sought the way of the Lord, and when the friend Charles formed the famous "Holy Club," George was among its first members. But one other event stands as a tribute to the personal worker in Whitefield's early life. When sixteen, George's mother invited him to lead the singing in a woman's religious meeting.

Two events -- reading a book, and leading the singing for a band of faithful women -- that is all. Out of these grew the man that was to be.

Whitefield traveled England and America and drew the largest audiences ever assembled. It is said that he could be heard preaching for a mile. Ben Franklin walked to the rear of a crowd of thirty thousand in Philadelphia and heard every word distinctly. Many times under the power of his ministry as high as five hundred would fall to the ground as dead men. The black faces of the miners of England would be stained with rivulets of tears when he spoke.

In America he established an orphanage, which Franklin, before he spoke, declared he would not support. When the message began Ben decided to give a small coin; the farther the speaker went the more the famed American decided to give, and when George had finished Ben turned to his neighbor and tried to borrow money from him to give to the orphanage.

Literally thousands were converted under the power of his ministry. He set America aflame with his work, and the first great revival which broke upon this nation came through the ministry of Whitefield and Edwards.

Charles and George and a mother! A trio, of whom Charles was destined to win fame as a writer of songs, George as a mighty preacher, and the mother to earn the crown of a personal worker.

Book lending is small indeed as an investment of ability, and surely anybody can lend a book. L. Milton Williams gave a fellow traveler on a train through Kansas a copy of his book, "The War of the Ages." And from the reading of the book a revival broke out in a farm section, which later resulted in the building of a mighty country church, where hundreds have been converted.

Pass out your books, friend, and for yourself you will win a crown. -- From How They Were Won

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A WASTE OF TIME??

During the short time that he attended school, Thomas A. Edison was nearly always at the foot of his class. On one occasion a teacher remarked to the inspector that the boy was "addled" and that trying to tutor him was a mere waste of time.

The youth overheard the remark. He repeated it to his mother, who promptly took the child back to the school and told the teacher he did not know what he was talking about and that the lad had more brains than the teacher.

Referring to this critical period of his existence, Mr. Edison once said:

"Had it not been for my mother's appreciation and faith in me, I should very likely never have been an inventor. She was so true, so sure of me, that I felt that I had someone to live for, someone I must not disappoint. The memory of her will always be a blessing to me." --Selected

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PENTECOST

Samuel Chadwick

What happened at Pentecost? There was something that began a new era for the world, a new power of righteousness, a new mission of redemption, and a new basis of fellowship. What was it that made Pentecost the birthday of the Church of Christ? It is not enough to say the Holy Spirit was given. In what sense was He given?

Before Pentecost

The Spirit of God has been active in the world from the beginning. He brooded upon the face of the waters when the earth was without form and void, and the order of creation was the result of His brooding. In the Old Testament He is the creative Agent, Sustainer, and Renewer of the world of Nature. He is the Lord and Giver of life. In Ezekiel's vision the forces and machinery of nature were impelled and controlled by the Spirit of God that dwelt in the wheels. It was God's gift of His Spirit to man in creation that distinguished man from the rest of His works. What else can it mean when it is said, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul"? Breath is the word for Spirit. It is a picture word. God does not breathe. The Spirit is not wind. It is a figure of speech to illustrate the fact that God communicated to man the life which was within Himself. God breathed into man His Spirit and man became a living soul. It was by the Spirit of God that man was made in the image of God, and it was by the Breath of God in His Son that there was given unto man again the gift of the Holy Ghost. On the evening of Easter Day the Risen Lord breathed upon His disciples and said, "Receive ye the Holy Ghost." He communicated to them the Life which He had in Himself. "There is a spirit in man, and the breath of the Almighty giveth understanding." "The Spirit of God hath made me, and the breath of the Almighty giveth me life." All through the Old Testament the Holy Spirit is creative, directive, energizing. He came upon Moses, Bezaleel, Samson, Gideon, Samuel; and all the Prophets spake by Him. Every creative period had its gift of the Holy Ghost. The manifestations are occasional and special. There is in them a consciousness of limitation and incompleteness, and prophets like Isaiah and Joel foretold a day of fullness of the

Spirit which would be the crowning gift of redeeming grace. In the New Testament the Spirit of God is the active Agent in salvation, but in the Gospels He was "not yet given," and our Lord Himself was straitened until His baptism was accomplished and He had "sent fire upon the earth." The Spirit was in the world, but "not yet given."

At Pentecost

At Pentecost the Holy Spirit came as He had never come before. The signs were not new except in their combination and intensity. The Wind and the Fire and the Tongues had all been associated with the gift of the Spirit, but they were now intensified, enlarged, and distributed to a community of believers. There was a sense of overflowing fullness. Something had happened in the cosmic order that sent forth the Spirit of God in larger measure, with new powers and enlarged opportunities. He was the gift of God to His Son, and the gift of His Son to the world. He came to fulfill the mission for which Christ came into the world. He is our Lord's Paraclete, His Advocate, and Administrator. His ministry is redemptive and regenerative. In Him the Risen and Ascended Lord finds His enlarged opportunity. The straitening is past. He is exalted far above all rule, and authority, and dominion, and power, and to Him are given all authority in heaven and on earth, and the fullness of "Him that filleth all in all."

He had said, "It is better for you that I go away, for if I go not away, the Comforter, the Paraclete, will not come to you." The inference is that the presence of the Spirit is better than the bodily presence of Jesus. That is a strange word. Why could not the Spirit come if Jesus did not go away? Why should the coming of the Spirit wait for the going of Jesus? It is not difficult to understand that the Spirit found the fullest opportunity of manifestation in Jesus. To none but Jesus had He ever been able to come "without measure," but why wait to come upon such men as Peter and James and John?

The gift of the Spirit is inseparable from the work of the Son. Is it not true to say that Deity gained new experience of humanity in Jesus Christ? Our Great High Priest learned obedience by the things He suffered, and because He is touched with the feeling of our infirmity, He is able to succor and mighty to save. By the sufferings of Christ the Throne of God is the Throne of Grace where mercy and help are found. If Jesus needed to learn that He might be our Great High Priest, was there not a reason for waiting till that was accomplished before the Spirit could be given? The Scriptures are reticent about the Holy Spirit, which means that the Spirit is reticent about Himself, but they do make it clear that the Spirit is the crowning gift of redemption through Jesus Christ, and the Spirit was through it all. As the Son learned and thereby entered into the Priesthood of Grace, so the Spirit was prepared to be His Paraclete in the Church and the world. In the fullness of time God sent forth His Son, and when the Day of Pentecost was fully come," they were altogether in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire: and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."

After Pentecost

The change in the Apostles was more wonderful than any of the marvelous portents of the day. The wind and the fire passed, but the transformation remained. It was easy to see the difference in Peter, but it was no greater in him than in the rest. All that Jesus had promised had come to pass. Pentecost interprets the Upper Room. The Paraclete had come, and they were comforted. The Spirit of Truth had come, and they knew. The witness to the Christ had come, and they became witnesses. The Executor of the Kingdom had come in power, and each found himself under authority and speaking as the Spirit gave him utterance. Fear had gone. They no longer sat with closed windows and bolted doors for fear of the Jews. They feared no one. They were afraid of nothing. They no longer spoke with bated breath. They proclaimed the truth concerning Jesus in the open streets of the city where Jesus had been murdered, and within six weeks of His death. A new power was at work. The Lord Jesus had said that when the Spirit was come He would convict of sin, and righteousness, and judgment; and, lo, multitudes were smitten, and three thousand souls cried for mercy. It was indeed "a great and notable day." The world had never seen such a day. The angels had never seen such a day. Neither had Satan and his hosts of spiritual darkness ever seen such a day.

The vital thing that happened at Pentecost is that the Spirit of Jesus came to abide in the hearts of men in the power of God. That is the difference Pentecost made. "Ye know Him, for He abideth with you and shall be in you." It is the difference from with to in, plus the difference in Christ by His exaltation and coronation. Through that indwelling Presence Pentecost makes us one with Christ as the Son is one with the Father "I in you, and ye in Me." So the Spirit brings the Life of Jesus into the soul; by Him we say, "Christ liveth in me."

What did Pentecost do for men? It brought a new dynamic of righteousness. From the beginning there has been the light lighting every man that cometh into the world; a light the darkness could neither apprehend nor overcome. In the Incarnation of the Word made Flesh the Light came into the world. Pentecost focused the Light. He convicts the world of sin, of righteousness, and of judgment. There is a new power of conviction. Men were pricked in their hearts as they had never been pricked before. That conviction centers in Christ and is wrought by the Spirit.

Pentecost brought a new fellowship. That is the abiding miracle. Community of the Spirit of Jesus issued in community of life in His Name. The Kingdom of God henceforth is a new theocracy, permeated, dominated, sanctified in the Spirit of Pentecost. The new thing is not in the wind and fire, or the gift of tongues, but in the possession of the Spirit by each for the good of all.

That which happened at Pentecost is the biggest thing that ever happened. And now the biggest question of all is, has it happened to you and me? Have ye received the Holy Ghost?

--From The Way to Pentecost

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Thanks to all of our JOURNAL readers who have remembered this magazine with your prayers and financial support!

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SIN AND ASSURANCE

J. Grant Swank, Jr.

God calls His children to be holy. Positively, to be holy is to hunger for righteousness. Negatively, to be holy is to detest sin.

Next step: then what is the biblical definition of "sin"?

James 4:17 and 1 John 3:4 provide us with at least two Bible definitions. The first states that to know to do good and do it not is sin. The second states that sin is breaking God's law. Simple enough.

Therefore, sin is not human foibles, personality deficiencies nor complexes of one sort or another. Sin is not a lack of culture or refinement. In other words, sin is not experiencing one's humanness, one's mortality.

Then according to the Word, sin is knowable when it occurs in that sin pricks the conscience. That is, the human is aware when he sins, therefore, sin is not some subterranean psychic trigger which has no impact on the person's consciousness.

God has been kind in equipping mortal, not only with free will, but also conscience. Therefore, when free will exercises itself in favor of sin, conscience waves red flags of discontent. When free will exercises itself in favor of holiness, conscience is at peace.

Then one understands the perfect balance of the Bible call to Christians: live holiness and be done with sin. Makes sense. Therefore, one cannot purposefully live in sin and holiness at the same time; that is obvious imbalance. It is a contradiction to the Bible challenge.

Can one dull his conscience? Yes, conscience begins at personhood's start. At that beginning, conscience is innocent and sensitive.

However, as personhood grows older, conscience is tested by life situations. If conscience wills repeatedly to sin, then innocence becomes damaged; the result is the dulling of the conscience. If such dulling becomes extreme, then one may move into the more macabre dimensions of mind and deed.

It is imperative that one maintains his conscience sensitivity throughout life. One's conscience is best educated and sensitized by researching the Bible ethic.

The more one determines to keep conscience exceptionally alert to God's expectations, the more one understands the divine call to holiness. Combined with such love for purity, there also increases one's abhorrence against sin and its consequences.

One of the reasons for today's cultural relativism and subsequent increase in evil is due to widespread insensitivity to the biblical definitions of sin. With such damage to individual and

societal conscience comes the applauding of sin. Thus we have the play-out of the prophet's prediction that good would be labeled evil and evil would be labeled good.

Considering all this, how can a Christian then know that his salvation is secure? In what lies his salvation assurance?

There is absolutely no problem at this point. Christian assurance is just as simply stated as are the Word's definitions of sin and holiness.

The Christian is eternally secure as long as his will is willed to the will of God. The Christian has no fear of hell as long as his conscience is at peace with his Lord. Heaven is his as long as he detests sin and its consequences.

If the Christian should sin, he has a Go-between, a Lawyer, an Advocate, an Intercessor, a Mediator. His name is High Priest Christ who is seated in heaven at the right hand of the Father.

If the Christian should sin, he may go directly to the heavenly Lawyer who will plead his repentance for sin, his confession of wrong, his sorrow of heart. Sheer mercy will then be forthcoming to that contrite soul so as to cleanse away that sin as if it never occurred. This is gospel.

In other words, the sensitive Christian will get right "back on track" spiritually rather than delay nor bog down in despair. He will cling to his Mediator above, believing that grace has come to his sincere plea.

By returning to the holy way, the Christian's conscience returns to peace. That, based on the Word's authority, is assurance enough. The soul is secure. And eternally so as long as the will wills the will of God.

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THREE GATES

If you are tempted to reveal
A tale to you someone has told
About another, make it pass,
Before you speak, three gates of gold.
These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"
And if to reach your lips at last
It passes through these gateways three
Then you may tell the tale, nor fear
What the result of speech may be.

-- Author unknown

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WHAT HOLINESS DOES NOT DO

D. N. Thomas

After the baptism of the Holy Spirit purifies the heart (Acts 15:89) we are still extremely human with physical and mental infirmities so that even though our hearts and motives are pure there may still be involuntary deviations from a perfect standard of conduct or service.

We are not exempt from temptation. Temptation is a common experience. Jesus was tempted in all points, yet without sin. It is not a sin to be tempted. Yielding to temptation is sin. A salesman may present his wares at your door, but no matter how persuasive he is, you are in no way responsible to accept anything he has to offer unless you consent to do so. We may not hinder thoughts of evil from coming to the door of our mind but we do not need to accept or approve them. Mr. Wesley said, "We may not hinder birds from flying over our heads, but we can stop them from building nests in our hair" Someone said to an old saint "You are never tempted, are you?" He replied, "You should have seen me a short time ago when I was so depressed that I couldn't pray, but I sat with my hand up, and the Lord saw the hand and gave me the victory."

The Christian life is not one of continuous overflowing joy. We walk by faith and not by sight. Someone asked a friend of ours, "Are you blessed right now?" He replied, "No, but I am ready to be blessed." Our relationship to God is not determined by the way we feel but by our loyalty and devotion to Him. Our feelings are affected by what we are thinking about; by the direction we are looking and our attitude toward what we see.

The following was seen on a church bulletin.

"To be discouraged look within,
To be defeated look back,
To be distressed look around,
To be dismayed look ahead,
To be perplexed look at others,
To be miserable look at yourself,
To be delivered look to Christ,
To be delighted look up."

Holiness does not enable one to render perfect service. One day when I came home from calling, my three year old son met me in the driveway and said, "Daddy, I have been pulling the weeds out of the garden." He had not only pulled the weeds, but also the beans. He meant well, but he didn't know beans. His mistake was due to his limited knowledge. We have known some well-meaning Christians who pull up the wheat with the tares. After we are sanctified we may have much to learn and to unlearn, but as long as our hearts and motives are pure, our Heavenly Father understands and blesses us. We may try to judge people's motives by their actions, but the Lord judges their actions by their motives. He knows why we do as we do; a child's letter to its

parents may have many mistakes. The child is not faultless, but is blameless. Holiness does not take away righteous anger. There is a righteous anger, and there is a carnal anger. Carnal anger is a very dangerous emotion. As long as it remains in the heart one may not know what he may do under provocation. A young man, recently convicted of murder, shot and killed his neighbor in an argument over four dollars.

A Sunday school teacher hurt her influence when she had a spell of bad temper in front of her class. A Sunday school superintendent murdered his wife and two children. But not all anger is sinful. Righteous anger is not only consistent with holiness but is a requisite to it. It was given by the Author of our being, and is never destroyed in any state of grace. When Moses came down from the Mount and saw the people worshipping an idol his anger waxed hot and he cast the tables of stone out of his hands and broke them in pieces. Mark tells us that Jesus looked about on the Pharisees with anger. Paul told the Ephesians, "Be ye angry and sin not."

How may we discern between carnal anger and righteous anger. It is carnal when it is convened over trivial things. Jesus said, "Whosoever is angry with his brother without a cause is in danger of the judgment." A piece of steel to be of use must be tempered right. If it is too hard it will break under pressure. If it is too soft it is of no use. The baptism of the Holy Spirit and fire tempers our spirits and makes them as they should be. If a tendency is too strong He softens it. If it is too weak He strengthens it. Anger is sinful when it flares up because it doesn't have its own way about things, or when it loses in a debate or discussion. Often the spirit one manifests is more important than the issue of the discussion. Anger is sinful whenever it vents itself in unkind words or attitudes toward those who disagree with us or those who hurt us. It is carnal when it is intolerant or unforgiving toward others.

Holiness does not enable two persons to see everything alike. Peter and Paul didn't always agree. Paul and Barnabas had a sharp contention. The New Testament Churches had their differences. Paul gave them a rule which no doubt did much to help them in the solution of their problems when he said, "Let us not judge one another. Who art thou that judgest another man's servant? To his own master he standeth or falleth."

Holiness is not a state of Grace from which one may not fail. A part of the Angels fell. Our first parents fell. "Judas by transgression fell." "Let him that thinketh that he standeth take heed lest he fall" (1 Cor. 10:13). Holiness does not destroy the natural desires and appetites with which we were created, but gives grace to keep them in subjection. Man is a trinity, body, soul and spirit and may be illustrated by a cart, horse and driver, the cart representing the body, the horse, the soul and the driver, the spirit. Each must be kept in its place. The spirit must be control, and we are not to get the cart before the horse. Paul said, "I keep my body under and bring it into subjection lest by any means when I have preached to others I myself should be a castaway." After our old man, the sinful nature, is put off the natural man must be kept under subjection. The Grace of Holiness purifies, exalts and restrains all impulsive tendencies, but does not destroy them.

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DENY HIMSELF
Rev. L. L. Miller

Mark 8:34

Every Christian who has been saved very long soon will learn that there are things which he has enjoyed in the past which now must be denied for the sake of Christ; that there are things in which even other Christians may indulge, but which, for that closer walk with Christ, must be pushed aside. There is a self-denial of which conscience alone must be the dictator and guide. In this self-denial we will neither be saved nor lost by either obeying its promptings or neglecting it. But the soul will be strengthened and enriched by obeying this inborn conviction. It is expected that missionaries will find few modern conveniences on the foreign field, and that their lives will be fraught with self-denial. The question is often asked the missionary, "When are you going back?" The need is so great; surely the missionary will return soon. Yet God expects every Christian to deny himself something for the sake of the cause.

In all the Bible some of the most beautiful pictures have been those in which someone has denied himself some necessities of life for the advancement of the cause of God and future generations. God's voice to Abraham spoke the words, "Get thee out of thy country, and from thy kindred." So Abraham departed. "By faith he (Moses) forsook Egypt... for he endured as seeing him who is invisible." "And there came a certain poor widow, and she threw in two mites." "She of her want did cast in all that she had, even her living." "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus." "And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him."

It was not that these examples of faith valued their lives any less than we do today. Neither did they love home and loved ones any less. But the call of the Master had obliterated all other voices and occupations until the home in Ur had lost its appeal. The courts of Pharaoh ceased to glitter. The needs of tomorrow had ceased to exist in the mind of the widow. The precious ointment was not too precious to pour on the feet of Jesus, as though it were not good enough to anoint his head. The call of these fishermen to become fishers of men meant more to them and their look into eternity than did the nets, boats, and even the love and care of an aged father. They denied themselves the privileges of wealth, ease, and pleasure, and the comforts of life to write a book of great examples worthy of our pattern.

Self-denial is not dead. The spirit lives on. I was at the registrar's desk when the wife of a missionary who had died on the field registered for camp. This was her request: "Can you give us a tent where the children and I can cook our own food? We have brought some things from home, and this will save us some expense." She had given a husband. The children, without their consent, had given a father. There was not the shadow of murmur in her voice as she made the request. Then I remembered the text, "Pray ye the lord of harvest, that he will send forth labourers into his harvest," and that it was our prayers which had sent them into the field where he met death. She was denied her request, but was given the best the camp could provide. What of that old careworn saint of ebony hue, whose hands were callused and bony from work in the field, who slipped into the children's meeting and waited patiently until the missionary had finished the service, and then

slipped a torn envelope into the hand of the missionary and, without any further explanation, said, "The Lord said to give this to you." The envelope contained \$5. Yes, the missionary had been praying for a definite need, and God had answered from an unexpected source.

Then there is the old saint, who walked 21 miles, carrying a huge tray of vegetables and fruit on her head, starting at 2 a.m. and arriving at 9 a.m., with this message: "Missionary, we hears you are going to leave us. So I brought this little present to you to tell you we loves you and want you to return again." It was the Christ who had made the feet of the missionary beautiful in her sight. No, self-denial is not dead, but lives on in the hearts of God's people.

Recently, in a missionary service, a plea was made for a new church building in a very needy place. The missionary was making an appeal for \$100, to finish the fund. But it seemed that the money could not be raised, so the service was dismissed. An old saint, stooped and worn with the years, pressed \$100 into the hand of the missionary to complete the church.

A mother lived six miles from the place of her employment. She needed every cent of salary for the needs of the family, for she was the sole supporter. She decided to walk the six miles to and from work and give the bus fare as a self-denial offering for the month of November. Who could deny that this was self-denial?

An old table and chairs had become rickety and out of style. The mother had long planned for a beautiful breakfast set, had seen one, and had bargained for its purchase. But that night she went to a missionary meeting, and between her and that beautiful breakfast set slipped the needs of the foreign field. In her heart she gave the money for the needy who never had sat at the Master's table and been filled.

It is not that the missionary's wife returning home did not need her husband; but as the Master called she gave him. Neither did the poor colored woman not need the \$5; for it was fortune to her. But she gave willingly as the Master spoke. The poor mother in Israel who walked the 21 miles was only expressing her appreciation for what Christ had done for her through the missionary. The mother who walked to and from work was doing her best; and without a doubt her offering was a real sacrifice. Farewell, beautiful breakfast set, the planning and savings of months, and even the place made ready for it. Christ will fill the place in the heart once filled by it until another can be purchased.

There can be no doubt but what God has blessed this kind of giving. Did He not see the widow casting her mites, and say, "This poor widow hath cast more in than all they which have cast into the treasury"? Why did he say this? And how could she have cast in more than all others put together? Ah, she denied herself. It had become personal with her and was a real self-denial. She gave from her heart. She gave from her want. She gave until it could be felt.

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A MIGHTY BAPTISM

"Ye shall receive power, after that the Holy Ghost is come upon you" Acts 1:8.

I received a mighty baptism of the Holy Ghost. The Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity, going through and through me. Indeed it seemed to come in waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud, with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, one after the other, until I recollect I cried out, "I shall die if these waves continue to pass over me." -- Charles G. Finney

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THE POSITIVENESS OF THE EARLY CHURCH

J. D. Drysdale

One cannot read through the Epistles of St. John without being struck with the positiveness with which he, speaking for himself and others, makes known their vital relationship to God the Father and God the Son.

The Epistles resound with the note of challenge and are pre-eminently controversial. And reading clearly between the lines we can see that already the early Church was threatened, without and within, by the spirit of anti-Christ.

The Devil has always hated positiveness in testimony.

He has ever been afraid of men who have been able to sing from the heart:--

"Blessed assurance, Jesus is mine!
Oh what a foretaste of Glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

By such expressions as "We know" and "We have" which occur quite frequently in the Epistles, we are convinced that the early Christians had a very real experience of God in their lives -- so much so that they could not, "but speak the things, which they had seen and heard."

The Gospel triumphed over the early ministers of Christ, before it triumphed over the world.

There is a sureness about the speech and testimony of one who is indwelt by the Holy Spirit that is a mystery, and sometimes a positive offence to the worldly-minded professor of religion. Such are only conscious of their weak, hesitating, and vacillating conduct; they are full of doubts and questionings on all the great moral issues of life -- they don't know; therefore no one else knows!

The fact of the matter is, the Church of the present day has to a large extent lost her power to give offence, because she has failed to stand against the things that are offensive to God and His Christ.

The early Church was dogmatic in her doctrine. She attacked error, and declared that if any man denied that Jesus Christ had come in the flesh, he had the spirit of anti-Christ. The early Church was forceful and fearless in her language. She did not hesitate to call men liars who denied the Incarnation; who walked in darkness (sin) and yet professed to have fellowship with God, or who professed to love God and yet hated their brother.

She boldly declared that "He that committeth sin is of the Devil," and that "Whosoever sinneth hath not seen Him, neither knoweth Him."

She declared that a man was deceived who professed to be righteous if he did not live righteously.

She declared that if a man abode in Christ he would "Walk as He walked." He would be righteous -- "Even as He is righteous," and that every man who hoped to see Him as He is "Purifieth himself even as He is pure." Tremendous statements! Yes, but the Holy Spirit cannot lie! And we would do well to treat with suspicion all contrary teaching, and treat it as "Man's traditions" rather than as sound doctrine.

Our Lord in the Gospels, and the Apostles in the Epistles sound the note of warning against apostasy from the doctrine which they preached, and which they exemplified in their lives. If this note were necessary then, it is much more necessary today.

The great need today is strong doctrinal preaching. Much of the present day preaching is far too sentimental, altogether too sloppy, calculated in many instances to soothe people in their sins, instead of causing them to tremble at the consequences, and seek a way of deliverance.

We have heard it said that some preachers are "Too doctrinal." I do not think this can be honestly said of the great majority of the present-day preachers.

Dr. Dinsdale Young said: "As I turn my eyes backward upon a prolonged and varied ministry, nothing impresses me more deeply than the importance of doctrine. No feature of the Church's life evokes my alarm so much as the too general depreciation of doctrine. It is a sinister sign I have noticed a steadily increasing distaste for doctrine in the course of the years When a man does not like doctrine he calls it a dogma and so creates prejudice against it.

"That dogmatism may be narrow and very offensive we all know -- but so may atitudinarianism It still remains that it is dogmatic Christianity which wins men and renews and affords them power to serve their generation, and furnishes them with peace and joy, and radiant hope."

We heartily say Amen to all this. In order to redeem the world, and to build up the Church, to secure attention and the souls of men, we need no substitute for the Gospel, but we need the

Gospel unvarnished, unadulterated, preached intelligently, preached in love, preached with power and authority.

The Gospel is wonderfully attractive when coming from the heart, the brain, and the lips of a man who knows by experience its power, and ability to save to the uttermost. We do not believe in those men who are seeking substitutes for the Gospel.

We do not believe that they have intimate and personal knowledge of its power and effectiveness.

There is much preaching that gets nowhere. It may instruct, entertain, and have a certain value, but does not make for death to sin, and make alive to righteousness.

It takes very earnest plain preaching to accomplish the purpose of the Gospel: preaching that will often offend those who do not intend to be saved, who have bound themselves with the chains and fetters of sin that they do not intend anyone shall break or sever. Such preaching, we say, may produce anger or resentment from such persons, nevertheless, others will be saved by its power.

The preaching of the Gospel is the means which God has appointed to accomplish the end which He desires.

He has declared that the means is sufficient to secure the end, and that His Word shall not return unto Him void.

Those men who are hunting for all sorts of entertainments, pastimes, and amusements to bring people into the Church, to attract and draw the crowd, and entertain the people, are not filled with the Holy Ghost. Their souls are not mightily thrilled with the gracious sense of the power of Christ to save from sin and sanctify wholly.

Men filled with the Holy Ghost have implicit faith in the means which God has appointed to secure the salvation of the race.

It is an idle supposition to say that young people of our day are not to be reached by doctrinal preaching; moreover, it is a reflection upon their intelligence.

My own experience is that the young are more easily gripped, held, and won by sound doctrine than many of the older people.

So let us be done with our tiresome rummaging round for something new to entertain the people, and let us tell them their sins until they loathe them, and turn to our adorable Saviour who is able to heal them, and fill them with His own joy and peace.

The Rev. Islay Burns, D.D., in that valuable little book of his on, *The First Three Christian Centuries*, says - "In the Pentecostal Church thus fully constituted, and endued with divine life from above, we beheld the image and type of the true and living Church of Christ in all after times.

Thus, first, she was supernatural and divine, with power direct from heaven. She was the creature not of circumstances, or of education, or of human contrivance and policy, but of the immediate presence and working of the new creating Spirit of God.

"She was Catholic already even at the first outset of her career, gathering in her members from every region under heaven -- 'Parthians, Medes, Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, Egypt, and all parts of Lybia around Cyrene,' -- meet emblem of that one universal Church, whose field is the world, and within whose ample pale 'There is neither Greek nor Jew, circumcision or uncircumcision, barbarian, Scythian, bond or free, but Christ is all and in all.'

"She was discriminative and selective, drawing in her accessions from all sides, but not drawing in all; bringing in men, not in masses and crowds, but individually, one by one, by personal conviction and conversion, through the solemn gate of life on which is written, "Except a man be born again, he cannot see the kingdom of God."

"She was expansive. The Spirit that dwelt within her was essentially and emphatically evangelistic. It was at once aggressive and attractive; it worked like leaven; it ran like fire; it germinated and multiplied itself like seed.

"She was spiritual and free. She was not so much a hierarchy as a brotherhood. She was not an outward organization, but a living society. She was a kingdom indeed, but a kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

Oh for a new generation of preachers who have unbounded confidence in the power of the Word, and the power of the Blood! Preachers, who cannot be bought over; men of spiritual experience, men who can testify to spiritual crises in their own lives; men who are "dead to sin," "dead to the world," "dead to money"- with all its fatal and ruinous fascination and subtleties, men who will take their stand, and who, by the grace of God, will be prepared to suffer the consequences of such a stand. -- From The Price of Revival

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DID YOU FORGET GOD LAST SUMMER?

I forgot my Lord in the summertime as I lazily laid in bed;
While the faithful few had my work to do I was spiritually dead.

I forgot my offering in the summertime when God needed it most of all;
While my cash was spent, I was pleasure bent, off-duty for God until Fall.

I forgot my soul in the summertime; the devil did not forget,
Working day and night, he kept up the fight; luring sleepers within his net.

I forgot my soul in the summertime; I went without spiritual food.

While the Lord on high sent me blessing I showed Him no gratitude.

If my Lord should come in the summertime, when from duty I am free,
What would I do when life is through, if by chance, He should forget me?

-- Author unknown

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THE GIRL NOBODY WANTED

Theodore Lucas

"Get out! Go away and never come back again!" The shouts rang through the village like a fast-running boy, and everyone came to see. They saw a frail young girl with cracked and bleeding skin. She looked like a scarecrow, with her eyes sunken deep in their sockets. She was frightened as they beat her and cursed her with every running step. They followed her to the edge of the jungle, where she fled into the darkness.

Nina was her name, and she was a leper. She was unwanted and unloved. For fourteen long and lonesome years the forest trees were her shelter. Wild fruit, coconuts, cassava, and bananas were her food. Her playmates were the small animals of the woods, and she knew all the songs of the birds. As the years went by she felt at home among the trees and the wild flowers. When she looked to the sky and breathed the air about her, she knew the earth was good. Yet when she saw her leprosy she felt like a prisoner never to be let go -- never!

Not very far from Nina's lonely shelter was the path that led into the village. Down this path the natives went to market their garden produce. Often Nina slipped close to listen to them talk. One evening she saw many people passing by and heard them mention "the meetings." She became very curious, and had a strong desire to go where the people were going. That night she covered her face and went quietly to the village. Everything seemed so strange. Unnoticed by the people, she slipped into one of the seats at the meeting-house, far back in a corner. She never missed a meeting after that.

One night as she was sitting there she became so entranced with the message that she let the covering slip from her face, and several people recognized her. Immediately there was confusion. The leper woman was among them! They ran to the pastor who was holding the meetings and told him about her being there and asked him to send her away. The pastor pleaded with them to allow her to stay, that she too might hear of the love of the Lord Jesus.

So the woman came every night until the close of the series of meetings. As the pastor stood at the door shaking hands with the people, he shook hands with the leper woman too. One night near the close of the series the pastor invited the people to join the baptismal class. Several men and women stood. Among them was the leper woman. Further instruction was given, the people were fully convinced, and the pastor arranged for a baptismal service.

Then something strange took place. After the leper woman was baptized, she was healed from her leprosy. She was clean and happy again. Her parents and relatives were no longer against her, but took her back into their homes, and are rejoicing with her. People never cease to talk about the leper woman of Kajuroja -- the "Naaman" woman of the North Celebes. -- From Echoes

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This space would be wasted, but since I have tasted
The joys of God's wonderful grace,
It shall tell you the story how Christ came from Glory
To die for this poor fallen race.
So much did He care, your sins He did bear
When He hung on dark Calvary's tree.
Now He lives evermore and stands at your door,
Just waiting YOUR Savior to be!

-- AHJ

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JOHN FLETCHER
James Gilcrest Lawson

"Fletcher was a saint, as unearthly a being as could tread the earth at all," says Isaac Taylor, one of his contemporaries. "I conceive Fletcher to be the most holy man who has been upon earth since the apostolic age.," says Dr. Dixon, one of the greatest Methodist preachers of Fletcher's day. John Wesley, the founder of Methodism, pronounced Fletcher the most unblameable man, in every respect, that, within fourscore years, he had found in Europe or America. He chose Fletcher as his successor in directing the Methodist Societies; but Fletcher though younger than Wesley, was called to his eternal reward before Wesley.

Remarkable as it may seem, Fletcher was not a native of the country where he achieved so great fame as a writer and preacher. Jean Guillaume de la Flechere, for such was his full name in his native tongue, was born in Switzerland, his home being on the shores of Lake Lemman in one of the loveliest spots in the world, not far from Geneva, the Jura and Alps Mountains, the famous Castle of Chillon and Lausanne. His parents belonged to the nobility and were highly esteemed. Jean was born in the year 1729.

Wesley states that in his childhood Fletcher had much of the fear of God, and great tenderness of conscience. One day, when he was about seven years of age, he had misbehaved, and his nurse said to him, "You are a naughty boy. Do you know that the devil is to take away all naughty children?" The maid's remark troubled him. He began to pray and did not cease until he believed that God had forgiven him. His conduct was very exemplary from this on. Like Christmas Evans and many others, he had many narrow escapes from death in his youth. Three times he was almost drowned, and once he fell a long distance, but landed on some soft mortar. God preserves the lives of those whom He has chosen for some great work..

Fletcher received a good education and took the highest honors in the University of Geneva. He then went to Lentzburg to study German, Hebrew, and higher mathematics.

From his earliest youth he felt a call to preach, but afterwards he abandoned all hope of ever entering the ministry. He says: "I think it was when I was seven years of age, that I first began to feel the love of God shed abroad in my heart, and that I resolved to give myself up to Him, and to the service of His Church, if ever I should be fit for it but the corruption which is in the world, and that which was in my own heart, soon weakened, if not erased, those first characters which grace had written upon it." Later, he says, "I went through my studies with a design of entering into orders; but, afterwards upon serious reflections feeling I was unequal to so great a burden, and disgusted with the necessity I should be under to subscribe to the doctrine of predestination I yielded to the desire of my friends, who would have me go into the army."

It is remarkable that one born in the stronghold of Calvinism, as was Fletcher, should conceive so great a dislike for the principal doctrine of that system of theology, and should become the greatest writer against the Calvinistic system of belief. Although one of so gentle a nature must have revolted at the thought of bloodshed and battle, he chose to become a soldier rather than to preach the doctrines his heart and mind could not endorse. He accepted a captain's commission to fight for Portugal against Brazil, but an accident providentially prevented him from engaging in actual warfare. Just before his ship sailed, a serving maid let the teakettle fall on his leg, and scalded him so badly that he could not go. Thus the Lord defeated his purposes. Soon after this his uncle procured a colonel's commission for him in the Dutch army. But his uncle died, and peace was concluded, and the Lord again defeated him in his purposes.

In 1752 Fletcher went to England to learn the English language. He became tutor to the two sons of Thomas Hill, Esq., of Shropshire. It was while thus employed that he became soundly converted to God. A vivid dream he had concerning the final judgment aroused him to see the backslidden condition of his heart. "For some days," says he, "I was so dejected and harassed in mind as to be unable to apply myself to anything. While in this state he heard about the Methodists. He was told that they were a people who did "nothing but pray," and that they were "praying all day and all night," and he resolved to find them. After hearing them he became more and more conscious that some inward change was necessary to make him happy. After hearing a preacher named Green, he was convinced that he did not understand the nature of saving faith, although he had received a premium in the university for his writings on theological and divine subjects.

God opened his eyes more and more to his sinfulness until he wrote in his diary on January 12, 1755: "All my righteousness is as filthy rags. I am a very devil, though of an inferior sort, and if I am not renewed before I go hence, hell will be my portion to all eternity." He describes how he went on sinning and repenting, and sinning again; but calling on God's mercy through Christ. "On January 21st," says he, "I began to write a confession of my sins, misery, and helplessness, together with a resolution to seek Christ even unto death; but, my business calling me away I had no heart to go on with it." On Thursday, January 23, his fast-day, he was sorely tempted, and was so despondent that he almost gave up all hope. "Having continued my supplication till near one in the morning," he says, "I then opened my Bible, and fell on these words, 'Cast thy burdens on the Lord, and he shall sustain thee. He will not suffer the righteous to be moved.' Filled with joy, I fell

again on my knees to beg of God that I might always cast my burden upon Him. I took my Bible again, and fell on these words, 'I will be with thee; fear not, neither be dismayed.' My hope was now greatly increased, and I thought I saw myself conqueror over sin, hell, and all manner of affliction.

"With this beautiful promise I shut my Bible, and as I shut it I cast my eye on the words, 'Whatsoever ye shall ask in my name, I will do it.' So having asked perseverance and grace to serve God till death, I went cheerfully to take my rest."

Such is the account of Fletcher's conversion to Christ as related in his diary and gleaned from various letters of his. His widow adds the following, written after his death:

"I subjoin what I have heard him speak concerning this time. He still pleaded with the Lord to take a fuller possession of his heart, and to give a fuller manifestation of His love, till one day, when in earnest prayer and lying prostrate on his face, he saw, with the eye of faith, our Saviour on the cross, and at the same time these words were spoken with power to his heart:

" 'Seized by the rage of sinful men,
I see Christ bound, and bruised, and slain,
'Tis done, the Martyr dies!
His life to ransom ours is given.
And lo! the fiercest fire of heaven
Consumes the sacrifice.

" 'He suffers both from men and God,
He bears the universal load
Of guilt and misery!
He suffers to reverse our doom
And lo! my Lord is here become
The bread of life to me.

"Now all his bands were broken. His freed soul began to breathe a purer air. Sin was beneath his feet. He could triumph in the Lord. From this time he walked in the ways of God, and, thinking he had not leisure enough in the day, he made it a constant rule to sit up two whole nights in the week for reading, prayer, and meditation."

Fletcher was so humble and so unselfish that he said or wrote but little concerning himself, and it is difficult therefore to give any detailed account of his deeper spiritual experiences. His writings, however, like those of Wesley, abound with teaching concerning perfect love and entire sanctification. Like Wesley, he believed that while men are imperfect in knowledge and in many other ways, it is possible for them to be perfect in love, or to love God with all the strength and intelligence they possess. He believed that the promise of the baptism of the Holy Spirit was for believers today as much as at the day of Pentecost. (To be continued) -- From Deeper Experiences of Famous Christians

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GOD ANSWERS PRAYER

The lifelong friend of a young Christian was employed as a druggist, but he was far from sharing his friend's faith. Every time the latter spoke to him of God, the young chemist made fun of him. Accordingly the friend decided never to touch upon the subject again in their conversation.

He said, "In the future I shall not trouble you with this matter, because you only make light of it. I have only one more word to say before closing the subject, until you care to reopen it -- a word from God to you. It is a verse from Psalm 50: 'Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me.' Don't forget it!" But the other just laughed. Some time after this, the young chemist was on duty at the pharmacy when a sudden, violent ring at the door aroused him from his sleep. A little girl had brought a prescription which the doctor had just given to her mother who was very ill.

Annoyed at being disturbed, and still half asleep, the young fellow weighed out the drugs, mixed them, stuck the label on the bottle, and handed it to the child, who ran off with it as fast as she could.

After she had gone, he proceeded to put the various bottles back in their places when -- horrors! What had he done? He had used the wrong bottle! Instead of a soothing drug, he had put a violent poison into the prescription. If the patient took it, death was sure, a death of agony! Unfortunately, he did not know the little girl, nor where she lived. If only he could find her! He rushed out of the store into the dark streets. He ran to the right, then to the left, but in vain. The darkness had swallowed her amid the streets of the great city. Besides she seemed in such a hurry. Perhaps at that very minute she was giving her mother a draught of the poison.

A cold sweat covered the poor fellow. He was at his wit's end, when suddenly his friend's verse flashed on his memory - "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

He hurried back to the pharmacy, threw himself on his knees, and prayed. He did not make any fun this time. In his terrible anguish, he besought God to help him, for He alone could. What! Another ring? He rushed to the door, and to his amazement saw the little girl in tears and holding up the neck of the broken bottle. "Forgive me," she sobbed. "I ran so fast I fell and broke the bottle."

We can imagine the happy feelings of the young man as he took the prescription and now filled it correctly. He realized how unworthy he was of such goodness of God whom he had so long slighted. But he soon learned to know the Saviour whom his friend knew, and he was truly thankful. -- From The Burning Bush

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SENTENCE SERMONS

"The wages of sin" are always paid in full.

Tribulation is the pathway to triumph.

The Old Testament is ever new, and the New Testament never grows old.

The picture of Christ is developed in the dark-room of prayer.

A loving apostle is a living epistle.

Nights of sorrow bring out the stars of promise.

* * * * *

A Journal reader's family has a terrifying experience

GOD'S PROMISES ARE RELEVANT TODAY

W. Elaine Thompson

On September 22, 1997, we had cause to give great thanks to God for the protection of our son and family who live in Brockton, Massachusetts.

About 4:50 A.M. the whole family was jarred awake by a horrendous explosion. Hurrying downstairs, the back door and all the cupboard doors were blown open. Once outside, they discovered that the Pizza and Sub Shop next to their back yard fence, had blown up, up and away -- GONE!

They ran out of the house into the street where they found neighbors (also in pj's) stunned by what had happened. There were car alarms sounding and sirens coming from all directions.

The reality of the situation hit when they found 4 by 8 sheets of plywood lying in the street and the back yard covered with bits of fiberglass insulation, napkins, menus, take-out bags, shingles, and even some 2 by 6 joist boards, lying next to the pool and it was also full of debris.

The explosion was heard for miles around. It was remarkable that their house had only minimal damage. A few bricks were knocked off the top of the chimney and debris everywhere. Their house was the only one in the block without any broken windows or extensive damage. Houses on both sides were damaged. On one side the garage was separated from the house 2 or 3 inches; on the other side, the ceiling fell off in one room.

The cause of the explosion was a gas leak, made by an intruder who was trying to pry open the safe. It seems a Bread Delivery Man had noticed a man running from the shop and also the strong gas smell and called the Police. Both the police and the Fire Department came but were waiting in their trucks for the Gas company to arrive. But before the Gas company came it all exploded -- leaving practically nothing of the cement block window front building. Had the men gotten out of their trucks they probably would have been killed.

Fortunately, no one was hurt, although a loud noise in that neighborhood strikes terror in the heart because of the experience.

Psalm 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." (KJV)

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WHEN JESUS COMES

Edna A. Reid

When Jesus comes, the sky will blaze with glory;
When Jesus comes, the trump of God will sound,
And dear ones in their earthy beds now sleeping
Will waken at His voice, the world around.

When Jesus comes, 'twill be a day of gladness;
With untold joy the loved ones meet again,
And songs of rapture echo through the heavens,
The loneliness and grief forgotten then.

When Jesus comes -- this thought our stay and comfort;
This is the blessed hope by which we live.
Haste on, O day of glad anticipation!
For this we look and work and pray and give.

-- From Quiet Hour Echoes

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DEAR GOD, WHAT HAVE WE COME TO?

A School Girl's Lament

(This lament was found on the Internet, with only this introduction: "Written by a 12-year-old girl in Boston.")

Now I sit me down in school
Where praying is against the rule
For this great nation under God
Finds mention of Him very odd.

If Scripture now the class recites
It violates the Bill of Rights.
Anytime my head I bow
Becomes a federal matter now.

The law is specific; the law is precise
Praying out loud is no longer nice.
Praying aloud in a public hall
Upsets those who believe in nothing at all
In silence alone we can meditate
And if God should get the credit -- great!
They are bringing their guns,
I don't dare bring my Bible,
To do so might make me liable.
So, now Oh Lord, this plea I make;
Should I be shot in school,
My soul please take.

* * * * *

A STRICKEN FATHER'S LAMENT

Your laws ignore our deepest needs
Your words are empty air.
You've stripped away our heritage.
You've outlawed simple prayer.

Now gunshots fill our classrooms.
And precious children die.
You seek for answers everywhere.
And ask the question "WHY"?

You regulate restrictive laws.
Through legislative creed.
And yet you fail to understand.
That God is what we need!

Written by Darrell Scott, father of Rachel Scott, who was martyred for her belief in God in the Columbine High School library by a satanically driven youth. Mr. Scott included this poem in his testimony before a U. S. House subcommittee on crime May 27. -- From Pulpit Helps, published by AMG Publishers, Chattanooga, TN 37422

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If The Journal is a blessing to you, tell a friend about it. Consider sending it as a Christmas gift to your prayer partner, family member, pastor, or a Club subscription to your church. (See address on inside front cover.)

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BIBLE QUESTIONS

1. Who said, "the God of my father was mine help, and delivered me from the sword of Pharaoh"?

2. Name at least 3 people who helped Paul at Rome.

3. What did God say when He saw the affliction of Israel, that it was very bitter?

4. To whom was Paul witnessing when he said: 'The Jews caught me in the temple, and went about to kill me'?

5. Who helped Paul when he was relating this incident?

6. Fill in these blanks: "The Lord is my _____, and I will not _____ what man shall do unto me."

7. The Psalmist urges us not to put our trust in two beings because there is no help in them. Who are they?

8. What promise did Joab give Abishai his brother concerning a battle?

9. What did Paul urge the Philippian church to do for the women which had labored with him in the gospel?

[See Answers below]

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(1) Eliezer, Ex. 18:4; (2) Phebe, Rom. 16:1, Priscilla & Aquilla, Rom. 16:3; (3) "There was not any shut up, nor any left, nor any helper in Israel." 2 Kings 14:26; (4) King Agrippa, Acts 26:28; (5) God, Acts 26:22; (6) helper, fear, Hebrews 13:6; (7) Princes, son of man, Psalm 146:3; (8) "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee." 2 Samuel 10:11; (9) Help them, Philippians 4:3.

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THE END