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## **SELECTIONS FROM THE AMERICAN HOLINESS JOURNAL -- DECEMBER 1999**

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Digital Edition 08/01/2000  
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### **A MOMENT WITH THE PUBLISHERS**

Joyous Christmas greetings to all of our Journal readers! What glorious, good news we publish? In this sin-darkened world, there came a Redeemer who is the Light of the world, the Deliverer from sin, the One who cleanses from inbred sin, the Comforter in time of sorrow, the Healer of diseases, the Provider of all of our needs - bringing precious hope of a bright eternity to all who repent of their sin, and are filled with the Holy Spirit! Praise the Lord for His goodness and His wonderful works to the children of men?

During this Christmas season have you given some thought as to what a different world we would be living in if Christ had not come?

As we enter a new millennium, we are more conscious than ever that surely Christ is coming for His bride soon, Oh, we need to be ever mindful of the fact that we have only now to prepare for that great day. There are yet many in this world who have not heard the blessed Christmas story. We are glad to be able to have a very small part in getting out this soul-saving message.

At the Journal headquarters, we are very aware of the fact that even this small part could never have been, and continues to be, the blessing that it is, without the financial help of so many of you? Whether your gift was large or small, God keeps a record of it, and we feel that He will reward you for any sacrifice you have made to keep this message alive. Our hearts well up with

praise to the Lord, and thanksgiving to you, that at the time of mailing this issue, there has been enough financial support to pay all bills to date? May the Lord bless each of you, and give you a joyous Christmas!

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Many of you continue to inquire about my physical condition. Thanks for asking and praying! My last report concerning the hemochromatosis was very good. -- Both iron and ferritin counts were lower. The eye specialist said my "good" eye was better than my last appointment. Praise the Lord for both of these reports. Being alone is not easy, but God is very real!  
-- Mrs. A. J. (Prudence) West

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ARTICLES FOR YOUR INSPIRATION

Editorial -- Human and Divine -- West  
The life of D. L. Moody -- Moody  
John Fletcher -- Lawson  
Praying in The Name -- Chadwick  
Y-2-K (Omitted)  
The Shadow of the Inn -- Avery (Omitted)  
George Williams -- Miller  
The Second Work of Grace -- Ruth

What If There Were No Christmas? -- Marsh  
His Kingdom -- West  
Christmas Kindnesses -- Swank  
Puzzle -- Stailey (Omitted)  
Tell Me About Christmas -- Denton  
Tomorrow -- Thornton

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## HUMAN AND DIVINE

A. J. West

The true meaning of Christmas may be buried beneath a great deal of external celebration, but still the great miracle of the Incarnation abides. It is not important to us whether or not the actual birth of Christ occurred at this particular time of the year, or at some other time. The important fact is that it did occur. A right appreciation of this miracle and what it means to the human family is one that taxes to the limit the finite mind of man. We can never expect to fully appreciate or understand all that is involved in the great announcement of the angel to Mary, nor the startling statement given to the Shepherds on the Judean hillside, nor the proclamation made by the Voice from Heaven which said, "This is My beloved Son in whom I am well pleased, hear ye Him."

The prophet Isaiah says in the 9th chapter, and the 6th verse, "Unto us a Child is born, unto us a Son is given." Here the prophet, although probably not knowing himself the great significance of the words he uttered, gives us the distinction between the human and the divine in Christ. As a Child, He was born, as a Son He was given. The same thought is conveyed by the apostle Paul in Galatians 4:4, where he says, "When the fullness of the time was come, God sent forth his Son,... made under the law." Here Paul makes a distinction by saying that He was "made" in His human nature, but that He was "sent" in His divine nature. Again Paul voices the same idea in Romans 1:3 and 4, when he says, "... which was made of the seed of David according to the flesh; and declared to be the Son of God with power." "He was made of the seed of David," which tells us of His humanity; "He was declared to be the Son of God with power" which tells us of His divinity.

This is aptly illustrated in the story where Jesus sleeps in the boat while the storm rages on the sea of Galilee. It had been a long, hard day, and He was tired, completely exhausted. So He laid down in the boat, and was soon asleep. This night a storm raged on the Sea of Galilee which was so terrible that even the hardened fishermen became alarmed about their safety. The disciples awakened Him. Notice the words of the text: "He arose and rebuked the wind and said unto the

sea, Peace be still. And the wind ceased and there was a great calm" Mark 4:39. It continues by saying that the disciples feared and said, "What manner of man is this? that even the wind and the sea obey him?" Here you see so aptly illustrated the fact that He was quite human because He was tired and laid down and went to sleep. The divine part of His nature is also illustrated in the fact that He rebuked the wind and the sea, and a great calm ensued. There was the human and the divine in the same boat, yea, even in the same physical body.

Another illustration of this same truth is set forth in the story concerning the paying of the taxes. The day came when Peter was approached concerning whether or not the Master pays taxes. So Peter rushes in to the presence of Christ and talks the situation over with Him. He told Peter that kings really would be exempted from payment of taxes, and Peter agreed with that. But in order to avoid any offence the Master told Peter to go ahead and pay the taxes. This was a perfectly human thing to do. But the method of securing the money is the part that illustrates the divinity of Christ. In effect He was saying to Peter: "Go down to the sea which I have created. I have had one of My creatures lose a coin in the water; this coin has been picked up by one of My fish. You go fishing and I will cause that fish to lay hold upon your hook. When you bring it up take the coin out of its mouth, and use this to pay both your and my taxes." A very human thing to pay taxes, but a divine way of obtaining the necessary funds with which to do it.

There is no conflict between the human and the divine in the nature of Christ. One does not expel the other. They exist in the same Person, in the same body. This humanity and divinity of Christ is the great miracle of the manger of Bethlehem.

And while, in our finite minds, we may not be able to comprehend the full significance of it, we can still bow in awe and wonder at that manger scene. While we will never be able to comprehend all the height and depth, the length and breadth of blessing that it brings to lost humanity, we can out of grateful hearts render thanks to God for His unspeakable Gift.

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A Blessed Christmas to all of our Journal readers!

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

FIRST EXTENDED MISSION IN GREAT BRITAIN

(Continued from the November issue)

Each public service was followed by an inquiry meeting, which at first was considered a novelty, but gradually became a great power in the work. Mr. Moody's manner of expounding the Scripture at once attracted attention. The Bible readings, which he had given in Brooklyn and other cities, were continued with great effect. Believers were aroused to a new interest in the Sacred

Word. Bibles were seen at every meeting and new methods of Bible study were suggested. Mr. Meyer thinks that no one has given a greater impulse to Bible study than Mr. Moody.

"During the time of his meetings in Great Britain the Bagster publishing house could hardly keep pace with the demand for Bibles which he created," he says. "He knew his Bible as very few have done, and was always wearing out Bibles, covering the margins with references and notes, and allowing them to pass freely among his friends. His Bible school and the Chicago seminary have filled hundreds of young minds with the same enthusiasm. In my earliest acquaintance with him I remember how eager he was that I should tell him any new thing I had discovered in the Word of God. How interested he was, for instance, when I said that the use of the article in Acts, 1 indicated that the scene of Pentecost was the same upper room where the Apostles had prepared the Passover!"

The first all-day meeting which Mr. Moody held in England was arranged by Mr. Meyer and himself as they walked up and down Coney Street, York. It began at eleven A.M. and lasted six hours, and an evening service followed. From its novelty it attracted great attention, and it commended itself heartily to all who attended the services. First, there was an hour for confession and prayer; second, an hour for praise; third, a promise meeting, which consisted of testimonies on the part of believers to the fulfillment of promises in their own experiences; fourth, a witness meeting, which was a succession of public confession of Christ by young converts; fifth, a Bible lecture by Mr. Moody, and, finally, a communion service conducted by Mr. Moody and four ministers.

After five weeks of meetings in York, resulting in the professed conversion of several hundred people, Mr. Moody went to Sunderland. Here the meetings were even more largely attended. The chapel in which the services were held soon became too small for the audience, finally necessitating the use of one of the largest halls in the North of England.

Mr. Rees, who invited Mr. Moody to Sunderland, was an open-communion Baptist, the pastor of the Bethesda Chapel, where the inquiry meetings were held after the first meeting in the Victoria Hall. The week-day meetings were held in such chapels as could be secured, for there was more or less criticism to be overcome. It was said that there was only one minister heartily in sympathy with the revival movement; all the other clergymen were half-hearted or even active in opposition.

During the Sunderland mission a committee from the Young Men's Christian Association called upon Mr. Moody and asked him to speak before the young men. The invitation was readily accepted. The committee then apologized for not joining earlier in the work, explaining that their delay was not due to lack of sympathy, but to the fear that the Association would be injured if its officers seemed to favor a sectarian work. When they came to a better acquaintance with him they were frank to acknowledge how little they knew at that time of the spirit of the preacher.

In Sunderland, as in York, special stress was laid upon the noon prayer-meeting and upon the afternoon meetings. Here, also, an all-day meeting was held. It is interesting to read the impression which Mr. Rees had after working for a month with Mr. Moody and Mr. Sankey:

"1. Both these brethren are genuine to the backbone.

"2. They are as disinterested as they are zealous, and their zeal is extraordinary.

"3. Mr. Moody is the 'Mercurius' of the pair. Mr. Sankey is not the 'Jupiter,' but the 'Orpheus.' The former is not eloquent, but very fluent; not poetical or rhetorical, but he never talks twaddle and seldom utters a sentence that is not well worth hearing. He is a rapid, too rapid a speaker; nevertheless, what he does say is sensible, forcible, and to the point and not too long, which is a great advantage. He is American to the core, in speech, intonation, and vigor. His anecdotes are superabundant and, for the most part, the acquisition of his own experience; they are always apt, often most pathetic, and sometimes appalling. His earnestness is intense, his energy untiring, his courage leonine, his tact uncommon, and his love for souls most tender."

After the Sunderland mission Mr. Moody began a new work in Newcastle-on-Tyne. He had now gained the sympathy of nearly all the ministers of the several denominations, except those of the Established Church, who, learning that he was not ordained, refused in any way to countenance the work.

After a few weeks of very successful meetings the editor of "The Newcastle Chronicle," a Mr. Cowen, then a member of Parliament for that district, described the meetings in his paper, speaking of them as a "wonderful religious phenomenon." On the whole it was a friendly review and criticism of the work. This was an unusual notice for such a prominent secular paper, and Mr. Cowen's article created a profound impression throughout England, resulting in invitations to hold services in other cities.

Mr. Moody had been slowly overcoming the prejudice against his preaching and Mr. Sankey's singing at York and Sunderland, but when he accepted an invitation to visit Newcastle, the home of the Mr. Bainbridge at whose invitation partly he was in England, he did so with the determination to stay there long enough to settle for all time the questions which had arisen as to their methods and motives. He knew that he could accomplish nothing among the people until he had their confidence, and this would be won most easily when he had the cooperation of the clergymen. "On this line and in this place if it takes all summer," was his spirit, if not his motto.

The meetings were held in the Rye Hill Baptist Chapel, seating some sixteen hundred people, and while they were not large at first, they increased rapidly.

"Mr. Moody preaches," wrote a friendly critic at the time," but the conventional use of the word 'preaching' does not convey any notion of Mr. Moody's talk. He is a business man and he means business; every word he speaks is meant to lead to a definite business; if it does not do that, he regards it as thrown away. Most people believe that there is a life beyond the grave and that there is some way of salvation and some way of being lost forever; and this is rather important business after all. Mr. Moody goes into the heart of this matter at once and he puts it in a business way. He says he himself has salvation, in fact is saved forever by the Son of God, and that every soul that wants it may have it too, at once, and know it, and go home with it, and be as happy as he likes. A good many, if not all, of the really earnest ministers of all denominations endorse, as

perfectly true, what he says, although it is put in a new way. But better than all, he takes his stand by the Bible and proves it. I think this ought to be more widely known."

Here at Newcastle the same increasing interest that had been experienced at Sunderland attended the mission. The meetings were transferred from a church to the Music Hall, and there Mr. Moody and his friend, Henry Moorehouse, who had joined him, preached to the great congregations which gathered there. Educated people were among the first converts; those who had known the Scriptures from childhood decided definitely for a religious life; and the work thus started went down through all classes of society, and influenced the surrounding towns.

The inquiry-room work was thorough, every inquirer being known by name and residence. As rapidly as possible ministers and experienced Christian workers only were allowed to have a hand in this important part of the meetings, and they were admitted by ticket.

When an all-day meeting was announced to be held at Newcastle on November 12th, many anticipated failure, but those who had felt the reviving power and the love of God and had made this meeting a matter of earnest prayer knew that it could not fail. Not only did the people from Newcastle attend in large numbers, but visitors from Sunderland, Shields, Jarrow, and neighboring towns came in by train and filled the church and galleries. Business, home cares and work, pleasure and idleness had been left behind by the hundreds of earnest Christians who came to worship God and to hear His Word.

An hour was given to prayer and Bible reading, and a second hour to promises, Mr. Moody leading during this part of the service. Another hour was set apart for experience and exhortation, which was followed by an address by Mr. Moorehouse on "Separation." The sixth and last hour was devoted to a sermon on "Heaven," preached by Mr. Moody. In the evening a gospel service was held, Moody and Moorehouse speaking. The chapel was filled to overflowing.

After this all-day meeting the work seemed to grow steadily. Mr. Moorehouse speaks in this connection of four things which he had observed" about dear Moody's work," as he called it:

"1. He believes firmly that the Gospel saves sinners when they believe, and he rests on the simple story of a crucified and risen Saviour.

"2. He expects, when he goes to preach, that souls will be saved, and the result is that God honors his faith.

"3. He preaches as if there never was to be another meeting, and as if sinners might never hear the Gospel sound again: these appeals to decide now are most impressive.

"4. He gets Christians to work in the after-meetings. He urges them to ask those who are sitting near them if they are saved. Everything about their work is very simple, and I would advise the workers in the Lord's vineyard to see and hear our beloved brothers, and, if possible, learn some blessed lessons from them in soul-winning."

At one of the inquiry meetings at Newcastle Mr. Moody had an interview, which he often related in later years, as illustrating the need of confession and restitution.

The inquirer complained that every time she began to pray, five bottles of wine came up before her mind, which she had stolen when serving as housekeeper for a gentleman. She had never been able to pray since. In reply to her request for advice Mr. Moody said without hesitating, "Pay for them."

"But the person is dead," she said.

"Are not some of the heirs living?"

"Yes; a son."

"Then go to that son and pay him back."

"I want to see the face of God," she said, "but I could not think of doing a thing like that. My reputation is at stake."

She went away, and came back the next day to ask if it would not do just as well to put that money in the treasury of the Lord.

"No," was the reply, "God doesn't want any stolen money. The only thing is to make restitution."

For several days she struggled with her pride, but finally went into the country, saw the son of her former employer, made a full confession, and offered him a five-pound note. He said he didn't want the money, but she finally persuaded him to take it, and came back at peace with God and the world. (To be continued) -- From The Life of D. L. Moody

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JOHN FLETCHER  
James Gilchrist Lawson

(Continued from the November issue)

Mrs. Rogers give us a glimpse of the deeper inward experiences of the sainted Fletcher, although his own modesty prevented him from giving any detailed account of the marvelous manifestations of God's Spirit to him, and through him. He walked and talked and lived in the Spirit as few others have done. He shrank from publicity and controversy, and was one of the most retiring of men.

Fletcher was a great student of prophecy, and a firm believer in the pre-millennial coming of Christ. He was very abstemious in diet, eating very little and only vegetables, butter, and milk.



Every moment of his time was employed in some useful manner, and he conversed but little except on Christian subjects.

About the year 1756 Fletcher joined the Methodists, and soon after he began to think seriously of entering the ministry. In 1757 he was ordained as a priest in the Church of England, and from this time forward he became Wesley's greatest helper and co-laborer. For three years he preached with great unction and power in the Methodist Societies and wherever God opened a door for him. Occasionally he had an opportunity of preaching in a State Church, but his preaching against sin was so bold that the people were aghast and astonished at him; but he was already becoming famous as a preacher, and was a great favorite with the Wesley's, Whitefield, the Countess of Huntington, and the Methodists generally. Finally, in 1760, he became vicar of the Anglican Church at Madeley, which position he held until his death.

The first ten years at Madeley were spent in preaching, visiting among his people, and in a profound study of theology and religious works of all kinds. It was just the preparation Fletcher needed to make him the powerful defender of Methodism which he afterwards became. John Wesley opposed his settling down at Madeley, but later probably saw the wisdom of it. After 1765 Methodist Societies were formed in the neighborhood of Madeley, and Fletcher frequently preached for them. Enormous crowds flocked to hear him, and the buildings would seldom contain the people. In 1765 he visited Bath and Bristol, preaching in the large meeting-houses belonging to the Countess of Huntington. She wrote concerning his preaching, "Deep and awful are the impressions made on every hand. Dear Mr. Fletcher's preaching is truly apostolic." When about forty years of age he visited his home in Switzerland, and preached with power to the descendants of the Albigenses, and to other congregations. Everywhere he was regarded as almost super-human. An old Swiss wept because Fletcher could not remain longer. "Oh, sir," said he, "how unfortunate for my country! During my lifetime it has produced but one angel of a man, and now it is our lot to lose him!" Fletcher also visited Italy in 1770, and with bared head and almost seraphic countenance he walked along the Appian Way on which Paul trod as a prisoner on his way to Rome. In 1776 Fletcher made an evangelistic tour in Britain with the Wesleys.

For some time Fletcher was president of Trevecca College, the college founded by the Countess of Huntington for training young men for the ministry. There he was regarded as almost an angel. Mr. Benson, the head master says, "He was received as an angel of God. It is impossible for me to describe the veneration in which we all held him." He also describes how when Fletcher visited the college, the students lost interest in all their studies and laid aside everything to listen to him as he told them how that being filled with the Spirit was a better qualification for the ministry than classical learning. He then spent hours on his knees praying for the students to be filled with the Holy Ghost. On one of these occasions he was so overwhelmed with the Holy Spirit's power that he cried out, "O my God, withhold Thy hand, or the vessel will burst!" but he afterwards felt that he should have prayed for God to enlarge the vessel.

In 1771 the great controversy arose between those who held the Calvinistic views of theology and those who held the Arminian, and Fletcher became the great defender of the Arminian views held by the Methodists. Wesley was too busy with the care of all the Methodist Societies to devote much time to the controversy, but Fletcher defended the Methodist theology in a way which

left little to be desired, and the kindly spirit in which he did it caused a better feeling among all parties concerned.

The Methodist preachers in the Conference burst into tears, and Wesley was deeply moved when, in 1784, Fletcher requested to be placed on the roll of supernumerary ministers. The year following, he departed this life after resting as in sleep for twenty-four hours.

It must not be supposed that so holy a man as Fletcher had no temptations. He told Wesley how Satan had often tempted him to put an end to his own life. He was so passionate by nature that he often plead and prayed the whole night to get victory over his temper, and sometimes lay prone upon the floor in an agony of grief as he plead with God for the victory; and yet he was famous for his gentleness. In his Life of Fletcher, Wesley says: "For twenty years and upwards before his death, no one ever saw him out of temper, or heard him utter a rash expression, on any provocation whatever." -- From Deeper Experiences of Famous Christians

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## PRAYING IN THE NAME

Samuel Chadwick

The most incredible things are promised to prayer. The Old Testament abounds in promises and examples. Deliverance and help, guidance and grace were assured to those who called upon God and committed their way unto Him. Nothing was too hard for the Lord, and nothing was impossible to those who prayed. Some of the passages are overwhelming in their challenge to prayer. Here is one: "Thus saith the Lord, the Holy One of Israel, and his Maker: Ask Me of the things that are to come; concerning My sons, and concerning the work of My hands, command ye Me" Isa. 45:11. Prayer passes from entreaty to command.

There is no limit to the possibility of prayer, and the Old Testament confirms and attests the promises by examples and demonstrations of its power. Our Lord speaks with the same illimitable speech. His word is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" Matt. 7:7, 8. He gave prayer a new basis, a new confidence, and a new range. For He gave as its reason the fact that God is our heavenly Father. Prayer is a child's petition. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him" Matt. 7:11. There is one saying of Jesus that is even more startling than that of Isaiah. "Therefore," says He, "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" Mark 11:24.

"Whatsoever Ye shall Ask in My Name"

The promise to prayer reaches its climax in the Upper Room on that memorable night of revelation and tragedy. Jesus declared Himself to be the basis of prayer. They were to pray in a new way. They were to pray in His name, and they would be heard for His sake. As there are seven words on the Cross, so there are seven words concerning prayer in the fellowship of the

Upper Room. They gather up and complete the whole revelation of the Scriptures, and enlarge and certify the promises of God. It would seem to be sacrilege not to quote them in full, for no other words can compare with them.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" John 14:13,14.

"If ye abide in me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" John 15:7.

"Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name He may give it you" John 15:16.

"And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question (marg. R.V.). Verily, verily, I say unto you, If ye shall ask anything of the Father, He will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full .... In that day ye shall ask in my name" John 16:22-26.

What extraordinary promises these are that are pledged to prayer in the name of our Lord and Saviour Jesus Christ. They abound in universal and unconditional terms. All things, whatsoever ye ask! Prayer reaches its highest level when offered in the name which is above every name, for it lifts the petitioner into unity and identity with Himself.

"In the Name of Our Lord Jesus Christ"

Our Lord never explained what was meant by praying in His name. The meaning was plain enough to every Israelite. God was in His name. He had made them elect people, that they might be the interpreters, custodians, and witnesses of His name. When they dishonored it in their own land and degraded it among the Gentiles, He redeemed and restored them for the sanctification of the name. "I do not this for your sakes, but for Mine Holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name."

Our Lord speaks in terms of Deity. To pray in Christ's name means something more than adding "for Christ's sake" to our petitions. The name expresses personality, character, and Being. The Person is in the name. Prayer in Christ's name is prayer according to the quality of His Person, according to the character of His mind, and according to the purpose of His will. To pray in the name of Christ is to pray as one whose mind is the mind of Christ, whose desires are the desires of Christ, and whose purpose is one with that of Christ.

Such correspondence and identification with Christ secure the balance and interpretation of the promises given to prayer. The absolute and unconditional promises find their relativity and conditions in Him. In the Old Testament prayer was conditioned upon urgency, intensity, and sincerity. God was found of men when they cried unto Him out of a great need; when they sought Him with all their heart, and when there was sincerity of purpose and motive. Men found that God

required truth in the innermost soul, and that they were not heard if they regarded iniquity in their hearts, or came to Him with insincere pretenses upon their lips. Our Lord demanded importunity and a forgiving spirit of all who prayed. In the prayer in the name all conditions are unified and simplified in Him. Sincerity is tested in the name. Motive is judged in the name. Prayer is proved in the name. Prayer is sanctified in the name. Prayer is endorsed by the name, when it is in harmony with the character, mind, desire, and purpose of the name: That is why in John 15:7 the words of Christ are interchangeable with His name. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." It is something like the word of the Psalmist, "Delight thyself also in the Lord; and He shall give thee the desires of thine heart" 37:4; or that of John, "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" 1 John 3:21, 22. Prayers offered in the name of Christ are scrutinized and sanctified by His nature, His purpose, and His will. They are endorsed by Him.

"For the Sake of the Name"

It means more than that. We are heard for His sake. He is the petitioner. He ever liveth to make intercession for us. In the Apocalypse He is represented as taking our prayers and adding to them the fire of the altar that makes them prevail. He told His disciples He was going to the Father, and that He was going to pray on their behalf, and whatever they asked of the Father in His name the Father would do it. Not for their own sake, but for His sake they would be heard.

When I was in Leeds a man came a long way to look at a factory in which he was interested. He wrote to the firm, and his request was politely declined. He went to the company and presented his card. It was returned, and he was refused. No argument could get him beyond the little shutter in the outer office. He told his disappointment to a friend, who suggested I might be able to help him. He came to see me. I gave him my card, and wrote to the head of the firm. Next day he presented his request, and handed in my card, and immediately every door opened to him. His petition was granted, but not for his own sake. The head of the firm saw me in him.

In some such way we pray in Christ's name. He endorses our petitions and makes our prayers His own, and "the Father hears Him pray." We are not heard for our much speaking, nor for our loud shouting. Neither are we heard for our fine phrasing, nor our much weeping. Neither are we heard for our good works, nor for our self-denials. Prayer in His name is heard for His name's sake. In the secret sanctuary of the inner chamber we ask, seek, and knock in His Holy name, and present our prayers in the sure confidence of His wonderful and glorious word, "Ye did not choose me, but I chose you, and appointed you..., that whatsoever ye shall ask of the Father in My name, He may give it you" John 15:16.

"Ask, and ye shall receive" Matt. 7:7.

-- From The Path of Prayer

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FROM OUR MAIL BOX

"Just want to say another time how we enjoy The Journal and are praying that you may be physically able to continue printing it .... I know God is able to give strength and physical help." -- Nebraska

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GEORGE WILLIAMS  
Won by a Fellow Clerk

B. W. Miller

The value of the Y. M. C. A. through the years and around the world is inestimable. We have come to look upon it as a home for homeless boys in whatsoever city they find themselves. In missionary lands the same is true. Some of the leading spirits of the century have been connected with it. One mentions John R. Mott and immediately there flashes to the vision a man, Christian statesman, a missionary who is as much at home in India, Palestine, Germany as in America. He is a product of this organization.

Little do we think of the lives in back of this movement, and especially is this true with reference to those two persons who were God's means to lead George Williams to Jesus. George Williams, from the soil of famed England, early went to Bridgewater that he might become a drapery apprentice. As he said, "I entered Bridgewater a careless, thoughtless, godless, swearing young fellow." In the little shop where he first took up his labors was an earnest young fellow, noted for his piety, not so much as concerned his words as his deeds. There seemed to be a difference between this lad and the others. William Harman took an interest in the new boy from the country, and was anxious that he be brought under the right influence.

It was one Sunday evening that the work of Harman began to produce fruits. George sat alone in a back seat in the little Congregational Chapel in the city, and listened to the minister, Rev. Evan James, a man of gentle spirit and holy life. An arrow from the minister's quiver, as directed by the Holy Spirit struck this sixteen-year-old boy's heart. This night became the turning point.

The next day he went to the back of the shop, and doubtless assisted by Harman, he knelt down and gave his heart to God. At once a marvelous glory broke into his life. Harman and James, layman and unknown minister, touched a life which was later to be God's instrument in furnishing a better environment for working young men.

It was not long after this that George entered the firm of Hitchcock and Rogers, with one hundred and forty assistants. It was to him a grave concern that the right environment be created for them. He noted their lack of religious activities. At once in the dormitory Mr. Williams decided to invite in a group of friends for a prayer-meeting. In Room 14 this meeting was held. Later you discover him going with his friends from room to room for such services. From one type of meeting to another the movement spread until the young men decided to rent a room for the purpose of holding their meetings. Soon a name was selected and then the work of the Y. M. C. A. began.

From the start the blessings of God were with the organization. From city to city Williams was called to begin such societies for the improvement and evangelization of young men. Fifty years afterward when the Jubilee was held in London in June, 1894, the society had circled the globe.

Hail Harman and James! Hail converted drapery clerk, George Williams! Hail leaders around the world! Again the personal worker is rewarded with a mighty trophy for the Master. From the farm to the throne runs the story of Williams. From poverty to riches he climbed. From the position of an unknown disciple in a little room trying to hold a cottage meeting, to the leader of a world movement, he ascended. But back of his fame, and standing behind his achievements are two unknown prophets -- prophets like John who must decrease, and whose disciple must increase.

Then may we bow our heads when entering every Y. M. C. A. in the world as a tribute to personal evangelism. It is always so -God's faithful worker, behind the shadows, wins a trophy for his Master, who shall shine with radiant luster. -- From How They Were Won

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## THE SECOND WORK OF GRACE

C. W. Ruth

### Chapter 1

By this term we refer to the experience known as Perfect Love, Heart Purity, Entire Sanctification, Full Salvation, or Christian Perfection,-- all of which terms will be used interchangeably, seeing they simply represent different aspects of the same experience. And permit me right here to emphasize the fact that it is not simply a doctrine, or theory that we are contending for, but a definite heart experience, as attested and enjoyed by thousands of glad witnesses.

No sooner do we speak of a "second work of grace" or "second blessing" than someone may be heard to say, "Where in the Bible do you read of a 'second blessing?'" This question of course, is entirely proper even though it is asked contemptuously. And if by this question they simply refer to the term, "second blessing," we must at once admit that nowhere in the Bible do we find that exact term. So far as we know, Mr. John Wesley coined that particular phrase. --"the second blessing, properly so-called:" at any rate, it frequently occurs in his writings. However, we would insist that although that exact phraseology does not occur in the Scripture, there can be no reasonable objection to the use of that term, seeing we frequently have the equivalent, and that which can mean nothing other than a "second blessing" or "second work of grace." Such terms as "the new birth," "immersion," "deliverance from sin," etc., do not occur in the Scripture, and yet no one would think of objecting to the use of these terms, seeing we have what is regarded as the equivalent to those terms and the same may be said relative to the "second work of grace."

Perhaps the nearest the Bible comes to the use of this exact term may be found in Paul's second letter to the Corinthians, first chapter, and fifteenth verse, when he said "In this confidence

I was minded to come unto you before, that (in order that) we might have a second benefit;" or, as the margin gives it, "a second grace." We have been told that this particular passage had no reference to such an experience; that Paul was about to pay them a second visit, and that he was simply desirous that they should be benefited by his visit, even as the coming of any minister should prove beneficial to the people, and as they had been benefited by his first visit. But turning to the twelfth chapter and fourteenth verse, and the thirteenth chapter and first verse, we note that he takes particular pains to say, "This is the third time I am coming to you:" so that it was not his second visit which should prove to them a "second benefit," but that he was coming to them a "third time" for this express purpose, that they might receive a "second grace." And even though we were to confine ourselves to the term "second benefit" it must appear evident that he has in mind some specific or particular "benefit;" for he would not infer that they had been converted and received only one "benefit" as a result of such conversion. Every Christian knows that there are innumerable benefits derived from conversion.

But why call it a "second blessing?" The opposer may frequently be heard to say, "I have had hundreds of blessings." To such we reply, If you have been fortunate enough to receive "hundreds of blessings," we rejoice with you, and surely you could have no objection to someone else seeking and obtaining a "second blessing;" it would seem to be in very poor taste for a man to lay claim to a hundred blessings and then to become offended and object to someone else receiving a "second blessing." However, when a person talks in this fashion, it becomes necessary to inquire, "Where do you begin to enumerate your blessings?" As a matter of fact, a sinner might say most truthfully he had received "hundreds of blessings," -- for so he has -- such as health, food, raiment, gospel privileges, etc.; but we are accustomed to think and speak of the grace of pardon and regeneration as the first blessing: and it was the first blessing which effected an inward moral change in our heart life, and in our attitude and relationship toward God. All previous blessings had come to us as sinners, and left us sinners, whereas regeneration was not only a blessing, but a work of grace divinely inwrought, changing our very nature, and bringing us into the glorious relationship of children, making us sons of God. Now exactly in the same sense in which regeneration was the first blessing effecting an inward moral change, in precisely the same sense sanctification is "the second blessing, properly so-called." Hence a person may have received "hundreds of blessings" and not have the "second blessing, properly so-called" at all.

After a person is regenerated he may, and will, receive hundreds of spiritual blessings: and indeed these are very necessary in order to encourage, strengthen and help him in the way, but they leave him morally as the found him; they are transient and evanescent. But as in regeneration his heart is changed from that of a sinner into a child of God, so in like manner in the experience of entire sanctification there is a second inward change, divinely inwrought by the Holy Spirit. As in the first he is delivered from guilt and condemnation, and sin as a practice, so in like manner in sanctification he is delivered from unholy tempers and appetites, and sin as a root-principle, innate and inborn. Whereas, the first is the birth of the Spirit, in which he receives spiritual life, the second is the baptism with the Spirit, in which he receives the purifying of his heart and the power of the Pentecost, which abides; the first removes the shoots of sin: the second the roots of sin: the first deals with sin as a practice in the out-ward life: the second deals with sin as a principle in the heart; the first is the quickening of our spiritual nature: the second is the crucifixion of our carnal nature: in the first we put on the "new man:" in the second we put off "the old man;" the first restores us to the favor of God, which we had lost through our own disobedience: the second

restores us to the moral likeness or image of God, which we had lost through Adam's disobedience: the first gives us life, the second gives us "Life more abundant;" the first gives us love: the second gives us "perfect love that casteth out fear:" the first gives us "peace with God," the second gives us "the peace of God:" the first comprehends pardon, which is a judicial act: the second comprehends cleansing, which is a priestly function; the first gives us a new heart: the second gives us a pure heart; the first gives us aright to heaven; the second gives us the fitness for heaven. -- Reprinted with the permission of Asbury Theological Seminary.

Editor's Note : Chapter 2 will appear in the next issue.

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## WHAT IF THERE WERE NO CHRISTMAS?

E. G. Marsh

What if there were no Christmas? A staggering question! Some things in this article may shock us, but it may be that considering the ease in which we are living, a good shock would be one of the greatest blessings God could give us. Since Christmas is the commemoration of the birth of Jesus, it is of the deepest interest to all of us. God created man in holiness and righteousness. In His great love God gave unto man the freedom of his will, but the greatest tragedy of all the history of mankind is that man used this freedom of will to disobey God and bring sin into the world. Ever since the fall, the whole human race has been living in the darkest tragedy known to mankind. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6:5) "And we know that we are of God, and the whole world lieth in wickedness." (1 John 5:19)

The Old Testament revelation of the coming of Jesus was just as important as the New Testament revelation. It takes both Testaments to bring out the full glory of the coming of Jesus. If Jesus had not come as the Son and Lamb of God there would be nothing but sin, sin, sin, everywhere. It is utterly impossible to find words to express what the conditions of mankind would be.

Should we take as an example the most sinful, degraded missionary field on the whole earth, we would be in a far worse condition than that. Some years ago I read a very staggering article about one of the most degraded missionary fields on earth. Out in the mountains a band of robbers displeased the leader while they were eating their noon lunch. The leader made this offending man come and kneel before him, and he deliberately blew his brains out with a revolver, then went ahead calmly eating as though nothing had occurred.

If there were no Christmas, there would be no true home life, there would be no Bible, there would be no salvation, there would be no Sunday, there would be no Sunday schools, there would be no preachers, there would be no missionary work, there would be no gospel music, and there would be no hymns, such as "Rock of Ages," "Jesus, Lover of My Soul," etc. If we had no Christmas, Sodom and Gomorrah in the deepest depths of their sins would be a kindergarten in the school of sin.



But with joy unspeakable and full of glory we receive the message that Jesus came as the Lamb of God. He laid down His life for us. WE DO HAVE CHRISTMAS! Oh, let us strive to make this Christmas the greatest one of our lives. May we so love our God that we will joyfully pour out our lives for Him. And why not this Christmas carry a special burden for our loved ones who are unsaved? While we hear so much about the failings of Christianity, let us rejoice over the fact that there will be billions in Heaven who have been redeemed by the blood of the Lamb. -- From God's Revivalist, by permission

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"HIS KINGDOM"

A. J. West

(A message preached by Rev. A. J. West at Cherry Tree, PA in December, 1985)

Since we believe the Bible, there is no doubt about the final outcome of things, for the devil is a defeated foe. His rulership over this world is going to come to an end. Facts of the case are we may be entering its final stages right now. We've been hearing many times about the nearness of the coming of Christ. The situation between Israel and Syria. I don't think there is any doubt about the fact that Israel could eliminate them any time she wants to. The only problem is, what might happen as a result of this. They might be starting something that they could not end. Sooner or later, I think that is going to be the place where the conflagration begins, and may spread out over the entire world. But this is the continuing story of Christmas. Too often I think that we leave the Christmas story with the shepherds and the wise men and the manger lingering in our minds. That was the beginning of it. That's a part of it. We think of Mary, the young girl who couldn't find a place to give birth to her child. Mary was probably only about thirteen years old when Christ was born. We think of all these things. But in reality that was only the beginning.

Isaiah 9:7 puts it briefly, but graphically: "Of the increase of his government there shall be no end." How vastly different that is from any other kingdom that has ever been upon this world. They have grown and then they have fallen into ruins. They left behind the wasted wrecks of past glory that testify to their greatness, but also testify to their vulnerability. With mighty Babylon with its great walls and magnificent palaces, its hanging gardens and immeasurable wealth. So was the Medo-Persian empire with its marching armies and its conquering battalions that crushed Babylonia and ruled the world. And so were the mighty armies of Alexander the Great that marched across the then-known world, crushing everything in their path. When that power faded there came the Roman Empire -- the road to the undisputed monarch of the world, and so on. There was a time, they say, when the sun never set on the British Empire because her colonies and possessions were all around the world. But that's not so today.

Today the so-called great super powers, United States, and Russia engage in the deadly arms race which will sooner or later end in disaster. Carnal man is not capable of controlling the devilish influences that exert their pressure upon him. He's a master of self-destruction and he's always practiced that art with deadly efficiency.

What about this kingdom that Isaiah, the prophet, talks about? He says there is going to be a continual increase in its constant rise in its citizenship -- no interruption, no reversal, nothing to stop its constant rise. What about that prediction? Has history confirmed it or denied it? To listen to some pessimists you would think that the Kingdom of God was small and growing smaller. It is true that there never has been a time when Christians were the most numerable, nor the most popular people in the world. But this fact remains from the time from the birthday of the Church until the present moment, this Kingdom has been increasing. Increasing hour after hour, day after day, year after year. It is a constantly growing, never diminishing Kingdom. Unlike earthly citizenship that ends with death, this citizenship -- citizenship of this Kingdom only really begins in its fullest meaning when death releases the soul from this frail habitation and we take up our citizenship in heaven.

Around the world today, men are working to increase their kingdom, and their labors are not in vain. Some places in the world are having great revivals, with the ingathering of thousands of souls. And the Church of Jesus Christ marches on to final triumph and victory. It cannot be stopped because God cannot be stopped! "Of the increase of His Kingdom there shall be no end." But something of primary interest about any kingdom is the king who rules over it. I think this is of very, very great importance here. It is one of the most important aspects of this great truth. There has never been a perfect kingdom in this world. Over this Kingdom there will be a perfect King -- nothing wrong. All people on the face of the earth have suffered from corrupt politicians, and rulers. People have exploited other people for their own benefits and gains. We are today suffering in the United States because of the great deficit and excess government spending. And a lot of it is simply wasteful -- much of which is simply because people don't have courage enough to stand up and say, "We're going to eliminate these programs."

Let us direct our attention to the thought of the nature of the King who is going to be ruling this Kingdom. This is a thought that could well fill our minds until the end of time. John tells us in John 1:1-3, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made." We see here that He was in the beginning. It doesn't say when "the beginning" was. It doesn't say that He was created in the beginning, but that He was in the beginning. I have never been able to comprehend eternity of being. Whether some day we will be able to understand it, I don't know. But I can wait until I know as I am known, to understand what I cannot understand now. Now we see through a glass darkly. Some day that obstruction will be removed, but until that time we must simply take it by faith. Eternity of being, I cannot understand or explain, but I can accept it.

Also, we see that this Word, who was Jesus, was with God and that He was God. Paul says in Colossians that, "it pleased God that in Him should dwell all the fullness of the Godhead bodily." What are we talking about? We're talking about the nature of this King who shall be Ruler in this Kingdom. Let us go a little further. That might even scare you. Because if you put all power into the hands of some people you would have a desperate situation. We have that in some parts of our world today. An ungodly person rules a whole nation of people and has them brainwashed to believing everything that he says. But bear in mind what this King said about Himself. "I am the good Shepherd, the good Shepherd giveth His life for the sheep." This is a very wonderful description of the nature of Christ. It probably meant a great deal more to the people to whom He

was speaking than it means to us today because these people were very close to this kind of life. The shepherd was one who constantly cared for his sheep, and it is very graphically described in these words: "The good Shepherd giveth His life for His sheep." You can't have a greater demonstration of what care, and love, and compassion are, than the fact that the shepherd lays down his life for his sheep, and Jesus said, "I am the good Shepherd." He's the same One that the prophet Isaiah is talking about when he says, "of the increase of his kingdom there shall be no end."

Let us take another incident in the life of the Saviour. As we do, let us remember that we are discovering as we can what kind of a King He is going to be when He rules us. He's going to rule over us! I'm looking forward to the time when I can be in reality a subject of the eternal Kingdom. Now I believe that I am a part of His earthly Kingdom -- the Kingdom that He's established on this earth, and that the Kingdom of God is greater within my heart, and in your heart. But we're not thinking about that time now, but when down in the unknown future, the unexplored future, the yet unborn future, we shall be part of that eternal Kingdom. We'll be under His rulership. What kind of a King is He going to be?

Let us pick up the story of Jesus when He comes to the tomb of Lazarus, His friend. As He comes there, there is weeping, mourning all around Him. John tells us graphically the picture in just a few words. He says as He came to the grave, "Jesus wept!" There was a crowd of curious people around Him, but here the Son of God is not ashamed to let tears roll down over His cheeks in compassion for one of His friends. He is a compassionate King. John goes on further to say that not only did He weep, but he says "groaning within himself (He) cometh to the grave. It was a cave, and a stone lay upon it." It seems that John could see the body of the Saviour convulsing, shaking because of the intensity of the sorrow that He felt for His friends in this hour of grief. This is our King!

One more instance. It's the night before the crucifixion. Jesus and His disciples had assembled in the Upper Room. They had eaten the Last Supper together. The yellow light from the candles open up little spaces in the darkness. John says that Jesus takes a basin of water and a towel. This is the Son of God! He girds Himself with the towel and He gets down before His disciples' feet and begins to wash their feet. He is showing His disciples that this is the way you ought to be. Not proud, but humble and compassionate. This is the King whose Kingdom shall forever increase.

Shall we leave it there? No, I don't want to leave it there. Let us look at one more scene. This time we cross the border line of worlds. John, the Revelator, is talking. He sees Him. He says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, and I turned to see who was speaking to me." This is what he saw. It was in the Lord's Day (that has nothing to do with the Sabbath day, or the seventh day of the week -- it has to do with the fact that this was the day that was dawning after man's day was over) -- this was God's day! Man had his day. And John sees Him. In Revelation 1:13-17, "And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters, and he had in his right hand seven stars; and out of his mouth went a sharp two-edged

sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead." So magnificent! So powerful! So overwhelming was the vision that John got of Him! But He reached out and touched him! The same hand that had been pierced by the spikes of the Roman soldiers touched John and said, "Don't be afraid, John, I'm the same One who walked with you by the shore of Galilee." This is our King!

"Of the increase of his kingdom there shall be no end." How do we get in this Kingdom? You would think that everyone in the whole world would want to become a member of this Kingdom -- to surrender their lives to this King. But Jesus said, straight is the gate and narrow is the way that leads to life eternal or into this Kingdom. I leave you with this thought. There is only one entrance into this Kingdom. Very early in His ministry Jesus established this truth when He talked with Nicodemus: "Except a man be born again he cannot see the kingdom of God." Only one gate into it, my friend, and that is absolutely essential, because of the infinite wisdom of God.

God does not want, and will not have, another anarchy on His hands. Listen, if a lot of people got into heaven who think they are going to get there, God would have a civil war on His hands before the century was out. But that's not going to happen. "Blessed and holy is he that hath part in the first resurrection." In order to be a part of this Kingdom there must come a time when that soul stacks every ounce of rebellion against the King of kings, at the foot of the Cross and says, "I surrender -- not part -- but all! I surrender all!"

Thank God for the privilege of being a part of His eternal Kingdom. It is the greatest thing in all the world. Do you know that you are a part of that Kingdom?

The greatest Christmas gift you could ever receive would be for you to surrender all to this King, and become a part of His great Kingdom!

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## CHRISTMAS KINDNESSES

J. Grant Swanks

We were seated beneath the mammoth, lofty pulpit in Boston's historic Trinity Church. Along with some 2,000 other worshipers, we had gathered for the annual candlelight carol service. Handsome faces wreathed in expensive scarves passed through the large, heavy curtains that divide outer quarters from the sanctuary. Women, garbed in their seasonal finest, gracefully seated themselves in the ancient pews.

"A person has to get here an hour early to get a seat," I overheard a fellow whisper to his friend. Even as he spoke, ushers were pointing to side walls where the less fortunate could stand throughout the service.

On the expansive platform, poinsettias smothered the regal, churchly furnishings. A lone gold cross hung from the front's very center, as if to crown the ornate display ablaze with color in celebration of Christ's birth.

Majestic strains pealed forth from the organ: "Trumpet Tune in C Major" by Henry Purcell, "Sonata for Flute and Organ" by George Frideric Handel, and others.

One by one, dozens of tall white candles were being lighted. They stood as silent soldiers amidst the flowering plants.

Our own family had invited guests to join us that chilly December evening. Since this worship had become a cherished tradition with us over the years, we relished sharing it with special friends. So it was that we waited anxiously every move, nuance, and musical offering yet to be placed before God.

Looking over to my left, however, I noted a young man who did not seem to fit. He was crouched over at first, bent with his head magnetized toward the floorboards. Then, with a sharp twist to his right, he slung himself about, rearing his black hair into the air with a jerk.

His dark eyes shot at me, then bounced away, then back again in my direction. I noticed some saliva mixing with his beard. Obviously, the well-groomed man at the other end of the pew did not notice the youth's behavior, for he was mesmerized with the lighting of the candles. Yet I wondered what his reaction would be whenever he did glance to his left. There he would witness a crippled man with crutches, a crooked body garbed in denims and flannel shirt.

How had I missed this young man's entrance within our haloed corner of the sanctuary? Without notice, he had simply slipped in, wedging his way into our tidy mosaic of season's liturgy.

Presently, I saw an usher -- black-suited with a red carnation in his lapel -- stoop over the young man, whispering something into his ear. "Oh no!" I gasped inwardly. After all, this was Christmas. And we were in a church of God. If ever love feasts were to be in fashion, surely this was the time. Surely that usher was not demanding that the poor fellow leave for fear of disturbing the sedate!

The usher left him. His head flipped back again while two hands led two arms into juttled motions scraping the air. One leg shot out and then back against the floor. His eyes darted back to me. Fright was all over his face.

All of a sudden I felt sick, not because of this poor creature but because of my own fears of what was going to happen to him. Torture is commonplace and violence has been with us since the first two sons scuffled in the field. But surely we would not have to live down a mean display of pretense at Christmas.

People kept milling about, some stretching their necks, hoping they would find some tiny space on a pew for sitting. Few caught sight of the intense drama going on nearby. What could I do? I had no authority in this church. There was no speedy network of rescue that I could call into play and relieve the anxious, confused black eyes beneath his furrowed brow.

Seemingly out of nowhere, an attractive young lady seated herself beside this youth. I saw her place her hand upon his shoulder, then lean near to his ear, whispering something. Her smile

was comforting, understanding, as she turned her head to look straight into his eyes. Presently, those distraught limbs began to calm down and his head settled itself more evenly atop his neck.

What are they going to do with him? I thought. Will they, even with a veneer of kindness, lead him away from the rest of us? What game will they play to convince him that he would enjoy the service better from a side room somewhere?

Then she said no more. She just sat there, listening to Vierne's "Westminster Carillon" from the organ.

The usher who had spoken with the young man then passed right in front of him, going across the aisle to the second pew from the front. That tall churchman had spotted a space 12 inches wide. With diplomatic graciousness, the usher informed the person seated next to that space that he would have a visitor sharing the worship.

Back to the attractive lady and crippled man the usher made his way. Gently, he lifted the young man under his arm, taking the crutches in his other hand. It was as if the Red Sea parted there for the crossing of this twosome: no one interfered. In no time, the youth discovered himself being presented with the best seat in the house. Smilingly, the person to his right welcomed the lad into the pew.

Again, seemingly out of nowhere, a man in his late 20s -- dressed in denims and flannel shirt, his hair tied in a knot at the back of head -- knelt down alongside the sick one. I watched him assist the other in shedding his winter jacket, first one arm and then the other drawn out of the sleeves. Next, he carefully placed the crutches on the floor right inside the seat. That done, the kind man joined the attractive lady elsewhere, but within eye-shot of the crippled man.

It was then that I heard the opening Christmas hymn being sung from a far back balcony. The soprano lifted her voice with

Once in royal David's city  
Stood a lowly cattle shed,  
Where a mother laid her Baby  
In a manger for His bed...

I could not help but turn around to see the sight. There was that robed soloist surrounded by others dressed in holy day splendor. After all, this was the start of something very special. Worship had begun.

Slowly I turned back to face the sanctuary's front. But in the turning, I glanced again at "my friend." I saw then the most marvelous sight. Still mixed with the hairs of his black beard was a bit of spittle, but now in his eyes I saw joy. He, too, had heard the opening words of Christmas praise. And with that, he was looking over at the attractive lady and her companion. I did not mean to be prying, but I could not help but glance at them as well. There they were, beaming with kindnesses

rendered, so happy that he was all right, that he had been given a good place to sit, so ready for the worship of the King.

On the second verse, the congregation was to join the soloist. With a shining face, the youth twisted his mouth in jubilation. The furrow was gone from his forehead, thank God. And with the rest of us he was singing forth--

With the poor, and mean, and lowly.  
Lived on earth our Saviour holy.

Although it was still days before the 25th, I knew in my heart that for me, at least, Christmas had begun. I had seen it all afresh one more year in the kindnesses of an unhurried usher, an attractive lady, and her helping male friend.

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TELL ME ABOUT CHRISTMAS  
D. P. Denton

O tell me not of Santa Claus,  
With dashing reindeer steeds.  
Of how he flies off through the air,  
And other mighty deeds.  
O tell me not how from the North  
He travels once a year,  
To fill the Christmas stockings  
Of all the children dear.

But speak to me of Jesus Christ;  
For 'tis His clay, you know.  
'Twas on that day He left the skies  
And came to earth below.  
No tinsel gleam nor reindeer steed  
Were present at His birth  
And yet the angels said He was  
The Greatest One on earth.

And so on Christmas Day we keep  
The birthday of our Lord.  
But I'm afraid it is not kept  
According to His Word.  
For now we're praising Santa Claus,  
And wondrous things he gave,  
And seldom speak of Jesus Christ,  
The One who came to save.

If 'tis His Birthday shouldn't we  
Give gifts to Him, our Lord,  
And from our heathen ideas  
Let the Lord's Day be restored?  
And so, on Christmas, let us bring  
Our souls, our lives, our all,  
And give them to the Saviour Dear,  
To answer at His call.

-- Exchange, The Evangelist of Truth

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TOMORROW  
Robert Thornton

As we look at tomorrow, the question could be asked, "Where do we go from here?" To a great extent tomorrow is a mystery yet unknown. However, our Bible does give us quite a view of what will come in our tomorrow. For some people, it will be "rapture untold," for others, heartache, sorrow, suffering, tears and death.

The first real event I see in our tomorrow is, "the rapture of the church." Before Jesus went back to heaven, He told His sorrowing disciples, "If I go away I will come again and receive you unto myself, that where I am there ye may be also." Two thousand years ago Jesus ascended back to heaven, and since that day, believers everywhere have looked for the imminent return of Christ to rapture the waiting bride to a grand reunion beyond the skies.

The second great event that I see in our tomorrow is, the judgment of believers' works, where the scripture says, "We must all give account of ourselves to God." During this time of judgment God will try men with fire to see if their works would stand the fire test or not. Immediately after that judgment saints will be welcomed to the great marriage supper, where Jesus will once again gird Himself and serve a supper like this world has never known. The redeemed of every race and all ages will be part of this festive event.

While the saints are rejoicing in the presence of God and His holy angels, those who miss the trumpet call will be left here on earth to face the anger of a righteous God in what has been called the "Great Tribulation Period." There will be seven years of unparalleled judgment and sorrow. Jesus has said "that unless those awful days would be shortened, no flesh would be saved." This great time of trouble will not end until the anti-christ is defeated, mankind humiliated and subdued, the battle of Armageddon won by the Great Whitehorse Rider and Satan banished for a thousand years.

It almost seems unbelievable that there is a time in the tomorrows, when Satan will be chained in the bottomless pit for a thousand years while Christ and His saints set up a reign of glory.



The song writer says:

"Peace shall reign in every heart,  
And love without alloy,

When our Savior shall come back to earth again." This peace, victory, and glory will last until Satan is loosed for a little season, while once again he does his hellish best to deceive, trap, and ensnare the redeemed. Finally for him, he will be cast into the lake of fire -- the place God has prepared for Satan and all of his cohorts and followers.

There are a couple of other events in our tomorrow that will be of very great significance. One of them will be the great white throne judgment. This judgment will not be a judgment for believers, for they were judged and pardoned at Calvary. It will be a judgment of the lost of all ages. John, in the book of Revelation 20:12 says: "I saw the dead, (those dead in trespasses and sins) small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which are written in the books, according to their works."

This will not be an ordinary judgment, for it will involve Jesus as Judge, and man standing on his own record, that has been recorded in sacred volumes by recording angels. The verdict will be of eternal consequences. Here men may be sentenced for life but at this judgment, men will hear the most horrendous words they've ever heard when the Judge declares "depart from me workers of iniquity" Matthew 7:23. Lost mankind will then be cast into a lost eternity, where the Scripture declares "there will be weeping and gnashing of teeth" (Matt. 8:12), and Matt. 13:50 adds: "wailing" forever and forever -- eternal.

But as I look beyond that spectacle of sorrow, lostness and obscure night, I see an extremely bright and beautiful light emanating from a city so glorious, that one author said he "thought, that angels got goose-bumps just looking at it."

Again I quote from John, the Revelator, when he said, "I saw the holy city, new Jerusalem coming down from God out of heaven" Rev. 21:2. Let me mention a few things about this heavenly abode. First, John said it was a beautiful city that was prepared and adorned as a bride for her husband. The thought reminds me of the time when Jesus revealed to His disciples that He was going to go back to heaven and prepare a place for them, and when it was completed, He would come back again and secure them unto Himself. He has been working on the city for 2000 years, And I believe it is just about completed. What glory, rapture and beauty awaits the redeemed!

Third, I see it is a city of unending joy and happiness, for Jesus has promised to wipe away all tears from our eyes. He said in this city that there would be no death, no sorrow, no crying, and no pain. Isaiah said, "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads" Isa. 35:10. The songwriter said, "What a day of rejoicing that will be, when we all see Jesus for we will sing and shout the victory."

Fourth. It will be an exceedingly large city. Again in Revelation, John said he measured this grand city and found it to be four square. He said it was 1500 miles long, 1500 miles wide,

and 1500 miles high. Someone has said that there would be room in heaven for 34 1/2 trillion lots each located on a quarter acre lot. It also had an unusual foundation, for it was garnished with all manner of precious stones. Rev. 21:19.

Fifth. It will be a city of glory, majesty, and light. It will not need any artificial light, for the Lamb will lighten it. Also, there will not enter into it anything that will corrupt or be an abomination, and the gates of that city will never be closed by night or by day, for there will be no night there.

The last thing I notice will be that Jesus, Himself, will be the center around which this beautiful, eternal city will function. Jesus is what will make heaven, heaven. No wonder the song writer said, "What a day that will be, when my Jesus I shall see. When I look upon His face the One who saved me by His grace. When He takes me by the hand and leads me through the promised land. What a day, glorious day that will be."

Someone has said, "forever with Jesus!" Are you ready for that great day?

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