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## **SELECTIONS FROM THE AMERICAN HOLINESS JOURNAL -- JULY 2000**

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

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Digital Edition 08/01/2000  
By Holiness Data Ministry

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### **A MOMENT WITH THE PUBLISHERS...**

Since there is no Journal in June or August, the activities in the office and print-shop have slowed down a little. And that gives us opportunity to tell you about how the Lord seems to be leading in expanding this ministry. We had noted a few times in past Journals, that we were receiving requests to mail Bibles to various places where they were needing them. In the last few months we have received a number of requests to mail Bibles to various places - mostly in Africa. The post office has a regulation called an "M bag" whereby we can mail quantities of Bibles to one person, or mission, and they can distribute them to the people in that area. The weight limit on these is 69 pounds. So we can get a large number of Bibles in this mail sack. To date we have mailed at least 5 M-Bags. As of this date, I have 7 more requests here to fill.

I received a letter from the Philippines requesting: "Please renew my free subscription to The Journal. I would appreciate it if you would send me a Bible for my birthday." One was sent.

These Bibles are sent to us by folk and we mail them out as we can. One church sent us 3 boxes! We are thankful to those of you who have sent money to help with the cost of the postage on these. The last 3 bags we mailed weighed 108 pounds and the postage cost \$85.32. So, those of you who have helped this ministry with donations, can see where part of your money is used. Your reward will be in the future -- I feel certain the Lord is pleased that His precious Word is getting to folk who are spiritually hungry.

\* \* \* \* \*

When I was setting the type for the "Table of Contents page" for this issue, I realized that this issue was our 60th anniversary of publishing this magazine! (With the help of the Lord, Rev. West and I assumed this responsibility from Rev. Swauger in 1945, and I, since my husband's home-going in July 1998.) To God be all the glory for any blessing it has been. It would not be possible to do it without the financial help of you interested friends. We are glad to be able to put this issue in the mail with all bills paid! My deepest heart-felt thanks to all who have sent financial help -- may the Lord reward you!

\* \* \* \* \*

I had a good report from my medical doctor -- ferritin and iron counts were good, but my eyes are getting worse, probably facing cataract surgery. Thanks for asking, and for your prayers. -- Mrs. A. J. Prudence) West

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Note: When ordering books, please make checks payable to West Publishing Co. For ordering Journal subscriptions, please make checks payable to The American Holiness Journal.

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## "PHILIP PREACHED CHRIST UNTO THEM" A. J. West

Acts 8:5 -- 8; 14-17; "Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city." "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

This is a very, very interesting and informative portion of God's Word. Philip goes to Samaria. I'm not certain if it was the country, or if it was just the city. The Scripture says that he went down to Samaria, and that doesn't mean in a geographical sense because Samaria was not down from Jerusalem, but it meant in the sense that the Jews looked down on the Samaritans, because they were really not altogether Jews, they were sort of a mixed congregation.

When the Assyrians had come into Samaria, the Northern Kingdom, and had taken the people of Israel captive, they took the upper class of people, leaving the lower class in the land. Then they moved other people in, in order to break the spirit of the people so they wouldn't have so much national spirit. So the Samaritans came to be known as a rather mixed people. Because of that the Jews looked down upon them. Remember that Jesus went through Samaria and paused at a well and spoke to a woman there.

I don't know if Philip went to that same city or not, but anyway he went down to Samaria. We also need to notice that this was not the Philip who was one of Christ's disciples; he was the Philip who was one of the seven who had been chosen to minister to the people of the Church by giving out the relief funds that had come in. Stephen was another of those seven; they are about the only two of the group that we hear much about. It is very interesting to follow this man, Philip, as he later on settles in the city of Caesarea. He has daughters there who are prophetesses, and Paul tarries there in the house of Philip on his way to visit Jerusalem, probably the last time that Paul went to Jerusalem and stays in Philip's home.

What happened here in Samaria is very interesting, and extremely important. I may be wrong, but I hope I am right, that the state that the Church of Jesus Christ is today at the point of some very great things. We have the potential of having some wonderful things happen in the Church. The day of opportunity is very well upon us. It may be that the rapture of the Church is very near at hand and God is wanting to gather out of this old sin-cursed world as many as whose hearts would be touched, before the rapture takes place. God is working in many parts of the world today. There are thousands in various parts of the world whose hearts are being touched by the gospel. South Korea is having revival. They tell us that now one of the problems there are that there aren't enough teachers to help develop these new Christians in the Christian faith.

While we are forbidden to have prayer and Bible reading in our public schools in America, in South Africa it is a common practice, and encouraged. In America the average church is rocked to sleep, complacent, satisfied, and not really seeking after the best that God has for it. There are those who are hunting and searching after righteousness in many parts of our world. Are we hungering and thirsting after righteousness? Or are we satisfied? Are we in the situation like the prophet spoke of when he said, "With your lips you serve Me and honor Me, but with your hearts you are far removed from Me. You draw nigh to Me with your lips, but your hearts are far from Me." We hear a great deal about the love of God, and there is nothing greater than the love of God. But remember the love of God will sentence a sinner, just the same as the love of God will rescue a repentant person. The love of God is no guarantee that anybody is going to be saved unless they respond to that love of God. God does not guarantee anyone an entrance into the Kingdom of heaven until there is a response to that love.

We need to remember that the same holiness of God that lifts the sinner out of his sin and cleanses his heart, and makes him clean and gives him an entrance into the things of God here and now, that holiness is just the same when it shuts the door to somebody who will not yield to God, but who holds out against Him. God doesn't assume one characteristic when He lifts the sinner out of his sin, and another when He is forced to bring judgment upon a rebel. It is all the same God and it's the same Holy God.

Returning to this incident -- Philip goes down to Samaria. A great revival is going on. As I read, studied, and prayed about this, my heart said, "Oh, God, why can't we have this? Why can't there be a repetition of this across our Churches today? Why can't we have a revival like those Samaritans had when the Spirit of the Living God dealt with the hearts of people in such a way that it seems like whole sections of the country, parts of the town, turned to God and sought Him, until there was a movement that swept all across Samaria, it seemed?"

Word of that revival got back to Jerusalem. How we need that kind of revival today that would shake us out of our complacency, and our self satisfaction, and put us on the bend to all that God has for us. Isn't it a strange thing that in almost everything that you can think about that is good, people want all they can get of it. What is better for us than God? But for the most part, we are satisfied for just a little bit.

These people of Samaria were really converted. Philip had preached Christ unto them. What is the message of Christ? It's the message of redemption from sin, of forgiveness, of writing their names down in the Lamb's book of Life, of instilling into their souls a new nature until old things are passed away, and all things become new. It's the changing of the direction of their lives; a changing or reshaping of their priorities until they want to put God first. This is what happened in Samaria! There were really hungry for God! There is nothing greater in the world than to see people hungry for God. How my heart longs to see that happen in the churches across America.

Jesus said, "Blessed is he that hungereth and thirsteth after righteousness for he shall be filled!" But it is only as we hunger are we filled. A growing, healthy person gets hungry. How we need a healthy appetite for spiritual things when we can hardly wait from one meal to the next.

After the resurrection of Christ, He had told" His disciples that they were to be witnesses in Jerusalem, Judaea, Samaria, and the uttermost parts of the earth. Now they received the word of this revival. God had to shake their nest loose to get them out of their home base, so they sent Peter and John to Samaria to help Philip.

Verse 15 says that they prayed for them that they might receive the Holy Ghost. Why did they pray for that? These people were already saved. They heard Philip's message of Christ. Miracles were performed. There was great joy in the city, lame were healed, and palsies were healed, and demons were cast out! There had been a great outpouring of the power of God. But verse 16 tells us, "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus." When they were baptized in the name of the Lord Jesus, it said to all of the people there that these people belonged to Christ. Yet, notice, "the Holy Spirit had not fallen none of them." There is not doubt that these people were saved. Philip would not have baptized these converts if he knew they weren't saved. But he had baptized them. What does the Scripture say? "The Holy Ghost had not fallen upon none of them."

I read this quotation that has a tremendous truth in it: "What Christ provided on Calvary, God will require at the judgment." That says something, doesn't it? So if God provided something for you at Calvary, God is going to require it at the judgment- not a part of it, but all of it! I do not think for a single moment that Jesus Christ would have suffered more than necessary on Calvary that He would have suffered to procure any of the Church or the people of God, that he would have suffered to procure for them anything that wasn't necessary for them to have in order to be the people of God that He wanted them to be.

A lot of holiness churches today have shied off from the baptism of the Spirit simply because some people have carried it into extremes and put into it what the Bible doesn't put into it, and have said things about it that the Bible doesn't sustain. But we have backed off from it because we are afraid of going too far. Let's forget about worrying about fanaticism. Did you ever hear that

it is easier to cool down a fanatic than it is to raise a corpse? As a Church today we need a new, a fresh anointing from God that will create a hunger in our hearts that will not stop until we have everything that God has provided for us.

When they had laid their hands on them, they received the Holy Ghost. Jesus told us about the importance of the Holy Ghost. Who is He? He is the third person of the trinity. He is God, just the same as the Son is God, and the Father is God. There is ascribed to the Holy Spirit in the Word of God all of the attributes that are ascribed to God the Father, and God the Son. He is the administrator of the things of God in this dispensation. This is the dispensation of the Holy Spirit.

Evidently these people knew that this had happened. It was an experience that they knew they had received. Remember when Paul went over to Ephesus? Paul asks, "Have ye received the Holy Spirit since ye believed?" Some translations translate that a little differently. Some say, "when ye believe." This is the absolute literal translation: "Have you, the ones who believe, received the Holy Ghost?" There really isn't any time element here- before, since, or at the same time -- because it is a participial phrase modifying, describing, the "believing ones." "You, the believing ones, have you received the Holy Ghost?" The question is, that if Paul knew that they were believers would he have asked had they received the Holy Spirit, if he felt that they got it at the same time as when they were saved? I don't think he would have. If it all came at the same time, he would have known that they had received Him.

What God does is His prerogative. We don't tell God how to do things. The beggar doesn't complain about the kind of a plate his meal is served on -- just so there is food on it. When I come to God, I don't tell God how to operate on me. I just say, "Lord, whatever is Your will, that's what I want. If it takes two times, fine."

Paul describes the fruit of the Spirit in Galatians 5:22. He doesn't say, The fruits of the Spirit are, does he? Paul was a great Greek grammarian. He wrote things down just exactly like he wanted them stated. Beside that he is writing under the inspiration of the Holy Ghost. He says the fruit of the Spirit is. The fruit of the Spirit is love, and then he goes on to describe all that flows out from a heart that is filled with love.

The fruit of an apple tree is an apple. You can say an apple is tart; it's sweet; it's crisp; it has seeds in it. All of those things describe an apple, but the fruit of the tree is an apple. The fruit of the Spirit is the love of God shed abroad in your hearts by the Holy Ghost.

If God comes to you and asks, "Do you have the Holy Spirit?" How would you answer. The Church today needs a fresh baptism of the Holy Spirit. He will come when our hearts are open. He will come when we are willing to receive Him. This is what God wants us to have.

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## NO NAIL PRINTS

An old saint lay dying. For over eighty years she had been walking with her Lord, until her face had grown bright with heaven's approaching glory. A Catholic priest, under the entire

misapprehension that none of his parishioners could find access to the city unless he unlocked the gate, called to visit her.

"Madam," he said, "I have come to grant you absolution."

She, in her simplicity, not knowing what the word meant inquired, "What is that?"

"I have come to forgive your sins," was the reply.

"May I look into your hand?" she asked.

Gazing for a moment at the hand of the priest, she said, "Sir, you are an impostor."

"Impostor!" the cleric protested.

"Yes, sir, an impostor. The Man Who forgives my sin has a nail-print in His palm."

\* \* \* \* \*

## CONTENTMENT

J. D. Drysdale

"I have learned, in whatsoever state I am, therein to be content." -- Phil. 4:11

I have learned -- note that word.

I do not know how long the Holy Spirit had been teaching him before he learned this blessed secret, but evidently he had learned the lesson of contentment.

### Blessed Experience

"I know both how to be abased, and I know how to abound." In common everyday language -- "I do not get into the dumps when I am slighted, nor do I get swelled head when I am exalted."

Dear friend, how do you feel when you are eclipsed? Paul said he could do all this through Christ who strengthened him.

Contentment is not a dream. It is not an idealistic something you have to aim at without any hope of ever arriving there -- Paul said he had learned the lesson.

The great purpose of Christ, and Christianity, is to break in upon a discontented world and make it contented. "Godliness with contentment is great gain." 1 Tim. 6:6.

Now there are many reasons for discontent. Some people say that constitutionally they are so framed that they cannot be contented -- and so we hear them say -- "It is easy for So and So to

be contented; they are not built as I am! Their lot is cast in pleasant places- they have plenty of money, etc., etc."

These people fail to realize that contentment is not the product of good health or wealth, but of a new disposition -- the Secret of contentment is godliness.

The reason for so much discontent is often the result of not having a clear understanding that our past sins have been forgiven. How many substitutes the devil has for real pardon! How often he succeeds in getting people to take refuge in the mere externals and ceremonials of religion. They try Church membership, Church work, humanitarianism, but they do not try God's remedy for sin, viz.: the precious atoning blood of the Lord Jesus.

Such people need to discover that it is not their doing which brings them peace and contentment, but a wholehearted belief in what Jesus did on the Cross of Calvary.

We must know our sins forgiven, before we can strike the trail of contentment.

What a wonderful God and Saviour we have -- God is satisfied with the work of Jesus!  
Am I?

Our contentment begins when we can say:

"They are covered by the Blood;  
My sins are all covered by the blood--  
Mine iniquities so vast  
Have been blotted out at last  
And my sins are all covered by the blood."

What a Gospel! Glory be to God!

Now we have struck the trail of contentment, shall we pursue it? Many people are not the least bit concerned about their past -- they know that God for Christ's sake has blotted out their sins; but withal there is still a restlessness about them. Somehow they feel they are not enjoying the blessing of the text. They know they have Life but they lack Godlikeness -- and the key to contentment is Godliness.

"Godliness," is the old Saxon word for "Godlikeness." Yes, many people have life without God-likeness. Jesus said He came to give Life, and Life more abundantly.

Many people have poor, weak, flickering life. You have almost to hold a looking glass over their mouth to see if they are alive! See that nurse rushing about the hospital ward, full of life; and there in a bed with a screen around it lies a dying man -- both have life -- but what a difference! There is, unfortunately a similar comparison often between one Christian and another; and the reason is, one has life, and the other has life more abundant. Many are in the family of God, but, alas! the family likeness is very indistinct!



In 2 Pet. 1: 3, we read "According as His divine power hath given unto us all things that pertain unto life and godliness."

Here we have two things mentioned -- "Life and Godliness." Why is it that so many Christians are so un-Christlike? The reason is -- they are still carnal!

Try to explain it as you like -- or explain it away if you like -- the sole reason for a Christian being unlike God, is the carnal mind.

While we have the carnal mind it has many unnatural and abnormal cravings, and these are the cause of our discontent.

Thank God there is a deliverance from the carnal mind. If I am going to be a contented man, I must be a godly man. I must not have "a name to live" and be dead.

So many people want to take Jesus Christ as a fire-escape from hell and a passport to heaven, and it never seems to concern them that God has a right to be satisfied in them. I have learned in whatsoever state I am therein to be content.

This is not stoicism. This is the product of Full Salvation.

Full Salvation deals with our past sins, and brings into our hearts, in the person of the Holy Ghost, a contented God; and that contented God, abiding in our hearts, gives us the benefits of His presence -- contentment, restfulness, and freedom from needless anxiety.

Have we any grounds for believing that such doctrine is calculated to meet the need of this restless day in which we live?

I am positively certain that if politicians and leaders of Church and State, not to speak of people in lesser places of responsibility, could discover this blessed secret, men's hearts would not be failing them because of the things which are coming on the earth!

An indwelling Christ is the key to the situation.

Let us believe it -- Why should we be browbeaten?

Let us lift up the hands which hang down -- let us make straight paths for our feet -- believe the Gospel we preach, experience it, pay the price, bank all on God, and give Him a chance.

The message still holds good: "Godliness with contentment is great gain."

Our greatest difficulties in the nation at the present moment are not material, but spiritual!

Our sins and our follies have made us moral bankrupts! Let us go back to God and put the emphasis on the moral, and the material will come all right. God says so: "Seek ye first the kingdom of God and His righteousness, and all these things will be added unto you."

"A man's life consisteth not in the abundance of the things which he possesseth."  
"Take heed and beware of covetousness."

The only un-sinkable, un-shiftable thing in the world is eternal life. All other things can and may be lost.

Some men tell us that -"Every man has his price." Thank God it is not true -- There are hundreds of men in this land who cannot be bought over, they have discovered the hidden riches. They have God's peace in the heart, and this is a thousandfold better than accumulated millions in the Bank. "Godliness with contentment is great gain!" -- From The Price of Revival

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FOUND IN OUR MAIL BOX--

"Please renew my subscription to The American Holiness Journal. We have been reading The Journal for 43 years and it continues to be a blessing. Keep up the good work. We are praying for you and the ministry of The Journal." -- Ohio

"I want to say how much I appreciate The American Holiness Journal. It is so refreshing to my soul. It's so hard to find good holiness reading anymore. I was introduced to it by a missionary in Guatemala who has since gone on to be with Jesus. He gave me some copies to read. They have whetted my spiritual appetite for more.

"May the Lord continue to bless you and your labors for Him. May He continue to comfort you since the loss of your husband.

"I am a holiness missionary in Guatemala. There is a great need for a revival here. We're fasting and praying to that end. I'll be looking forward to receiving The Journal. --Guatemala

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PHINEAS BRESEE

Won by an Unknown Preacher

B. W. Miller

Numerous personal workers have been responsible for the conversion of those who later in life became founders of denominations. We recall that Frau Cotta influenced Luther, who gave birth to Protestantism and Lutheranism; Will Farel reached John Calvin, who became the intellectual father of Presbyterianism and the Reformed churches; Susanna Wesley and Peter Bohler won John Wesley, who became the sire of the Methodist Church. This line could be extended, but suffice it to say that the founder of the Church of the Nazarene was won by a personal worker, a Rev. Mr. Smith.

When about seventeen, young Phineas Bresee was a clerk in his father's general store at West Davenport, Iowa. The parents were faithful Methodists, and in February of 1856 a protracted meeting was being conducted in the little church of the section. The pastor, a conscientious man, went to the store where the young clerk was busy attending the duties devolving upon him. The preacher would wait until he was through. Not content to make his sermons the only means of winning souls, he came into personal contact with the young man, and began to talk to him about his soul.

Those few words became barbed arrows which struck to the heart. They were the means of bringing him under the convicting power of the Holy Spirit, and before the day passed by Phineas resolved to become a Christian. Personal contact so brought him under the power of the Spirit that when he arrived at the evening service he could hardly wait until the preacher had finished his message. After the meeting was dismissed, a class meeting was held, and during this the future father of Nazareneism was converted.

Again personal work had paid large dividends. Little did Smith realize the greatness of his "catch." In divine providence the young man became a preacher. Larger churches demanded his services. To the district eldership he was called. In turn he became district evangelist, later an outstanding pastor in southern California. Under the anointing of God, he marched out "under the stars," and a new denomination was brought into being.

Some forty-two years have passed by since that first tabernacle church came into existence; but today around the world the banner of this denomination has been unfurled. Two thousand or more local congregations have been organized. A quarter million of children have been gathered into her Sunday schools. On the far-flung line of battle in heathen lands her missionaries are proclaiming the gospel of Christ. Colleges and Publishing House, evangelists and more than three thousand preachers are heralding the tidings of holiness unto the Lord.

Yes, all are the result of a personal worker, who dared to come to grips with one soul, a clerk in a store.

Reach out then, friend; where you are there may be standing another Bresee, ready to be brought to Jesus. Smith has passed into oblivion as far as the memory of man is concerned. Yonder on the records of eternal glory, high on the scroll of fame, stands his name side by side with the father of the Nazarenes. You may never labor before the multitudes, as Smith doubtless never did, but you can meet one soul at a roadside store, in a Sunday school class, in a cottage meeting, and have the joy of seeing that one accept Christ. Over such scenes angels rejoice and all heaven is in glad acclaim. -- From How They Were Won

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#### THE PASTOR'S WIFE

You may think it quite an easy task,  
And just a pleasant life;  
But really it takes a lot of grace

To be a preacher's wife.  
She's supposed to be a paragon  
Without a fault in view,  
A saint when in the parsonage  
As well as in the pew.

Her home must be a small hotel  
For folks that chance to roam,  
And yet have peace and harmony--  
The perfect preacher's home!  
Whenever groups are called to meet,  
Her presence must be there,  
And yet the members all agree  
She should live a life of prayer.

Though hearing people's burdens,  
Their grief both night and day,  
She's supposed to spread but sunshine  
To those along the way.  
She must lend a sympathetic ear  
To every tale of woe.  
And then forget about it,  
Lest it to others go.

Her children must be models rare  
Of quietness and poise,  
But still stay on the level  
With other girls and boys.  
You may think it quite an easy task,  
And just a pleasant life,  
But really it takes a lot of grace  
To be a preacher's wife!

-- Author Unknown

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## FORGIVING ENEMIES SETS YOU FREE

J. Grant Swank

Forgiving enemies has to be one of the hardest disciplines of the Christian life. Yet it is the most liberating for it costs so much.

When one is confronted with injustice, betrayal, meanness, gossip, slander and all the other demonic attacks which can be set in motion to undo a reputation, one wants to settle the score -- and right now!

Waiting for God to take care of things can be terribly anguishing. Waiting for judgment day can be just as unsettling. Waiting for life to move on and the whole episode to pass quietly can seem intolerable.

Therefore, we try so hard to take matters into our own hands and level the enemy in one way or another.

Have we remembered that one of the ways of leveling the whole situation is forgiving the enemy? And that is what Jesus admonished His children: "Pray for those who persecute you, despitefully use you." Then it was that Jesus followed through with His own counsel: "Father, forgive them for they do not know what they are doing."

Further, in Jesus' prayer He included: "Forgive us our trespasses as we forgive those who trespass against us." With so many spiritual themes to cover in one short prayer example Jesus included the accent of forgiving the enemies. What happens when one forgives the enemy?

\*You realize that you have placed the burden of life upon God. He then has to carry your enemy. Instead of you facing that awful villain each waking hour -- and sometimes in sleep -- you have now transferred that attacker to God Almighty.

\*You realize that in yourself you have had the capacity to attack another person. You might not have done what your enemy did to you, but you have done something self-centered against someone at some time. Therefore, it is appropriate to attempt to take the beam out of your eye by forgiving your enemy.

\*You begin to come to peace with the situation. Until then, you stew and stew. You fret and fret. You plot and plot some more. You try to figure out how to cripple his legs, how to unbend his life, how to topple his castles. But when you start to forgive, all those schemings are no longer. They give way to your own inner peace.

\*You enlarge your scope to take in the next positive venture of your life. If you continue to hate, to harbor ill will, you will not have the energy of soul to move on. It is that simple. There is only so much psychic space; when you fill it up with darkness, there is not much room for light. But when you dispel the darkness, you then can open wide the windows of the soul for heaven's rays.

\*You come back on track. As long as one wakes up every morning to do in the enemy, one stays off track. It is when you forgive your enemy that you find your balance once more. It is so important to keep that leveling to life; existence can get quite complicated. Therefore, keeping balance is one of the secrets for dealing healthily with the complexities of every day.

\*You then open your spirit to the Spirit of Jesus. He forgave. You want to be like your Savior. Forgive like Jesus did. You may not have the strength to do it in yourself; but Jesus can provide you with that power. Ask Him. He is waiting for you to move up a little closer.

\*You can feel good about who you are. As long as you hem in the nasty plots against your foe, the more you feel less than noble. In fact, you don't feel that noble at all. But when you extend forgiveness toward the attacker, then it is that the spirit of greatness begins to settle upon your own soul. That is one of God's gifts to the children who experience forgiveness toward enemies.

\*You come upon your own inner healing. Fighting back eats away at all that is good inside you. Some people continue on this sick journey for a lifetime until somewhere along the way, they die inside. But if you want to live fill you die, then keep refreshed inside. Keep healed from those wounds of spite. Forgiving the enemy is one of those healing balms that God provides His spiritually adventurous offspring.

\*You accept life as it is. Life here is not heaven. We are in a spiritually fallen world. Jesus said that we would be hated as He is hated. Jesus warned that offenses would come. Jesus said that "sufficient unto the day is the evil thereof." Therefore, realistic Jesus has cautioned us to expect the day to have some barb in it. Getting real is one of the wisest move you can make.

\*You have time to love God with all that is within you and then love your neighbor as yourself, thus fulfilling the law. When you hate, keep inside you some aching ill will, then you don't have the wherewithal to love all your neighbors as you would yourself. But when you forgive your enemies, then you can bring them into your circle of love. It may be quite hard to do at first, but it is possible for with God all is possible.

\*You will enjoy His comfort. Jesus was slandered, spat upon, kicked, mocked, spiked to the tree. When you are maligned, you are in good company. You are there with Jesus. Consequently, your Friend knows how to comfort those children of grace who go through difficult times because of others' meanness. Let Him put His arms around you.

\*You show others how to live victoriously. There are others watching your life. This is especially so with the new believers. They are looking to you to model for them spiritual maturity. When you show that it is possible to forgive the foe, then others conclude that they too can reach that height. Do not disappoint them. Do not disappoint yourself. Particularly, do not disappoint God.

\*You may win your enemy over to your God. Who knows? It has happened before; it can happen again. It may take some time, but God can work through your graces to bring conviction upon your attacker. Would not that be terrific -- knowing that your extending mercy toward your enemy has redeemed his eternal soul?

\*You can go on with life knowing that there are no barnacles attached to the bottom of your ship. There is cleanness throughout. You don't have any dangling matters to take care of prior to your own judgment encounter. We live one day at a time, knowing that we own not ourselves. God owns us through the blood of Jesus. Therefore, we want to be holy in His sight.

\*You own life itself when you forgive your enemies. As long as you permit your enemy inside your head, he owns a part of you -- a significant part of you. That is sad. He has no fight to

your property. Then let forgiveness take care of that intrusion. It is time to take over your turf for the Holy Spirit's goodness to use every bit of you.

When you came to Jesus, He forgave you of all that you had done wrong. Now it is your time to forgive others. It can be that simple if you pray it to be so.

\* \* \* \* \*

## WHY SHOULD WE BE HOLY?

Samuel L. Brengle

We should be holy because God wants us to be holy. He commands it. He says, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. 1:15, 16). God is in earnest about this. It is God's will and it cannot be evaded. Just as a man wants his watch to keep perfect time, his work to be accurate, wants his friends to be steadfast, his children to be obedient, his wife to be faithful, so God wants us to be holy.

To many, however, the command seems harsh. They have been accustomed to commands accompanied by curses or kicks or blows. But we must not forget that "God is love," and His commands are not harsh but kind. They come from the fullness of an infinitely loving and all-wise heart. They are meant for our good. If a railway train could think or talk, it might argue that running on two rails over the same road year after year was very common-place. But if it insisted on larger liberty and jumped the track, it would certainly ruin itself. So the man who wants freedom, and refuses to obey God's commands to be holy, destroys himself. The train was made to run on the track, and we were made to live according to God's commandment to be holy. Only in that way can we gain everlasting good.

Oh, how tender are His words! Listen. "And now... what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes..., for thy good"? (Deut. 10:12, 13).

For thy good! For thy good! Do you not see it, my brother, my sister.? It is "for thy good." There is nothing harsh, nothing selfish in our dear Lord's command. It is "thy good" He is seeking. Bless His name! "God is love."

We should be holy because Jesus died to make us holy. He gave Himself to stripes and spitting and cruel mockings, the crown of thorns and death on the Cross for this purpose. He wants a holy people. For this He prayed. "Sanctify them through Thy truth: Thy word is truth" (John 17:17). For this He died. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Titus 2:14). He "loved the church, and gave Himself for it; that He might sanctify and cleanse it ... that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). Let us not disappoint Him. Let not His precious blood be spent in vain.

We should be holy in order that we may be made useful. Who have been the mightiest men of God of all the ages? They have been holy men; men with clean hearts on fire with love to God and man; unselfish men; humble men who forgot themselves in their love and toil for others; faithful men whose lives were 'hid with Christ in God.' Moses, the meekest of men; Paul, who would gladly pour out his life a sacrifice for the people; Luther, Fox, St. Francis, Wesley, General and Mrs. Booth and ten thousand times ten thousand other men and women who were "great in the sight of the Lord." These are the ones whom God has used.

So long as there are any roots of sin in the heart the Holy Spirit cannot have all His way in us, and our usefulness is hindered. But when our hearts are clean the Holy Spirit dwells within, and then we have power for service. Then we can work for God, and do good in spite of all our ignorance and weakness. Hallelujah!

A plain, humble young Irishman heard about the blessing of a clean heart, and went alone and fell on his knees before the Lord, crying to Him for it. A man happened to overhear him and wrote about it, saying, "I shall never forget his petition. 'O God, I plead with Thee for this blessing!' Then, as if God was showing him what was in the way, he said, 'My Father, I will give up every known sin, only I plead with Thee for power.' And then, as if his individual sins were passing before him, he said again and again, 'I will give them up; I will give them up.'"

"Then without any emotion he rose from his knees, turned his face Heavenward, and simply said, 'And now, I claim the blessing.' For the first time he now became aware of my presence and, with a shining face, reached out his hand to clasp mine. You could feel the presence of the Spirit as he said, 'I have received Him; I have received Him!'"

"And I believe he had, for in the next few months he led more than sixty men into the Kingdom of God. His whole life was transformed."

To be holy and useful is possible for each one of us, and it is far better than to be great and famous. To save a soul is better than to command an army, to win a battle, to rule an empire or to sit upon a throne.

Again, we should be holy that we may be safe. Sin in the heart is more dangerous than gunpowder in the cellar. Before the disciples got the blessing of a clean heart and the baptism of the Holy Spirit they forsook their Master and fled.

Remember that holiness is nothing more nor less than perfect love for God and man in a clean heart. If we love God with all our heart we will gladly keep all His commandments and do all His will as He makes it known to us. And if we love our fellow-men as we love ourselves, we will not do, knowingly, any wrong to them.

So we see that this holy love is the surest possible safeguard against all kinds of sin either against God or man, and we cannot count ourselves safe unless we have it. Without it, Peter and David fell; but with it, Joseph and Daniel resisted the temptations of kings' courts, and the three



Hebrew children and the fire-baptized Stephen and Paul gladly faced death rather than deny their Lord.

Finally, we should be holy because we are most solemnly assured that without holiness "no man shall see the Lord" (Heb. 12:14). God has made all things ready so that we may have the blessing if we will, thus leaving those who refuse or trifle and fail without excuse.

I bless Him that years ago He awakened me to the infinite importance of this matter, sent holy people to testify to and explain the experience, enabled me to consecrate my whole being to Him and seek Him with all my heart, and He gave me the blessing.

Will you have it, my comrade? If so, receive Jesus as your Sanctifier just now.

My idols I cast at Thy feet  
My all I return Thee, who gave!  
This moment the work is complete  
For Thou art almighty to save!

O Saviour, I dare to believe  
Thy Blood for my cleansing I see;  
And, asking in faith, I receive  
Salvation, full, present, and free.

-- From The Way of Holiness

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#### LORENZO DOW'S DEEPER EXPERIENCE James Gilchrist Lawson

Some one has said that all Spirit-filled Christians appear peculiar or eccentric to the people of the world, because "the natural man receiveth not the things of the Spirit of God" (1 Cor. 2:14). This was especially true of Lorenzo Dow, the quaint but famous pioneer Methodist preacher, who, about the beginning of the nineteenth century, traveled about the world on foot and on horseback, preaching the Gospel to tens of thousands, and winning multitudes to Christ.

In his character Lorenzo Dow very much resembled John Bunyan, but he seems to have had a quiet vein of humor which was lacking in the latter. Like Bunyan he went away with wicked boys in his youth, and learned many of their ways. Like Bunyan he was haunted by terrible dreams and visions. And like Bunyan he was plunged into awful agony and despair by imagining that God had reprobated, or predestined, him to be damned.

Lorenzo Dow was born in Connecticut, October 16, 1777. His parents were born in the same town, but were descended from English ancestors. They had a son and four daughters beside Lorenzo, who was next to the youngest. They tried to educate the children well both in religion and common learning. Lorenzo came near dying when two years of age, and he always suffered from a

weak constitution. When he was between three and four years of age, he was one day playing with a companion when he fell into so deep a muse concerning God and heaven that he forgot about his play. He asked his companion if he ever said his prayers, morning or night; and when his friend replied "no," Lorenzo said, "then you are wicked and I will not play with you," and he went into the house. When Lorenzo was eight years of age, his parents removed to another vicinity, the youth of which were very vile, wicked and corrupt. He soon learned their ways, and his serious thoughts and impressions soon left him. But one day he killed a bird, and the sight of it gasping struck horror to his heart, as it made him think of death, and he was afraid to die.

At ten years of age he promised to serve God if He would restore his sick friend to health. "God granted my desire," says he, "but I soon forgot my promise." Later he promised to serve God if he should get the prize in a certain draw or lottery. "No sooner had I got the prize, which was a shilling, than I broke my promise," says he.

When past the age of thirteen, and about the time Wesley died (1791), he had a vision in which Wesley appeared to him three times in succession and warned him that he had better pray. "Keen conviction seized my heart," says he. "I knew I was unprepared to die. Tears began to run down plentifully, and I again resolved to seek the salvation of my soul." After this he broke off from his old companions and sought earnestly for salvation; but he had no one to pray for him and show him how to be saved. He was also greatly troubled over the doctrine of unconditional election, or predestination, as taught by many in those days. Referring to his dream about Wesley, he says: "Frequently before and after the above, the enemy of souls harassed me much with the aforementioned doctrine of reprobation, etc., my view of which excited such enmity and rage against the supreme Being, as the author of my most wretched helpless fate, that I cursed and swore, and blasphemed His name, throwing sticks and stones toward heaven, defying Him to come down and destroy me. It seemed as if I were unable to refrain from acting often in this manner." Through brooding over the matter, he became so fully persuaded that he was predestined to be damned that he decided to take his own life. Loading a gun he went out into the woods for the purpose, but when he was about to pull the trigger he decided to wait a little while longer before taking his life.

About this time the Methodists came to his town. They were everywhere spoken against, but he concluded that if he was one of God's elect they could do him no harm, and if he was eternally reprobated they could do him no injury, and he went to their meetings. He was somewhat surprised to see that the Methodists looked very much like other people. The preacher, Hope Hull, described his condition so accurately that he had to hold on to his cousin to keep from falling off his seat, so great was his agitation. People were being converted all around him and his conviction became almost unendurable. He went to a prayermeeting, and his conviction of sin became so overwhelming that he fell down on the road seventy times on his way home, and he hardly realized what he was doing. Reaching home he prayed for hours until he fell into a slumber from pure exhaustion. He then had a fearful vision of hell. In his suffering he awoke, "and, oh! how glad I was to find that it was only a dream," says he. He began to pray earnestly, and finally said, "Lord! I give up; I submit; I yield; I yield; if there be mercy in heaven for me, let me know it; and if not, let me go down to hell and know the worst of my case. As these words flowed from my heart," says he, "I saw the Mediator step in, as it were, between the Father's justice and my soul, and these

words were applied to my mind with great power: 'Son, thy sins which are many are forgiven thee; thy faith hath saved thee; go in peace.'

"The burden of sin and guilt and the fear of hell vanished from my mind, as perceptibly as a hundred pounds weight falling from a man's shoulder; my soul flowed out in love to God, to His ways and to His people; yea, and to all mankind."

Having found the Saviour, he immediately wanted to tell others. "My soul was so happy," says he, "that I could scarcely settle to work; and I spent the greatest part of the day in going from house to house through the neighborhood, to tell the people what God had done for me."

He soon felt a powerful call to preach the gospel; but felt that he was only an illiterate child, and resisted the call as a temptation from the devil. The more he resisted the call, the greater was his misery. He tried in every way to get rid of the impression that he must preach, but the hand of God was heavy upon him. Like Jonah, he was afflicted in soul and body until he was literally compelled to preach. After he began to preach, he met with so many discouragements that he tried again and again to stop preaching, but the hand of affliction was so heavy upon him that he was forced to begin again. He said that God showed him plainly that he could not live unless he preached the gospel, and that if he stopped preaching he would die. Like the Apostle Paul, he could say, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, If I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me" (1 Cor. 9:16, 17). Lorenzo sometimes resolved that saved or damned he would not preach, but intense physical suffering compelled him to change his mind, and then his health would improve. He once had a vision of Justice ready to cut him down if he did not preach the gospel. He seems to have been taught many things in dreams and visions, of which he had more than almost any other person with whose history the writer is acquainted.

He was licensed to preach by the Methodists, and in 1796, at the age of 19, he became an itinerant preacher. His presiding elder and others criticized his ignorance, his behavior, his conceit, his manner of preaching, and so on, until his heart was almost ready to break with discouragement, and he longed to stop preaching. Sometimes the conference took away his credentials, and he sought to hold this up to God as an excuse for not preaching, but the hand of the Lord was heavy upon him until he resumed his preaching.

Dow's manner of preaching was bold, full of zeal, and so uncompromising as to arouse the anger of many; but God blessed his labors in many places, though in others he could scarcely obtain a hearing. Often in his early ministry his clothes were worn out, and he had no money to buy new ones, but in some way, the Lord always supplied his need.

In 1796, while still in his nineteenth year, Dow was deeply convinced of his need of a deeper spiritual experience. During that year he wrote: "I never felt the plague of a hard heart as I do of late, nor so much faith as I now have that inbred corruption will be done away, and I filled with perfect peace, and enabled to rejoice evermore."

Referring to this period, he also says: "Sometimes I was so happy, and the times so powerful, I would hope 'the winter was past and gone,' but soon it would return again." -- From Deeper Experiences of Famous Christians (To be continued in the next issue)

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A FRIEND WROTE:

"The Journal just arrived and the first article on prayer is just what I have searched for in vain. Thank you so much for including it under the Spirit's direction." -- Illinois

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WITH D. L. MOODY IN GLASGOW AND THE SCOTTISH TOWN  
William R. Moody

(Continued from the May issue)

Glasgow was visited after the Edinburgh mission closed; in fact preparations began as soon as the Edinburgh work started. In the middle of December a meeting was held in Glasgow to arrange for the visit of the Americans, which was attended by more than a hundred ministers and laymen of all the evangelical churches. At the first of a series of union prayer-meetings in St. George's Established Church on January 5th, Mr. Moody spoke briefly, returning to Edinburgh for the evening meeting. After beginning their work in Glasgow, he returned to Edinburgh two or three times to assist in special meetings. Berwick-on-Tweed, Melrose, and Dundee were visited, and meetings lasting a few days each were conducted there after the Edinburgh mission closed.

The Glasgow meetings had been going on uninterruptedly for more than a month when Moody and Sankey reached there on February 7th, and began their labors on the following morning, February 8th. At nine o'clock a stirring meeting of Sabbath-school teachers was held in the City Hall, attended by about three thousand. The evening evangelistic service was held at half-past six, but more than an hour before that time the City Hall was crowded, and the great multitude outside were drafted off to the three churches nearest, which were soon filled. The next day prayer-meeting began in the morning in the United Presbyterian Church.

Dr. Bonar thus referred to the meetings not long after they were started:

"There have been not a few awakened of late, and the interest is deepening. The ministers of all denominations take part most cordially. Men are coming from great distances to ask the way of life, awakened to this concern by no directly human means, but evidently by the Holy Spirit, who is breathing over the land. It is such a time as we have never had in Scotland before. The same old Gospel as of aforetime is preached to all men: Christ who was made sin for us, Christ the substitute, Christ's blood, Christ's righteousness, Christ crucified; the power of God and the wisdom of God unto salvation; but now the Gospel/s preached 'with the Holy Ghost sent down from Heaven,' and amid all this the enemy is restrained, so that we are reminded of Revelation, 7: I-3, the time before the coming of the Lord, when the four angels are charged to let no storm burst

in, nor to allow the wind of Heaven to ruffle the sea's smooth surface or move the leaf of any tree until the seal of the living God has been put upon His elect. Is not this scaling going on daily among us? Are not the four angels looking on? Surely it is the time to seek the Lord that He may rain righteousness upon us."

From Glasgow as a center, occasional meetings were arranged in adjoining towns, and Helensburg, Greenock, and Paisley were visited, while the ministers of Glasgow and other cities took the regular meetings during the absence of Mr. Moody.

On Thursday, April 16th, a convention of ministers, office-bearers, and other Christians from all parts of Scotland and the North of England was held in the Crystal Palace Botanical Gardens. Five thousand people were present, the larger proportion being men. Professor Chaneris, of Edinburgh, read a paper showing how the revival movement could be advanced and directed into the ordinary church channels. Professor Fairburn, of the Free College, spoke upon the great doctrines which had been emphasized during the meetings. Dr. Cairns, of Berwick, Mr. Van Meter, of Rome, and others took part.

One of the most impressive gatherings during this mission was a meeting held in the Kibble Crystal Palace especially for warehouse girls, of whom there are probably more than twelve thousand in the city. Tickets were issued, and while five thousand were seated in the building and several hundred standing, outside was a crowd of more than a thousand girls. On the following evening the meeting was for young men, when nearly six thousand were brought together. A service was held for children also, and another for young women.

The final meeting was held in the Botanical Gardens on the following Sunday. Mr. Sankey found his way into the building and began the service with six or seven thousand, who were crushed together there, but so great was the crowd outside, estimated at twenty or thirty thousand people, that Mr. Moody himself could not get inside. Standing on the coachman's box of the carriage in which he was driven, he asked the members of the choir to sing. They found a place for themselves on the roof of a low shed near the building, and after they had sung Mr. Moody preached for an hour on "Immediate Salvation." So distinct was his voice that the great crowd could hear him without difficulty. The evening was beautiful, the air calm, the sun near its setting; the deep green foliage of the trees that enclosed the grounds framed the scene. Writing of this, a witness said:

"We thought of the days of Whitefield, of such a scene as that mentioned in his life, when, in 1753 at Glasgow, twenty thousand souls hung on his lips as he bade them farewell. Here there were thirty thousand eager hearers, for by this time the thousands within the Crystal Palace had come out, though their numbers quietly melting into the main body did not make a very perceptible addition to the crowd; and many onlookers who knew something of such gatherings were inclined to estimate the number much higher."

After the sermon Mr. Moody asked all those who wished to attend the inquiry meeting to enter the palace. Those who could remain were requested to gather in the neighboring church Kelvinside, for prayer. In a few minutes the Crystal Palace was filled, and when Mr. Moody asked for those who were unsaved and yet anxious to be saved, two thousand people rose to their feet.

"It was a strange and solemn sight, so many unsaved and yet seeking salvation," said a spectator. "It made the heart yearn in an intense desire for them, and assuredly it was of the Lord that these two thousand should thus appeal to the Lord's people for help at the very moment when these special meetings were brought to a close. It was a sight that summoned the Lord's people to continue every effort in their behalf, hastening with sharpened sickles to the fields ready for the harvest."

Thursday, May 24th, being the Queen's birthday and a general holiday in Edinburgh, a farewell meeting was held on the grassy slopes between Arthur's Seat and Salisbury Craig above Holyrood. Here Mr. Moody preached to an audience of twenty thousand, and the scenes witnessed in Glasgow the previous Sunday were repeated.

From Glasgow Mr. Moody went to the north of Scotland. In Dundee, where he was holding meetings, he was taken to visit a bedridden cripple, and the conversation he held there left a lifelong impression upon him, and in after years frequently figured as an illustration in his sermons. The sufferer had fallen and broken his back when he was a boy of fifteen. He had lain on his bed for about forty years, and could not be moved without great pain. Probably not a day had passed in all those years without acute suffering, but day after day the grace of God had been granted to him, and his chamber seemed as near Heaven as one could get on earth.

"I can imagine that when the angels passed over Dundee they had to stop there for refreshment," said Mr. Moody. "When I saw him, I thought he must be beyond reach of the tempter, and I asked him: 'Doesn't Satan ever tempt you to doubt God, and to think that He is a hard Master?'"

" 'Oh, yes,' he said, 'he does try to tempt me. I lie here and see my old schoolmates driving along in their carriages, and Satan says: "If God is so good why does He keep you here all these years? You might have been a rich man, riding in your own carriage." Then I see a man who was young when I was, walk by in perfect health, and Satan whispers: "If God loved you, couldn't He have kept you from breaking your back?" ' "

" 'What do you do when Satan tempts you?'"

" 'Ah, I just take him to Calvary and I show him Christ and I point out those wounds in His hands and feet and side, and say, "Doesn't He love me?" and the fact is, he got such a scare there eighteen hundred years ago that he cannot stand it; he leaves me every time.' That bedridden saint had not much trouble with doubts; he was too full of the grace of God."

At Aberdeen no building could accommodate the audience, and on Sabbath afternoon, June 14th, the meeting was on the links in the natural amphitheater of the Broadhill, where a platform had been erected for choir and speakers. Some ten thousand people were around the platform long before the hour of the meeting, and when Mr. Moody spoke on "The Wages of Sin is Death," it is estimated that from twenty to twenty-two thousand people heard his words.

Montrose, Brechin, Forfar, Huntley (where more than fifteen thousand people were gathered in the open-air service), Inverness, Arbroath, Tain, Nairn, Elgin, Fortes, Grantown, Keith, Rothesay, and Campbelltown were some of the places visited during the summer.

An employer was converted at one of the meetings in another part of Scotland. He was very anxious that all of his employees should be reached, and he used to send them one by one to the meetings. But there was one employee who wouldn't attend. The moment he heard of his employer's desire he made up his mind he wouldn't go. If he was going to be converted, he said, he was going to be converted under some ordained minister; he was not going to any meeting that was conducted by unordained Americans. He believed in the regular Presbyterian Church of Scotland, and that was the place for him to be converted.

"After we left that town and went away up to Inverness," said Mr. Moody in relating the incident, "the employer had some business up there, and he sent this man to manage it.

"One night, as I was preaching on the bank of a river, I happened to take for my text the words of Naaman 'I thought' I was trying to take men's thoughts up and to show the difference between their thoughts and God's thoughts. This man was walking along the bank of the river. He saw a great crowd, and heard some one talking, and wondered what that man was talking about. He didn't know we were in the city, so he drew up to the crowd and listened. He heard the sermon and became convicted and converted right there. Then he inquired who was the preacher, and he found out it was the very man whom he had said he would not hear -- the man he disliked. The very man he had been talking against was the man God used to reach him."

An all-day meeting was held at Inverness on August 27th. Mr. Moody with a few friends then went down the Caledonian Canal to Oban, where much preparatory work had been done during the two preceding months by Drs. Horatius and Andrew Bonar. After a few hours' rest at the home of Sir William McKinnon at Ballinakill he concluded his stay in Scotland by a mission to Campbelltown. (To be continued in the September issue) -- From The Life of D. L. Moody

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#### FOUND IN OUR MAIL BOX:

"I picked up a copy of The American Holiness Journal at our annual District Conference of the Evangelical Methodist Church in Copperas Cove, Texas. Please enter my subscription." -- Texas

"Our subscription will expire soon. Please renew us at the Club subscription rate. Our home Bible Study will be studying sanctification. A friend of ours forwarded our subscription to us and I have enjoyed reading it .... Thank you for your efforts in this endeavor." -- Ohio

"Many thanks! The Journals are a blessing to all of us." -- From a "Club" subscriber -- Maine

"So happy the Lord is helping you. I love The Journal and pray it will always be here for us. May you feel His special touch today and in the future. Hang on! -- Penna.

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## THE POWER OF PRAYER

Samuel Chadwick

Elijah is chosen in the New Testament as the example of prayer. There were many others in the Old Testament Scriptures who called upon God and were mightily delivered. Jacob so prayed that his name was changed from Jacob to Israel. Moses was preeminently a man of prayer; he was sustained, guided, and transformed by prayer. Daniel prayed habitually and his life was a romance of prayer. There were others, from Abraham to the last of the Old Testament prophets, including kings and priests, soldiers and reformers, widows and sufferers. Why was Elijah chosen from among them all?

### A Mighty Man

Elijah occupies a larger place in the New Testament than in the Old, and it is always an advantage when the New Testament gives the interpretation of an Old Testament theme. The Old Testament story offers no explanation of the prophet's power. His ministry consisted in a series of dramatic appearances, and the most sensational event in a sensational life was its dramatic end. For the most part he dwelt in solitary places, and he was always a solitary figure. "I alone," was a plaint often on his lips. The Old Testament closes with a promise of his return, and the New Testament opens with the record of its fulfillment. He championed God, defied kings, and held the destiny of nations in his hand.

The New Testament explanation of the man and his work is that he was a man of prayer. On the face of the Old Testament story, prayer was an outstanding feature of this man, but according to the New Testament, prayer was the entire explanation of the man and his marvelous doings. That he was a mountain of a man is plain for all to see, but he was a man of like passions with other men, and whatever difference there was between him and others was due to prayer. James says, "Elijah was a man of like passions with us, and he prayed"--that is what made him different. Prayer accounts for the man, as it accounts for Abraham and Jacob, David and Daniel, but there was something in Elijah's praying that gave distinction even among saints mighty in prayer. What was it? Why did Jehovah come to be known as the Lord God of Elijah?

### Miracles of Power

The praying of Elijah is a demonstration of the supernatural power of prayer. His prayers were miracles of power. That is what the New Testament says of them. There has always been difficulty with the translation of James 5:16. The Authorized Version reads:

"The effectual fervent prayer of a righteous man availeth much."

The Revised Version:



"The supplication of a righteous man availeth much in its working."

Dr. Rendel Harris translates it:

"The energized prayer of a righteous man is of great force."

Prayer with Elijah was force, supernatural power, miraculous in its working. He never discussed natural law, and he never doubted supernatural power. He prayed, and there was no rain, and when he prayed for rain, it came in floods. He prayed for life to come again to the dead child of the widow with whom he lodged, and the soul of the child returned. He prayed for fire from heaven, and it fell as he prayed. He did not argue about prayer. He prayed. Praying solves problems of prayer.

There always have been problems about prayer. In the wilderness they questioned God's power to transcend known laws of His world. Can God? The answer of faith turns the question into an affirmation and believes God can. These are hardly the days in which it is safe to say that anything is impossible. We stand on the threshold of unexplored worlds, and if so much that was incredible has become possible to man, who shall say that anything is impossible to God? He who made the heavens and earth must be bigger than His worlds, and it is impossible He should be imprisoned within His own laws. The prayer of faith links man's petition to the power of God. All men believe in the power of prayer to influence mind, develop character, and sanctify motive and will, but that is not all. Prayer changes things. The Lord God of Elijah had sovereign and omnipotent power, and these were at the command of the prayer of faith. Every praying man knows of answers to prayer to which there is no explanation but in God. I am reluctant to quote examples, but in my own life they abound, and the language of Psalm 116 is often on my lips:

"I love the Lord, because He hath heard My voice and my supplications. Because He hath inclined His ear unto me, Therefore will I call upon Him as long as I live."

There is one remarkable instance that I cherish because of the way the story came to me. There are two buildings in the city of Bristol which are monuments of answered prayer. One is Muller's Orphanage, and of the other I am not at present at liberty to speak. Dr. A. T. Pierson was my friend, and he was the friend and biographer of Muller. It was from him I got the first half of the story. He told me of an occasion when he was the guest of Muller at the orphanage. One night when all the household had retired he asked Pierson to join him in prayer. He told him that there was absolutely nothing in the house for next morning's breakfast. My friend tried to remonstrate with him and to remind him that all the stores were closed. Muller knew all that. He had prayed as he always prayed, and he never told anyone but God of his needs. They prayed. At least Muller did, and Pierson tried to. They went to bed and slept, and breakfast for two thousand children was there in abundance at the usual breakfast hour. Neither Muller nor Pierson ever knew how the answer came. The story was told next morning to Simon Short of Bristol, under pledge of secrecy till the benefactor died. The details of it are thrilling, but all that need be told here is that the Lord called him out of bed in the middle of the night to send breakfast to Muller's Orphanage, and knowing nothing of the need, or of the two men at prayer, he sent provisions that would feed them for a

month. That is like the Lord God of Elijah, and still more like the God and Father of our Lord Jesus Christ.

### The Greatest Force on Earth

It is not every kind of praying that works such wonders. It takes a man of prayer to pray as Elijah and George Muller prayed. It is the energized prayer of the righteous man that is of great force. The widow knew that Elijah was a man of God when he prayed her boy back to life 1 Kings 17:24. It is always the crowning proof and the ultimate test. Nothing would turn a nation back to God so surely and so quickly as a Church that prays and prevails. The world will never believe in a religion in which there is no supernatural power. A rationalized faith, a socialized Church, and a moralized Gospel may gain applause, but they awaken no conviction and win no converts.

There is passion in praying that prevails. There was passion in all Elijah did. God loves a man aflame. He cannot abide the lukewarm. He never keeps hot hearts waiting. "Then will I be found of you when ye seek Me with all your hearts" Jer. 29:13. When Elijah prayed, he prayed in his prayer. The praying man was in his petition. It is always the same Abraham pleading for Sodom, Jacob wrestling in the stillness of the night, Moses standing in the breach, Hannah intoxicated with sorrow, David heart-broken with remorse and grief, Jesus in a sweat of blood. Add to the list from the records of the Church, personal observation and experience. There is no power like that of prevailing prayer. It turns ordinary mortals into men of power. It brings power. It brings fire. It brings rain. It brings life. It brings God.

Recent correspondence has brought me many stories of answered prayer. I can quite understand why critical minds have misgivings as to their evidential value. The man who has not travailed through the supplication is always free to look for other explanations, but to the man who has prayed, the explanation adds to the wonder of the answer. He had the answer before the answer came.

Take one example. A man tells me of a great anxiety in his business life. Like Jehoshaphat, he had no resources to meet the need, but he continued earnestly in prayer to God until one day there came a great peace into his soul and he knew that he was heard. The conditions were unchanged, but he had an assurance of peace, and in a most unexpected way, by a comparatively unknown person, deliverance came. The explanation was obvious, but the answer was no less sure.

It always seems to me quite useless to argue about prayer, a challenge like that of Huxley is utterly futile. The proof that God answers prayer is in praying. I once answered a street corner challenge to prove that God answers prayer by challenging the man to come and kneel down and pray, but the challenge was not accepted. I still hold that to be the only way, and that way is scientific and conclusive.

Another story that I may repeat comes from the Rev. T. A. Turney. He was a student in the school where the teacher was both teacher and uncle. He taught by making his students find out things for themselves. He was harder on his nephew than the rest, lest he should be suspected of favoritism. The boy came to the deadlock that awaits us all at some stage of learning. He could not

do a problem in mathematics. Day after day he brought it to the teacher, only to be sent back to try again. When this had gone on for more than a week, the boy went one night to a mission service and gave his heart to God. At the communion rail he began to pray. When he got home he turned again to his problem, with the same old result. When he knelt to pray he asked God to help him with this problem. In the night, asleep or awake he does not know, he saw the problem worked out. He got up and wrote it down. Next morning he took it to the teacher, who answered sharply, "Right! Who showed you?"

"God," answered the boy.

-- From The Path of Prayer

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### THOSE MISERABLE THORNS

Claude A. Ries

Thorns are hard, prickly things. So are the thorny experiences of life. Yet every one of these "not joyous but grievous" experiences is given by God to the Christian for a definite purpose, his spiritual perfection.

"He chastens, i.e. He disciplines, for our profit that we might be partakers of His holiness" (Heb. 12:5-11). "The Lord will perfect that which concerneth me" (Ps. 138:8).

But how about the thorn that stays with us? Naturally we pray for its riddance. BUT IT STAYS!

When the Apostle Paul realized that this staying thorn was the Lord's will, he at once made friends with it and sought ways to use it to God's glory. And that took the sting out of the thorn. So much so that he said, "I will glory of the things which concern mine infirmities" (2 Cor. 11:30;12:5). He cashed in on God's promise.

"My grace is sufficient for thee" (2 Cor. 12:9).

And so he pressed on to a new plane of Christian living and to new highways of spiritual adventure and discovery, never dreamed of by those of unruffled lives.

Was it not so with Joseph when sold by his own brothers into Egypt, a most trying and bitter thorn in Joseph's life? "Ye thought evil against me, said Joseph, But God meant it unto good" (Gen. 50:20).

What God means is always too good to be lost and is worth all it costs to learn.

George Matheson, the Scottish preacher who became blind, was gripped with this truth when he said, "My God, I have never thanked Thee for my thorn. I have thanked Thee for my roses,

but not once for my thorn. I have never thought of my cross as itself a present glory. Teach me the glory of my cross. Teach me the value of my thorn. Show me that my tears made my rainbow."

Those miserable thorns! What "eternal weights of glory" they may be! -- The Wesleyan Methodist

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THE END